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# CLASSICAL DICTIONARY

OF GREEK AND ROMAN

BIOGRAPHY, MYTHOLOGY, AND GEOGRAPHY

BASED ON THE LARGER DICTIONARIES

BY THE LATE

SIR WILLIAM SMITH, D.C.L., LL.D.

Editor of the Latin-English and English-Latin Dictionaries



REVISED THROUGHOUT AND IN PART REWRITTEN BY

G. E. MARINDIN, M.A.

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WITH NUMEROUS MAPS AND ILLUSTRATIONS

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## PREFACE

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THE *Classical Dictionary*, published more than thirty years ago, of which this book is a revision, was designed by the late Sir WILLIAM SMITH to include in a single volume as much of the information contained in his larger Dictionaries of Biography and Mythology, and of Ancient Geography, as would be serviceable for the upper forms of schools, and might make it useful also as a compendious book of reference for somewhat more advanced students.

It was intended chiefly to elucidate the Greek and Roman writers usually read in schools, and to the characters and subjects dealt with in their works the greatest space was accordingly allotted; but a large number of shorter articles not included within those limits were added, as it was not considered expedient to omit any names connected with antiquity of which it is expected that some knowledge should be possessed by every person who aspires to a liberal education.

The book has for many years been found useful for the object for which it was written, and it is hoped that a revision with the advantages of the new light thrown by the writings of more recent scholars and explorers will be no less serviceable at the present time.

The design of this revised edition, projected by Sir WILLIAM SMITH more than two years ago, is much the same as that of the older work. It is intended for the use of the same class of students, as an aid in reading those Greek and Latin authors which will usually be studied by them. Hence the old limits are for the most part observed, and, as was then said, 'the historical articles include all the names of any importance which occur in Greek and Roman writers from the earliest times down to the extinction of the Western Empire in the year 476. Very few names are inserted which are not included in this period; but still there are some persons who lived after the fall of the Western Empire who could not with propriety be omitted in a Classical Dictionary. Such is the case with Justinian, whose legislation has exercised such an important influence upon the nations of Western Europe; with Theodoric, at whose court lived Cassiodorus and Boëthius; and with a few others.' Among the literary articles has been included some notice, necessarily brief in many cases, of all Greek and Latin authors whose works are extant, and others who exercised an important influence upon literature, but whose writings have not come down to us. For those, however, who wrote only on

ecclesiastical subjects, the student is referred to the *Dictionary of Christian Biography*. It has been thought that it would be serviceable, and likely to encourage wider reading, to insert the more important ancient authorities (in literature) for each article. fuller references are generally to be found in the larger Dictionaries named above.

Since the publication of the older edition so much additional knowledge has been acquired in most branches of classical study that it has been found necessary, not merely to alter, but practically to rewrite many of the articles. this applies particularly to the articles on Mythology, and to many of those on Topography. Several new plans and maps have been inserted to illustrate the articles on those places which are most important in Greek and Roman literature. Among these are the map of the Troad and that of Syracuse, which is based upon one in Freeman's *Sicily*. For the alterations in the map of Athens, and for the description of the city, much help has been derived from Miss HARRISON's *Mythology and Monuments of Athens*, from Dr LOLLING's treatise, and from Professor GARDNER's *New Chapters in Greek History*, from which book also the plans of Tiryns, Eleusis, and Olympia, with much valuable information, have been taken. In altering the maps and plans of Rome, as well as in describing the topography, the Editor has been guided chiefly by Professor MIDDLETON's *Remains of Ancient Rome*. for the alterations in the map of the Roman Wall in Britain, and for other kind help, he is indebted to Mr HAVEFIELD. Several new cuts also have been substituted for those which were intended to illustrate the articles on mythology or on art.

Considerations of space have made it impossible to give any references to the modern authorities for each article, but it is thought that those who wish to make a fuller study of any matter which is here concisely treated will sometimes find useful a short Appendix which has been added to give a few of the more important and more accessible works in different branches of classical study. It must also serve to express obligations to the writers which the Editor could not acknowledge under the separate articles.

Throughout the progress of the work Sir WILLIAM SMITH constantly directed and supervised it with all his knowledge and patient carefulness up to the time of his death. the last part of the book has been deprived of the great advantage of his guidance.

G. L. MARSDEN

January 1834

# A CLASSICAL DICTIONARY

## BIOGRAPHICAL, MYTHOLOGICAL, AND GEOGRAPHICAL

### ABA

Aba. [Anus.]  
Abacaenum ('ΑΒΑΚΑΙΝΟΝ or  
'ΑΒΑΚΑΙΝΟΣ: nr. *Tripi*, Ru.),



Coin of Abacaenum in Sicily:  
Obv., head of Zeus, rev., boar and acorn

Abacaenum refer to the forest of oaks covering the neighbouring mountains and affording pasture to herds of swine (Diod. xix. 63, 110).

Abae ('ΑΒΑΙ: 'ΑΒΑΙΟΣ: nr. *Exarché*, Ru.), a town in the N.W. of Phocis, said to have been founded by the Argive Abas. [ABAS, ABANTES.] It possessed a temple and oracle of Apollo (Soph. *Oed. T.* 899), hence surnamed *Abacus*. The temple was destroyed in the invasion of Xerxes, and a second time in the sacred war: it was rebuilt by Hadrian (Hdt. i. 46, viii. 27, 33, 134; Paus. x. 85).

Abālus, said by Pytheas to be an island in the northern ocean, where amber was found, probably a portion of the Prussian coast upon the Baltic (Plin. xxxvii. § 35; Diod. v. 23).

Abantes ('ΑΒΑΝΤΕΣ), the ancient inhabitants of Euboea (Hom. *Il.* ii. 536), hence called *Abantians* and *Abantias* (Eur. *Herc. Fur.* 185; Plin. *Stat. S.* iv. § 64). Hence Abantius, Euboean (Stat. *S.* iv. § 46). The Abantes are said to have first settled in Phocis, where they built Abae, and afterwards to have crossed over to Euboea. The Abantes of Euboea assisted in colonising several Ionic cities of Asia Minor (Hdt. i. 146).

Abantiādes, Abantias. [ABAS.]  
Abantiādes ('ΑΒΑΝΤΙΔΑΣ), murdered Clinias the father of Aratus, and became tyrant of Sicyon, B.C. 264 (Plut. *Arat.* 2; Paus. ii. 8, 2).

Abāris, idis, acc. Abarim ('ΑΒΑΡΙΣ, idos). 1. A Hyperborean priest of Apollo who came to Greece, while his own country was visited by a plague, about B.C. 570. His history is mythical: he is said to have taken no earthly food, and to have ridden on his arrow, the gift of Apollo, through the air. He cured diseases by incantations, and delivered the world from a plague. Oracles and charms under his name

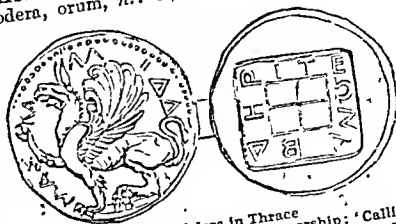
### ABDERA

passed current in later times (Hdt. iv. 36; Plat. *Charm.* p. 158; Paus. vi. 13, 2). Or Avaris, the fortified camp of the Hyksos during their occupation of Egypt, on the E. of the Pelusiac branch of the Nile (Joseph. c. *Apion.* i. 14). Hence Abāritāns (Plin. xvi. 172).

Abarnis ('ΑΒΑΡΙΝΙΣ or 'ΑΒΑΡΙΝΟΣ: 'ΑΒΑΡΙΝΕΥΣ), a town near Lampsacus on the Asiatic side of the Hellespont (Xen. *Hell.* ii. 1, 29).

Abas, autis ('ΑΒΑΣ, αυτος), twelfth king of Argos, son of Lynceus, grandson of Danaus, and father of Acrisius. When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera: This shield performed various marvels. It was gained by Aeneas ('magni gestamen Abantis', Verg. *Aen.* iii. 286). Abas is described as a successful conqueror and the founder of Abae in Phocis. [ABAE.] Hence (i.) Abantēus, adj. (Or. *M.* xv. 164). (ii.) Abantiādes ('ΑΒΑΝΤΙΔΗΣ), a descendant of Abas; his son Acrisius (Or. *M.* iv. 607), his great-grandson, Persens, by Danaë, daughter of Acrisius (Or. *M.* iv. 678, *Am.* iii. 12, 24). (iii.) Abantias, idis ('ΑΒΑΝΤΙΑΣ, ιδος), a female descendant of Abas, i.e. Danaë. [DANAË.]

Abātos, i, f. ('ΑΒΑΤΟΣ, i.e. inaccessible), a rocky island in the Nile, near Philae (Sen. *Q. N.* iv. 2, 7; Luc. x. 323).  
Abbassus, a town of Phrygia (Liv. xxxiii. 15).  
Abdera (τὰ 'ΑΒΔΗΡΑ, Abdera, ae, f., and Abdera, orum, n.: 'ΑΒΔΗΡΙΤΗΣ, Abderites and



Coin of Abdera in Thrace  
Obv., a griffin, as symbol of Apollo's v. orship; 'Callidemas', as the magistrate of the year; rev., 'ΑΒΔΗΡΕΩΝ' sur-  
rounding a square.

Abderita, ae, m.). 1. A town of Thrace, near the mouth of the Nestus. According to mytho-  
B

logy, it was founded by Heracles in honour of **ABDERUS**, but according to history, it was colonised first by Timesius of Clazomenae about B.C. 636, and a second time by the inhabitants of Teos in Ionia, who settled there after their own town had been taken by the Persians 544 (Hdt. i. 168). Abdera was a flourishing town when Xerxes invaded Greece (Hdt. vii. 120) and continued a place of importance under the Romans, who made it a free city. It was the birthplace of Democritus Protagoras, and Anaxarchus, but in spite of this its inhabitants passed into a proverb for stupidity (Juv. x. 50, Mart. x. 25, 4, Cic. Att. iv. 16 (17) vi. 7). Hence **Abderitanus**, *stupid* (Mart. i. c.)—2. (*Adra*) a town of Hispania Baetica on the coast, founded by the Phoenicians (Strab. p. 157. Plin. iii. § 8).

**Abderus** (**Ἀβδῆρος**), a favourite of Heracles, torn to pieces by the mares of Diomedes (Apollod. ii. 5). (**ABDERA**.)

**Abdōlōnymus** or **Abdālōnīmus**, also called **Ballonymus** (Diod. xvii. 46), a gardener, but of royal descent, made king of Sidon by Alexander the Great (Curt. iv. 1, 12, Just. xi. 10, 8).

**Abella** or **Avella** (**Abellanus**, **Avella** *ecchia*) a town of Campanian not far from Nola founded by the Chalcidians in Euboea (Just. xi. 1) afterwards an Oscan town, was celebrated for its apples, whence Virgil (*Aen.* vii. 740) calls it *malifera* and for its great filberts (cf. Sil. vii. 645), *nucis Avellanae* (Plin. xv. § 88).

**Abellinum** (**Abellinas**, **Abellino**), a town of the Hirpini in Samnium (Plin. iii. § 63). Pliny (iii. § 10a) speaks of two towns of this name 'Abellinates cognomine Protropi' and 'Abellinates cognomine Marmi'.

**Abelox**, **Abelux**, or **Abilyx** (**Ἀβίλυξ**) a Spaniard of noble birth, who betrayed the Spanish hostages at Saguntum to the Roman generals (Liv. xxi. 22; Pol. iii. 98, &c.).

**Abēus** (from *abeo*) and **Adeūs**, Roman goddesses who protected children in their first attempts to walk (Aug. Civ. Dei, iv. 21, vi. 3).

**Abgārus**, **Achārus**, or **Augārus** (**Ἀβγαρος**, **Ἀχγαρος**, **Ἀυγαρος**), a name common to many rulers of Edessa, the capital of Osroene in Mesopotamia (Tac. A. xii. 12). Of these rulers one is supposed by Eusebius (H. E. i. 33) to have been the author of a letter written to Christ, which is believed to be spurious.

**Abia** (ἡ **Ἀβία**, nr *Zariata*), a town of Mesenia, on the Messenian gulf, said to have been the same as the Ire of the Iliad (ix. 292), and to have been called Abia after Abia, the nurse of Hyllus, a son of Heracles. Subsequently it belonged to the Achaean League, and existed in the time of Hadrian (Paus. iv. 50, Pol. xiv. 1).

**Abli** (**Ἀβλιοι**), a Thracian tribe mentioned by Homer (Il. xiii. 8) as the justest of men (Strab. p. 236). At a later time they are described as a Scythian people in Asia (Curt. vii. 6, 11, Arr. An. iv. 1, Amm. xxi. 6, 53).

**Abila** (ἡ **Ἀβίλα**, **Ἀβιλλῆς**) 1. A town of Coele-Syria, on the eastern slope of Anti-Libanus, afterwards called Claudiopolis, the capital of the tetrarchy of Abilene.—2. A town in the Decapolis.

**Abisāres** (**Ἀβισάρης**), also called **Embasarus** (Diod. xvii. 90), an Indian king beyond the river Hydaspes, sent embassies to Alexander the Great (Curt. vii. 43, 13, i. 7, x. 3, 20, Arr. An. v. 8, 3, 20, 5).

**Abnōs Mons**, the range of hills covered by the Black Forest in Germany in which the Danube rises (Tac. G. 1, Plin. iv. § 79). Hence

**Abnoba** **Diana** or simply **Abnoba**, the goddess of this mountain (Orelli, *Inscr.* 1986, 4974).

**Abonitichos** (**Ἀβόντιχος**), a town of Paphlagonia on the Black Sea, with a harbour, afterwards called **Ionopolis** (**Ἰωνόπολις**), whence its modern name **Ineboli**, the birthplace of the pretended prophet Alexander, of whom Lucian has left us an account (Strab. p. 545).

**Aborigines**, the original inhabitants of a country equivalent to the Greek **αὐτόχθονες**. But the Aborigines in Italy are in the Latin writers an ancient people who originally dwelt in the mountain districts round Reate, and drove the Siculi out of Latium, where they took the name of Latini from their king **Latinus** (Dionys. i. 9, 60, Liv. i. 1, 2, Sall. Cat. 6, Varr. L. L. v. § 53, Cic. Rep. ii. 3). We find, in the neighbourhood of Reate, a district called the **Cicolano** vestiges of ancient cities which, from the polygonal style of their construction, have been referred to a very early period.

**Aborrbas** (**ἈΒΟΡΡΙΑΣ**).

**Abadātas** (**Ἀβαδάτας**), a king of Susa and an ally of the Assyrians against Cyrus, whose history and that of his wife Panthes are told in Xenophon's *Cyropaedia* (v. 1, 3 vi. 1, 81, &c.).

**Abiricatus**, a Gallic tribe (Plin. iv. § 107), whence the modern **Avanches**.  
**Abrodeāmas** (**Ἀβροκόμας**), a satrap of Artaxerxes Mnemon sent with an army to oppose Cyrus on his march into Upper Asia B.C. 401. He retreated before Cyrus (Xen. An. i. 3, 20, &c.).

**Abrocomes**, son of Darius, slain at Thermopylae (Hdt. vii. 224).

**Abronicus** (**Ἀβρωνίχος**) an Athenian served in the Persian war B.C. 480, subsequently sent as ambassador to Sparta with Themistocles and Aristides (Hdt. vii. 21, Thuc. i. 91).

**Abrotōnum**, mother of **Themistocles** (Plut. Them. 1).

**Abrotōnum** (**Ἀβρότονον**), a Phoenician city on the coast of N. Africa, between the Syrtes, identified with **Sabrāta**, though Pliny makes them different places (Strab. p. 635, Plin. v. § 27). It formed, with **Oea** and **Leptis Magna**, the **African Tripolis**.

**Abysrtides** or **Apsyrtides**, so insulae (**Ἀψυρτίδες**, *Cherso* and *Osero*), two islands off the coast of Illyria (Strab. p. 315, Plin. iii. § 151). [**ABSYRTES**].

**Absyrtus** or **Apsyrtus** (**Ἀψυρτος**), son of Aetes, king of Colchis, and brother of Medea. There are two accounts of his death. 1. According to one Absyrtus was taken, when a small child, by Jason and Medea on their flight from Colchis, and was murdered by Medea, and his body cut in pieces that her father might thus be detained by gathering them. *Tomi*, the place where this horror was committed, was believed to have derived its name from *τεμνω*, 'cut' (Or. Tr. iii. 9, 5, Her. vi. 129 xii. 113, Cic. Leg. Man. 9, 23). 2. According to another tradition, Absyrtus, when a young man, was sent out by his father in pursuit of Medea. He overtook her in certain islands off the Illyrian coast, where he was slain by Jason (Hygin. F. 23, 26). Absyrtus is called by some writers **Aegialens** (Pacuv. ap. Cic. V.D. in 19, 48, Diod. iv. 45, Just. xii. 3).

**Aballites** (**Ἀβαυλίτης**), satrap of Susiana, and rendered Susa to Alexander who restored to him the satrapy; but he and his son Oxathres were afterwards executed by Alexander (Arr. An. in 16 vi. 4, Curt. v. 2, Diod. xvi. 63).

**Aburnus Valens** [**VALENS**].

**Abus** (ἡ **Ἀβος**) or **Aba** (Plin. v. § 83), a mountain in Armenia, identified with the *Ararat* of Scripture (Strab. pp. 527, 531).

Abus (*Humber*), a river in Britain.

Abydēnus (Ἀβυδῆνος), a Greek historian of uncertain date, wrote a *history of Assyria in the Ionic dialect*, valuable for chronology. The fragments are given by Müller, *Fragm. Hist. Grace.* iv. 278.

Abydōs (ἡ Ἀβυδός, Abydum, Plin. v. § 141; Ἀβυδῆνος, Abydennus). 1. A town of the Troad on the Hellespont, and a Milesian colony (Thuc. viii. 61) nearly opposite to Sestos, but a little lower down the stream. It is mentioned as an ally of the Trojans (*Il.* ii. 836). The bridge of boats which Xerxes constructed over the Hellespont, B.C. 480, commenced a little higher up than Abydōs and touched the European shore between Sestos and Madytus (Herod. vii. 33). In 411 Abydus revolted from Athens (Thuc.



Coin of Abydos.  
Obv. Artemis; rev. eagle.

viii. 62). On the conclusion of the war with Philip (B.C. 190), the Romans declared Abydus, with other Asiatic cities, to be free (*Liv.* xxxiii. 30). The names of Abydus and Sestos are coupled together in the story of Hero and Leander, who is said to have swum across the channel to visit his mistress at Sestos. Hence Leander is called *Abydennus* (*Or.* H. xviii. 1; *Stat. S.* 1, 2, 87). Abydus was celebrated for its oysters (*ostrifer*, *Verg. G.* i. 207).—2. (Nr. *Arabat el Matfoon* and *El Birbeh*, Ru.), a city of Upper Egypt, near the W. bank of the Nile; once second only to Thebes, but in Strabo's time (A.D. 14) a small village. It had a temple of Osiris and a *Memnonium*, both still standing, and an oracle. Here was found the inscription known as the *Table of Abydus*, which contains a list of the Egyptian kings (*Strab.* p. 813 sq.; *Plut. Is. et Osir.* 18; *Plin.* v. § 60).

Abūla or Abila Mons or Columna (Ἀβύλα or Ἀβίλη ὄρη or ὄρος: *Jebel Zatout*, i.e. *Apes' Hill*, above *Ceuta*), a mountain in Mauritania Tingitana, forming the E. extremity of the S. or African coast of the Fretum Gaditanum. This and M. Calpe (*Gibraltar*), opposite to it on the Spanish coast, were called the *Columnae Herculeae*, from the fable that they were originally one mountain, which was torn asunder by Hercules (*Strab.* p. 829; *Mel.* ii. 6).

Acacallis (Ἀκακάλλις), daughter of Minos, by whom Hermes begot a son Cydon, and Apollo a son Miletus, as well as other children. Acacallis was in Crete a common name for a narcissus (*Paus.* viii. 52, 2; *Athen.* xv. p. 691).

Acacēsium (Ἀκακήσιον: Ἀκακήσιος), a town of Arcadia, at the foot of a hill of the same name (*Paus.* viii. 3, 2; 27, 4; 36, 10).

Acacēsius (Ἀκακήσιος), a surname of Hermes (*Callim. Hym. in Dian.* 143), for which Homer (*Il.* xvi. 185; *Od.* xxiv. 10) uses the form ἀκάκητς (ἀκακήτης). Some derive it from the town of Acacēsium, others from *kakós*, the god who cannot be hurt, or who does not hurt. It is also given to Prometheus (*Hes. Theog.* 614), whence it may be inferred that its meaning is deliverer from evil.

Acacētes. [ACACESTUS.]

Acadēmia or Ia (Ἀκαδημία or Ἀκαδημία: also *Academia* in the older Latin writers), a piece of land on the Cephissus, 6 stadia from Athens, originally belonging to the hero ACADÉUTUS (*Plut. Thes.* 32), and subsequently a gymnasium, adorned by Cimon with plane and olive plantations, statues, and other works of art (*Diog. Laert.* iii. 7; *Plut. Cim.* 13; *Pans.* i. 29, 3). Here taught Plato, and after him his followers, who were hence called the *Academici*, or *Academic philosophers* (*Cic. de Or.* i. 21, 95; *Fin.* i. 1, 1). When Sulla besieged Athens in B.C. 87, he cut down the plane trees in order to construct his military machines (*Plut. Sull.* 12; *App. Mithr.* 30); but the place was restored soon afterwards. Cicero gave the name of *Academia* to his villa near Puteoli, where he wrote his '*Academia*.' He had another *Academia* in his Tusculan villa (*Cic. Tusc.* ii. 3, 9, iii. 3, 7; *ad Att.* i. 4, 3).

Acadēmici. [ACADEMIA.]

Acadēmus (Ἀκάδημος), an Attic hero, who betrayed to Castor and Pollux, when they invaded Attica to liberate their sister Helen, that she was kept concealed at Aphidnae. For this the Lacedaemonians, whenever they invaded Attica, spared the Academy (*Plut. Thes.* 32; *Theogn.* 973; *Hor. Ep.* ii. 2, 45).

Acalandrus (Ἀκάλανδρος: *Calandaro*), a river in Lucania, flowing into the gulf of Tarentum (*Plin.* iii. 97; *Strab.* p. 250).

Acāmas (Ἀκάμας). 1. Son of Theseus and Phaedra, accompanied Diomedes to Troy to demand the surrender of Helen (*Diod.* iv. 62). He was one of the Greeks concealed in the wooden horse at the taking of Troy (*Verg. Aen.* ii. 262). The promontory of Acamas in Cyprus (*Plin.* v. § 129), the town of Acamantium in Phrygia, and the Attic tribe Acamantis, derived their names from him (*Paus.* i. 5, § 2). He was the tribe hero of the Ceramici according to an inscription (*Mitt.* iv. 8).—2. Son of Antenor and Theano, slain by Menelaus (*Il.* ii. 823, xii. 100, xiv. 476, xvi. 342).—3. Son of Euseorus, a leader of the Thracians in the Trojan war (*Il.* ii. 814, v. 462), slain by the Telamonian Ajax (*Il.* vi. 8).

Acanthus (Ἀκάνθος), a Lacedaemonian, victor in the Olympic games in Ol. 15 (B.C. 720), the first who ran quite naked (*Paus.* v. 8, 3; *Diohys.* vii. 72; cf. *Thuc.* i. 6).

Acanthus. 1. (Ἀκάνθος: Ἀκάνθιος, Acanthus: *Erisso*), a town on the isthmus connecting the peninsula of Acte with Chalcidice, and about 1½ mile above the canal of Xerxes. [ATHOS.] It was founded by a colony from Andros. Xerxes stopped here on his march into Greece (B.C. 480). It surrendered to Brasidas 424 and its independence was guaranteed in



Coin of Acanthus.  
Obv. I on killing a bull; rev. Ἀκάνθος, with a square.

the treaty of peace made between Athens and Sparta. It afterwards became subject to Macedonia. In the war between the Romans and Philip (200) Acanthus was taken and plundered



by the fleet of the republic. On the coin of Acarnanthus figured above is a lion killing a bull, which justifies the account of Herodotus (vii. 125), that on the march of Xerxes from Acanthus to Thermopylae the camels which carried the provisions (Hdt vii 115 seq., 121 seq., Thuc. iv 84 seq., v 18) were killed by the lions. Xen. Hell. v 2, 1. — 2 (Dashour), a city of Egypt on the W bank of the Nile, 120 stadia S of Memphis, with a temple of Osiris, so called from a sacred enclosure composed of the Acarnanthus (Strab. p. 833). (Hdt. i 93).

**Acarnania** (Ἀκαρνανία, ἄκαρνος, one of the Epigoni son of Alcmæon and Calirrhoe, and brother of Amphoterus. Their father was murdered by Phœgeus when they were young and Calirrhoe prayed to Zeus to make her sons grow quickly that they might avenge their father's death. When they grew up, they slew Phœgeus, and went to Epirus, where Acarnania founded the state called after him Acarnania (Thuc. ii 103, Apollod. iii 35, Or. M. ix 413).

**Acarnania** (Ἀκαρνανία, ἄκαρμος, Acarnania ἄκαρνος, acc. ana pl. ἄκαρμους, Liv. xxxvi 11, 6, Ept. 53, ad. Ἀκαρνανίους, Acarnanienses) the most westerly province of Greece, was bounded on the N by the Ambracian gulf on the W and SW by the Ionian Sea on the NE by Amphilochia, which is sometimes included in Acarnania, and on the E by Aetolia. It contained about 1071 square miles. Its chief river is the Achelous, hence called 'amnis Acarnania' (Strab. ii 42 and amnis Acarnanum) (Or. M. viii 502) the river god is represented on the coins of Acarnania as a bull with the



Coin of Acarnania.  
Obv., head of river-god Achelous rev. Apollo.

head of a man (ACHELOUS). The name of Acarnania does not occur in Homer. In the most ancient times the land was inhabited by the Taphi, Teleboæ, and Leleges, and subsequently by the Curetæ, who emigrated from Aetolia and settled there (Strab. p. 465). At a later time a colony from Argos, said to have been led by ACARNAN, the son of Alcmæon, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians first emerge from obscurity at the beginning of the Peloponnesian war, B.C. 431, when they sided with the Athenians (Thuc. ii 10, seq.). They were then a rude people, living by piracy and robbery, and they always remained behind the rest of the Greeks in civilisation and refinement. They were good slingers, and are praised for their fidelity and courage. They espoused the side of Philip in his war with the Romans (Liv. xxxiii 16, 17). The different towns formed a League with a Strategus at their head in the time of war. The members of the League met at Stratos, and subsequently at Thronon or Leuca. Under the Romans Acarnania formed part of the province of Epirus.

**Acæstus** (Ἀκαίστος), son of Pelias, king of Iolcus, one of the Argonauts (Apoll. Rhod. ii 221), also took part in the Calydonian hunt

(Or. M. viii 305). His sisters were induced by Medea to cut up their father and boil him, in order to make him young again, whereupon Acæstus drove Jason and Medea from Iolcus, and instituted funeral games in honour of his father (Pans. iii 18, 9, Apollod. i 9, 27, Or. M. vi 297, seq. xi 402). During these games Astydama, the wife of Acæstus, also called Hippolyte (called by Horace, Od. iii 7 17, Mægnessa, from Magnesia in Thessaly, to distinguish her from the Amazon), fell in love with Pelæus, who refused to listen to her addresses, whereupon she accused him to her husband of having attempted her dishonour (Pind. Nem. iv 56, v 2). Afterwards, when Acæstus and Pelæus were hunting on mount Pelion, Acæstus took his sword from him when he had fallen asleep. He was in consequence nearly destroyed by the Centaurs, but he was saved by Chiron or Hermes, returned to Acæstus, and killed him together with his wife.

#### **Aebærus** [ÆBÆRUS]

**Acca Larentia** (not Laurentia), a mythical woman in early Roman story connected with the legends of Romulus and Hercules. (i) According to one account she was the wife of the shepherd Faustulus and the nurse of Romulus and Remus after they had been taken from the she-wolf. She was the mother of twelve sons and when one of them died Romulus stepped into his place, and took in conjunction with the remaining eleven the name of Fratres Arvales. From the play upon the words *lupus* and *lupa*, she was also represented as a prostitute (*lupa*), who felt the property she gained in that way to the Roman people. A festival, *Larentalia* (or *Larentinalia*), was celebrated in her honour on the 23rd of December by the Flamen Quirinalis as the representative of Romulus in the Velabrum, where she died (Gell. vii 7, 7, Plin. xviii 8, 6, Or. F. iii 57, Macrobi. i 10, 11; Varr. L. L. vi 23, Liv. i 4). (ii) According to another account, in the reign of Romulus or Ancus Martius a servant (*aedivus*) of the temple of Hercules invited the god to a game of dice, promising that if he should lose the game he would treat the god with a repast and a beautiful woman. When the god had conquered the servant, the latter shut up Acca Larentia, with the surname *Fabula* or *Faula*, a beautiful prostitute, together with a well stored table, in the temple of Hercules. On the following morning the god advised her to gain the affections of the first wealthy man she should meet. She succeeded in making Tarrutius or Carutius, an Etruscan, love and marry her. After his death she inherited his large property, which she left to the Roman people (Gell. vii 7, 6, Macrobi. i 10, 12, 16, Plut. Rom. 4, 5, Qu. R. 35, Lactant. i 20, 5, August. C. D. vi 7). The name *Acca* probably signifies mother (cf. *Skirakka*), and the epithet *Larentia* probably refers to the 12 Lares or Arvales.

**L. Accius** or **Attius**, an early Roman tragic poet, son of a freedman, born B.C. 170, lived to a great age. Cicero, when grown up, conversed with him (*Brut.* 28). His tragedies were chiefly imitated from the Greeks, but he also wrote some on Roman subjects (*Præteritæ*), one, entitled *Brutus*, was probably in honour of his patron D. Brutus (Cic. Arch. 11, 27, Leg. ii 21, 22; Plut. i 13, 38, n. 3. 31; ad Att. xvi 5). We possess only fragments of his tragedies, but they are highly spoken of by ancient writers (Cic. Plane 21, 19, Sen. i 6, 120, Hor. Ep. ii 2, 56). He also wrote *Annales* in verse, containing the history of Rome; and three prose works, *Libri*

Didascalicon,' apparently a history of poetry. The fragments of his tragedies are given by Ribbeck, *Tragic. Lat. Reliq.*; and those of the Didascalica by Madvig, *Hain*, 1831.

Acco, a chief of the Senones in Gaul, induced his countrymen to revolt against Caesar, B.C. 53, by whom he was put to death (*B. G.* vi. 4, 44).

Accūa, a town of Apulia (*Liv.* xxiv. 20).

Accē. [PROLEXAIS.]

Acerbas, a Tyrian priest of Heracles, who married Elissa, the sister of king Pygmalion (*Justin.* xviii. 4). In the narrative of *Justin*, Acerbas is the same person as Sichaeus, and Elissa the same as Dido in *Virgil* (*Aen.* i. 343 seq.), of whom the same tale is told. [*Virg.*]

Acerrae (Acerrānus). 1. (*Acerra*), a town in Campania on the Clanus, received the Roman franchise in B.C. 332. It was destroyed by Hannibal, but was rebuilt (*Liv.* xxiii. 17, xxvii. 3). It suffered from the frequent inundations of the Clanus (*Verg. G.* ii. 225; *Sil. It.* viii. 357).—2. (*Gerra*), a town of the Insubres in Gallia Transpadana on the *Adda*, a fortified place (*Pol.* ii. 34; *Plut. Marc.* 6; *Strabo*, p. 247).—3. A town of Umbria with the epithet Vatriae (*Plin.* iii. § 114).

Acerrōnia, drowned in B.C. 59, when an attempt was made to drown Agrippina, the mother of Nero (*Tac. Ann.* xiv. 4; *Dion Cass.* lxi. 131).

Cn. Acerrōnius Proculus, consul A.D. 37, in which year Tiberius died (*Tac. Ann.* vi. 45; *Suet. Tib.* 73).

Aces ('*Ἀκῆς*), a river in central Asia, E. of the Caspian (*Hdt.* iii. 117).

Acēsās ('*Ἀκεῶς*), born at Salamis in Cyprus, famed for weaving cloth with variegated patterns. He and his son Helicon were the first who made a peplos for Athena Polias (*Ath.* p. 18), which is mentioned by Euripides (*Hec.* 468) and Plato (*Euthyphr.* § 6).

Acēsīnes ('*Ἀκεῖνς*). 1. (*Chenab*), a river in India, into which the Hydaspes flows, and which itself flows into the Indus (*Arr. An.* v. 20, 13; *Strab.* p. 692; '*Ἀκεῖνς*, *Diad.* ii. 37; *Plin.* vi. § 71, xvi. § 162).—2. (*Cantara*), a river in Sicily, near Tauromenium (*Thuc.* iv. 25), called by *Pliny* (iii. § 88) ASINES.

Acesta. [SEGESTA.]

Acestes ('*Ἀκείστης*, *Ἀλκείστis*), son of a Trojan woman, Egēta or Segesta, sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy. In Sicily the river-god Crimissus begot by her a son Acestes, who founded the town of Acesta or Segesta. Aeneas, on his arrival in Sicily, was hospitably received by Acestes (*Verg. Aen.* i. 550, v. 35; *Or. M.* xiv. 83). *Dionysius* (i. 52) has a different legend.

Acestor ('*Ἀκείστωρ*). 1. Surnamed *Sacas*, on account of his foreign origin, a tragic poet at Athens, and a contemporary of Aristophanes (*Av.* 31; *Vesp.* 1216).—2. A sculptor of Chossus, about B.C. 452 (*Paus.* vi. 17, 2, x. 15, 4).

Achaei ('*Ἀχαιοί*) are represented as descendants of Achaeus, the son of Xuthus and Creusa, and consequently the brother of Ion and grandson of Hellen (*Apollod.* i. 7, 3; *Strab.* 283; *Paus.* vii. 1, 2). There was no broad distinction of race between them and the Hellenes, whose name afterwards prevailed. Like the Hellenes, they were confined to the western side of the Aegean, except that *Od.* xix. 175 mentions them in Crete. [For the supposed Achaeans on Egyptian monuments of the 14th cent. B.C. see AEGYPTUS.] In the heroic age they are found in the southern part of Thessaly [*ACHAIA*, 1], and also in the eastern part of Peloponnesus, more especially in Argos and Sparta.

Homer describes them as a brave and warlike people, and calls the Greeks in general Achaeans or Pauachaeans (*Παχαιοί*, *Il.* ii. 404, vii. 73, &c.). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaeian land ('*Ἀχαιὴ γαῖα*, *Il.* i. 254, *Od.* xiii. 249). So also the Roman poets use Achaia and the derivative adjectives as equivalent to Greece and Grecian (*Or. M.* viii. 268, v. 806; *Verg. Aen.* ii. 462; *Juv.* iii. 61). On the conquest of Peloponnesus by the Dorians, after the Trojan war, the Achaeans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaeans, led by Tisamenus, the son of Orestes, proceeded to the northern coast of Peloponnesus, which was called simply Aegialus (*Ἀγιάλος*) or the 'Coast,' and was inhabited by Ionians. The latter were defeated by the Achaeans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia (*Strab.* p. 283; *Paus.* vii. 1; *Pol.* ii. 41; *Hdt.* i. 145). [*ACHAIA*.]

Achaemēnes ('*Ἀχαιμῆνς*). 1. Ancestor of the Persian kings, who founded the family of the Achaemenidae ('*Ἀχαιμενίδαι*), which was the noblest family of the Pasargadae (*Hdt.* i. 123; iii. 75, vii. 11; *Hor. Od.* ii. 12, 21). The Roman poets use Achaemenius in the sense of Persian (*Or. M.* iv. 212; *Hor. Carm.* iii. 1, 44).—2. Son of Darius I., governor of Egypt, commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was killed in battle by Inarus the Libyan, 460 (*Hdt.* iii. 12, vii. 7, 97; *Diad.* xi. 74).

Achaemēnides, or Achēmēnides, a companion of Ulysses, who left him behind in Sicily when he fled from the Cyclops. Here he was found by Aeneas (*Verg. Aen.* iii. 614; *Or. M.* xiv. 161, *Pont.* ii. 2, 25 and 167).

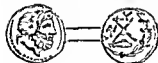
Achaeus ('*Ἀχαιός*). 1. Son of Xuthus, the mythical ancestor of the Achaei.—2. Of Eretria in Euboea, a tragic poet, born B.C. 481. In 447, he contended with Sophocles and Euripides, and though he brought out many dramas, he only gained the prize once. In the satirical drama he possessed considerable merit (*Diog. Laërt.* ii. 133; *Athen.* p. 451; *Or. Ib.* 543). The fragments have been published by Ulrichs (1834) and Ranch, *Tring. Graec. Fragm.* (1856).—3. A later tragic poet, a native of Syracuse, wrote ten tragedies.—4. Governor under Antiochus III. of all Asia W. of mount Taurus, revolted against Antiochus, and was put to death, B.C. 214 (*Pol.* iv. 51, 68, viii. 17, seq.; *Or. Ib.* 301).

Achāia ('*Ἀχαιία*, Ion. '*Ἀχαιή*'), '*Ἀχαιός*, Achaeus, Achivus, fem. and adj. '*Ἀχαιῖς*, Achāis, Achāis: Adj. '*Ἀχαιῶς* Achāicus, Achāinus).

A district in the S. of Thessaly, in which Phthia and Hellas were situated, the original abode of the Achaeans, who were hence called Phthiotan Achaeans ('*Ἀχαιοὶ οἱ Φθιώται*) to distinguish them from the Achaeans in the Peloponnesus. It was from this part of Thessaly that Achilles came (*Il.* ii. 684). This district retained the name of Achaia in the time of Herodotus (vii. 173, 197), and the inhabitants of Phthia were called Phthiotan Achaeans till a still later period (*Thuc.* viii. 3).—2. A province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated

it from Elis, to the river *Evthra* which separated it from Sicynia. On the S it was bordered by Arcadia, and on the SW by Elis. Its greatest length along the coast is about 65 English miles its breadth from about 13 to 20 miles. Its area was about 650 square miles. Achaia is thus only a narrow strip of country lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The original inhabitants were Pelasgians, called *Aegialeis* (*Αἰγιαλεῖς*) or the Coast-Men, from *Aegialeus* or *Aegialeia* (*Αἰγιαλῆς, Αἰγιαλεια*, *Il.* ii. 576, *Pans* vii. 1, 1, *Strab* p. 393), the ancient name of the country, though some writers sought a mythical origin for the name and derived it from Aegialeus king of Sicynia (*Hdt.* vii. 94, *Pans* vii. 1). The Ionians subsequently settled in the country from which they were expelled by the Achaeans, whence the country was called Achaia (*ACHAEI*). The Achaei settled in 12 cities. Pellene, Aegira, Aegae, Hara, Helice, Aegium, Rhyppae, Patrae, Pharae, Olenus, Dyme and Tritaea (*Hdt.* i. 14). Leontium and Ceryneia were afterwards substituted for Rhyppae and Aegae. These cities are said to have been governed by Tamenus and his descendants till Ogyges upon whose death a democratical form of government was established in each state, but the twelve states formed a league for mutual defence and protection. In the Persian war the Achaei took no part and they had little influence in the affairs of Greece till the time of the successors of Alexander. In B.C. 291 the Achaei subject to the Macedonians, renewed their ancient league to combine the states of the Peloponnese for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League. It at first consisted of only four towns Dyme, Patrae, Tritaea, and Pharae, but was subsequently joined by the other towns

of Achaia with the exception of Olenus and Helice. It did not, however, obtain much importance till 251, when Aratus united to it his native



Coin of Achaia. Obv. head of Zeus wearing laurel crown standing for Dyme. monogram Δ and fish

town, Sicynia. The example of Sicynia was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. It was undoubtedly a misfortune that Aratus rejected a union with Sparta and sought the aid of Macedon (see further under *ARATUS*, *ΕΛΛΗΝΕΣ*, *ΦΙΛΟΠΟΝΕΥΣ*). In the following century the Achaei declared war against the Romans, who destroyed the League and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius in B.C. 146. The different states composing the Achaean League had equal rights. The assemblies of the League were held twice a year, in the spring and autumn, in a grove of Zeus Homagryus near Aegium. At these assemblies all the business of the League was conducted, and at the spring meeting the public functionaries were chosen. These were — 1. a Strategus (*στρατηγός*) or General, and an Hipparchus (*ἱππαρχος*)

or commander of the cavalry, 2. a Secretary (*γραμματεὺς*); and 3. ten Demurgi (*δημοβούται*, also called *ἐκπρότεροι*), who appear to have had the right of convening the assembly — 3. The Roman province, including the whole of Peloponnese and the greater part of Hellas proper with the adjacent islands. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B.C. 146, but it is more probable that the south of Greece was first made a separate province by Julius Caesar since the first governor of the province of whom any mention is made was Serv. Sulpicius, and he was appointed to this office by Caesar (*Cic. ad Fam.* vi. 6 § 10). In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia and Epirus. Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (*Strab* p. 840, *Dio Cass.* liii. 12). Tiberius in the second year of his reign A.D. 16 took it away from the senate and made it an imperial province (*Tac. Ann.* i. 76) but Claudius gave it back again to the senate (*Suet. Claud.* 20). In the reign of this emperor Corinth was the residence of the proconsul and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia (*Acta Apost.* xviii. 12).

*Achellens* a surname of L. Mummius, who conquered Corinth. *ΜΙΜΜΙΟΣ*

*Acharnae* (*Ἀχαρναί*, *Ἀχαρναί*, *Pl.* *Ἀχαρναῖς*, *Acharnans*, *Nep. Them.* 1, *Adj.* *Ἀχαρναῖκος*), the principal demus of Attica, belonging to the tribe *Oeneis*, 60 stadia N. of Athens, near the foot of Mount Parnes, possessed a rough and warlike population, who were able to furnish 3,000 hoplites at the commencement of the Peloponnesian war. Their land was fertile, and they carried on a considerable traffic in charcoal. One of the plays of Aristophanes bears the name of the inhabitants of this demus (*Thuc.* ii. 13, 19-21, *Pind. Nem.* ii. 20, *Pans.* i. 31, 6, *Athen.* p. 234, *Stat. Th.* xii. 623).

*Acharae*, a town in Thessaly in Thessaly, on the river Parnassus (*Liv.* xxxiii. 13), apparently the same place as the Acharae of Pliny (*Pl.* § 32, *Achates*, see L. A. Trojan, the faithful friend of Aeneas (*Verg. Aen.* i. 120, *Or. Fast.* ii. 602) — 2. A river in the SW of Sicily remarkable for the clearness of its waters, in which the first gate is said to have been found (*Sil.* It. xiv. 209, *Plin.* § 90, *Theophr. Lap.* § 31).

*Acheloïdes* [*ACHELOUS*]

*Achelaus* (*Ἀχελῷος*, *Ἀχελῷος* in *Hom. Apoll. Potamo*), the largest river in Greece, rises in Mount Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian sea opposite the islands called Echinades, formed by the alluvial deposits of the river (*Thuc.* ii. 102). It is about 150 miles in length. The god of this river is described as the son of Oceanus and Tethys and as the eldest of his 3,000 brothers (*Hes. Theog.* 340). He fought with Heracles for Deianira, but was conquered in the contest. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns, which however he recovered by giving up the horn of Amalthea, which became the horn of plenty (*Soph. Trach.* 9, 510, *Or. M.* viii. 850 ff. 1). This legend alludes apparently to efforts made to check the ravages of the river inundations, whence large tracts of land were gained for cultivation, which are

expressed by the horn of plenty (Strab. p. 458). When Theseus returned from the Calydonian chase, he was hospitably received by Achelous, who related to him in what manner he had changed certain nymphs into the islands called Echinades (Ov. Met. viii. 577-611). The Achelous was regarded as the ruler and representative of all fresh water in Hellas. Hence he is called by Homer (Il. xx. 194) *Κρηίων Ἀχελαιῖος*, and was worshipped as a mighty god throughout Greece. He was regarded as the representative of all flowing water, so that the name is often used by the poets as equivalent to water (Ephor. ap. Macrobi. v. 18; Aesch. Pers. 869; Eurip. Bacch. 625; Aristoph. Lys. 351). The root *ax-* probably means water, and appears in *aqua*. The river god is represented on the coins of Aeanania and Oeniadae, as a bull with the head of a man. [See coins under ACARNANIA and OENIADAE.]—Hence. *Achēloides*, contr. *Acheloides*, i.e. the Sirenes, the daughters of Achelous (Ov. Met. v. 552, xiv. 87): *Achelōia Callirhoē*, because Callirhoē was the daughter of Achelous (Ov. Met. ix. 413): *poecula Achelōia*, i.e. water in general (Verg. Georg. i. 9): *Achelōius heros*, that is, Tydens, son of Oeneus, king of Calydon, *Achelōius* = Aetolian (Stat. Theb. ii. 142).—2. A river of Thessaly, in the district of Malis, flowing near Lamia (Strab. pp. 434, 450).—3. A mountain torrent in Arcadia, flowing into the Alpheus, from the north of Mount Lycaeus (Paus. viii. 35, 9).—4. Also called PEIRUS, a river in Achaia, flowing near Dyme (Strab. pp. 342, 450).

**Achēmenides.** [ACHAEMENIDES.]

**Acherus** (Ἀχέρους, οὖνρος: Ἀχερόουσιος), from *axēros*, a wild pear-tree, a demus of Attica of uncertain site, belonging to the tribe Hippothontis. Aristophanes (Eccl. 362), in joke, uses the form Ἀχραδούσιος instead of Ἀχερόουσιος (Aeschin. in Tim. § 110).

**Acherini**, the inhabitants of a small town in Sicily, mentioned only by Cicero (Verr. iii. 43).

**Achēron** (Ἀχέρον, also Acheruns, untis; Plaut. Capt. v. 4, 2; Acherus, Liv. viii. 24), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. It has the same root *ax-* as Achelous = *aqua*, was derived by the ancients from *axos*, δ *ἄχη βένω*.—1. A river in Thesprotia in Epirus, which flows through the lake Acherusia, and, after receiving the river Cocytus, flows into the Ionian sea, now *Gurja*, or river of *Suli* (Thuc. i. 46; Strab. p. 324). On its banks was an oracle called *νεκρομαντεῖον* (Hdt. v. 92), which was consulted by evoking the spirits of the dead.—2. A river in Elis which flows into the Alpheus (Strab. p. 344).—3. A river in Southern Italy in Brutii, on which Alexander of Epirus perished (Liv. viii. 24; Strab. p. 256; Justin. xii. 2).—4. The river of the lower world, usually identified with the Acheron in Thesprotia. [No. 1.] In the Iliad the Styx is the only river of the lower world, but in the Odyssey (x. 518) the Acheron appears as the river of the lower world, into which the Pyriphlegethon (Πυριφλεγέθων, Fire-blazing) and Cocytus (Κόκυτος, Wailing), a tributary of the Styx, flow. Across the river the shades had to be carried to reach the lower world (Eurip. Alc. 440; Verg. Aen. vi. 295). Acheron is frequently used in a general sense to signify the whole of the lower world (Soph. Ant. 805; Verg. Aen. vii. 312; Hor. Od. i. 3, 36; Nep. Dion. 10). The Etruscans too were acquainted with the worship of Acheron (Acheruns). Their Acheruntici libri treated

of the deification of the souls, and of the sacrifices (*Acheruntia sacra*) by which this was to be effected.—Hence *Adj.* Ἀχερόουσιος, Acherūsios; Ἀχερόντιος, Acheronticus, Acheronticus, Acheruntius.

**Achērōntia** (Accrenza), a town in Apulia on Mount Vultur, whence Horace (Od. iii. 4, 14) speaks of *celvae nidum Acherontiae*.

**Acherusia** (Ἀχερουσία λίμνη or Ἀχερουσίς), the name of several lakes believed to be connected with the lower world. 1. In Thesprotia. [ACHERON.]—2. (Lago di Fusaro) in Campania, so called in consequence of its proximity to Avernum. [AVERNUS.] (Strab. pp. 243, 245; Plin. iii. § 6.)—3. Near Hermione in Argolis (Paus. ii. 35, 10).—4. Near Heraclea in Bithynia (Nen. An. vi. 2, 6).—5. In Egypt near Memphis (Diod. i. 96).

**Achilla** or **Acholla** (Ἀχολλα: Ἀχολλαῖος: Achillitānus: El Aliah, Ru.), a town on the coast of Africa, in the Carthaginian territory, above the N. point of the Syrtis Minor (Strab. p. 631; Liv. xxxiii. 48; B. Afric. 83-48).

**Achillas** (Ἀχιλλᾶς), commander of the Egyptian troops, when Pompey fled to Egypt B.C. 48. He and L. Septimius killed Pompey. He resisted Caesar, and was put to death by Arsinoë, the sister of Ptolemy, B.C. 47 (Caes. B. C. iii. 104 seq.; B. Al. 4; Luc. viii. 538).

**Achilles** (Ἀχιλλεύς, Ἀχιλῆος, ἑως, Ep. ἦος: Lat. is, &c. also *gen.* Achillei, Hor. Od. i. 15, 4; Achilli, Verg. Aen. iii. 67; acc. Achillea, Luc. x. 523; abl. Achilli, Ov. Pont. iii. 3, 43: *adj.* Ἀχιλλεῖος, Iou. Ἀχιλλῆος, Achilleus), the great hero of the Iliad.—*Homeric story.* Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Nereid Thetis (Il. x. 200 &c.). From his father's name he is often called *Pelides*, *Pelēiades*, and *Pelion* (Πηλεΐδης, Πηλεΐων, Πηλείων, Il. xviii. 316; i. 1; i. 197; Verg. Aen. ii. 263), and from his grandfather *Aeacides* (Αἰακίδης, Il. ii. 860; Verg. Aen. i. 99). He was educated, along with Patroclus, his life-long friend (Il. xxiii. 84), by Phoenix, who taught him eloquence and the arts of war (Il. ix. 465, xi. 832), and by Chiron, the centaur, who taught him the healing art (xi. 232). His mother Thetis foretold him that his fate was either to gain glory and die early or to live a long but inglorious life (ix. 410). The hero chose the former, and therefore when Ulysses and Nestor came to Phthia to persuade him to take part in the Trojan war he followed them willingly, though he knew he was not to return (xi. 765). Accompanied by Phoenix and Patroclus, he led his hosts of Myrmidones, Hellenes, and Aeaeans, in fifty ships, against Troy (ii. 681). Here the swift-footed Achilles was the great bulwark of the Greeks, and the worthy favourite of Athene and Hera. When, in the tenth year of the war, Agamemnon was obliged to give up Chryseis to her father, he threatened to take away Briseis from Achilles, who surrendered her on the persuasion of Athene, but at the same time refused to take any further part in the war, and shut himself up in his tent. Zens, on the entreaty of Thetis, promised that victory should be on the side of the Trojans until the Aeaeans should have honoured her son. The Greeks were defeated, and were at last pressed so hard that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseis; but in vain. At last, however, he was persuaded by Patroclus to allow the latter to make use of his men, his horses, and his ar-

mour Patroclus was slain, and when this news reached Achilles he was seized with unspeakable grief. Thetis consoled him, and promised new arms, to be made by Hephaestus; and Iris exhorted him to rescue the body of Patroclus. Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, with the celebrated shield described at length by Homer, he hurried to the field of battle. He slew numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks. After this, he hurst the body of Patroclus together with twelve young captive Trojans, who were sacrificed to appease the spirit of his friend; but he gave up the body of Hector to Priam, who came in person to beg for it. Achilles was slain at the Scæan gate, by Paris and Apollo, before Troy was taken. His death itself does not occur in the *Iliad*, but it is alluded to in a few passages (*xxii.* 338 *xix.* 417 *xxi.* 278). It is expressly mentioned in the *Odyssey* (*xviii.* 361) where it is said that his fall—his conqueror is not mentioned—was lamented by gods and men, that

his original name, Ligyrion, i.e. the 'whining,' into Achilles (*Pind. Nem.* iii. 51, *Stat. Achill.* i. 263 &c., *Hor. Epod.* 13, 11). Chiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts Thetis endeavoured to make Achilles immortal by dipping him in the river Styx and succeeded with the exception of the heel by which she held him (*Stat. Achill.* i. 263). When he had reached the age of nine, Calchas declared that Troy could not be taken without his aid, and Thetis, knowing that the war would be fatal to him, disguised him as a maiden and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrhus on account of his golden locks. Here he remained concealed till Ulysses visited the place in the disguise of a merchant, and offered for sale some female dresses amidst which he had mixed some arms. Achilles discovered his sex by eagerly seizing the arms and then accompanied Ulysses to the Greek army. During his residence at Scyros one of his companions, Deidamia became by him the mother of Pyrrhus or Neoptolemus. For the events at Achilleid the pretext of marrying Iphigenia to him, see



Ach. Led. at Scyros. (From the Louvre.)

his remains together with those of Patroclus, were buried in a golden urn which Dionysus had given as a present to Thetis, and were deposited on the coast of the Hellespont, where a mound was raised over them. Achilles is the principal hero of the *Iliad*, he is the handsomest and bravest of all the Greeks, affectionate towards his mother and his friends, formidable in battles, which are his delight, open-hearted and without fear, and at the same time susceptible to the gentle and quiet joys of home. His greatest passion is ambition, and when his sense of honour is hurt he is unrelenting in his revenge and anger but without submitting obediently to the will of the gods.—*Later traditions.* These chiefly consist of accounts which fill up the history of his youth and death. His mother, wishing to make him immortal, concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Chiron, who educated and instructed him in the arts of riding, hunting and playing the phorminx, and also changed

IPHIGENIA, for the healing of Telephus by Achilles see TELEPHUS. In the war against Troy, Achilles slew Penthesilea, an Amazon, but was deeply moved upon discovering her beauty, and when Thetis reproached him for his tenderness of heart, he killed the scoffer by a blow with the fist. He fought with Memnon and slew the young Troilus (*Q. Smyrn.* ii. 480, *Verg. Aen.* i. 454). Both incidents are favourite subjects with vase painters. In the former the mothers of the combatants watch the fight, or Zeus is represented weighing the life of Achilles against that of Memnon. The accounts of his death differ much though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself (*Soph. Philoct.* 324, *Hor. Od.* iv. 6, 31, as had been foretold (*Il.* xxii. 278). According to others Apollo merely directed the weapon of Paris against Achilles, and thus caused his death, as had been suggested by the dying Hector (*Verg. Aen.* vi. 57 *Or. M.* xi. 601, *Il.* xxii. 308). Others again relate that Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife,

if he would join the Trojans, he went without arms into the temple of Apollō at Thymbra, and was assassinated there by Paris. His body was rescued by Ulysses and Ajax the Telamonian; his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body. [AJAX.] After his death, Achilles became one of the judges in the lower world, and dwelled in the islands of the blessed, where he was united with Medea or Iphigenia. The fabulous island

Achilleum (Ἀχιλλεῖον), a town near the promontory Sigæum in the Troad, where Achilles was supposed to have been buried (Hdt. v. 94; Strab. p. 594; Arr. An. i. 12).

Achilleus, assumed the title of emperor under Diocletian, reigned over Egypt, and was put to death by Diocletian A.D. 296 (Eutrop. i. 14, 15; Aur. Vict. Caes. 39).

Achilleus Dromos (Ἀχιλλεῖος δρόμος: *Tendera* or *Tendra*), a tongue of land in the Euxine Sea, near the mouth of the Borysthenes, where

Achilles is said to have made a race-course. Before it lay the Island of Achilles (*Insula Achillis*) or Leuco (Λευκή), where was a temple of Achilles (Hdt. iv. 55, 76; Eur. *Iph. in T.* 438; Pind. *Ol.* ii. 85; Strab. p. 306).

Achilleus Portus (Ἀχιλλεῖος λιμὴν: *Vathy*), a harbour in Laconia, near the promontory Taenarum (Paus. iii. 25, 4).

Achillides, a patronymie of Pyrrhus, son of Achilles (Ov. *Her.* viii. 3), also of Pyrrhus, king of Epirus, who traced his descent from Achilles (Ov. *Ib.* 803).

Achillis Insula. [ACHILLEUS DROMOS.]

Achivi (gen. pl. Achivom, Verg. *Aen.* xi. 226), another form of the Achaeci, and used, like Achaeci, to signify the whole Greek nation (Hor. *Ep.* i. 2, 14; Ov. *Pont.* i. 4, 33, *Her.* i. 21).

Acholla. [ACHILLA.]

Achollōē. [HARPYIAE.]

Achrādina or Acrādina. [SYRACUSAE.]

Achibōrius (Ἀχιβόριος), one of the leaders of the Gauls, who with Brennus invaded Thrace and Macedonia in B.C. 280, and Greece in 279 (Paus. x. 19, 4; x. 22, 5; x. 23, 1).

Acidālīa, a surname of Venus (Verg. *Aen.* i. 720), from the well Aeidalius near Orehomenos.

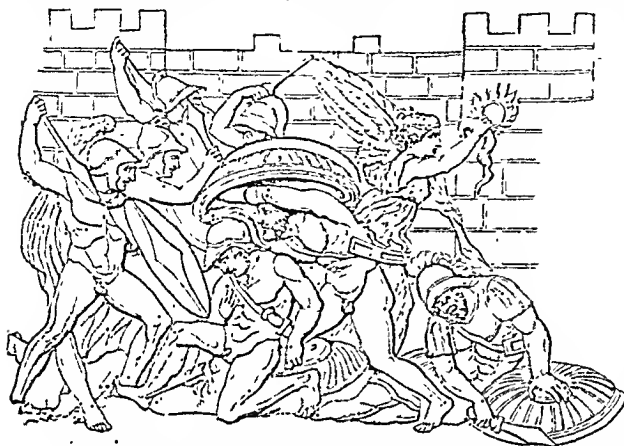
Acidinus, L. Manlius. 1. A Roman general in the second Punic war, served against Hasdrubal in 207, and was sent into Spain in 206, where he remained till 199 (Liv. xxix. 1-3, xxxii. 7).—2. Surnamed FULVIANUS, praetor B.C. 188 in Nearer Spain, and consul in 179 with his own brother Q. Fulvius Flaccus, which is the only instance of two brothers being consuls at the same time (Liv. xxxviii. 25, xl. 54; Veil. Pat. ii. 8; Cic. *de Or.* ii. 64).

Acillia Gens, plebeian. See under the family names AVIOLA, BALBUS, GLABRIO.

Acis (Ἄκισ), son of Faunus and Symaethis, beloved by the nymph Galatea, and crushed by Polyphemus the Cyclops through jealousy under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Acis, at the foot of Mount Aetna (now *Fiume de Jaci*). This story is perhaps only a fiction suggested by the manner in which the stream springs forth from under a rock (Ov. *M.* xiii. 750 seq., *F.* iv. 468; Sil. It. xiv. 221 seq.). Theocritus (*Id.* i. 69) speaks of the sacred waters of Acis.

Acmonia (Ἀκμονία: Ἀκμονίτις, *Acmonensis*), a city of the Greater Phrygia (Cic. *Flacc.* 15, 34; Plin. v. § 106).

Acmonides, one of the three Cyclopes in Ovid (*F.* iv. 289), is the same as Pyracmon in Virgil



Death of Achilles. (Raoul Rochette, *Mon. Ined.*, pl. 53.)

of Lenee in the Euxine was especially sacred to him. [ACHILLEUS DROMOS.] Achilles was worshipped in several places as one of the national heroes of Greece; as at Pharsalus, Tanagra, and Sparta: in Epirus even as a god. The remarkable worship on the coasts of the Euxine may have been spread by the Milesian settlement at Byzantium, perhaps combined with the worship of some local heroes. Various explanations of his name are given. Most of the ancients connect it with ἄχος, because Achilles gave pain to the Trojans. Some writers regard him as originally a river god, arguing that ἄχ-, like the root in ACHELOUS, may signify water, as in *aqua*. Others make him a sun-god, as they have attempted to make the whole Iliad a representation of the sun taking possession of the east. There is certainly more connexion in the story of Achilles with water divinities than with the sun: it is even possible that some part of his story may be borrowed from local rituals of river or sea deities; but there is no valid reason why the reader of Greek poets should not see in the main story of Achilles the glorification in ballads of a traditional hero of war, in no degree suggested originally by any phenomena of nature; still less are we obliged to base his story on any of the supposed etymologies of his name.

Achilles Tatius, of Alexandria, lived in the middle of the fifth century of our era, and is the author of a Greek romance in eight books, containing the adventures of two lovers, Clitophon and Leucippe, published by Fr. Jacobs, Lips. 1821. He must be distinguished from Achilles Statius, or Tatiatus, who probably lived in the second century of our era, and wrote a work on the sphere (περὶ σφαίρας), a fragment of which, professing to be an introduction to the *Phaenomena* of Aratus, is printed in Petavius, *Uranologia*, Paris, 1630.

(*Aen* viii 423), and as Argos in other accounts of the Cyclopes.

**Acœtes** (Ἀκούτης), a poor Mæonian (Lydian) or Tyrrhenian, who served as pilot in a ship. The sailors, landing at the island of Ceos, brought with them on board a beautiful boy asleep, whom they wished to take with them, but Acœtes who recognised in the boy the god Bacchus, dissuaded them from it but in vain. When the ship had reached the open sea the boy awoke and desired to be carried to Naxos, his native island. The sailors promised to do so, but did not keep their word: whereupon the god disclosed himself in his majestic vines began to twine round the vessel; tigers appeared, and the sailors seized with madness jumped into the sea, and were changed into dolphins. Acœtes alone was saved and conveyed to Naxos where he was initiated in the Bacchic mysteries. This is the tale related by Bacchus himself, in the form of Acœtes to Pentheus (*Met* iii 582 seq.). The story is founded on the Homeric Hymn to Dionysus.

**Acontius** (Ἀκοντίης) a beautiful youth of Ceos. Having come to Delos to celebrate the festival of Diana he fell in love with Cydippe, and in order to gain her he had recourse to a stratagem. While she was sitting in the temple of Diana he threw before her an apple upon which he had written the words 'I swear by the sanctuary of Diana to marry Acontius.' The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, and the repeated illness of the maiden, when she was about to marry another man, compelled her father to give her in marriage to Acontius. This story is related by Ovid (*Her* ii 20, 21) who borrowed it from a lost poem of Callimachus, entitled 'Cydippe.'

**Acoris** (Ἀκορίς), king of Egypt, assisted Evagoras king of Cyprus, against Artaxerxes, king of Persia, about c. 385. He died about 374, before the Persians entered Egypt in the following year (*Diog.* xv 2-4, 8, 9, 29, 41, 42).

**Acræ** (Ἀκράε)

**Acræ Leucæ** (Ἀκρά Λευκή), a city of Hispania Tarraconensis, founded by Hamilcar Barca (*Diog.* xxi 2), probably identical with the *Castrum Album* of Livy (*xix* 41).

**Acræe** (Ἀκραι).—1 (Acresene Phn, *Palæstolo*), a city of Sicily, on a lofty hill 24 miles W of Syracuse, was founded by the Syracusans 70 years after its parent city, i.e. c. 663 (*Thuc.* vi 5, *Liv.* xiv 36, *Plin.* iii §91).—2 A town in Aetolia (*Pol.* v 13).—3 (or Ἀκρά) A town, in the Thymmerian Bosphorus (*Strab.* p. 494, *Plin.* iv §86).

**Acrææ** (Ἀκράεα), and **Acræus**, surnames given to various goddesses and gods whose temples were situated upon hills, such as Zeus, Hera and others (*Liv.* xxiii 23, xxviii 2).

**Acraephæus** (ἈΚΡΑΕΦΙΑΣ)

**Acraephia**, **Acraephia**, or **Acraephion** (Ἀκραιφία, Ἀκραφία, Ἀκραφίων, Ἀκραφίον, Ἀκραφίον, *Kardhiza*), a town in Boeotia, on the lake Copais, founded by Acraephæus, the son of Apollo. It contained an oracle of Apollo Ptoius (*Hdt.* viii 18, *Strab.* p. 410, *Liv.* xxiii 29, *Paus.* ix 23, 5, *Plin.* iv §28).

**Acragas** 1 (ἈΚΡΑΓΕΝΤΙΝ).—2 A celebrated engraver (*Plin.* xxxiii §154).

**Acraeus**, a freedman of Nero, sent into Asia and Achaia (A.D. 64) to plunder the temples (*Tac.* *Ann.* xv 43, xvi 23).

**Acraie** (Ἀκραίη, or Ἀκράη, Ἀκραίη), a town in Iaconia, not far from the mouth of

the Enrotas (*Paus.* iii 21, *Pol.* v 19, *Liv.* xxxv 27, *Strab.* p. 343, 363).

**Acraillæ** (Ἀκραιλά), a town in Sicily between Agrigentum and Acrae (*Liv.* xxiv 30).

**Acrisione**, **Acrisionlades** [ἈΚΡΗΣΙΩΝ]

**Acrisius** (Ἀκρίσιος) son of Abas king of Argos. He expelled his twin brother, Proetus, from his inheritance, but supported by his father in law, Iobates the Lycian, Proetus returned, and Acrisius was compelled to share his kingdom with him. Acrisius held Argos and Proetus Tiryns. An oracle had declared that Danae, the daughter of Acrisius, would give birth to a son who would kill his grandfather. For this reason he kept Danae shut up in a subterranean apartment or in a brazen tower. But here she became mother of Perseus by Zeus who visited her in a shower of gold. Acrisius ordered mother and child to be exposed on the sea in a chest, but the chest floated towards the island of Seriphus where both were rescued by Dictys. As to the manner in which the oracle was subsequently fulfilled, see PERSEUS (*Hdt.* vi 58, *Verg.* *Aen.* vii 372, *Or.* M v 607 seq. *Hor.* *Od.* iii 16, 5).—Hence **Acrisione** (Ἀκρίσιων) Danae daughter of Acrisius (*Il.* xiv 319) Acrisionlades, Perseus, son of Danae grandson of Acrisius (*Or.* M v 70) Acrisioneus, *adj.* acres i.e. Argos (*Or.* M v 233), *coloni* mari referring to Ardea, supposed to have been founded by Danae (*Verg.* *Aen.* vii 410 *Sil.* i 661).

**Acrisæa** (Ἀκρίσας, Ἀκρίσας C. Gallo), the most southerly promontory in Messenia (*Strab.* p. 319, *Paus.* iv 34, 12, *Plin.* iv §15).

**Acræ** (Ἀκρά)

**Acroëtaunna** (ἡ Ἀκροεταυννα, sc. ὁ ὄρος) *Acroceranium* from *Plin.* iii §97 C. *Linguetta*, a promontory in Epirus, putting out into the Ionian sea, the most W part of the CERINTH MOUNTS. It was dangerous to ships, whence Horace (*Od.* i. 3, 20) speaks of infamous scopulæ Acrocerania (comp. *Luc.* v 652, *Sil.* viii 632). Hence any dangerous place (*Or.* R. Am 739).

**Acroëcithus** [ἈΚΡΟΕΚΙΘΗΣ]

**Acroëssus** [ἈΚΡΟΕΣΣΟΣ]

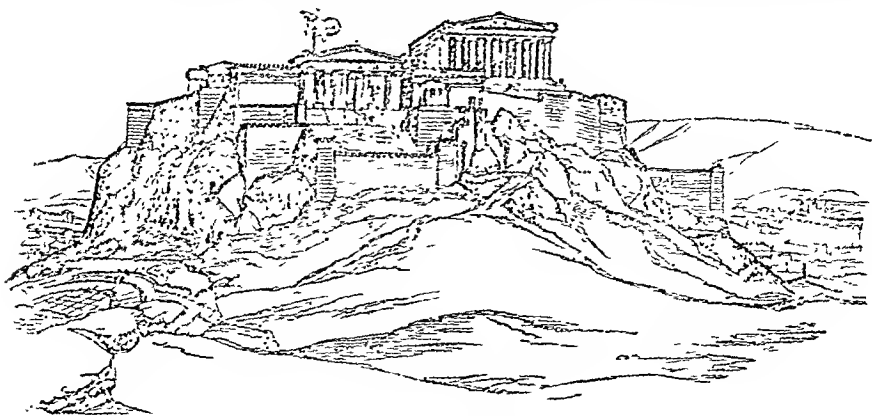
**Acræon** 1 King of the Caenians, whom Romulus slew in battle, and whose arms he dedicated to Jupiter Feretrius as *Spolia Opima* (*Prop.* v 10, 7). Livy (i. 10) mentions the circumstance, without giving the name of the king.—2 An eminent physician of Agrigentum in Sicily, said to have been in Athens during the great plague (B.C. 430) in the Peloponnesian war, and to have ordered large fires to be kindled in the streets for the purpose of purifying the air. This fact is not mentioned by Thucydides (*Diog. Laert.* viii. 65, *Plut.* *Is.* et *Os.* 80).

**Acræon Helenius**, a Roman grammarian of uncertain date, perhaps of the second century A.D., wrote a commentary on Horace, on some comedies of Terence and perhaps on Persius. His commentary on Horace does not exist, that which bears his name is the work of another writer, perhaps Porphyrio. It is published with the other scholia on Horace by Pauly (2nd ed. 1861), and Henthal (1864, 1866).

**Acropôlis** (ἡ Ἀκρόπολις) The Acropolis of Athens, also called by the Athenians Polis (Πόλις), from the city being originally confined to the Acropolis (*Thuc.* ii. 15, v. 23, &c. cf. *Aesch.* *Eum.* 687), was a rock about 150 feet high, 1,150 long and 500 broad. Upon it, as a defensible site rising out of the river valley, the original settlement was made,

whose name *Cecropia* (Strab. 397; Eur. *Suppl.* 658, *El.* 1239) expresses the belief, doubtless correct, that it existed before the union of Attica attributed to Theseus.—*Traces of Buildings earlier than 500 B.C.* Our knowledge of the earlier buildings has been greatly increased by recent excavations. On some parts of the rock foundations of the rude dwellings of early inhabitants have been discovered, and graves of the same age, with primitive pottery of the type known as 'Mycenaean.' To a very early period must be ascribed also the remains of what was called the *Pelasgian Wall*, i.e. a wall which was prehistoric to the Greek writers who mention it (*Hdt.* ii. 127, v. 64), but still available in the age of Peisistratus. This wall did not surround the whole rock, since the natural precipice on the N. and NE. needed no fortification. In other parts portions of this wall have been discovered [see plan]. It followed the edge of the rock and sometimes falls within the lines of the straighter wall of Cimon, which in other places absorbed it. It is necessary to distinguish the Pelasgian Wall from τὸ Πελασγικὸν or Πελαργικὸν (*Thuc.* ii. 117; *Aristoph.* *Av.* 851), which was a space of ground beneath the Acropolis at the SW., perhaps

of the pediments and statues of more than three temples have been found under the floor, so to speak, of the Acropolis. It has been held by some that this older temple whose foundations we see was rebuilt and preserved after the Persian repulse; but to this it is with justice objected that since it would have presented a blank wall within six feet of the porch of the newer Erechtheum it is impossible to admit that it was standing after that porch was built.—*The Acropolis after the Persian War.* The present form of the surface is due to Cimon. The natural rock surface sloped somewhat from the centre to the sides, and has been compared to a low-pitched gable roof. To level this sufficiently for the projected works, Cimon built up solid walls all round the edge of the platform and filled up the space between these walls and the highest ridge with earth and rubble, composed in great part of the *débris* left after the Persians burnt the earlier buildings. In this substratum many pieces of archaic sculpture and architecture, and many inscriptions, have been found. To the same Cimonian period belongs the great bronze statue of Athene Promachos, armed with spear and helmet, which dominated the city and was



The Acropolis restored.

extending from Pan's cave to the Asclepiæum, a space which was to be left vacant, since, as was said, a curse was laid upon its occupation. Probably the origin of its being considered unlucky was that for military reasons it had been held advisable from 'Pelasgian' times to keep this ground clear from buildings which might shelter an approaching foe; the cause in all probability of the similar prohibition against building on the Roman pomerium [*Dict. Ant.* s.v.]. On the Acropolis the early chiefs and kings of Athens had their palace, the foundations of which have been recently found near the Erechtheum, as well as traces of stairs in the rock leading thence into the plain at the NE. corner. It is known from inscriptions that a temple of Athene called the Hecatompedon stood on the Acropolis before the Persian invasion, and of this the foundations have been found just S. of the Erechtheum. It had two treasuries behind the cella, one probably for Athene and the other for the other deities there worshipped. It is probable that there was also in the time of Peisistrates an earlier Parthenon and an earlier Erechtheum occupying part of the sites of the later temples; indeed fragments

seen far out to sea.—*Acropolis in the Time of Pericles.* The greatest works were carried out under Pericles. For the approach to the Acropolis the plan of Cimon was set aside, which gave only a narrow and defensible gateway (defence being less necessary since the fortification of the whole city was completed), and the magnificent *Propylæa* were designed by Mnesicles in B.C. 437. In the marble wall there were five gateways, the central being the largest, and admitting a sloping carriage-way; the two gates on each side were reached by five steps; beyond was a portico, and rising above this another portico. On each side of the entrance were wings, each intended to have a small outer and a large inner hall (in the smaller northern hall were paintings by Polygnotus, whence it was sometimes called the Pinakothekē); but the plan of making the wing on the right or south side symmetrical in size and form with the left wing was not carried out, probably because it would have encroached on sacred ground; for in this part of the Acropolis were the temple of Nike Apteros (Athene-Nike) and the sanctuary of Artemis Brauronia beyond it. To the right of the entrance to the





were probably the survival of an older religion in this place than that of Athene. [ANTI.MUS.] No remains of any temple of Artemis are discoverable, nor have we any warrant for assuming its existence: the steps leading up to the sacred precinct are still visible. Between this precinct and the Parthenon are the foundations

walled in by the Greek commander Odysseus in 1822 to secure his water supply. This 'Bastion of Odysseus' is now removed. A little to the east of this, in the side of the northern rocks, are the two caves of Apollo and Pan (Eur. *Ion*, 492; Paus. i. 25, 4). The sculptures of the *Gigantomachia*, which Attalus sent, and from which a figure of Dionysus fell during a storm into the Theatre (Paus. i. 25, 2; Plut. *Ant* 60), must have been on the south wall near the site of the modern museums.

**Acρόρεα** (ἡ Ἀκρόρεα: Ἀκρορείοι) a mountainous tract of country in the north of Elis. (Diod. xiv. 17 Xen. *Hell.* iii. 2, 20, vii. 4, 14).

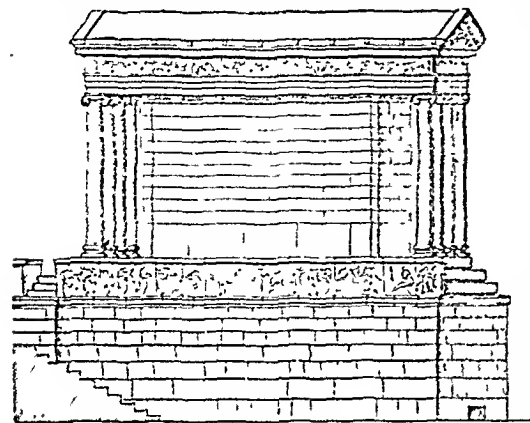
**Acrotātus** (Ἀκρότατος). 1. Son of Cleomenes II. king of Sparta, went to Sicily in 314 to assist the Agrigentines against Agathocles of Syracuse. But at Agrigentum he acted with such cruelty that the inhabitants rose against him. He returned to Sparta, and died in 309 before his father, leaving a son, Areus, who succeeded Cleomenes (Diod. xv. 70; Paus. iii. 6, 1; Plut. *Agis*, 3).—2. Grandson of the preceding, and son of Areus I. king of Sparta, bravely defended Sparta against Pyrrhus in 272; succeeded his father in 265, but was killed in

the same year in battle against Aristodemus, tyrant of Megalopolis (Plut. *Pyrrh.* 26-28; *Agis*, 2; Paus. iii. 6, 3).

**Acrothōm** or **Acrothōi** (Ἀκρόθωμ, Ἀκρόθωοι: Ἀκρόθωος, Ἀκρόθωτης; *Lavra*), a town near the extremity of the peninsula of Athos (Hdt. vii. 22; Thuc. iv. 109; Strab. p. 331).

**Actaea** (Ἀκταία), daughter of Nereus and Doris (Il. xviii. 41; Hes. *Theog.* 249).

**Actaeon** (Ἀκταίων). 1. Son of Aristaeus and Autonoe, a daughter of Cadmus, a celebrated



Temple of Nike Apteros (the Wingless Victory), on the Acropolis at Athens.

of a building, not a temple, and a portico; this was probably the Chalcotheke, a building in which was stored all that was required for the service of Athene (*C.I.A.* ii. 61); some have imagined the remains to belong to a temple of Athene Ergane; but we have no reason to suppose that there was any such temple. E. of the Parthenon, a little NW. of the modern museums, are the foundations of the small temple of Rome and Augustus, of which the fragment of the epistyle has been found with the dedication to the emperor under the title *Σεβαστός*, which he assumed in B.C. 27 (*C.I.A.* iii. 63). NE. of this, about 150 yards E. of the great statue and visible from it (if we assume that the old temple between the Erechtheum and the Parthenon was not rebuilt), stood in the open air the great altar of Athene, of which the base is visible out in the rock. To the N. of the Parthenon, midway between it and the foundations of the old temple is visible out in the rock the inscription for the base on which stood the statue of 'Earth praying Zeus to send rain' (Paus. i. 24); another base remains to give us a fixed point—the base of the statue of Athene Hygieia, which is found by the southernmost column of the eastern portico of the Propylaea. This statue was dedicated by Pericles to commemorate the recovery of a mason who fell from the Propylaea; near it once stood the bronze lioness in honour of the mistress of Aristogeiton, the statue of Aphrodite by Calamis, of Diitrephes (of which the base has been found not *in situ*), and of Perseus by Myron. About 200 feet west of the N. porch of the Erechtheum are the remains in the rock of the steps leading down from the Acropolis to the cave of AGRAYLOS, in the temenos of which the oaths of the Ephebi were taken [*Dict. Ant.* s. v. *Ephebi*]. It lay near the base of the northern rocks of the Acropolis known as 'the long rocks' (*Μακρά*). The well called the *Clepsydra* (Aristoph. *Lys.* 911) has been identified at the NW. angle of the Acropolis outside the Cimonian walls. It was



Actaeon. (British Museum.)

hunter, trained by the centaur Chiron. He was changed into a stag by Artemis (Diana), and torn to pieces by his fifty dogs on Mount Cithæron, because he had seen the goddess bathing

with her nymphs or because he had boasted that he excelled her in hunting. After the dogs had devoured him, they went whining in search of their master, till they came to the cave of Chiron, who appeased them by making an image of Actaeon (Ov *M* i 181 seq., Callim *H* iii *Pallad* 107 seq., Eurip *Bacch* 330, Apollod. 1. 4, 4). According to several modern writers the fifty hounds of Actaeon are the fifty dog days, and the myth represents the plant-life destroyed by the heat of the dog days for Actaeon was the son of the protector of plants (see ANISTARTS). It is difficult, however, to explain upon this theory why they were his own hounds.—2 An Argive, son of Melissus and grandson of Abroon. He was a beautiful youth, whom Archias endeavoured to carry off, but in the struggle which ensued Actaeon was killed (Plot *Narr Am* 2) [ARCHIAS].

**Actaeus** (Ἀκταῖος), son of Erisichthon the earliest king of Attica, derived his name from Acte, the ancient name of Attica (Paus. i 2 6). He had three daughters Agraules, Herse and Pandrosus, and was succeeded by Cecrops who married Agraules.

**Acte** (Ἀκτὴ) properly a piece of land running into the sea and attached to another larger piece of land, but not necessarily by a narrow neck. 1 An ancient name of Attica, used especially by the poets (Eur *Hel* 1674, Strab p 301). Hence Ἀκταῖος, Actaeus, adj., Attic, Athenian (Ov *M* ii 720, ez *Pont* iv 1, 31, *Her* xviii 42). Also Ἀκτίας ἄδης, a female Athenian: e. Ori thya, daughter of Erechtheus king of Athens (Verg *G* iv 463) also called Actaea (Ov *M* vi 711).—2 The eastern coast of Peloponnesus near Troezen and Epidaurus (Pol. v 91, 8, Diod. xv 81).—3 The peninsula between the Strymonic and Sngitic gulfs, on which Mount Athos is (Thuc. iv 109).—4 The concubine of Nero, originally a slave from Asia Minor (Tac *Ann* xii 12 46).

#### Actiānus (ACTIVM.)

**Actium** (Ἀκτιον *Eth* Ἀκτιος, Actius, Adj. Ἀκτιανός, Actianus, also Ἀκτιος, Actius *La Punta*, not *Actio*), a promontory in Acarnania at the entrance of the Ambraciot Gulf (Gulf of Arta) off which Augustus gained his celebrated victory over Antony and Cleopatra, September



Plan of Actium.

1 Ruins of Prevesa. 2 C. La Punta. 3 Prom. Actium. 4 La Punta. 5 C. Madonna. 6 Temple of Apollo. 7 Port La Punta. 8 Actio. P. Bay of Prevesa.

2nd = c. 31. There was a temple of Apollo on this promontory (Thuc. i 29; Strab p 32a), whence Apollo was called Actius and Actianus (Ov *M* xii 715, Verg *Aen* viii 704, Prop. iv 6 67). There was an ancient festival named Actia celebrated here in honour of the god Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (*Iuda*

*quinquennales*), at NICOPOLIS on the opposite coast, which Augustus founded in commemoration of his victory (Dio Cass. i 1, Suet *Aug* 18, Tab 6 Verg *Aen* iii 290, Hor *Ep* i 18, 61 Ov *Her* xv 106) Statius (S in 2 120) gives the epithet of Actius to Cleopatra, because she was conquered at Actium. The annexed map shows the site of Actium, which has been the subject of dispute. The promontory of Actium was at *La Punta* (3), opposite *Prevesa* (1) near the site of the ancient Nicopolis. Others erroneously place it at *C. Madonna* (4), misled by the modern name *Actio*. The fleet of Antony was stationed in the *Bay of Prevesa* (P), and sailed out through the strait between 1 and 3 into the open sea, where the battle was fought, not in the Bay of Prevesa, as some suppose.

#### Actia (ACTE, ACTIVM.)

**Actiaënes** (Ἀκτιαῖνος) king of Ethiopia, conquered Egypt (Diod. i 60, Strab p 75J).

#### Actius (ACTIVM.)

**Actor** (Ἀκτωρ) 1 Father of Menoetius and grandfather of Patroclus (*Il* xi 783, Pind. *Ol* ix 104).—2 Father of Eurytus and Cteatus (Apollod. ii 7 2 Paus. v 1, 11).—3 An Orchomenian, father of Astyoche (*Il* ii. 513 Paus. ix 37 6).—4 A companion of Aeneas (Verg *Aen* ix 500).—5 An Auranen, of whose conquered lance Turnus made a bosst (Verg *Aen* xii 91, Juv. ii 100).—Hence **Actiōrides** (Ἀκτιόνης), a descendant of Actor. Patroclus (Ov *M* xiii 273 Tr. i 9 23, F. ii 53) Erithos (Ov *M* v 79) Echeclus (*Il* xvi 189) Eurytus and Cteatus (Ov *M* viii 304). Also, **Actiōnis** (Ἀκτιώνης), a descendant of Actor. Eurytus and Cteatus (*Il* ii 621, xi 700).

**Actiō** 1 C. Furius, quaestor a c. 187 (Liv. xxxviii 55).—2 C., an eminent Roman lawyer, who married the sister of Helvia, the mother of Cicero, was a friend of the orator L. Licinius Crassus (Cic. *de Or.* i 48, 191, ii. 1 2, *Brut* 76 264).

**Actiōlis** (Ἀκτιόλιος), of Argos an early Greek logographer, about = c. 525, wrote in the Ionic dialect three books of Genealogies chiefly a translation of Hesiod into prose. The fragments are published by Sturtz, Lips 1824, and in Muller *Fragm. Hist. Graec.* i p 100.

**Ada** (Ἄδα), sister of Mausolus, king of Caria, married her brother Idrieus, on whose death (n c. 344) she succeeded to the throne of Caria, but was expelled by her brother Pixodarus in 340. When Alexander entered Caria in 334, Ada, who was in possession of the fortress of Alinda, surrendered this place to him. After taking Halicarnassus, Alexander committed the government of Caria to her (Arr. *An.* i 23, Diod. xvi 42 74, Plut. *Alex* 10, 22).

#### Adamantēa (ANALTHEA)

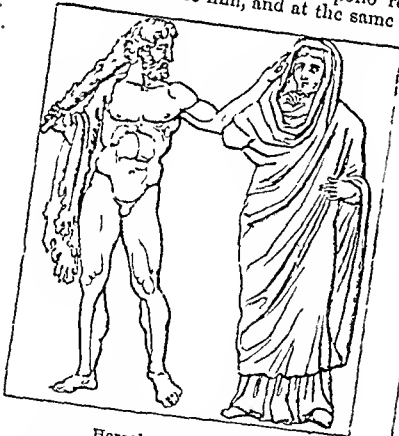
**Adamantius** (Ἀδαμάντιος) a Greek physician, about A.D. 41a, the author of a treatise on Pneumogeny, borrowed from Ptolemy. Edited by Franzus in *Script. Phys. Vet.* 1790 8vo.

**Adda** (Ἄδδα) a river of Gallia Cisalpinia rising in the Rhaetian Alps near *Bormio* and flowing through the *Lacus Larius* (*L. di Como*) into the Po about 8 miles above Cremona (Pol. ii 32, Strab. pp 192, 204, Tac. *Hist.* ii 40).

**Adherbal** (Ἀδράβαρ) 1 A Carthaginian commander in the 1st Punic war defeated the Roman consul P. Claudius in a sea-fight off Drepana, = c. 249 (Pol. i 49 52).—2 A Carthaginian commander in the 2nd Punic war, was defeated in a sea-fight off Cartena by C. Laelius in 206 (Liv. xxviii 80).—3 Son of Micipsa, and grandson of Masinissa, had the

# ADLABENE

kingdom of Numidia left to him by his father Jugurtha, 118. After the murder of his brother by Jugurtha, Adherbal fled to Rome, and was restored to his share of the kingdom by the Romans in 117. But he was again stripped of his dominions by Jugurtha and besieged in Cirta, where he was treacherously killed by Jugurtha in 112 (Sall. *Jug.* 5, 13, 14, 24, 25, 26). Adiabēnē ('Αδίαβηνή, 'Αδίαβηνός) a district of Assyria, E. of the Tigris, between the river Lycus, called Zabatus by Xenophon, and the Caprus, both being branches of the Tigris. In the Christian era it was a separate kingdom, tributary to the Parthians (Strab. pp. 505, 745). Adimantus ('Αδείμαντος). 1. Commander of the Corinthian fleet, when Xerxes invaded Greece (B.C. 480), opposed the advice of Themistocles to give battle to the Persians (Hdt. viii. 5, 56, &c.).—2. An Athenian, one of the commanders at the battle of Aegospotami, B.C. 405; was accused of treachery in this battle, and is ridiculed by Aristophanes in the 'Frogs' (Xen. *Hell.* i. 7, 1, ii. 1, 30; Arist. *Ran.* 1513).—3. Brother of Plato (Apol. p. 34; *Rep.* ii. p. 367). Admētō ('Αδμήτην). 1. Daughter of Oceanus and Thetys (Hes. *Th.* 349).—2. Daughter of Eurystheus, for whom Hercules fetched the girdle of Ares, which was worn by Hippolyte, queen of the Amazons (Apollod. ii. 5, 9). Admētus ('Αδμήτος). 1. Son of Phereas, king of Phocæ in Thessaly, took part in the Calydonian hunt and in the expedition of the Argonauts. Pelias promised him his daughter Alcestis (*Il.* ii. 715), if he came to her in a chariot drawn by lions and boars. This Admetus performed by the assistance of Apollo. The god tended the flocks of Admetus when he was obliged to serve a mortal for a year for having slain the Cyclops. On the day of his marriage with Alcestis, Admetus neglected to offer a sacrifice to Artemis, but Apollo reconciled the goddess to him, and at the same time



Hercules and Alcestis.  
(From a Bas-relief at Florence.)

induced the Moiræ to grant him deliverance from death if his father, mother, or wife would die for him. Alcestis died in his stead, but was brought back by Hercules from the lower world (Apollod. i. 9, 15; Eurip. *Alc.*).—2. King of the Molossians, to whom Themistocles fled for protection when pursued as a party to the treason of Pausanias (Thuc. i. 130; Plut. *Them.* 24; Nep. *Them.* 8).

Adōnis ('Αδωνίς, -ίδος, 'Αδων, -ωνος; Lat.

# ADONIS

15

Adonis, -is, -idis, also Adon, -ōnis). 1. A beautiful youth, beloved by Aphrodite (Venus), a son of Cinyras, king of Paphos in Cyprus, and Myrrha (Smirna). The gods exchanged Myrrha into a myrtle-tree, to save her from the wrath of her father, for whom she had an unholy passion; and from this tree Adonis was born, the offspring of Myrrha and her father. Aphrodite, charmed with the beauty of the infant, concealed him in a chest, which she entrusted to Persephone; but the latter refused to give it up. Zeus decided the dispute by declaring that Adonis should have a third of the year to



Death of Adonis.  
(A Painting found at Pompeii.)

himself, should belong to Persephone for another third, and to Aphrodite for the remaining third. Adonis, however, preferring to live with Aphrodite, also spent with her the four months over which he had control. Having offended Artemis, he was killed during the chase. The spot on which his blood fell was sprinkled with nectar by Aphrodite, and from this sprang the anemone, as well as other flowers. So great was the grief of the goddess, that the gods of the lower world allowed him to spend six months of every year with her upon the earth (Apollod. iii. 14, 3; Or. *M.* x. 298 sq.; A. A. i. 75, 512; Verg. *E.* x. 18). The worship of Adonis, which in later times was spread over nearly all the countries round the Mediterranean was of Phœnician or Syrian origin, in which language *Adon* signifies *lord*. In the Homeric poems no trace of the worship occurs, and the later Greek poets changed the original symbolic Asiatic religions Aphrodite was the fructifying principle of nature, and Adonis appears to have reference to the death of nature in winter and its revival in spring—hence he spends six months in the lower and six in the upper world. His death and his return to life were celebrated in annual festivals (*Adonia*) at Byblos, Alexandria in Egypt, Athens, and other places. A special feature in this worship was the 'Adonis in flower surrounding his image to show the revival of plant life, soon to die again. The Idyll of Theocritus called *Adoniae* describes the celebration of this festival at Alexandria.—2. (*Nahr el Ibrahim*). A small river of Syria, rising in Mount Libanus, which, after a sudden fall of rain, is tinged of a deep red by the soil of the hills. Hence some have sought to explain the myth of Adonis (Strab. p. 755; Lucian, *Dea Syr.* 6; Plin. v. § 78).

Adramyttium (Ἀδραμύττειον or Ἀδραμύτιον Ἀδραμύττης, Adramytticus Adramytus or Edremis), a town in Mysia on the gulf of Adramyttium, opposite to the island of Lesbos, was a colony of the Athenians, and a seaport of some note (Hdt vii 42, Thuc v 1, vii 103, Strab p 606, Lav xxvii 19, Act Ap xxv 2).

Adriana (Eder), a river of Germany flowing into the Fulda near Cassel (Tac Ann i 56).

Adranum or Hadranum (Ἀδραν, Ἀδρανόν, Ἀδρανίτης, Hadranitanus, Plin iii § 91 Aderno), a town in Sicily, on the river Adranus, at the foot of M Aetna built by Dionysius the seat of the worship of the god Adranus (Diod. xiv 87, xvi 68, Plut Tim 12, Sil xiv 2-9).

Adrāns (Ἀδρανός) [ADRANUM]

Adrastia (Ἀδραστία Lat Adrastia ea) 1 Daughter of Zeus (Eur Rhes 342) identified with Neutens, also used as an epithet of Nemesis. She derived her name according to some from Adrastus, the ruler of Adrastia in Mysia, who built her first sanctuary on the river Aesepus, near Cynicus. Others derive her name from αδραναί (fr ἀδραναί), the goddess whom none can escape (Strab p 588, II ii 523, seq, Aesch Prom 936, Verg Cir 239, Amm. xiv 11 2). She was probably originally a Phrygian goddess and the same as Rhea Cybele—2 A nymph, daughter of Melisseus, king of Crete to whom and her sister Ida Rhea gave the infant Zeus to be reared (Apollod. i 16, Callim Hym in Jot 47). Originally the same as No 1.

Adrastus (Ἀδραστος) 1 Son of Talauus king of Argos was expelled from Argos by Amphirans, and fled to his grandfather Polybus, king of Sicyon on whose death he became king of that city (II ii 578, Hdt v 67, Pind Nem ix 9 seq). Afterwards he was reconciled to Amphirans, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. While reigning there Tydens of Calydon and Polynices of Thebes both fugitives from their native countries, met at Argos before the palace of Adrastus. A quarrel arose between them,



Adrastus and other heroes who fought against Thebes. (Gem found at Perga.)

and Adrastus, on hearing the noise, came forth and separated the combatants in whom he recognised the two men who had been promised to him by an oracle as the future husbands of two of his daughters, for one bore on his shield the figure of a boar, and the other that of a lion, and the oracle had declared that one of his daughters was to marry a boar and the other a lion. Adrastus therefore gave his daughter Deiphyle to Tydens and Argens to Polynices, promising to restore each to his own

country. Adrastus first prepared for war against Thebes although Amphiarus, who was a soothsayer, foretold that all who engaged in it should perish, with the exception of Adrastus. Thus arose the celebrated war of the 'Seven against Thebes'. The seven heroes, according to Sophocles (*Oed Col* 1213 seq) and Aeschylus (*Theb* 877 seq), were Amphiarus, Tydens, Eteocles, Hippomedon, Capaneus, Parthenopaeus, Polynices. (Adrastus, who escaped, is not counted one of the Seven.) Euripides (*Phoen* 1104 seq) has the same list except that Eteocles is omitted and Adrastus substituted. The preceding drawing from an early Etruscan gem represents, with the true feeling of archaic art, a council of five of the heroes who fought against Thebes. The names are added: *Phylince* (Polynices), *Tute* (Tydens), *Amphitäre* (Amphiarus), *Atresthe* (Adrastus) and *Parthanapae* (Parthenopaeus). On arriving at Nemea they founded the Nemean games in honour of Archemorus ARCHEMORUS. On approaching Thebes, they sent Tydens to the city to demand from Eteocles the sovereignty for Polynices. In the place of Eteocles he challenged several Thebans to combat and conquered them. In revenge they laid an ambush of fifty men on his return, but Tydens slew them all, with one exception (II iv 384 seq, v 802 seq). The war ended as Amphiarus had predicted, six of the Argive chiefs were slain, Polynices by his brother Eteocles, and Adrastus alone was saved by the swiftness of his horse Arion, the gift of Heracles (Hom II xxiii 346). Creon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus fled to Athens, where he implored the assistance of Theseus, who undertook an expedition against Thebes, took the city, and delivered the bodies of the fallen heroes to their friends for burial (Aesch *Sept c Theb*, Eur *Phoen* and *Suppl*, Stat. *Theb*). Ten years afterwards Adrastus, with the sons of the slain heroes made a new expedition against Thebes. This is known as the war of the 'Epigoni' (Επιγονοί) or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus: the latter died of grief at Megara on his return to Argos, and was buried in the former city. He was worshipped in several parts of Greece, as at Megara, at Sicyon, where his memory was celebrated in tragic choruses, and in Attica (Apollod. i 7, 2-4, Hdt v 61, Strab p 520, Paus i 43, 1). The legends about Adrastus and the two wars against Thebes furnished ample materials for the epic as well as tragic poets of Greece—2 Ruler of Adrastia in Mysia (Strab p 588) [ADRASTEIA]—3 Son of Merope of Adrastia, an ally of the Trojans, slain by Diomedes (II ii 824, xi 228)—4 A Trojan slain by Patroclus (II xvi 304)—5 A Trojan, taken by Menelaus, and killed by Agamemnon (II vi 37, 64)—6 Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Croesus, who received him kindly. While hunting he accidentally killed Atys, the son of Croesus, and in despair put an end to his own life (Hdt i 34-45).

Adria or Hadria 1 (*Adria*), a town in Gallia Cisalpina, between the mouths of the Po and the Adige (*Adige*), now 14 miles from the sea, but originally a sea-port of great celebrity, founded by the Etruscans (Lav v 33, Strab p 214)—2 (*Atri*), a town of Picenum in Italy, probably an Etruscan town originally, after-

wards a Roman colour, at which place the family of the emperor Hadrian lived (*Vit Hadr.* 1)

Adria (δ Ἀδρία, Ιου δ Ἀδρίας, Hdt. iv. 33), or Mare Adriaticum, also Mare Superum, so called from the town Adria [No 11], was in its widest signification the sea between Italy on the W, and Illyricum Epirus, and Greece on the E. By the Greeks the name Adrias was only applied to the northern part of this sea, the southern part being called the Ionian Sea. The navigation of the Adriatic was much dreaded on account of the frequent and sudden storms to which it was subject its evil character on this account is repeatedly alluded to by Horace (*Od.* 1 3, 15, 83, 15, 11 14, 14, 11 9, 23)

Adrianus. [HADRIANUS]

Adriānus (Ἀδριανός), a Greek rhetorician, born at Tyre in Phoenicia, was the pupil of Herodes Atticus, and was invited by M. Antonius to Rome, where he died about A.D. 192. Three of his declamations are published by Walz in *Rhet. Gr.* vol. 1 1892

Adrumētum [HADRUMETUM]

Aduatūca, a castle of the Eburones in Gaul (*Caes. B. G.* vi. 32), probably the same as the later Aduaca Tongrorum (*Pongern*)

Aduatūci or Aduatīci, a powerful people of Gallia Belgica (*Caes. B. G.* ii. 29, 33), were the descendants of the Cimbri and Teutones. Their chief town, perhaps the modern *Falaise*, must not be confounded with Adurtuca

Adūla Mons (δ Ἀδούλας), a group of the Alps about the passes of the *Splügen* and *S. Bernardino*, and at the head of the valley of the *Hinter Rhem* (*Strab.* p. 192, 204, 213)

Adūle or Adūlis (Ἀδούλη, Ἀδούλις Ἀδουλίτης, Adulianus Thulla or Zulla, Ru), a maritime city of Aethiopia, on a bay of the Red Sea, called Adulianus Sinus (Ἀδουλιτικὸς κόλπος, *Annesley Bay*). It was founded by slaves who fled from Egypt, and afterwards was the seaport of the Aduumites (*Phn.* vi. 172 seq.) Cosmas Indicopleustes (A.D. 535) found here the *Monumentum Adulitanum*, a Greek inscription recounting the conquests of Ptolemy II. Evergetes in Asia and Thrace

Adymāchidae (Ἀδυμαχίδαι), a Libyan people, W. of Egypt, extending to the Catabathmus Major, but were afterwards pressed further inland. In their manners and customs they resembled the Egyptians (*Hdt.* iv. 168, *Sil.* in 278, ix. 223)

Aea (Αἶα, Αἰαίη), the name of two mythical islands in the east and the west in the eastern dwelt Aetes, in the western Circe. The eastern land was afterwards identified with Colchis (cf. *Hdt.* i. 2), the western with the Italian promontory Circeus. The connection of Aetes and Circe with the sun explains the double land of Aia in east and west. *Aeaea* is naturally the epithet of Circe and of Vedeia in Propert. in 12 31 it denotes Calypso. Thus is explained by the fact that Ogygia, the island of Calypso, was sometimes confused with Aea (*Mela*, ii. 120)

Aeāes (Αἰδῆς) 1 Father of Polycretes — 2 Son of Syloson and nephew of Polycretes. He was tyrant of Samos, but was deprived of his tyranny by Aristagoras, when the Ionians revolted from the Persians, B.C. 500. He then fled to the Persians, who restored him to the tyranny of Samos, B.C. 494 (*Hdt.* vi. 13)

Aeāeum (Αἰαίειον) [AEGINA]

Aeācides (Αἰακίδης), a patronymic of the descendants of Aeacus, as Peleus, Telamon, and Phocus, sons of Aeacus, Achilles, son of Peleus and grandson of Aeacus, Pyrrhus, son of Achilles and great grandson of Aeacus; and

Pyrrhus, king of Epirus, who claimed to be a descendant of Achilles

Aeācides, son of Arybas, or Arybbas, king of Epirus, succeeded to the throne on the death of his cousin Alexander, slain in Italy, B.C. 326. Aeacides married Phthia, by whom he had the celebrated PYRRHUS. He took part in favour of Olympias against Cassander, but his subjects disliked the war, and drove him from the kingdom. He was recalled in B.C. 313; but Cassander sent an army against him under Philip, who slew him in battle (*Paus.* i. 11, *Diod.* xix. 11, *Liv.* viii. 24, *Plut. Pyrrh.* 1, 2)

Aeācus (Αἰάκος), son of Zeus and Aegina, a daughter of the river god Asopus. He was born in the island of Oenone or Oenopia, whither Aegina had been carried by Zeus [compare SISYPHUS], and from whom this island was afterwards called Aegina. Some traditions related that at the birth of Aeacus, Aegina was not yet inhabited, and that Zeus changed the ants (μύρμηκες) of the island into men (Myrmidones) over whom Aeacus ruled. [For other versions of the myth see MYRMIDONES]. His wife was Endeis, daughter of Sciron of Megara. Aeacus was renowned in all Greece for his justice and piety (*Plut. Thes.* 10), and was frequently called upon to settle disputes, not only among men, but even among the gods themselves, (*Pind. Isthm.* viii. 23, *Paus.* i. 39). Pindar alone relates that he helped Apollo and Poseidon to build the walls of Troy (*Nem.* viii. 9). He was such a favourite with the gods that, when Greece was visited by a drought, rain was at length sent upon the earth in consequence of his prayers. (The earliest mention of this is in *Isocr. Evag.* § 14. It is noticeable as a possible origin of the story that, according to Theophrastus — ἐπὶ σημείων, i. 24, a cloud appearing on the hill of Zeus Hellemios in Aegina was the recognised sign of coming rain.) Respecting the temple which Aeacus erected to Zeus Panhellenus, and the Aeacum, see AEGINA. After his death Aeacus became one of the three judges in Hades (cf. *Μῆν.* 5, *Ῥηιδ.* 222). This office is only ascribed to him by writers later than Pindar (see esp. *Plat. Gorg.* p. 523 E). He held the keys of Hades, and hence is called κλειδοῦχος in an inscription (cf. *Aristoph. Ran.* 465). The Aeginetans regarded him as the tutelary deity of their island. They lent statues of Aeacus and the Aeacidae to their allies as a protection in dangerous wars (*Hdt.* i. 81, viii. 61)

Aeaea (Αἰαία) [See AEA, ad fin.]

Aebūra (*Cuerua*), a town of the Carpetani in Hispania Tarraconensis

Aebutia Gens, patrician, was distinguished in the early ages of the Roman republic, when many of its members were consuls, viz. in B.C. 493, 463, and 442

Aeca or Aeae (Aecinus), a town of Apulia on the road from Aquilona in Samnium to Venusia

Aeculanum or Aeculanum, a town of the Hirpini in Samnium, a few miles S. of Beneventum

Aedepeus (Αἰδῆπιος Αἰδῆπιος Δῖπσο), a town on the W. coast of Euboea, N. of Chalcis, with warm baths sacred to Heracles, a watering-place well known to the Romans (*Plut. Sull.* 26)

Aedon (Ἀηδών), daughter of Pandareus of Miletus, wife of Zethus king of Thebes, and mother of Itylus. Envious of Niobe, the wife of her brother Amphon, who had six sons and six daughters, she resolved to kill Amaleus, the eldest of Niobe's sons, but by mistake slew her

own son Itys. Zeus relieved her grief by changing her into a nightingale, whose melancholy notes are represented by the poets as Aedon's lamentations for her child. Such is the Homeric version (*Od.* xix 518 and *Schol.* cf. *Aesch. Ag.* 1143, *Soph. El.* 167, *Paus.* ix. 5, 9). A later version, though existing before the time of Pausanias, makes Aedon the wife of Polytechnus, an artist of Colophon. They quarrelled from rivalry in work, and Polytechnus outraged Cebelon the sister of Aedon. The two sisters revenged themselves by murdering Itys and serving his flesh as food to his father Zeus, to stay the succession of horrors turned all the family into birds—Polytechnus into a woodpecker Cebelon into a swallow, Aedon into a nightingale her mother Harmonioe into a halcyon, her father Pandareus into an osprey, her brother into a hoopoe. For further illustration of these bird myths see **TITRUS**.

**Aedui** or **Hédūi**, one of the most powerful people in Gaul lived between the *Liger* (*Loire*) and the *Arar* (*Saône*). They were the first Gallic people who made an alliance with the Romans by whom they were called 'brothers and relations' (*Caes. B. G.* i. 10, 16, 31, *Cic. ad Fam. vii* 10). On Caesar's arrival in Gaul, a. c. 58 they were subject to Ariovistus but were restored by Caesar to their former power. In a. c. 63 they joined in the insurrection of Verцинgetorix against the Romans, but were at the close of it treated leniently by Caesar. Their principal town was **BINDACTE**. Their chief magistrate, elected annually by the priests, was called **Vergobretus**, *cf. Judge*.

**Aëtes** or **Aëta** (*ἄητης*), son of **Helios** (the Sun) and **Perseis**, and brother of **Circe**, **Pasiphaë**, and **Persea**. His wife was **Idia**, a daughter of **Oceanus**, by whom he had two daughters, **Medea** and **Chalcippe**, and one son, **Absyrtus**. He was king of **Colchis** at the time when **Phrixus** brought thither the golden fleece. For the remainder of his history, see **ABSYRTUS**, **ARGONAUTAE**, **JAŌN**, **MEDEA**.—Hence **Aëtiæ**, **Aëtiæ**, and **Aëtiæ**, patronyms of **Medea**, daughter of **Aëtes**.

**Aëga** (*ἄηγα*) [**AMALTHEA**].

**Aegae** (*Ἀἰγαί* *Ἀἰγαῖος*) 1. A town in **Achaia** on the **Crithus**, with a celebrated temple of **Poseidon**, was originally one of the twelve **Achaean** towns, but its inhabitants subsequently removed to **Aegira**.—2. A town in **Emathia** in **Macedonia**, the burial place of the **Macedonian** kings.—3. A town in **Euboea** with a celebrated temple of **Poseidon**, who was hence called **Aegæus**.—4. Also **Aegææ** (*Ἀἰγαῖα* *Ἀἰγῆα*), one of the twelve cities of **Aeolia** in **Asia Minor**, N. of **Smyrna**, on the river **Hyllus** it suffered greatly from an earthquake in the time of **Tiberius** (*Tac. Ann.* ii. 47).—5. (*Ayas*), a seaport town of **Cilicia**.

**Aegæon** (*Ἀἰγαίων*), son of **Uranus** by **Gaea**. **Aegæon** and his brothers **Gyges**, or **Gyes**, and **Cottus** are known under the name of the **Uranids**, and are described as huge monsters with a hundred arms (*εκατόρχειρες*) and fifty heads. Most writers mention the third **Uranid** under the name of **Briareus** instead of **Aegæon**, which is explained by **Homer** (*Il.* i. 403), who says that men called him **Aegæon** but the gods **Briareus**. According to the most ancient tradition **Aegæon** and his brothers conquered the **Titans** when they made war upon the gods, and secured the victory to **Zeus**, who thrust the **Titans** into **Tartarus**, and placed **Aegæon** and his brothers to guard them. Similarly in **Homer**

(*Il.* i. 536 ff.), when the **Olympian** deities rebel against **Zeus**, **Thetis** calls **Aegæon** to oppose them. Other legends represent **Aegæon** as one of the giants who attacked **Olympus**, and many writers represent him as a marine god living in the **Aegean** sea. Another, and probably later, story, followed by **Virgil** (*Aen.* x. 865), makes him the opponent of **Zeus**. Other stories again make him a deity or a monster of the sea. He is called by some the son of **Gaea** and **Pontus**, by others of **Poseidon**. His name connects him alike with the **Aegean** sea and with **Ποσειδών** *Ἀἰγαῖος*. In **Hesiod** (*Th.* 811) he is married to the daughter of **Poseidon**. **Aegæon** and his brothers must be regarded as personifications of the extraordinary powers of nature, such as earthquakes, volcanic eruptions, and the like. **Roscher** suggests that his shape with a hundred arms may have been imagined from the polypus of the sea (*cf. Ov. Met.* ii. 10). [For further portions of the myth see **TITANES**, **CRANES**.]

**Aegæum Mare** (*τὸ Ἀἰγαῖον πῆλαγος*, *δ* *Ἀἰγαῖος κόλπος*), the part of the **Mediterranean** now called the **Archipelago**. It was bounded on the N. by **Thrace** and **Macedonia**, on the W. by **Greece** and on the E. by **Asia Minor**. It contains in its southern part two groups of islands the **Cyclades** which were separated from the coasts of **Attica** and **Peloponnesus** by the **Myrtoan** sea, and the **Sporades**, lying off the coasts of **Caria** and **Ionia**. The part of the **Aegean** which washed the **Sporades** was called the **Icarian** sea, from the island **Icaria**, one of the **Sporades**. The origin of the name of **Aegean** is uncertain, some derive it from **Aegæus**, the king of **Athens**, who threw himself into it, others from **Aegæus**, the queen of the **Amazons**, who perished there; others from **Aegæus** in **Euboea**, others connect it with *αἰῶνα*, *aiôn*, a squall, on account of its storms others take it to be a **Phoenician** word.

**Aegæus** (*Ἀἰγαῖος*) [**AEOLIA**, No. 3].

**Aegæus** 1. (*Ἀἰγῆα*, *τὸ Ἀἰγῆον ἔπος* *Skarmanga*), a mountain in **Attica** opposite **Salamis**, from which **Xerxes** saw the defeat of his fleet B.C. 480 (*Hdt.* vii. 90, *Thuc.* ii. 19).—2. High ground in the west of **Messenia**, above **Pylus**.

**Aegates**, the goat islands were three islands off the W. coast of **Sicily** between **Drepanum** and **Lilybaeum**, near which the **Romans** gained a naval victory over the **Carthaginians**, and thus brought the first **Punic** war to an end, B.C. 211. The islands were **Aegusa** (*Ἀἰγύσσα*) or **Capraria** (*Capraria*), **Phorbusia** (*Levanzo*) and **Hiera** (*Marettimo*).

**Aegæia** [**EGERIA**].

**Aegæus** [**SEGESTA**].

**Aegæus** [**ACESTES**].

**Aegæus** (*Ἀἰγῆος*) 1. Son of **Pandion** and king of **Athens**. He had no children by his first two wives, but he afterwards begot **Theseus** by **Aethra** at **Troezen**. When **Theseus** had grown up to manhood, he went to **Athens** and defeated the 50 sons of his uncle **Pallas**, who had made war upon **Aegæus** and had deposed him. **Aegæus** was now restored. When **Theseus** went to **Crete** to deliver **Athens** from the tribute it had to pay to **Minos**, he promised his father that on his return he would hoist white sails as a signal of his safety. On approaching the coast of **Attica** he forgot his promise, and his father, perceiving the black sail, thought that his son had perished and threw himself into the sea, which according to some traditions received from this event the name of the

Aegean. Aegeus was one of the eponymous heroes of Attica; and one of the Attic tribes (Aegēis) derived its name from him. [For further details see THESEUS.]—2. The eponymous hero of the phyle called the Aegidae at Sparta, son of Oeolycus, and grandson of Theras, the founder of the colony in Thera. All the Aegēids were believed to be Cadmeans, who formed a settlement at Sparta previous to the Dorian conquest.—Hence Aegides (Αἰγίδης), a patronymic from Aegeus, especially his son Theseus.

Aegiae (Αἰγίαί, Αἰγῆαι), a small town in Laconia, not far from Gythium, the Angiae of Homer (*Il.* ii. 548).

Aegiale or Aegialēa (Αἰγιάλη, Αἰγιάλεια), daughter of Adrastus and Amphithea, or of Aegialeus, the son of Adrastus, whence she is called Adrastine. She was married to Diomedes (*Il.* v. 412), who, on his return from Troy, found her living in adultery with Cometes. The hero attributed this misfortune to the anger of Aphrodite, whom he had wounded in the war against Troy (Verg. *Aen.* xi. 277): when Aegiale threatened his life, he fled to Italy. [DIONEDES.]

Aegialēa, Aegialos. [ACHAIA; SICYON.]

Aegialeus (Αἰγιάλεος). 1. Son of Adrastus, the only one among the Epigoni that fell in the war against Thebes: a heroön, the Αἰγιάλειον, was consecrated to him at Paege in Megaris (Paus. i. 41, 7). [ADRASTUS.]—2. Son of Inachus and the Oceanid Melia, from whom the part of Peloponnesus afterwards called Achaia derived its name Aegialea: he is said to have been the first king of Sicyon.—3. Son of Aëtes, and brother of Medea, commonly called Absyrtns. [ABSYRTUS.]

Aegicōreus (Αἰγικόρεος), son of Ion, and eponym of the Attic tribe Αἰγικορεῖς (but see THEUS, *Dict. of Antiq.*).

Aegides. [ARGEUS.]

Aegila (Ἄγίλα), a town of Laconia with a temple of Demeter.

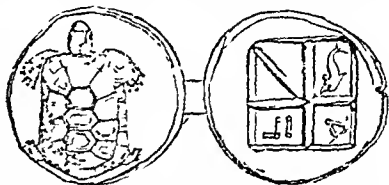
Aegilia (Αἰγίλια: Αἰγίλιος). 1. A demus of Attica belonging to the tribe Antiochia, celebrated for its figs.—2. (*Cerigotto*), an island between Crete and Cythera.—3. An island W. of Euboea and opposite Attica.

Aegimius (Αἰγίμιος), the mythical ancestor of the Dorians, whose king he was when they were yet inhabiting the northern parts of Thessaly. Involved in a war with the Lapithae, he called Hercules to his assistance, and promised him the third part of his territory, if he delivered him from his enemies. The Lapithae were conquered. Hercules did not take the territory for himself, but left it to the king, who

the third branch derived its name from Hyllus (Hylleans), the son of Hercules, who had been adopted by Aegimius. Pindar (*fr.* 1) makes a Dorian army under Aegimius and Hyllus occupy Aegina. There existed in antiquity an epic poem called *Aegimius*, which described the war of Aegimius and Hercules against the Lapithae (see *Epic. Gr. Fr.* ed. Kinkel, i. 82; cf. *Athen.* p. 503; *C.I.G.* 5984 c).

Aegimūrus (Αἰγίμουρος, Aegimuri Arae, Plia., and probably the Arae of Verg. *Aen.* i. 108; *Zoumour* or *Zembra*), a lofty island, surrounded by cliffs, off the African coast, at the mouth of the Gulf of Carthage.

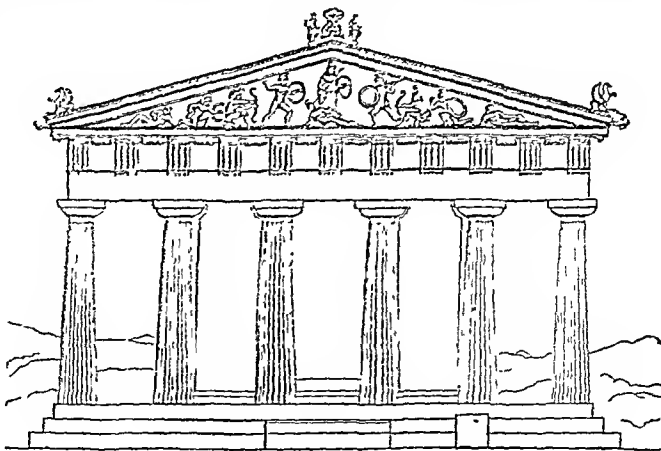
Aegina (Αἴγινα: Αἰγινήτης: *Eghuna*), a rocky island in the middle of the Saronic gulf, about 200 stadia in circumference. It was originally called Oenone or Oenopia, and is said to have obtained the name of Aegina from



Coin of Aegina.

*Her.*, the Aeginetan symbol of a tortoise, *ovr.* a square, with a dolphin in one quarter and part of the name Αἴγινα.

Aegina, the daughter of the river god Asopos, who was carried to the island by Zeus in the form of an eagle, or, according to Ov. (*Met.* vi. 113), of fire, and there bore him a son Aeacus. As the island had then no inhabitants, Zeus changed the ants into men (MYRMIDONES), over whom Aeacus ruled. [AEACUS.] It was first colonised by Achaean, and afterwards by Dorians from Epidaurus, whence the Doric dialect and customs prevailed in the island. It was at first closely connected with Epidaurns, and was subject to the Argive Phidon, who is said to have established a silver-mint in the island. [PHIDON.] It early became a place of



Temple of Athena at Aegina, restored.

great commercial importance, and its silver coinage was the standard in most of the Dorian states. [*Dict. Antiq. PONDERA.*] In the sixth century B.C. Aegina became independent, and for a century before the Persian war was a pro-



sperous and powerful state. After a period of war with Athens the two states were reconciled by the stress of the Persian war. The Aeginetans fought with 30 ships against the fleet of Xerxes at the battle of Salamis, B.C. 480, and are allowed to have distinguished themselves above all the other Greeks by their bravery. After this time its power declined. In B.C. 491 the island was reduced by the Athenians who in B.C. 429 expelled its inhabitants. The Aeginetans settled at Thyrea and though a portion of them was restored by Lysander in B.C. 404 the island never recovered its former prosperity. It belonged successively to the Achaean League, the Aetolian League, and finally to the Romans who allowed the inhabitants a nominal self government. In the NW of the island there was a city of the same name, which contained the Aeacum or temple of Aescus and on a hill in the NE of the island was the celebrated temple of Zeus Panhellenus, said to have been built by Aeacus, the ruins of which are still extant. The sculptures which occupied the tympana of the pediment of this temple were discovered in 1811 and are now preserved at Munich. In the half century preceding the Persian war, and for a few years afterwards Aegina was the chief seat of Greek art: the most eminent artists of the Aeginetan school were SMILUS, CALLOO, ANAXAGORAS, GLAUCIAS, ONATAS, and CALLITELLES.

**Aeginēta Paulus** [PAULUS AEGINETA]

**Aegium** (Aἰγιον Aἰγιεύς *Stagius*) a town of the Tymphaei in Thessaly on the confines of Athamania.

**Aegiochus** (Aἰγιοχός), a surname of Zeus because he bore the Aegis.

**Aegipan** (Aἰγίπας) [PAN]

**Aegipectus Mons** (τὸ Aἰγίπτακτον ὄρος), a mountain in Megaris.

**Aegira** (Aἰγίρα Aἰγίραδος), probably the Homeric Hyperesia (Il. ii. 573), a town in Achaia on a steep hill, with a sea-port about 12 stadia from the town [AEGAE, No. 1].

**Aegirussa** (Aἰγίρυσσα, Aἰγίρυσσα), one of the 12 cities of AEOLIS (only in Hdt. i. 149).

**Aegisteus** (Aἰγιστεύς), son of Midas, perhaps identical with Aeschylus, of whom a story like that of M. Curtius is told, that, when a chasm opened in Ceteaenia and the oracle told his father Midas that the most precious possession must be thrown in, he leapt in and the chasm closed. This may explain the proverbial use of Aἰγιστεύς πρῶτον—a bold action.

**Aegisthus** (Aἰγισθος), son of Thyestes, who unwittingly begot him by his own daughter Pelopia. Immediately after his birth he was exposed, but was saved by shepherds and suckled by a goat (αἴζ), whence his name. His uncle Atreus brought him up as his son. When Pelopia lay with her father, she took from him his sword, which she afterwards gave to Aegisthus. This sword was the means of revealing the crime of Thyestes and Pelopia thereupon put an end to her own life. Aegisthus murdered Atreus, because he had ordered him to slay his father Thyestes and he placed Thyestes upon the throne of which he had been deprived by Atreus. Homer appears to know nothing of these tragic events, and we learn from him only that Aegisthus succeeded his father Thyestes in a part of his possessions. We may suppose that the story was developed by the later Epic poets and the Tragedians. Hyginus (Fab. 87), who relates it as above, seems to draw from the two dramas called Thyestes by Sophocles and Euripides, of which we have few

fragments remaining. Aeschylus (*Ag.* 1583) speaks of Atreus as banishing his brother Thyestes with his youthful son Aegisthus, but does not give details. According to Homer Aegisthus took no part in the Trojan war, and during the absence of Agamemnon the son of Atreus, Aegisthus seduced his wife Clytemnestra (*Od.* i. 30, iii. 263, iv. 517, xi. 409). Aegisthus murdered Agamemnon on his return home, and reigned 7 years over Mycenae. In the 8th Orestes, the son of Agamemnon, avenged the death of his father by putting the adulterer to death. **ΑΓΑΜΕΜΝΟΝ ΑΤΡΕΪΣ, ΚΛΥΤΕΜΝΕΣΤΡΑ, ΟΡΕΣΤΗΣ**.

**Aegithallus** (Aἰγίθαλλος, C. di S. Teodoro), a promontory in Sicily, between Lilybaeum and Drepanum, near which was the town Aegithallum.

**Aegitium** (Aἰγίτιον) is town in Aetolia, on the borders of Locris.

**Aegium** (Aἰγιον Aἰγιεύς *Vostitza*), a town of Achaia and the capital after the destruction of Helice. The meetings of the Achaean League were held at Aegium in a grove of Zeus called *Homarium*.

**Aegle** (Aἴγλη), that is 'Brightness' or 'Splendour' is the name of several mythological females such as, 1. The daughter of Zeus and Neaera, the most beautiful of the Naisades: she married Helios and became mother of the Charites.—2. a sister of Phaeton.—3. one of the Hesperides.—4. a nymph beloved by Theseus, for whom he forsook Ariadne.—5. one of the daughters of Asclepius.

**Aegletes** (Aἰγλήτης), that is, the radiant god, a surname of Apollo.

**Aegocērus** (Aἰγόκερος), a surname of Pan, descriptive of his figure with the horns of a goat, but more commonly the name of one of the signs of the Zodiac, *Capricornus*.

**Aegor-Pótami** (Aἰγὸς ποταμοί), in Latin writers *Aegor flumen*, the 'goat's-river,' a small river, with a town of the same name on it, in the Thracian Chersonesus, flows into the



Coins of Aegorpotami  
Obv. Bellerophon on goat

Hellespont. Here the Athenians were defeated by Lysander, B.C. 405.

**Aegosthēna** (Aἰγόσθηνα Aἰγιοσθενεύς, Aἰγιοσθενής), a town in Megaris on the borders of Boeotia, with a sanctuary of Melampus.

**Aegus** and **Roscillus**, two chiefs of the Allobroges, who had served Caesar with fidelity in the Gallic war, deserted to Pompey in Greece (B.C. 48).

**Aegusa** [AEGATES]

**Aegyptus** or **Aegypus**, a town of Moesia on the Danube.

**Aegyptus** (Aἰγυπτος) son of Belus and Anchimoe or Anchuroe, and twin brother of Danaus. Belus assigned Libya to Danaus and Aramia to Aegyptus, but the latter subdued the country of the Melampodes, which he called Aegypt after his own name. Aegyptus by his several wives had 50 sons, and his brother Danaus 50 daughters (the Danaides). Danaus had reason to fear the sons of his brother, and, having by advice of Athens built the first fifty-oared ship, fled with

his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Ægyptus, who demanded his daughters for their wives, and promised faithful alliance. Danaus pretended to forgive his wrongs, and distributed his daughters among them, but to each of them he gave a dagger, with which they were to kill their husbands in the bridal night. All the sons of Ægyptus were thus murdered, with the exception of Lynceus, who was saved by Hypermetra. [LYNCEUS.] The Danaids threw the heads of their murdered husbands into the marsh of Lerna, and buried their bodies outside the town. (Pausanias, ii. 24, reverses this order.) They were afterwards purified of their crime by Athene and Hermes at the command of Zeus. Plutarch (*de Fluv.* 10) tells that Ægyptus, by order of an oracle, in time of drought sacrificed his daughter Aganippe, and in grief threw himself into the river Melas (the Nile), which thence took the name Ægyptus. In later writers Ægyptus is identified with a historical king: in Manetho with Sethos, in Eusebius with Rameses or Ramses.

**Ægyptus** (ἡ Αἴγυπτος; Αἴγυπτιος, Ægyptius: *Egypt*), a country in the N.E. corner of Africa, bounded on the N. by the Mediterranean, on the E. by Palestine, Arabia Petrea, and the Red Sea, on the S. by Ethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syene (*Assouan*; Lat. 24° 8'), and on the W. by the Great Libyan Desert. This is the extent usually assigned to the country; but it would be more strictly correct to define it as that part of the basin of the Nile which lies below the First Cataract. The native name for the country was *Chem* or *Kamit*, 'the black land,' from the dark alluvial soil, by which it was distinguished from the neighbouring desert and from the 'red land' of Arabia. The name Αἴγυπτος was given first by the Greeks to the Nile—such, at any rate, is its Homeric use (*Od.* iv. 477, &c.)—and afterwards to the country. The Semitic name was Mizir or Mizraim.—1. *Physical Description of Egypt.* The river Nile, flowing from S. to N. through a narrow valley, encounters, in Lat. 24° 8', a natural barrier, composed of two islands (Philæ and Elephantine) and between them a bed of sunken rocks, by which it is made to fall in a series of cataracts, or rather rapids (τὰ Κατάδουτα, ὁ μικρὸς Καταράκτος, Catarhaetes Minor, comp. CATARRHACTES), which have always been regarded as the southern limit assigned by nature to Egypt. The river flows due N. between two ranges of hills, so near each other as to leave scarcely any cultivable land, as far as Siulis (*Jebel Selselch*), about 40 miles below Syene, where the valley is enlarged by the W. range of hills retiring from the river. Thus the Nile flows for about 500 miles, through a valley whose average breadth is about 7 miles, between bills which in one place (W. of Thebes) attain the height of 1000 or 1200 feet above the sea, to a point some few miles below Memphis, where the W. range of hills runs to the NW., and the E. range strikes off to the E., and the river divides into branches (seven in ancient time, but now only two), which flow through a low alluvial land, called, from its shape, the *Delta*, into the Mediterranean. To this valley and Delta must be added the country round lake MOERIS, called Nomos Arsinoites, lying NW. of Heracleopolis, and connected with the valley of the Nile by a break in the W. range of bills. The whole district thus described is periodically laid under water by the overflowing

of the Nile from April to October. The river in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the 'Gift of the Nile.' The extent of the cultivable land of Egypt is in the Delta about 4500 square miles, in the valley about 2255, in *Fayûm* about 340, and in all about 7095 square miles. The outlying portions, included in the Egyptian nomes after the beginning of the Greek period under the Ptolemies, consisted of the Greater and Lesser Oases (cultivable valleys so called from the Egyptian *Uah*, 'settlement'), in the midst of the Western or Libyan Desert, a valley in the W. range of hills on the W. of the Delta, called Nomos Nitrotes from the Natron Lakes which it contains, some settlements on the coast of the Red Sea and in the mountain passes between it and the Nile, and a strip of coast on the Mediterranean, extending E. as far as Rhinocolura (*El Arish*), and W. as far as the Catabathmus Minor, Long. about 25° 10' E. (Strab. 798). The only river of Egypt is the Nile (NĪLŪS). A great artificial canal (*Bahr Yussouf*, i.e. *Joseph's Canal*) runs parallel to the river, at the distance of about 6 miles, from Diospolis Parva in the Thebais to a point on the W. mouth of the river about half way between Memphis and the sea [see under MOERIS]. Many smaller canals were cut to regulate the irrigation of the country. A canal from the E. mouth of the Nile to the head of the Red Sea was commenced by kings of the 19th dynasty (about 1400 B.C.), resumed by Necho II. about 600 B.C., and was opened by Darius, son of Hystaspes. This canal communicated with the present head of the Red Sea through the 'bitter Lakes.' It had so far sunk in the time of Aelius Gallus that it could only be used for floating wood down; but it was deepened in Trajan's time, and was called *Annis Augustus*. There were several lakes in the country, respecting which see MOERIS, MAREOTIS, BUTOS, TANIS, SIRBONIS, and LACUS AMARI.—2. *Ancient History.* At the earliest period to which our records reach back, Egypt was inhabited by a highly civilised agricultural people, under a settled monarchical government. The first dynasty begins with Mena, probably between 5000 and 4000 B.C.; but he sprang from a settled city, the ancient Thinis, which he inhabited before he founded Memphis. Some have imagined that the primitive seat of the Egyptian people was Ethiopia, and that their civilisation was imparted by priests from Meroë. Such was the Greek tradition: but the evidence from the relative antiquity of Egyptian architectural monuments tends to show that, on the contrary, the earliest signs of a civilised race of builders is in lower Egypt, and that these arts were carried later southwards into Ethiopia. The kings, whose power was absolute, bore the title *Per-ao*, 'the Great House,' whence came the equivalent Pharaoh. The country was administered by a governor and a deputy, under whom worked a vast number of scribes, some of whom were, by the king's favour or their own merit, promoted into the ranks of the nobles. Ordinarily the estate of the nobles was derived from royal descent. They held by hereditary right large provincial estates, as well as court offices. By merit they obtained from the king further titles of honour. It cannot be doubted that, in spite of the high regard for justice evinced in Egyptian writings, the peasants suffered under heavy burdens and enforced labour. The priests, who were in possession of all the

literature and science of the country and all the employments based upon such knowledge, formed a powerful caste. At their head, at any rate in the post-Memphite dynasties (after 1700 B.C.), was the high priest of Amen Ra, or Amun. One of the priests seized the sovereignty about 1150 B.C. and founded a dynasty. It must be observed that the supremacy of temples and of the various orders or dynasties of gods was changed by the accession of some of the dynasties of kings and with the shifting of the capital. The religion of Egypt which was mainly derived from sun worship, but was also connected with a totemistic animal worship, cannot be discussed in this work. Those deities, however, who are mentioned in Greek and Latin literature will be noticed under their several names. Nor can Egyptian art or its relation to Greek art be treated here: reference may be made to the *Dict. of Antiquities* s.v. *Pictura, Statuaria Ars, Templum* and *Vas*. The Egyptian alphabet is probably the oldest known. It originated with the priests, and was first taught with other learning in their schools of which the great university or seminary at On (Heliopolis) was the development. This writing was first purely pictorial. Then an alphabet sprang from the conventional figures but the picture was added to the word. From this 'hieroglyphic' writing a 'hieratic' running hand was formed, in very early times (written from right to left) and by the 9th century a still farther abridgment in the demotic writing common to the people. The Egyptians were mainly agriculturists, with little commercial enterprise, but they obtained foreign productions chiefly through the Phoenicians, and at a later period they engaged in maritime expeditions. The ancient history of Egypt may be divided for our purpose into 4 periods:—(1) From the earliest times to its conquest by Cambyses, during which it was ruled by a succession of native princes, into the difficulties of whose history this is not the place to inquire. Those named by Greek writers are treated separately. The last of them, Psammetichus, was conquered and destroyed by Cambyses in B.C. 525, when Egypt became a province of the Persian empire. Until shortly before this date Egypt was but little known to the Greeks. It is a disputed point whether the inscriptions at Karnak of the time of Menephtah II. and Ramses III. (prob. about B.C. 1200) bear upon the question when Greeks first set foot in Egypt. Among the allies of the Libyan invaders appear the Aqasusha, Shardana, Shakahsha, Tarishu, Lukh and in the Hittite wars of Ramses II., the Masu, the Dardiani and Danau. Some have read in these names the Achæans, Sardinians, Sicilians, Etruscans, Lycians, Mysians, Dardanians and Danaans. Brugsch has pointed out that these are represented as *circumcised* tribes, it is certainly unsafe to assume from a somewhat similar name that we are reading of Greeks or Sicilians. Still less is it as yet safe to accept the arguments of Mr. Petrie from the pottery which he has found, that Greek settlements in Egypt existed certainly in B.C. 1400, and possibly in 2000. From our present knowledge, therefore, it can only be asserted that the Greeks knew something of Egypt in the Homeric age, and that their mariners at least touched upon its shores (*Od.* iv. 531, &c.; cf. the Cyclo story of Helen), and that before the 6th century B.C. Greeks were settled at Naukratis (see further under *NAUKRATIS* and *DAPHNEIA*). In the latter part of the period

learned men among the Greeks began to travel to Egypt for the sake of studying its institutions among others it was visited by Pythagoras, Thales, and Solon. (2) From the Persian conquest in B.C. 525, to the transference of their dominion to the Macedonians in B.C. 332. This period was one of almost constant struggles between the Egyptians and their conquerors, until B.C. 340, when Nectanebo II. (Nekt-neb-es), the last native ruler of Egypt, was defeated by Darius Ochus. It was during this period that the Greeks acquired a considerable knowledge of Egypt. In the wars between Egypt and Persia the two leading states of Athens and Sparta at different times assisted the Egyptians, according to the state of their relations to each other and to Persia, and, during the intervals of those wars, Egypt was visited by Greek historians and philosophers, such as Hellanicus, Herodotus, Anaxagoras, Plato, and others, who brought back to Greece the knowledge of the country which they acquired from the priests and through personal observation. (3) The dynasty of Macedonian kings from the accession of Ptolemy the son of Lagus in B.C. 323, when Egypt became a Greek kingdom, down to B.C. 30, when she became a province of the Roman empire. When Alexander invaded Egypt in B.C. 332 the country submitted to him without a struggle, and while he left it behind him to return to the conquest of Persia, he conferred upon it the greatest benefit that was in his power, by giving orders for the building of Alexandria. In the partition of the empire of Alexander after his death in B.C. 323, Egypt fell to the share of Ptolemy, the son of Lagus, who assumed the title of king in B.C. 306, and founded the dynasty of the Ptolemies, under whom the country greatly flourished, and became the chief seat of Greek learning. But soon came the period of decline. Wars with the adjacent kingdom of Syria, and the vices, weaknesses, and dissensions of the royal family, wore out the state, till in B.C. 81 the Romans were called upon to interfere in the disputes for the crown, and in B.C. 55 the dynasty of the Ptolemies came to be entirely dependent on Roman protection, and, at last, after the battle of Actium and the death of Cleopatra, who was the last of the Ptolemies, Egypt was made a Roman province, B.C. 30. (4) Egypt under the Romans, down to its conquest by the Arabs in A.D. 638. As a Roman province, Egypt was one of the most flourishing portions of the empire. The fertility of its soil, and its position between Europe and Arabia and India, together with the possession of such a port as Alexandria, gave it the full benefit of the two great sources of wealth, agriculture and commerce. Learning continued to flourish at Alexandria, and the patriarchate of the Christian Church in that city became so powerful as to contend for supremacy with those of Antioch, Constantinople, and Rome, while a succession of teachers, such as Origen and Clement of Alexandria, conferred real lustre on the ecclesiastical annals of the country. When the Arabs made their great irroad upon the Eastern empire, the geographical position of Egypt naturally caused it to fall an immediate victim to that attack, which its wealth and the peaceful character of its inhabitants invited. It was conquered by Amron, the lieutenant of the Caliph Omar, in A.D. 638. —3 *Political Geography*.—In the earliest times the country was divided into the 'land of the South' and 'the land of the North' the former extended as far as Memphis, but did

not include it, and was subdivided for administration into 22 nomes; the latter contained 20 nomes. But in Greek and Roman times the division was threefold: (1) the Delta or Lower Egypt (τὰ Δέλτα, ἡ κάτω χώρα); (2) the Heptanomis or Middle Egypt; (3) the Thebais or Upper Egypt (ἡ ἄνω χώρα), of which the chief town was Ptolemais. In Roman times the whole land was governed by a procurator, styled the Præfectus Ægypti [see *Dict. Ant.* s.v.], in Greek ἡγεμὼν: each of the three great divisions was administered by an *epistrategus* (ἐπιστρατηγός), who in Thebais was also called ἀπαρχὸς from the greater Arab admixture in the population; the subdivision into nomes (νομοί) was retained, but the total number was 47; over each was a *νομαρχὸς*, in the Roman period usually called *στρατηγός*. Each nome was further subdivided into *τοπαρχίαι*, and these again into *κῆμαι* and *τόποι*, who had their own officials *κωμογραμματεῖς* and *τοπγραμματεῖς*, being administered by villages, not by cantons. For the special government of Alexandria, see that article. The *Dodecarchy* of 12 kings, of Herodotus, iv. 147, refers to the partition of Egypt, as an Assyrian province, into twenty satrapies by Esarhaddon after he defeated Tiribahai, B.C. 672. It is probable that the mistaken number was derived from the 12 courts in the Labyrinth.

**Ægypt** (Αἴγυς, Αἰγύπτις; nr. *Ghiorgitza*), a town of Laconia on the borders of Arcadia.

**Ælāna** (Αἰλᾶνα; Αἰλάνιτις), a town on the northern arm of the Red Sea, near the *Bahr-el-Akaba*, called by the Greeks Aelanites from the name of the town. It is the Elath of the Hebrews, and one of the seaports of which Solomon possessed himself. (Strab. p. 768; Joseph. *Ant.* viii. 5, 4.)

**Ælia Gens**, plebeian, the members of which are given under their surnames, GALLUS, LAMIA, PAETUS, SEJANUS, STILO, TUBERO.

**Ælia**, a name given to Jerusalem after its restoration by the Roman emperor Aelius Hadrianus.

**Æliānus**, Claudius ("Sophista"), was born at Praeneste in Italy, and lived at Rome about the middle of the 3rd century of the Christian era. Though an Italian, he wrote in Greek. Two of his works have come down to us: one a collection of miscellaneous history (Ποικίλη Ἱστορία) in 14 books, commonly called *Variæ Historia*; and the other a work on the peculiarities of animals (Περὶ Ζῴων Ἰδιότητος) in 17 books, commonly called *De Animalium Natura*. The former work contains short narrations and anecdotes, historical, biographical, antiquarian, &c., selected from various authors, generally without their names being given, and on a great variety of subjects. The latter work is partly collected from older writers, and partly the result of his own observations both in Italy and abroad. There are also attributed to him 20 letters on housewifery (Ἀγροικικαὶ Ἐπιστολαί), written in a rhetorical style and of no value.—*Editions.* Hercher, Paris, 1858; Teubner, Leipzig, 1866.

**Æliānus**, Plautius, mentioned by Tac. *Hist.* iv. 53 as Pontifex in A.D. 71, when the Capitol was restored. His full name appears in an inscription as Ti. Plautius Silvanus Aelianus: he was consul in A.D. 47.

**Æliānus Tacticus**, a Greek writer, who lived in Rome and wrote a work on the Military Tactics of the Greeks (Περὶ Στρατηγικῶν Τάξεων Ἑλληνικῶν), dedicated to the emperor Hadrian. He also gives a brief account of the constitution

of a Roman army at that time.—*Editions.* By Franciscus Robortellus, Venice, 1552; Elzevir, Leyden, 1613; Küchly and Rüstow, 1835.

**Ællo**, one of the Harpies. [HARPYIAE.]

**Æmilia**. 1. The 3rd daughter of L. Æmilius Paulus, who fell in the battle of Cannae, was the wife of Scipio Africanus I. and the mother of the celebrated Cornelia, the mother of the Gracchi.—2. Æmilia Lepida. [LEPIDA].—3. A Vestal virgin, put to death B.C. 114. (Plut. *Q. R.* p. 284; Liv. Ep. 63.)

**Æmilia Gens**, one of the most ancient patrician gentes at Rome, said to have been descended from Mamercus, who received the name of Æmilius traditionally on account of the persuasiveness of his language (δὲ αἰμυλίων λόγου) (Plut. *Æmil.* 2). This Mamercus is represented by some as the son of Pythagoras, and by others as the son of Numa. The most distinguished members of the gens are given under their surnames BARBULA, LEPIDUS, MAMERCUS or MAMERCINUS, PAPUS, PAULUS, REGILLUS, SCAURUS.

**Æmilia Via**, made by M. Æmilius Lepidus, B.C. 187, continued the Via Flaminia from Ariminum, and traversed the heart of Cisalpine Gaul through Bononia, Mutina, Parma, Placentia (where it crossed the Po) to Mediolanum. It was subsequently continued as far as Aquileia.

**Æmiliānus**. 1. The son of L. Æmilius Paulus Macedonicus, was adopted by P. Cornelius Scipio, the son of P. Cornelius Scipio Africanus, and was thus called P. Cornelius Scipio Æmilianus Africanus. [SCIPIO].—2. The governor of Pannonia and Moesia in the reign of Gallus, was proclaimed emperor by his soldiers



Coin of Aemilianus, Roman Emperor, A.D. 253.  
Rev. laurel-crowned bust, with legend "Imperator Aemilianus Pius Felix Augustus"; obv., Peace with olive-branch.

in A.D. 253, but was slain by them after reigning a few months.—3. One of the 30 tyrants (A.D. 259–268), assumed the purple in Egypt, but was taken prisoner and strangled by order of Gallienus.

**Æmilius Probus**. [NEPOS, CORNELIUS.]

**Æmōdæ** or **Haemodæ**, probably the Shetland islands. (Plin. *H. N.* iv. § 103; Mel. iii. 6.)

**Æmōna** or **Emōna** (*Laibach*), a fortified town in Pannonia, and an important Roman colony, said to have been built by the Argonauts.

**Ænāria**, also called *Pithēcūsa* and *Inārimē* (Verg. *Æn.* ix. 716), (*Ischia*) a volcanic island off the coast of Campania, at the entrance of the bay of Naples, under which the Roman poet represented Typhoeus as lying. The form of the name in Virgil is probably due to a misconception of Hom. *Il.* ii. 783.

**Ænēa** (Αἰνεία; Αἰνεῖος, Αἰνείδης), a town in Chalcidice, on the Thracian gulf, said to have been founded by Æneas (Hdt. vii. 128; Liv. xl. 4, xlv. 10). See coin under **ÆNEAS**, p. 25.

**Ænēades** (Αἰνείδης), a patronymic from Æneas, given to his son Aeneasius or Iulus, and to those who were believed to be descended from him, such as Augustus, and the Romans in general.

**Ænēas** (Αἰνείας), the son of Anchises and

Aphrodite, born on Mount Ida. On his father's side he was a great great grandson of Tros, and thus a cousin of Priam who was great-grandson of Tros (Hom. *Il.* xx 230f). The story with which we are most familiar, adopted by Virgil from various sources, represents that Aeneas, after the fall of Troy, escaped with his father his wife, and his son Iulus and having gathered some followers, migrated westward reaching Epirus, Sicily and Africa, and eventually settling in Latium, where he became the heroic founder of the Romans. [Dmo, LATINUS TERTIUS] But this is the outcome of many different accounts and it is necessary in treating of a character so important in legend to trace the development of the story—1 *Homeric Story*. He was brought up in the house of Alceus the husband of his sister [Xenophon, *De Venat.* 1, 2, strangely makes him a pupil of Chiron]. He took no part in the Trojan war until Achilles attacked him on Mount Ida, drove away his cattle and captured Lyrnessus. Then he led the Dardanians to battle and ranked thenceforth next to Hector as the bulwark of the Trojans

Aegean, Crete, the west coast of Greece and Epirus, Sicily [ACESTES], Carthage [Dmo], From Carthage he returned to Sicily, and after celebrating there the funeral games in honour of Anchises sailed to Cumae in Italy, where he consulted the Sibyl. Thence he went to Latium and was received into alliance by King Latinus, whose daughter Lavinia, he married. The Aeneid closes with the defeat and death of Turnus, king of the Rutulians, which leaves Aeneas free to reign over the native races of Latium and the Trojans united as one people—*Account in other post Homeric writers*. From the Cyclical poets we gather a different tradition of Aeneas in Asia Minor. Arctinus, in telling the story of Laocoon says, that Aeneas then (before the capture of Troy) withdrew with his family to Mount Ida (according to Dionys.) 48 the same story appeared in the *Laocoon* of Sophocles. Quintus Smyrnaeus gives us from the Cyclical poets many details of the battles after Hector's death including the narrative which is apparently the source of Verg. *Aen.* ii. 440-476. He names the wife of Aeneas as



Map of the Wanderings of Aeneas (From Sir C. D'Arbois de Jubert's translation of the Aeneid.)

It is noticeable that Philostratus (*Her.* 13) calls Hector the *Hand*, Aeneas the *Mind* of the Trojans, and in the Homeric battles we never find Aeneas escaping dangers by his own strength of arm, but by the intervention of the gods. Thus Aphrodite carried him off when he was wounded by Diomedes (*Il.* v 390), and Poseidon saved him in his combat with Achilles (*Il.* xx 75-832). It should be observed that this latter passage is one of the so-called "greater interpolations," which are now generally assigned to some date between 750 and 600 B.C. It follows, therefore, that not only does Homer make no allusion to the westward migration, but that even the story of Aeneas reigning over the Trojans after the capture of Troy by the Greeks, as stated prophetically in *Il.* xx 307 (cf. line 180 and *Hymn.* v 196) is (according to the majority of Homeric scholars) of a comparatively late origin. We learn nothing of Aeneas from the *Odyssey*—*Virgilian Account* Virgil (for whose agreement with and divergence from other writers see below) makes Aeneas with his companions wander for seven years after the capture of Troy, by Thrace, the

'Enryde' (cf. Paus. x 26 Enn. ap. Cic. *Div.* i. 29 40). Creusa first appears in Dionys. i. 69. There is a curious statement in Dionys. i. 48, that he betrayed Troy and was therefore left as a ruler by the Greeks, which looks like an attempt to explain the Homeric tradition that he was to reign there in later times. The oldest source for his migration westwards is in the *Iliad* Persis of Stesichorus (B.C. 630-550). The *Tabula Iliaca* shows Aeneas embarking at Sigeum, leading Ascanius and carrying Anchises with the images of the gods, Misennus the trumpeter is behind. Dionysius and Virgil agree mainly in the story of his visit to Thrace by these and other writers he is brought to Aeneas on the Thermaic gulf (Liv. xi 4), to Samothrace and the Cebus, to Delos, Crete, Cythera (Paus. vii 12 iii. 22 11), Zacynthus, Leucas, Actium, Ambracia (Virgil omits Leucas and Ambracia), Epirus, Sicily (cf. Cic. *Verr.* ii. 4 7). Dionysius, however, says nothing of Africa or Dido, and, according to Macrobius v. 2, 4, Virgil is here following Naevius. As to the landing in Italy, Virgil agrees with Dionysius, except in the consultation of the Sibyl,

which seems to come from Naevius. The journey to Etruria is not in Dionysius or Naevius, but appears in Lycophron of Alexandria (B.C. 285-247). Pausanias (x. 17) takes him to Sardinia. It should be noted that the



Coin of Aeneas, with the legend ΑΙΝΕΑΣ (Aeneas).

Trojan settlement in Latium is unknown to Stesichorus; and first appears in Cephallion (4th cent. B.C.), who makes Romulus, a son of Aeneas, the founder of Rome (Dionys. i. 72). The death or disappearance of Aeneas takes place in the fourth year after the death of Turnus and Latinus, during a war between his subjects and the Rutulians, aided by Mezentius; in one story he is taken up to the gods; in another he is drowned in the river Numicius. (See Liv. i. 2.) He becomes according to Livy the Jupiter Indiges; according to Dionysius ὁδὸς ἑβόριος.—A coin of Aeneas (ÆNEAS), which belongs to the middle of the sixth century B.C., represents Aeneas flying from Troy, carrying his father Anchises on his shoulders, and accompanied by his wife, who holds Ascanius by the hand. This subject is also frequently represented on Greek vases.

ÆNEAS GAZÆUS, so called from Gaza, his birthplace, lived in the latter half of the 5th century A.D. He was at first a Platonist and a Sophist, but afterwards became a Christian, when he composed a dialogue, on the Immortality of the Soul, called *Theophrastus*.—*Editions*. By Bartholus, Lips. 1655; by Boissonade, Par. 1836.

ÆNEAS TACTICUS, a Greek writer of the middle of the 4th century B.C. Casaubon supposes him to be the same as Aeneas of Stymphalus, the general of the Arcadians, B.C. 362 (Xen. *Hell.* vii. 3 § 1). He wrote a work on the art of war, of which a portion only is preserved, commonly called *Commentarius Poliorceticus*, showing how a siege should be resisted. An epitome of the whole book was made by Cinesas. (Cic. *ad Fam.* ix. 25).—*Editions*. By Ernesti, Lips. 1763; by Orelli, Lips. 1818; by Hug, 1874.

ÆNESIDEMUS (Αἰνησιδῆμος), 1. a celebrated sceptic, born at Cnossus in Crete, probably lived a little later than Cicero. He differed on many points from the ordinary sceptics. The grand peculiarity of his system was the attempt to unite scepticism with the earlier philosophy, to raise a positive foundation for it by accounting from the nature of things for the never-ceasing changes both in the material and spiritual world. None of the works of Aenesidemus have come down to us. To them Sextus Empiricus was indebted for a considerable part of his work. From him we learn the eight methods by which Aenesidemus shows fallacy in all *a priori* reasoning, as all arguments whatever were confuted by the δέκα πρόποσι (ΠΥΡΡΗΟ), viz. (1) Either the cause given is unseen and not proven by things seen. (2) Or if the cause is seen it cannot be shown to exclude other hypotheses. (3) A regular and constant effect attributed to an irregular and fitful cause: e.g. the motions of planets to a sudden impulse. (4) In arguing from the seen to the unseen it is assumed that the laws are the same. (5) 'Causes' only mean opinion of causes, in

conflict with other opinions. (6) Equally probable causes are accepted or rejected as the theory requires. (7) The causes given are at variance with phenomena. (8) Principles are uncertain because the facts from which they proceed are uncertain.—2. [THURON.]

ÆNEUS, son of Apollo and Stilbe, husband of Aeneo and father of Cyzicus.

ÆNIANES (Αἰνίανες, Ion. Ἐνίανες), an ancient Greek race, originally near Ossa, afterwards in southern Thessaly (Hom. *Il.* ii. 749; Hdt. vii. 198), between Oeta and Othrys, on the banks of the Sperchiūs. Chief town Hypata.

ÆNUS. 1. (Αἶνός, Αἰνός, Αἰνός: Eno), an ancient town in Thrace, near the mouth of the Hebrus, mentioned in Hom. *Il.* iv. 520. It was colonised by the Æolians of Asia Minor. Virgil (*Æn.* iii. 18) supposes Ænos to have been built by Aeneas, but he confounds it with ÆNEA in Chalcidice. Under the Romans Ænos was a free town, and a place of importance.—2. A town in Ætolia.—3. Mountain in Cephalenia.

ÆNUS (Ἰνν), a river in Rhætia, the boundary between Rhætia and Noricum. (Tac. *Hist.* iii. 5.)

ÆOLIS or ÆOLIA (Αἰολίς). One of the three great divisions of the Greeks at one time dwelling in the Thessalian country south of the Peneus. [For their mythical origin see ÆEOLUS.] In the colonisation of Asia Minor from Greece the Æolians as a mixed body, uniting Locrians, Magnes, Boeotians and Achæans, started from Aulis. They were, however, mainly descendants of the Achæans. Traditionally they were led first by Orestes, and after his death by his son Penthius as far as Thrace, and thence by Archelaus son of Penthius to Dascyleum in the country of Cyzicus, whence Gras son of Archelaus first advanced to the Granicus and then retired and occupied Lesbos. A second detachment under Cleus and Melas, descendants also of Agamemnon, founded Cyme (Strab. p. 582). It seems probable that the Æolians first occupied Lesbos, that thence a second migration colonised Cyme and that from Cyme and Lesbos the Æolian cities of the northern part of Asia Minor were founded [ÆEOLIS]. Cyzicus was first colonised by the Milesians in 756 B.C. [For Æolian poets, see ALCAEUS, SAPPHO.]

ÆOLIAE INSULAE (αἱ Αἰόλου νῆσοι: *Lipari Islands*), a group of islands N.E. of Sicily, where Æolus, the god of the winds, reigned. Homer (*Od.* x. 1) mentions only one Æolian island, and Virgil (*Æn.* i. 52) accordingly speaks of only one *Æolia* (se. insula), where Æolus reigned; supposed to be Strongyle (Strab. p. 276) or Lipara (Diod. v. 9). These islands were also called *Hephaestidae* or *Vulcaniae*, because Hephaestus or Vulcan was supposed to have had his workshop in one of them called Hiera (Verg. *Æn.* viii. 415 seq.). They were also named *Liparenses*, from Lipara, the largest of them. The names of these islands were, Lipara (*Lipari*); Hiera (*Volcano*); Strongyle (*Stromboli*); Phoenicusa (*Felicudi*); Ericusa (*Alicudi*); Eunyomus (*Panaria*); Didyme (*Salina*); Hicusa (*Lisca Bianca*); Basilidia (*Basilizzo*); Osteodes (*Ustica*).

ÆOLIDES (Αἰολίδης), a patronymic given to the sons of Æolus, as Athamas, Cretheus, Sisyphus, Salmoeneus, &c., and to his grandsons, as Cephalus, Ulysses and Phrixus. Æolis is the patronymic of the female descendants of Æolus, given to his daughters Canace and Alycone.

ÆOLIS (Αἰολίς) or ÆOLIA, a district of Mysia in Asia Minor, was peopled by Æolian Greeks,

whose cities extended from the Troad along the shores of the Aegean to the river Hermus. The northern group comprised the islands of Tenedos and Lesbos with its six cities, the southern group was formed into a league of twelve cities with a common religious festival (*Panaeolium*), viz Cyme, Larissae, Neonichos, Temnus, Cilla, Notum, Aegrus, Pitane, Aegaene, Myrina, Grynae, and Smyrna, but *SATYRA* subsequently became a member of the Ionian confederacy (*Hdt.* i. 149 seq.) These cities were subdued by Croesus, and were incorporated in the Persian empire on the conquest of Croesus by Cyrus. Magnesia (q.v.) on the Maeander is said to have also been founded by the Aeolians.

**Aeolus** (*Αἰόλος*) 1 Son of Hellen and the nymph Orseis, and brother of Dorus and Xuthus. He was the ruler of Thessaly, and the founder of the Aeolic branch of the Greek nation. His children are said to have been very numerous, but the most ancient story mentioned only four sons, viz, Sisypheus, Athamas, Cretheus, and Salmones; others represent him as the father also of Mimas and Macareus and of five daughters one of whom, Canace, was seduced by her brother Macareus and slain for that reason by her father (*Ov. Her.* 11). Another daughter was Arne. The great extent of country which this race occupied probably gave rise to the varying accounts about the number of his children—2 Son of Poseidon and Arne, and grandson of the previous Aeolus. His story probably refers to the emigration of a branch of the Aeolians to the west. His mother was married to Metapontum in Italy, where she gave birth to Aeolus and his brother Boeotus. It is this Aeolus who figures in the story which supplies the plots for the two plays of Euripides called *Melanippe*—3 Aeolus, son of Hippotes, represented to the *Odyssey* as friend of the gods, dwelling in the floating western island *Aeolia*. Here he reigned as a just and pious king, taught the natives the use of sails for ships, and foretold them the nature of the winds that were to rise. In Homer (*Od.* x. 1 seq.) Aeolus, the son of Hippotes, is neither the god nor the father of the winds, but merely the happy ruler of the Aeolian island, to whom Zeus had given dominion over the winds, which he might soothe or excite according to his pleasure, wherefore he gives *Odysseus* a bag confining the unfavourable winds—a myth which is identical in the folk lore of other nations, e.g. the Laplanders. This statement of Homer led to Aeolus being regarded in later times as the god and king of the winds, which he kept enclosed in a mountain (*Ov. Met.* xiv. 223, *Verg. Aen.* i. 32). It is therefore to him that Juno applies when she wishes to destroy the fleet of the Trojans. The Aeolian island of Homer was in later times believed to be Iupara or Strongyle, and was accordingly regarded as the place in which the god of the winds dwelt [*AEOLIAE INSELAE*]. The above distinction is by no means invariable, and we find the 2nd and the 3rd Aeolus in some authors confused. Diodorus (iv. 67, v. 7) connects the three by a regular genealogy. Mimas son of Aeolus I, Hippotes son of Mimas, Aeolus II son of Hippotes, Arne daughter of Aeolus II and mother of Aeolus IV.

**Aepta** (*Αἰπτα*, *Αἰπτάρις*) 1. A town in Messenia on the sea-coast, afterwards *Tithira*.—2 A town in Cyprus, afterwards *Solli*.

**Aepy** (*Αἶψα*), a town in Elis, situated on a height, as its name indicates.

**Aepyus** (*Αἰψυρος*) 1 A mythical king of Arcadia, from whom a part of the country was called Aepytis. He died from the bite of a snake and was buried near Cyllene. His grave is mentioned in *Hom. Il.* ii. 603. His father was Elatos (*Pind. Ol.* vi. 33) and his daughter was Evadne—2 Youngest son of the Heraclid Cresphontes king of Messenia, and of Merope, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus alone, who was with his grandfather Cypselus, escaped the danger. The throne of Cresphontes was in the mean time occupied by the Heraclid Polyphontes, who also forced Merope to become his wife. When Aepytus had grown to manhood, he returned to his kingdom and put Polyphontes to death. From him the kings of Messenia were called Aepytids instead of the more general name Heraclids—3 Son of Hippothoos, king of Arcadia, and great-grandson of the Aepytus mentioned first. He was father of Cypselus (*Paus.* viii. 5).

**Aequi**, **Aequicoli**, **Aequicolas**, **Aequiculan**, an ancient warlike people of Italy, dwelling in the upper valley of the Anio in the mountains forming the eastern boundary of Latium, and between the Latins, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same Oscan race they carried on constant hostilities with Rome, but their resistance became feeble at the end of the 6th century B.C., and though they joined the Samnite coalition they were completely brought under the Roman power in 304 B.C. Their chief towns were ALBA FUCENS and CAERSTOLL.

**Aequi Falisci** [*FALERI*].  
**Aequimasilum** [*MAELIS*].

**Aerōpē** (*Ἀερώπη*) 1 Daughter of Catreus, king of Crete, and granddaughter of Minos. Her father, who had received an oracle that he should lose his life by one of his children, gave her and her sister Clymene to Nauplius, who was to sell them in a foreign land. Aeropē married Pithagoras, the son of Atreus, and became by him the mother of Agamemnon and Menelaus. After the death of Pithagoras Aeropē married Atreus, and bore two sons, who were educated by Atreus, were generally believed to be his sons. Aeropē was faithless to Atreus, being seduced by Thyestes, and according to some was thereupon thrown into the sea. *Soph. Aj.* 1297 may either refer to this or to the story followed by Euripides in the *Kypraea*, that she was seduced by a slave of her father. In the latter play, however, she is not drowned but is delivered by Catreus to Nauplius to be drowned and is spared by him, marrying Atreus afterwards. [*ATREUS*, *AGAMEMNON*].—2 Daughter of Cepheus and mother of Aeropus by Area (*Paus.* viii. 44 7).

**Aesacus** (*Αἰσάκος*), son of Priam and Ariadne (*Apoll.* iii. 12 5), or Aleximhoe (*Ov. Met.* xi. 763). He fled far from his father's court in the solitude of mountain forests. Hesperia, however, the daughter of Cebren, kindled love in his heart, and on one occasion while he was pursuing her, she was bitten by a viper and died. Aesacus in his grief threw himself into the sea and was changed by Thetis into an aquatic bird. Apollodorus tells that Aesacus, having learnt the interpretation of dreams from his grandfather Merope, prophesied to Priam the evils which Paris would cause.

**Aesar**, the name of a deity among the Etruscans.

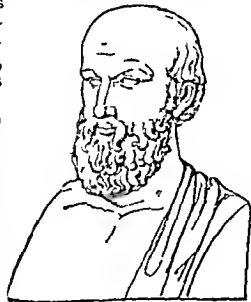
**Aesar or Aesarns** (*Esaro*), a river near Croton in Bruttia, in southern Italy.

**Aeschines** (Ἀἰσχίνης) 1. The Athenian orator, born B.C. 389, was the son of Atrometus and Glaucothra. According to Demosthenes, his political antagonist, his parents were of distinguished character and not even citizens of Athens, but Aeschines himself says that his father was descended from an honourable family, and lost his property during the Peloponnesian war. In his youth Aeschines appears to have assisted his father in his school, he next acted as secretary to Aristophanes and afterwards to Eubulus; he subsequently tried his fortune as an actor, but was unsuccessful, and at length, after serving with distinction in the army at the battle of Tamyrae (Aesch. *I. L.* § 169), came forward as a public speaker and soon acquired great reputation. In 347 he was sent along with Demosthenes as one of the 10 ambassadors to negotiate a peace with Philip from this time he appears as the friend of the Macedonian party and as the opponent of Demosthenes. Shortly afterwards Aeschines formed one of the second embassy sent to Philip to receive the oath of Philip to the treaty which had been concluded with the Athenians, but as the delay of the ambassadors in obtaining the ratification had been favourable to the interests of Philip, Aeschines on his return to Athens was accused by Timarchus. He evaded the danger by bringing forward a counter-accusation against Timarchus (345), and by showing that the moral conduct of his accuser was such that he had no right to speak before the people. The speech in which Aeschines attacked Timarchus is still extant. Timarchus was condemned and Aeschines gained a brilliant triumph. It can hardly be doubted, however, that Aeschines had corruptly played into the hands of Philip, and had purposely misled his own countrymen. In 343 Demosthenes renewed the charge against Aeschines of treachery during his second embassy to Philip. This charge of Demosthenes (περὶ παραπροδοσίας) was not spoken, but published as a memorial, and Aeschines answered it in a similar memorial on the embassy (περὶ παραπροδοσίας), which was likewise published. Shortly after the battle of Chæronea in 338, which gave Philip the supremacy in Greece, Ctesiphon proposed that Demosthenes should be rewarded for his services with a golden crown in the theatre at the great Dionysia. Aeschines in consequence accused Ctesiphon, but he did not prosecute the charge till 8 years later, 330. The speech which he delivered on the occasion is extant, and was answered by Demosthenes in his celebrated oration on the crown (περὶ στεφάνου). Aeschines was defeated, and being condemned to pay the fine of 1000 drachmae, withdrew from Athens. He went to Asia Minor, and at length established a school of eloquence at Rhodes. On one occasion he read to his audience in Rhodes his speech against Ctesiphon, and also the reply of Demosthenes. When his hearers expressed their admiration he said 'Your admiration would be greater if you heard Demosthenes deliver his own speech' (Cic. *de Orat.* iii. 56, 213, Plin. *H.N.* vii. § 110). Aeschines was undoubtedly not only a fluent, but a brilliant orator (he prided himself as needing less study than Demosthenes) but among the points in which his speeches rank far below those of Demosthenes may be noticed a want of that nobility in mind and purpose which add force and inspiration to the oratory of his rival. From Rhodes he went to Samos, where he died in 314. Besides the 3 orations extant, we also possess 12 letters

which are ascribed to Aeschines, but are the work of late sophists.—*Editions.* In the editions of the Attic orators (Di. *mostell.* 9), and by Bremi, Zurich, 1823; Franke, 1873, Schultze, 1865.—2. An Athenian philosopher and rhetorician, and a disciple of Socrates. After the death of his master he seems (Hermod. ap. Diog. Laert. ii. 106, iii. 6) to have stayed with Eucled in Megara in company with Plato and others; thence he went to Syracuse, but returned to Athens after the expulsion of Dionysius, and supported himself, receiving money for his instructions. He wrote several dialogues, but the three which have come down to us under his name are not genuine (περὶ Ἀπεργῆς, *Azioclus* and *Dryxias*—see Hermann, *de Aeschinis reliq.* 1870).—*Editions.* By Fischer, Lips 1786, by Boeckh, Heidel 1810, and in many editions of Plato.—3. Of Neapolis, a Peripatetic philosopher, who was at the head of the Academy at Athens, together with Charmades and Chitomaechus about B.C. 109 (Cic. *de Orat.* i. 11).—4. Of Miletus, a contemporary of Cicero, and a distinguished orator in the Asiatic style of eloquence (Cic. *Brut.* 95, Diog. iii. 64).

**Aeschion** (Ἀἰσχίων) 1. Of Syracuse, whose wife Pippa was one of the mistresses of Verres, and who was himself one of the scandalous instruments of Verres.—2. An iambic poet, a native of Samos. There was an epic poet of the same name, who was a native of Mitylene and a pupil of Aristotle, and who accompanied Alexander on some of his expeditions. He may perhaps be the same person as the Samian (What remains of his poems is printed in Bergk's *Poetae Lyrici*, 1866).—3. A native of Pergamum, and a physician in the second century after Christ, was one of Galen's tutors.

**Aeschylus** (Ἀἰσχύλος) 1. The great tragic poet, was born at Eleusis in Attica, B.C. 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. His father Euphorion was probably connected with the worship of Demeter, and Aeschylus himself was, according to some authorities, initiated in the mysteries of this goddess. At the age of twenty-five (B.C. 499), he made his first appearance as a competitor for the prize of tragedy against Pratinas, without being successful. His chief rival at this period was Phrynichus. He fought, with his brothers Cynegirus and Amintas, at the battle of Marathon (490), and also at those of Salamis (480) and Plataea (479). In 485 he first gained the prize, and in 472 he gained the prize with the trilogy of which the *Persae*, the earliest of his extant dramas, was one piece. About this time, as is generally supposed, he went to the court of Hiero, and produced his play *Aetnaeae* to inaugurate the city Aetna (Ἰταλῆς), which Hiero had founded. It is said that the *Persae* was reproduced there. He remained in Sicily about three years and returned to Athens before the death of Hiero. For in B.C. 468 his play was defeated by the *Triptolemus* of Sophocles. At the same time



Bust of Aeschylus



there are reasons which may incline us to think that the first visit to Sicily was earlier. The city of Aetna, in honour of which he wrote his play, was actually founded in *B.C.* 476. Again, the subject of the play *Glaucus Pontius*, which formed part of the trilogy, is such as would more naturally be suggested after a visit to Sicily. Lastly, the tradition, though improbable in itself, that he went to Sicily because he was jealous of Simonides, is not likely to have arisen unless it was known that he quitted Athens before Simonides, *i.e.* before 477. On the whole we are met with fewer difficulties if we place the first visit between 479 and 472, and suppose that he returned to Athens in or shortly before the year in which he produced the *Persae* which we shall then date after the *Aetnae*. In the year 477 he was victorious with the *Septem c Thebas*. At some time later, probably after his victory with the *Oresteia* in *B.C.* 459, he returned to Sicily and died at Gela in 456, at the age of sixty-nine. Various traditions are preserved as to the cause of his quitting Athens for Sicily. Some said it was from mortification at a defeat by Sophocles. It may be remarked that the most probable dates for his two journeys to Sicily do not follow a defeat. Others said it was because he had been defeated by Simonides in an elegy on those who died at Marathon. If this was so, it is strange that he should have gone to the court



Aeschylus. (From a gem.)

of Hiero only to meet Simonides there after all. Others said that it was because he had divulged the mysteries, others (and thus, at any rate, must refer to his second visit to Sicily) because the alarm caused to women and children by the chorus of Furies had raised bad feeling against him. Whatever may have been the cause of his earlier visit to Hiero, of his final departure from Athens is that he was disheartened by the failure of his attempt to support the power of the Areopagus by his *Eumenides*, and uneasy at the growing power of the democracy, whose leaders, moreover, must have regarded him with ill will. The well-known story of his death, that an eagle, mistaking the poet's bald head for a stone, dropped a tortoise on it to break the shell, is represented on a gem, which Banmeister thinks was copied from a relief, and suggests that the story came from the relief and was fitted on to Aeschylus. It was held to fulfil an oracle by which Aeschylus was to die by a blow from heaven. —Aeschylus so changed the system of the tragic stage that he has more claim than anyone else to be regarded as the founder of Tragedy. His great change consisted in introducing a second actor, which was done certainly before the *Persae*. Before this there can have been little real dramatic action and a dialogue merely between the single actor and the chorus was of far less importance than the classic odes. Aeschylus first made the dialogue more important than the chorus. He improved the masks and the costumes generally (see *Dict. Antiq.* s.v. *Tragoedia*). It was said (Athen. p. 21, c) that he in some

degree imitated the splendid dress of the hierophant in the Eleusinian mysteries. It is stated by Vitruvius that Aeschylus first employed Agatharchus to paint scenes: it is not quite easy to reconcile this with Aristotle, *Poet.* 4, 16, where *anagnorisis* is mentioned as introduced by Sophocles. It is possible that Aeschylus first used it in a still ruder form, and that Sophocles so far developed it as to make it his own. The characteristics of the plays of Aeschylus are a sublimity and grandeur of feeling and expression, with less of the pathos which we find in Sophocles and Euripides. *Prometheus* is his most pathetic play, but we are made to feel that Prometheus is a deity and removed above mere human pity. The poet brings before us more forcibly, and more terribly, than the other tragedians the unseen powers working out the doctrine of retributive justice, and the mysteries of laws which control even the gods themselves. Not only are his hearers no men of common life, but behind all their actions and sufferings, we are made to feel the supernatural power working out the punishment of presumption. And the diction has been suited to the subject so that Aeschylus is above all poets magniloquent, sometimes to a degree which in a lesser man would be called turgid abounding in sonorous words and daring metaphors. It has been suggested not without reason, that the apparent influence of the philosophy of Pythagoras, as well as some remarkable Dorian forms, may have been due to the poet's prolonged stay in Sicily on his first visit. We are told that Aeschylus wrote 70 tragedies besides satyric dramas. The 'fabulous trilogy,' the succession of three plays working out the successive chapters of some legend, belongs especially to Aeschylus. The trilogies of Sophocles more frequently, though not always, were disconnected in story. Of the plays of Aeschylus seven only remain: 1. The *Persae*, produced in 472, of the trilogy *Phineus Persae, Glaucus Pontius*, 2. the *Septem c Thebas* (*B.C.* 468) of the series *Laius, Oedipus, Septem*, forming with the satyric drama *Sphinx* a tetralogy, 3. the *Suppliants* (*B.C.* 462) the middle play between the *Egyptians* and the *Danaids*, 4. the *Prometheus Bound* (of uncertain date), the middle play between *Proponetes propoetes* and *Proponetes*, and lastly (*B.C.* 458), the three plays *Agamemnon, Choephoroe*, and *Eumenides*, which form the trilogy of the *Oresteia* — Editions Dindorf, Paley, Weil, Hartung of separate plays especially Muller's *Eumenides*, and Sidgwick's *Oresteia*, Fickard's *Prometheus*.

#### Aesculapine [ASCLEPIUS]

**Aesepeus** (*Alsepeus*), a river which rises in Ida, and flows by a N.E. course into the Propontis, which it enters W. of Cynaeus and E. of the Granicus. The river god was the son of Oceanus and Tethys (Hes. *Theog.* 342).

**Aesernia** (*Aernia*), a town in Samnium, made a Roman colony in the first Punic war (Liv. xxv. 10, Cic. *ad Att.* viii. 11).

**Aeserninus** 1. A surname of MARCELLUS, who was taken prisoner at Aesernia (Liv. Ep. lxxii). — 2. A Samnite gladiator of great strength, whence the proverb "Pacideianus cum Aesernino," for skill against brute force (Cic. *ad Q. F.* iii. 4), Pacideianus being the most skilful gladiator of his day.

**Aesis** (*Erino* or *Flumesino*), a river which formed the boundary between Picenum and Umbria, was anciently the S. boundary of the Senones, and the N.E. boundary of Italy proper.

**Aesis** or **Aesium** (*Aesinas*; *Jesi*), a town and a Roman colony in Umbria on the river Aesis, celebrated for its cheese, *Aesinus caseus*.

**Aeson** (*Αἰών*), son of Cretheus, the founder of Iolens, and of Tyro, the daughter of Salmoneus, and father of Jason and Promachus. He was excluded from the throne by his half-brother Pelias, who endeavoured to keep the kingdom to himself by sending Jason away with the Argonauts. Pelias subsequently attempted to get rid of Aeson by force, but the latter put an end to his own life. According to Ovid (*Met.* vii. 162 seq.), Aeson survived the return of the Argonauts, and was made young again by Medea. His mother's name in *Ov. Her.* vi. 105 is Alcimede.

**Aesopus** (*Αἰσώπος*). 1. The traditional author of Greek Fables. According to Herodotus ii. 134, he lived about b.c. 570. He was originally a slave, and received his freedom from his master, Iadmon the Samian. Upon this he visited Croesus, who sent him to Delphi, to distribute among the citizens 4 minae apiece; but in consequence of some dispute on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice (cf. Aristoph. *Fesp.* 1446). Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to anyone who could claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connexion could be found. A life of Aesop is prefixed to a book of fables purporting to be his, and collected by Maximus Planudes, a monk of the 14th century, who represents Aesop as a monster of ugliness. It is clear that the Greeks even of the time of Herodotus knew little about Aesop's history; but it is probable that he was a real personage, and later traditions of his date agree with that given by Herodotus (cf. *Plut. Sept. Sap. Conv.* p. 152, e.). The tendency to ascribe all fables to him appears from many passages (Aristoph. *Pax*, 127, *Av.* 471, 651; *Plat. Phaed.* p. 60, &c.). It was shown by Bentley that the fables which bear his name are spurious. They were, in fact, later prose versions of metrical fables. (See further under *BABRUS*, *PHAEDRUS*.)—2. See *JULIUS VALERIUS*.

**Aesopus**, **Claudius**, or **Clodius**, was the greatest tragic actor at Rome, and a contemporary of Roscius, the greatest comic actor; and both of them lived on intimate terms with Cicero (*Cic. de Dir.* i. 37, 80; *pro Sest.* 58, 123; *ad Q. F.* i. 2). Aesopus appeared for the last time on the stage at an advanced age at the dedication of the theatre of Pompey (b.c. 55), when his voice failed him, and he could not go through the speech (*Cic. ad Fam.* vii. 1). Aesopus realised an immense fortune by his profession, which was squandered by his son, a foolish spendthrift. It is said, for instance, that he dissolved in vinegar and drank a pearl worth about 8000*l.*, which he took from the ear-ring of Caecilia Metella (*Hor. Sat.* ii. 3, 239; *Val. Max.* ix. 1. 2; *Plin.* ix. § 122).

**Aestii**, **Aestyi**, or **Aestui**, a people dwelling on the sea-coast, in the N.E. of Germany, probably in the modern *Kurland*, who collected amber, which they called *glessum*. Their customs, says Tacitus (*Germ.* 45), resembled the Suevie, and their language the British. They were probably a Sarmatian or Slavonic race, and not a Germanic.

**Aesula** (*Aesulanus*), a town of the Aequi on a mountain between Praeneste and Tibur. "Ae-

sulae declivē arvum," *Hor. Od.* iii. 29; *Liv.* xxvi. 9.)

**Aesymnètes**. [*Εκσυμνῆτης*.]

**Aethalia** (*Αἰθάλια*, *Αἰθάλη*), called *Ilva* (*Elba*) by the Romans, a small island in the Tuscan sea, opposite the town of Populonia, celebrated for its iron mines. It had on the N.E. a good harbour, "Argonus Portus" (*Porto Ferraiolo*), in which the Argonaut Jason is said to have landed.

**Aethalides** (*Αἰθαλίδης*), son of Hermes and Eupolemia, the herald of the Argonauts. He had received from his father the faculty of remembering every thing, even in Hades, and was allowed to reside alternately in the upper and in the lower world. His soul, after many migrations, at length took possession of the body of Pythagoras, in which it still recollected its former migrations. (*Apoll. Rh.* i. 640; *Hygin. Fab.* 14.)

**Aether** (*Αἰθήρ*), a personified idea of the mythical cosmogonies, in which Aether was considered as one of the elementary substances out of which the Universe was formed. Aether was regarded by the poets as the pure upper air, the residence of the gods, and Zeus as the Lord of the Aether, or Aether itself personified. (*Cic. N. D.* iii. 44, 53; *Lucret.* v. 498.) Hesiod, *Th.* 124, makes Aether son of Erebus and Nyx, and brother of Hemera. *Verg. Georg.* ii. 325, *Lucr.* i. 251, seem to identify him with Zeus and make him wedded to the Earth.

**Aethices** (*Αἰθίκες*), a Thessalian or Epirot people, near M. Pindus.

**Aethicus**, **Hister** or **Istor**, a Roman writer of the 7th century after Christ, a native of Istria, the author of a geographical work, called *Aethici Cosmographia*. Edited by Gronovius, in his edition of Pomponius Mela, Leyden, 1722; Wuttke, Leips. 1854.

**Aethilla** (*Αἰθύλλα* or *Αἰθύλα*), daughter of Laomedon and sister of Priam, is said to have become after the fall of Troy the prisoner of Protesilaus, with whose history, however, this does not agree.

**Aethiopes** (*Αἰθίοπες*, said to be from *αἶθω* and *ὄψ*, but perhaps really a foreign name corrupted), was a name applied (1) most generally to all black or dark races of men; (2) to the inhabitants of all the regions S. of those with which the early Greeks were well acquainted, extending even as far N. as Cyprus and Phoenicia; (3) to all the inhabitants of Inner Africa, S. of Mauretania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia; and (4) most specifically to the inhabitants of the land S. of Egypt, which was called **AETHIOPIA**. The Aethiopes in Homer are the most distant of people (*Il.* i. 423, *Od.* i. 22); in Hesiod, *Th.* 985, their king bears the apparently Egyptian name of Memnon.

**Aethiopia** (*Αἰθιοπία*, *Αἰθ. ἐπὲρ Αἰγύπτου*: *Αἰθίοψ*, *Αἰθιοπός*, Hom., fem. *Αἰθιοπίς*, Aethiops: *Nubia*, *Kordofan*, *Sennaar*, *Abyssinia*), a country of Africa, S. of Egypt, the boundary of the countries being at Syene (*Assouan*) and the Smaller Cataract of the Nile, and extending on the E. to the Red Sea, and to the S. and SW. indefinitely, as far apparently as the knowledge of the ancients extended. The Egyptians knew it as the land of Cush. In its most exact political sense the word Aethiopia seems to have denoted the kingdom of **MEROË**; but in its wider sense it included also the kingdom of the **AXOMITAE**, besides several other peoples, such as the Troglodytes and the Ichthyophagi on the Red Sea, the Blemmyes and Megabari and

Nubae in the interior. The country was watered by the Nile and its tributaries, the Astapus (*Bahr el-Azrek* or *Blue Nile*), and the Astaboras (*Athara* or *Tacazze*). Monuments are found in the country closely resembling those of Egypt, but of an inferior style, and the evidence from them is against the view that the Egyptians derived their civilisation from Meroe [AEGYPTUS]. The kings of the 12th dynasty made successful expeditions against them and checked their encroachments by fortresses, but without permanent occupation, beyond Semneh at the 2nd Cataract within which the 'Viceroy of Cush administered. But about 750 B.C. the Ethiopians not only recovered complete independence, but gained possession of Thebes and established the 25th dynasty, which lasted till the defeat of Tirhakah by the Assyrians in 672. Under the Ptolemies Graeco-Egyptian colonies established themselves in Ethiopia, and Greek manners and philosophy had a considerable influence on the upper classes, but the country was never subdued. The Romans failed to extend their empire over Ethiopia, though they made expeditions into the country in one of which C. Petronius, prefect of Egypt under Augustus, advanced as far as Napata and defeated the warrior queen Candace (B.C. 22). The submission of the country was however nominal, at any rate south of Premis where as at Paelehis, there were Roman garrisons under Diocletian.

**Aethlius** (Αἰθλίος) first king of Elis, father of Endymion, was son of Zeus and Prologenia, daughter of Demicalon or son of Aeolia.

**Aethra** (Αἴθρα) 1 Daughter of Pittheus of Troezen, was mother of Theseus by Aegeus [THESESUS]. She afterwards lived in Aethra, from whence she was carried off to Laedaeum by Castor and Pollux and became a slave of Helen, with whom she was taken to Troy (II. iii. 144). At the capture of Troy she was restored to liberty by her grandson Acamas or Demophon.—2 Daughter of Oceanus by whom Atlas begot the 12 Hyades and a son Hyas.

**Aëtion** (Αἰτίων) 1 A sculptor of Amphipolis about the middle of the 3rd century B.C.—2 A celebrated painter, whose best picture represented the marriage of Alexander and Roxana. It is probable that he lived in the time of Alexander the Great, though some argue from Lucian, *Herod.* 4 that he lived about the time of Hadrian and the Antonines.

**Aëtius** 1 A celebrated Roman general and patrician, defended the Western empire against the barbarians during the reign of Valentinian III. In A.D. 451 he gained, in conjunction with Theodoric, a great victory over Attila, near Chalons in Gaul, by which he saved the empire, but he was treacherously murdered by Valentinian in 454. [See also BONIFACEUS].—2 A Greek medical writer, born at Amida in Mesopotamia, lived at the end of the 5th or the beginning of the 6th century after Christ. His work *ΕΙΣΑΓΩΓΗ ΙΑΤΡΙΚΗ*, 'Sixteen Books on Medicine,' is one of the most valuable medical remains of antiquity, as being a judicious compilation from many authors whose works are lost. The whole of it has never appeared in the original Greek, but parts are edited in *Anekd. Gr. Venice*, 1816, Hebenstreit, Lips. 1757, and a Latin translation in Stephens, *Medicæ Artis Principes*, Paris, 1567.

**Aetna** (Αἴτνη) 1 (Now *Monte* = Monte Gibello, the original name being displaced by a mixture of two Latin and Arabic words, both meaning 'the mountain') a volcanic mountain

in the N.E. of Sicily between Tauromenium and Catana. It is said to have derived its name from Aetna a Sicilian nymph, a daughter of Uranus and Gaia, or of Briareus. Zeus buried under it Typhon or Enceladus, and in its interior Hephaestus and the Cyclopes forged the thunderbolts for Zeus. There were several eruptions of M. Aetna in antiquity. One occurred in B.C. 475, to which Aeschylus (*Prom.* 363 ff.) and Pindar (*Ol.* iv. 10) probably allude, and another in B.C. 425, which Thucydides says (iii. 116) was the third on record since the Greeks had settled in Sicily. The form of the mountain seems to have been much the same in antiquity as it is at present. Its base covers an area of nearly 90 miles in circumference, and its highest point is 10,874 feet above the level of the sea. The circumference of the crater is variously estimated from 2½ to 4 miles, and the depth from 600 to 800 feet.—2 (Aetnenses) *S. Maria di Licodia*, a town at the foot of M. Aetna, on the road to Catana, formerly called Inessa or Inessa. It was founded in B.C. 461, by the inhabitants of Catana, who had been expelled from their own town by the Siculi. They gave the name of Aetna to Inessa, because Catana had been called Aetna by Hiero I.

**Aetnaens** (Αἰτναῖος), an epithet of gods and mythical beings connected with Aetna—of Zeus to whom a festival was celebrated there, called Aetnae, of Hephaestus, and of the Cyclopes.

**Aetolia** (Αἰτωλία Αἰτωλός) a division of Greece, was bounded on the W by Acarnania, from which it was separated by the river Achelous on the N. by Epirus and Thessaly, on the E. by the Ozolian Locrians, and on the S. by the entrance to the Corinthian gulf. It was divided into two parts, Old Aetolia from the Achelous to the Evrenna and Calydon, and New Aetolia, or the Acquired (ἡκτημένη), from the Evrenna and Calydon to the Ozolian Locrians. On the coast the country is level and fruitful, but in the interior mountains and unproductive. The mountains contained many wild beasts, and were celebrated in mythology for the hunt of the Calydonian boar. The country was originally inhabited by Curetes and Leleges, but was at an early period colonised by Greeks from Elis, led by the mythical AETOLUS. The Aetolians took part in the Trojan war, under their king Thoas. They continued for a long time a rude and uncivilised people, living in villages without a settled town, and to a great extent by robbery, and even in the time of Thucydides (B.C. 410) many of their tribes spoke a language which was not Greek, and were in the habit of eating raw flesh (Thuc. iii. 91-98). Like the other Greeks, they abolished at an early time the monarchical form of government and lived under a democracy. They were, perhaps, loosely united by a religious tie centring in the temple at Thermion (II. ii. 633, xiii. 217), but the first political league was formed against Macedonia after the battle of Chaeronea. It did not acquire much importance till after the death of Alexander, and somewhat later became a formidable rival to the Macedonian monarchs and to the Achaean League, from which it differed in being a league of tribes, not of towns, it had much less stability and coherence. The Aetolian League at one time included, not only Aetolia Proper, but Acarnania, part of Thessaly, Locria, and the island of Cephalonia, and it also had close alliances with Elis and several towns in the Peloponnesus, and likewise with Cius on the Propontis. Its annual meetings, called Pan-

*actolica*, were held in the autumn at Thermon, and at them were chosen a General (*στρατηγός*), who was at the head of the League, an Hipparchus, or Master of the Horse, a Secretary, and a select committee called Apocleti (*ἀπόκληται*). The Aetolians took the side of Antiochus III. against the Romans, and on the defeat of that monarch B.C. 189, they became virtually the subjects of Rome. On the conquest of the Achaeans, B.C. 146, Aetolia was included in the Roman province of Achaia. After the battle of Actium, B.C. 31, a considerable part of the population of Aetolia was transplanted to the city of Nicopolis, which Augustus built in commemoration of his victory.

**Aetolus** (*Αἰτωλός*) son of Endymion and Neis, or Iphianassa, married Pronoe, by whom he had two sons, Pleuron and Calydon. His father made him run a race at Olympia with his brother Epeius for the succession to the throne; he was defeated, but, after the death of Epeius, became king of Elis. Afterwards he was obliged to leave Peloponnesus, because he had slain Apis, the son of Jason or Salmones. He went to the country near the Achelous, which was called Aetolia after him (Paus. v. 1, 2; Strab. p. 357).—2. Son of Oxylns and Pieria, and brother of Laius. He died young, and was buried at the gate of Elis (Paus. v. 4, 4).

**Aëxōnēs** (*Αἰξωνή* and *Αἰξωνής*; *Αἰξωνεύς*), an Attic demus of the tribe Cceropis or Pandionis.

**Afer**, Domitius, of Nemausus (*Nismes*) in Gaul, was the teacher of Quintilian, and one of the most distinguished orators in the reigns of Tiberius, Caligula, Claudius, and Nero, but he sacrificed his character by conducting accusations for the government (Tac. *Ann.* iv. 32, 66, xiv. 19; Dio Cass. lix. 19). He was consul suffectus in A. D. 39, and died in 60. Quintilian mentions several works of his on oratory, which are all lost (viii. 5, 16, ix. 2, 20, x. 1, 118).

**Afranius**. 1. L. A Roman comic poet, flourished about B. C. 100. He was the principal poet of the national comedy (*Comoedia togata*), which did not borrow from the Greek but dealt with Italian scenes and manners. His subjects were greatly taken from the life of the middle and lower classes (*Com. tabernariae*), and from the skill with which he described Roman life he was regarded as the Roman Menander (Hor. *Ep.* ii. 1, 57). He is praised by Cicero (*Brut.* 45, 105), and by Quintilian (x. 1, 10), but with a reservation on account of the immorality of his plots. The titles of more than forty plays are preserved. Fragments are edited by Ribbeck, *Com.* 1873.

—2. L. an adherent of Pompey, under whom he served against Sertorius and Mithridates, and was, through his influence, made consul B. C. 60. When Pompey obtained the provinces of the two Spains in his second consulship (B. C. 55), he sent Afranius and Petreius to govern Hither Spain, while he himself remained in Rome. In B. C. 49, Afranius and Petreius were defeated by Caesar in Spain. Afranius therefore passed over to Pompey in Greece; was present at the battle of Pharsalia, B. C. 48; and subsequently at the battle of Thapsus in Africa, B. C. 46. He then attempted to fly into Mauretania, but was taken prisoner by P. Sittius, and killed.

**Africa** (*Ἀφρική*: *Africānus*), or **Libya** (*Λιβύη*), was used by the ancients in two senses, (1) for the whole continent of *Africa*, and (2) for the portion of N. Africa which constituted the territory of Carthage, and which the Romans

erected into a province, under the name of *Africa Propria*.—1. In the more general sense the name was not used by the Greek writers; and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The proper Greek name for the continent is *Libya* (*Λιβύη*). (Strab. 824–839.) Considerably before the historical period of Greece begins, the Phoenicians extended their commerce over the Mediterranean, and founded several colonies on the N. coast of Africa, of which Carthage was the chief. [CARTHAGO.] The Greeks knew very little of the country until the foundation of the Dorian colony of CYRENE (B. C. 620) [as regards the intercourse of Greeks with Egypt see *EGYPTUS*], and even then their knowledge of all but the part near Cyrene was derived from the Egyptians and Phoenicians, who sent out some remarkable expeditions to explore the country. A Phoenician fleet sent by the Egyptian king Pharaoh Necho (about B. C. 600) sailed from the Red Sea, round Africa, and so into the Mediterranean (Hdt. iv. 42): the authenticity of this story has been doubted without reason, not only by Strabo (p. 98), but by some modern writers. We still possess an authentic account of another expedition, which the Carthaginians despatched under Hanno (about B. C. 510), and which reached a point on the W. coast nearly, if not quite as far as lat. 10° N. On the opposite side of the continent, the coast appears to have been very little known beyond the S. boundary of Egypt, till the time of the Ptolemies. In the interior, the Great Desert (*Sahara*) interposed a formidable obstacle to discovery; but even before the time of Herodotus the people on the northern coast told of individuals who had crossed the Desert and had reached a great river flowing towards the E., with crocodiles in it, and black men living on its banks; which, if the story be true, was probably the *Niger* in its upper course, near *Timbuctoo*. That the Carthaginians had considerable intercourse with the regions S. of the *Sahara*, has been inferred from the abundance of elephants they kept. Later expeditions and inquiries extended the knowledge which the ancients possessed of the E. coast to about 10° S. lat., and gave them, as it seems, some further acquaintance with the interior, about *Lake Tchad*, but the southern part of the continent was so totally unknown, that Ptolemy, who finally fixed the limits of ancient geographical science, recurred to the old notion, which seems to have prevailed before the time of Herodotus, that the S. parts of Africa met the S.E. part of Asia, and that the Indian Ocean was a vast lake. The greatest geographers who lived before Ptolemy—namely, Eratosthenes and Strabo—had accepted the tradition that Africa was circumnavigable. The shape of the continent they conceived to be that of a right-angled triangle, having for its hypotenuse a line drawn from the Pillars of Hercules to the S. of the Red Sea: and, as to its extent, they did not suppose it to reach nearly so far as the Equator. Ptolemy supposed the W. coast to stretch N. and S. from the Pillars of Hercules, and he gave the continent an indefinite extent towards the S. There were also great differences of opinion as to the boundaries of the continent. Some divided the whole world into only two parts, Europe and Asia, and they were not agreed to which of these two *Libya* (*i.e.* Africa) belonged; and those who recognised three divisions differed again in placing the boundary between *Libya*

and Asia either on the W of Egypt, or along the Nile, or at the isthmus of Suez and the Red Sea the last opinion gradually prevailed. As to the subdivision of the country itself, Herodotus distributes it into Aegyptus, Aethiopia (i.e. all the regions S of Egypt and the Sahara), and Libya, properly so-called, and he subdivides Libya into three parts, according to their physical distinctions—namely, (1) the Inhabited Country along the Mediterranean, in which dwell the Nomad Libyans (αἱ παραθαλάσσιοι τῶν νομάδων Λίβυες the *Barbary States*), (2) the County of Wild Beasts (ἡ θηριώδης), S of this former that is the region between the Little and Great Atlas, which still abounds in wild beasts, but takes its name from its prevailing vegetation (*Beled-el-Jerd*, i.e. the *Country of Palms*), and (3) the Sandy Desert (ἡ ψαμμὴ the *Sahara*), that is the table land bounded by the Atlas on the N and the margin of the Nile-valley on the E, which is a vast tract of sand broken only by a few habitable islands called Oases. As to the people, Herodotus distinguishes four races—two native, namely, the Libyans and Ethiopians and two foreign, namely, the Phoenicians and the Greeks. The Libyans, however were a Caucasian race the Ethiopians of Herodotus correspond to our Negro races. The Phoenician colonies were planted chiefly along and to the W of, the great recess in the middle of the N coast, which formed the two SYRTES by far the most important of them being Carthage and the Greek colonies were fixed on the coast along and beyond the E side of the Syrtis, the chief of them was CYRENE, and the region was called Cyrenaica. Between this and Egypt were Libyan tribes, and the whole region between the Carthaginian dominions and Egypt, including Cyrenaica, was called by the same name as the whole continent, Libya. The chief native tribes of this region were the ADYXACHIDAE, MARMARIDAE, PESTILI, and SASAMONAE. The last extended into the Carthaginian territory. To the W of the Carthaginian possessions, the country was called by the general names of NUMIDIA and MAURITANIA, and was possessed partly by Carthaginian colonies on the coast, and partly by Libyan tribes under various names, the chief of which were the NUMIDAE, MASSILI, MASSABILLI, and MAURI, and to the S of them the GARTILI. The whole of this northern region fell successively under the power of Rome, and was finally divided into provinces as follows: 1 AEGYPTUS, (2) CYRENAICA (for the changes in this province see that article), (3) Africa Propria the former empire of Carthage (see below, No. 2), (4) NUMIDIA, (5) MAURITANIA, divided into (a) Sitifensis (b) Caesariensis, (c) Tingitana these, with (6) AETHIOPIA, make up the whole of Africa, according to the divisions recognised by the latest of the ancient geographers. The northern district was better known to the Romans than it is to us, and was extremely populous and flourishing and, if we may judge by the list of tribes in Ptolemy, the interior of the country, especially between the Little and Great Atlas, must have supported many more inhabitants than it does at present. Further information respecting the several portions of the country will be found in the separate articles—2 Africa Propria or Provincia, or simply Africa, was the name under which the Romans, after the Third Punic War (i.e. c. 146), erected into a province the whole of the former territory of Carthage. It extended from the

river Tunes, on the W., which divided it from Numidia, to the bottom of the Syrtis Minor, on the SE. It was divided under Diocletian into three districts (regiones) namely, (1) Zeugis or Zeugitana, the district round Carthage and Hippo, called also *Africa proconsularis*, (2) Byzacium or Byzacena, S of Zeugitana, as far as the bottom of the Syrtis Minor—the former dioecesis of Hadrumetum, (3) Tripolitana, the district of Tacapae, under a praeses. The province was full of flourishing towns, and was extremely fertile, especially Byzacena it furnished Rome with its chief supplies of corn. With Africa Numidia was joined under a proconsul from the time of Augustus until that of Septimius Severus, when Numidia was placed under the separate government of an imperial procurator.

Africanus I Sex Caecilius, a Roman jurconsult lived under Antoninus Pius (A.D. 139–161), and wrote *Libri IX Questionum*, from which many extracts are made in the Digest (Gell. xi. 1). He was noted for the difficulty of his definitions whence the proverb 'Africanus lex' for anything hard to understand. The fragments are collected by Hommel, *Paling* pp. 3–20—2 Julius, a celebrated orator in the reign of Nero is much praised by Quintilian, who speaks of him and Domitius Afer as the best orators of their time (x. 1. 118). He was probably son of Julius Africanus of Sountani in Gaul, whom Tacitus mentions as condemned to death A.D. 82 (*Ann.* vi. 7)—3 An orator, grandson of No. 2 (*Plin. Ep.* vi. 6. 11)—4 Sex. Julius, a learned Christian writer at the beginning of the third century, passed the greater part of his life at Emmanis in Palestine, and afterwards lived at Alexandria. His principal work was a *Chronicon* in five books, from the creation of the world, which he placed in 5499 B.C., to A.D. 221. This work is lost, but part of it is extracted by Eusebius in his *Chronicon*, and many fragments of it are preserved by Georgius Syncellus, Cedrenus, and in the Paschale *Chronicon*. There was another work attributed to Africanus, entitled *Cesti* (*Κεστόι*), that is, embroidered girdles, so called from the celebrated *Cestus* of Aphrodite (Venus). It treated of a vast variety of subjects—medicine, agriculture, natural history, the military art, &c. The work itself is lost, but some extracts from it are published in the *Mathematica Ieseres* Paris, 1693, and also in the *Oecoponica*.

Africus (Αἰφύ by the Greeks), the SW or WSW wind (between Auster and Favonius) so called because it blew from Africa, frequently brought storms with it (*creberque procellis Africus*, Verg. *Aen.* i. 80, Hor. *Od.* i. 15, Sen. *Q. N.* v. 16. 6).

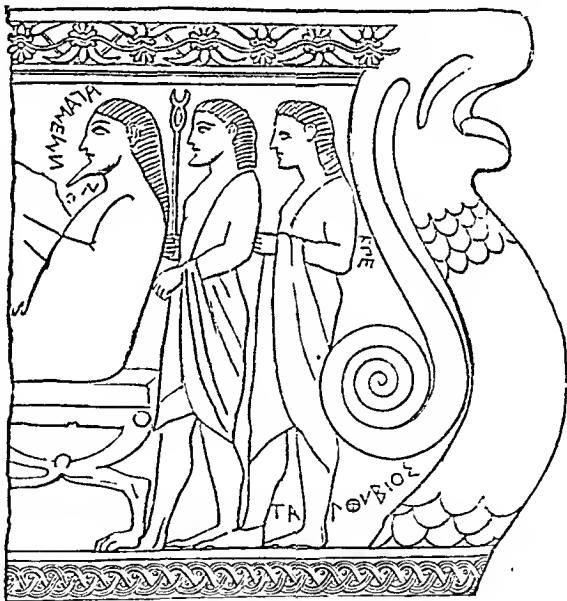
Agamede (Ἀγαμέδην), daughter of Augeias and wife of Minus, according to Homer (*Il.* xi. 739), she was acquainted with the healing powers of all the plants that grow upon the earth. She is probably the same as Permede (*Theoc.* i. 16, Schol. ad Propert. ii. 48).

Agamedes (Ἀγαμέδης), commonly called son of Erginus, king of Orchomenus, and brother of Trophonius (*Schol. ad Anstoph. Aub.* 500). According to Pausanias, however, he was son of Stymphalus (*viii.* 4. 3). Agamedes and Trophonius distinguished themselves as architects they built a temple of Apollo at Delphi, and a treasury of Hyrieus king of Hyria in Boeotia (*Paus.* ix. 27. 3, Strab. p. 421). The story about this treasury resembles the one which Herodotus (ii. 121) relates of the treasury of the Egyptian king Rhampses. In the con-

struction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner that it could be taken away outside, and thus formed an entrance to the treasury, without anybody perceiving it. Agamedes and Trophonius now constantly robbed the treasury; and the king, seeing that locks and seals were uninjured while his treasures were constantly decreasing, set traps to catch the thief. Agamedes was thus ensnared, and Trophonius cut off his head to avert the discovery. After this Trophonius was immediately swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadæa, the cave of Agamedes with a column by the side of it. Hero also was the oracle of Trophonius, and those who consulted it first offered a ram to Agamedes and invoked him. A tradition mentioned by Plato (*Alcibiades*, p. 367 c.) and Cicero (*Tusc.* i. 47, 114) states that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came the two brothers died.

Agamemnon (*Ἀγαμέμνων*), son of Plisthenes and Aërope or Eriphyle, and grandson of Atreus, king of Mycenæ; but Homer and others call him a son of Atreus and grandson of Pelops. Agamemnon and his brother Menelaus were brought up together with Aegisthus and Thyestes, in the house of Atreus. After the murder of Atreus by Aegisthus and Thyestes, who succeeded Atreus in the kingdom of Mycenæ [ÆGISTHUS], Agamemnon and Menelaus went to Sparta, where Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigenia), Chrysothemis, Laodice (Electra), and Orestes. The manner in which Agamemnon obtained the kingdom of Mycenæ is differently related. From Homer (*Il.* ii. 107) it appears that he had peaceably succeeded Thyestes, while, according to others, he expelled Thyestes, and usurped his throne. He now became the most powerful prince in Greece. In the above passage of Homer he is said to reign over 'all Argos,' but in the catalogue of ships (*Il.* ii. 569 ff.) he rules Mycenæ, Corinth, Sicyon, Cleonæ, and cities of Achaia, while Diomedæ reigns at Argos, Tiryns, and Aegina. Thucydides (i. 9) reconciles the discrepancy by supposing that Agamemnon conquered Argos and the islands (cf. Strab. p. 377). There is a similar uncertainty in the Tragedians, who make him reign sometimes at Mycenæ, sometimes at Argos. Stesichorus, Simonides, and Pindar (*Nem.* viii. 12), place him at Sparta. When Helen, the wife of Menelaus, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen their commander-in-chief. After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. According to the *Cypria* there was first an unsuccessful expedition [see TELEPHUS],

and in the second gathering at Aulis Agamemnon killed a stag which was sacred to Artemis, who in return visited the Greek army with a pestilence, and produced a calm which prevented the Greeks from leaving the port. In order to appease her wrath, Agamemnon consented to sacrifice his daughter Iphigenia; but at the moment she was to be sacrificed, she was carried off by Artemis herself to Tauris and another victim was substituted in her place. The Tragedians follow this account, and so do the Roman Tragedians (Ribbeck, *Rom. Trag.* 94, 104, 314). The calm now ceased, and the army sailed to the coast of Troy. Agamemnon alone had 100 ships, independent of 60 which he had lent to the Areadians. In the tenth year of the siege of Troy we find Agamemnon involved in a quarrel with Achilles respecting the possession of Briseis, whom Achilles was obliged to give up to Agamemnon. Achilles withdrew from the field of battle, and the Greeks were visited by successive disasters. The danger of the Greeks at last induced Patroclus, the friend of Achilles, to take part in the battle, and his fall led to the reconciliation of Achilles and Agamemnon. [ACHILLES.] Agamemnon, although the chief commander of the Greeks, is



Agamemnon. (From a bas-relief.)

not the hero of the Iliad, and in chivalrous spirit, bravery, and character is altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty: his eyes and head are likened to those of Zeus, his girdle to that of Ares, and his breast to that of Poseidon. The emblem of his power is a sceptre, the work of Hephaestus, which Zeus had once given to Hermes, and Hermes to Pelops, from whom it descended to Agamemnon. At the capture of Troy he received Cassandra, the daughter of Priam, as his prize. On his return home he was murdered by Aegisthus, who had seduced Clytemnestra during the absence of her husband. Pindar and the tragic poets make Clytemnestra murder

Agamemnon with her own hand, and instead of the murder being at the banquet, as in the epic poets and in Livius Andronicus (Ribbeck, *R. Tr.* 28), the Greek Tragedians describe the murder in the bath. Her motive is in Aeschylus her jealousy of Cassandra, in Sophocles and Euripides her wrath at the death of Iphigenia. His tomb is said to be at Mycenae in Paus. ii 16. 6, but at Amyclae (Paus. iii 19, 6) there was also a *μνημα* in a temple of Alexandra, who is said to be the same as Cassandra. He seems to have been worshipped not merely as a hero but in some places to have been a representative of Zeus. In Sparta a Zeus *Ἀγαμέμνων* was worshipped (Lycophr. 835 1123 1369, Tsetz.). In art he appears as a bearded man as in the above drawing from a very ancient bas-relief from Samothrace, which represents Agamemnon seated, with his two heralds Talthybians and Epeas standing behind him.

**Agamemnōnides** (*Ἀγαμέμνωνίδης*) the son of Agamemnon, i.e. Orestes.

**Aganippe** (*Ἀγανίπη*) daughter of the river god Permessos (Paus. ix 29 Verg. *Ecl.* x 12). A nymph of the well of the same name at the foot of Mount Helicon, in Boeotia, which was considered sacred to the Muses (who were hence called *Aganippides*) and which was believed to have the power of inspiring those who drank of it. The fountain of Hippocrene has the epithet *Aganippis* (Ov. *Fast.* v 7) from its being sacred to the Muses, like that of Aganippe.

**Agapenor** (*Ἀγαπήνωρ*), son of Ancaeus king of the Arcadians, received 60 ships from Agamemnon, in which he led his Arcadians to Troy (Il. ii 699). On his return from Troy he was cast by a storm on the coast of Cyprus, where he founded the town of Paphos, and in it the famous temple of Aphrodite (Paus. viii 5, 2).

**Agarista** (*Ἀγαρίστη*) 1 Daughter of Cleisthenes, tyrant of Sicyon, wife of Megacles, and mother of Cleisthenes, the Athenian statesman, and Hippocrates. — 2 Daughter of the above-mentioned Hippocrates, grand daughter of No 1, wife of Xanthippus, and mother of Pericles.

**Agasias** (*Ἀγασίας*), son of Dositheus, a sculptor of Ephesus (about a.c. 100), sculptured the

of the Louvre, and is a marvel of anatomical study. This statue, as well as the Apollo Belvidere, was discovered among the ruins of a palace of the Roman emperors on the site of the ancient Antium (*Capo d'Anzio*). From the attitude of the figure it is clear that the statue represents, not a gladiator, but a warrior contending with a mounted combatant. In style this sculptor, like Menephilus and Dositheus, seems to follow the Greek traditions handed down from Lyssippus to the so-called Hellenistic school, though in date he is contemporary with the Graeco-Roman schools (see *Dict. Ant.* s.v. *Sculptura*).

**Aganicles, Agesicles, or Hegesicles** (*Ἀγανικλῆς, Ἀγασικλῆς, Ἡγασικλῆς*), king of Sparta, succeeded his father Archidamus I., about a.c. 600 or 590.

**Agasthenes** (*Ἀγασθένης*), son of Augeias and father of Polyneus, king of Elis (Paus. v 3, 4, Hom. *Il.* ii 621).

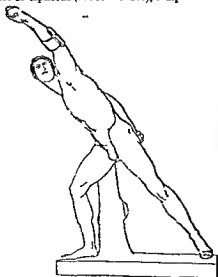
**Agatharchides** (*Ἀγαθάρχιδης*) or **Agatharchus** (*Ἀγαθάρχης*), a Greek grammarian, born at Cnidos, lived at Alexandria, probably about a.c. 150. He wrote a considerable number of geographical and historical works, but we have only an epitome of a portion of his work on the Erythraean sea, which was made by Photius (printed in Hudson's *Geogr. Script. Gr. Minores*), and some fragments (edited by C. Müller).

**Agatharchus** (*Ἀγαθάρχης*), an artist, native of Samos, said to have invented scene-painting, in the time of Aeschylus. It was probably not till towards the end of Aeschylus's career that scene-painting was introduced, and not till the time of Sophocles that it was generally made use of, which may account for Aristotle's assertion (*Poet.* iv 16) that scene-painting was introduced by Sophocles (see *Dict. Ant.* s.v. *Theatrum*). Some have asserted that it must be a different Agatharchus whom Alcibiades kept by force to work in his house, and who is mentioned as alive in the time of Zeuxis (Plut. *Alc.* 16, Andoc. in *Alc.* § 17) but there is no difficulty in supposing the same man to have painted as early as a.c. 460 and as late as a.c. 415.

**Agathēmērus** (*Ἀγαθήμερος*) 1 The author of 'A Sketch of Geography in Epitome' (*ῥῆς γεωγραφίας ἐνοχρώσεως ἐν ἐπιτομῇ*), probably lived about the beginning of the 3rd century after Christ. The work consists chiefly of extracts from Ptolemy and other earlier writers. It is printed in Hudson's *Geogr. Script. Gr. Minores*. — 2 A physician in the 1st cent. after Christ, born at Lacedaemon and a pupil of Cornelius, in whose house he became acquainted with Persius about a.d. 60.

**Agathias** (*Ἀγασίας*), a Byzantine writer, born about a.d. 536 at Myrina in Aeolia, practised as an advocate at Constantinople, whence he obtained his surname *Scholasticus* (which word signified an advocate in his time), and died about a.d. 582. He wrote many epigrams (see *Anthologia Graeca*), but his principal work was his *History* in five books, which is also extant, and is of considerable value. It contains the history from a.d. 553–558, a period remarkable for important events, such as the conquest of Italy by Narses and the exploits of Belisarius over the Goths and Bulgarians. — Editions. By Niebuhr, Bonn, 1823; Dindorf, 1871.

**Agathinus**, a Greek physician in the 1st cent. a.d., born at Sparta. He was tutor of Archigenes. He founded a medical school called the *Eclectic*. What remains of his writings is printed in Kuhn's *Additamenta*.



The so-called 'Borghese Gladiator' by Agathias.

statue known by the name of the 'Borghese Gladiator,' which is still preserved in the gallery

Agathōclēa (Ἀγαθόκλεα), mistress of Ptolemy IV., king of Egypt, and sister of his minister Agathocles. She and her brother were put to death on the death of Ptolemy (n.c. 203).

Agathōcles (Ἀγαθοκλῆς). 1. A Sicilian, raised himself from a humble station to be tyrant of Syracuse and ruler of Sicily, by his ability in handling mercenary troops and making them serve his purpose. Born at Thermae, a town of Sicily subject to Carthage, he is said to have been exposed when an infant, by his father, Carcinus of Rhegium, in consequence of a succession of troublesome dreams, portending that he would be a source of much evil to Sicily. His mother, however, secretly preserved his life, and at 7 years old he was restored to his father, who had long repented of his conduct to the child. By him he was taken to Syracuse and brought up as a potter. His strength and personal beauty, and his prowess in military service, recommended him to Damas, a noble Syracusan, who drew him from obscurity, and on whose death he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune, he collected an army which overawed the Syracusans, favoured as he was by Hamilcar and the Carthaginians, and was restored under an oath that he would not interfere with the democracy, which oath he kept by murdering 4000 and banishing 6000 citizens. He was immediately declared sovereign of Syracuse, under the title of Autocrat, n.c. 317. In the course of a few years the whole of Sicily which was not under the dominion of Carthage submitted to him. In n.c. 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse; whereupon he formed the bold design of averting the ruin which threatened him, by carrying the war into Africa. He landed and burnt his ships. His successes were most brilliant and rapid. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, n.c. 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of king of Sicily. He afterwards plundered the Lipari isles, and also carried his arms into Italy, in order to attack the Brutii. But his last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife Texena and her two children to Egypt, her native country; and his own death followed almost immediately, n.c. 289, after a reign of 28 years, and in the 72nd year of his age. [For his mercenaries, the Mamertini, see MESSANA.] Other authors speak of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in a quill which he used as a toothpick. (Diod. xix.-xxi.; Justin. xxii. 1 ff.)—2. Of Pella, father of Lysimachus.—3. Son of Lysimachus, was defeated and taken prisoner by Dromichaetis, king of the Getae, about n.c. 292, but was sent back to his father with presents. In 287 he defeated Demetrius Poliorcetes. At the instigation of his stepmother, Arsinoë, Lysimachus cast him into prison, where he was murdered (284) by Ptolemaeus Ceraunus. (Pint. *Demetr.* 39 ff.)—4. Brother of AGATHOCLEA.—5. A Greek historian,

of uncertain date, wrote the *Cyzicus*, which was extensively read in antiquity, and is referred to in Cic. *de Div.* i. 24, 50; Athen. pp. 875, 515.

Agathōdæmon (Ἀγαθοδαίμων or Ἀγαθός θεός). 1. The 'Good Deity' or *Genius*, the impersonation of prosperity; especially of natural fruitfulness, called by the Romans 'Bonus Eventus' (Plin. *H. N.* xxxvi. § 23), and in Greece sometimes identified with Dionysus, as particularly giving increase of vineyards. Hence probably the honour paid to him at banquets, where at the end of the banquet a libation of pure wine was poured for him, followed by the pæan (Aristoph. *Eq.* 106; Athen. pp. 675, 692). Hence, too, he was represented as holding a patera in one hand and (as connected with Demeter) corn and poppies in the other (Plin. *H. N.* xxxiv. § 77); or with the horn of Amalthea (Paus. vi. 25, 4). It is noteworthy that his oldest symbol was a snake (Serv. *ad Georg.* iii. 417; Lamprid. *Elagab.* 29).—2. Of Alexandria, the designer of some maps to accompany Ptolemy's Geography. Copies of these maps are found appended to several MSS. of Ptolemy.

Agathon (Ἀγάθων), an Athenian tragic poet, born about n.c. 417, of a rich and respectable family, was a friend of Euripides and Plato, and a follower of Gorgias, by whom he was probably influenced in the rhetoric of his dramas. He gained his first victory in 417: in honour of which Plato represents the Symposium to have been given, which he has made the occasion of his dialogue so called. In 407, he visited the court of Archelaus, king of Macedonia, where his friend Euripides was also a guest at the same time. He died about 400, at the age of 47. The poetic merits of Agathon were considerable, and in reputation became next to the three great Tragedians, but his poetry was characterised by prettiness rather than force or sublimity. Aristophanes represents him as effeminate (*Eccles.* 100 ff.). His innovations in Tragedy were (1) that he composed choric odes unconnected with the subject which could be sung as orchestral interludes in any play (ἐμβόλιμα); (2) that he departed from the exhausted mythical subjects, and invented plots of his own, as in his play called 'Ayθos' (Arist. *Poët.* 9, § 7; 18, § 17, 22). In the *Thesmophoriazusæ* of Aristophanes he is ridiculed for his effeminacy, being brought on the stage in female dress.

Agathyrna, Agathyrnum (Ἀγάθυρνα, -ον; Ἀγαθυρναῖος; *Agatha*), a Sikel town on the N. coast of Sicily.

Agathyræi (Ἀγάθυρροι), a people in European Sarmatia, with a mythical founder Agathyrus, son of Heracles (Hdt. iv. 10), on the river Maris (*Marosch*) in Transylvania. From their practice of staining their skin with a blue dye they are called by Virgil (*Aen.* iv. 146) *picti Agathyræi*. (Cf. Plin. *H. N.* iv. § 88; GELONI.)

Agavē (Ἀγавή), daughter of Cadmus, wife of Echion, and mother of Pentheus. She is said to have accursed her sister Semele of falsely representing Zeus as the father of her child; whence the subsequent revenge of Dionysus. When Pentheus attempted to prevent the women from celebrating the Dionysiac festivals on mount Cithæron,



Agave with head of Pentheus. (Gem from British Museum.)



he was torn to pieces there by Agave, who in her frenzy believed him to be a wild beast (Or *M* iii. 725) [FENTHES]—One of the Nereids, one of the Danaids, and one of the Amazons, were also called Agaveae

Agbatana. [ECBATANA.]

Agdistis (Ἀγδιστίς), an androgynous deity, the offspring of Zeus and Earth, connected with a Phrygian worship of Attes or Attis [See further under ATTIS and CYBELE]

Agedineum or Agediceum (Sena), the chief town of the Senones in Gallia Lugdunensis.

Ageladas (Ἀγελάδας), an eminent statuary of Argos, the instructor of the three great masters, Phidias, Myron, and Polykleitos. He seems to have worked from the end of the 6th century B.C. to the middle of the 5th. (See *Dict. Antiq.* s.v. Sculptura)

Agelāus (Ἀγέλαος) 1 Son of Heracles and Omphale, and founder of the house of Croesus.—2 Son of Damastor and one of the suitors of Penelope, slain by Ulysses.—3 A slave of Priam, who exposed the infant Paris on mount Ida, in consequence of a dream of his mother.—4 Brother of Meleager

Agēuor (Ἀγήωρ) 1 Son of Poseidon and Labya, founder of the Phoenician race, twin brother of Belus, and father of Cadmus, Phoenix, Cilix, Thasus, Phineus, and according to some of Europa also. The settlement of various nations is figured in the myth that these sons being sent in pursuit of their sister, when Zeus earned her off, settled down in the various lands which they reached. (II. xii. 93 xxi. 590) Virgil (*Aen.* i. 338) calls Carthage the city of Agēuor.—2 Son of Lasus, and father of Argus Panoptes, king of Argos.—3 Son and successor of Triopas, in the kingdom of Argos.—4 Son of Pleuron and Xanthippe, and grandson of Aetolus.—5 Son of Phlegus, king of Peopis, in Arcadia. He and his brother Pronous slew Alcemeon, when he wanted to give the celebrated necklace and peplos of Harmonia to his second wife Callirhoe [PHLEGUS] The two brothers were afterwards killed by Amphoterus and Acarnan, the sons of Alcemeon and Callirhoe.—6 Son of the Trojan Antenor and Theano, one of the bravest among the Trojans, was wounded by Achilles, but rescued by Apollo

Agēnōridēs (Ἀγηνωρίδης), a descendant of an Agenor, such as Cadmus, Phineus, and Perseus.

Agēsander, a sculptor of Rhodes in the 2nd century A.C., who, in conjunction with Polydorus and Athenodorus, sculptured the group of Laocoon. This celebrated group was discovered in the year 1506, near the baths of Titus on the Esquiline hill; it is now preserved in the museum of the Vatican. [LAOCOON]

Agēsiāus (Ἀγσιλάος) king of Sparta. 1 Son of Doryssus, reigned 41 years, and died about A.C. 886. He was contemporary with the legislation of Lycurgus (Paus. iii. 2.3).—2 Son of Archidamus II., succeeded his half brother Agis II., A.C. 398, excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew LEOTYCHIDES. From 396 to 391 he carried on the war in Asia Minor with success, and was preparing to advance into the heart of the Persian empire, when he was summoned home to defend his country against Thebes, Corinth, and Argos, which had been induced by Artaxerxes to take up arms against Sparta. Though full of disappointment, he promptly obeyed, and in the course of the same year (391), he met and defeated at Coronæ in Boeotia the allied forces (Xen. *Hell.* iv. 8). During the next four years he regained for his country

much of its former supremacy, till at length the fatal battle of Leuctra, 371, overthrew for ever the power of Sparta, and gave the supremacy for a time to Thebes. For the next few years Sparta had almost to struggle for its existence amid dangers without and within, and it was chiefly owing to the skill, courage, and presence of mind of Agesilaus that she weathered the storm. In 361 he crossed with a body of Lacedaemonian mercenaries into Egypt to assist Tachos against Persia. When Nectanebus rose against Tachos, he gained the throne chiefly by the help of Agesilaus, whom he rewarded by a gift of 230 talents. But Agesilaus died, while preparing for his voyage home, in the winter of 361–360, after a life of above 60 years and a reign of 33. His body was embalmed in wax, and buried at Sparta. In person Agesilaus was small, mean looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evil awaiting her under a 'lame sovereignty'. In his reign, indeed, her fall took place, but not through him, for he was one of the best citizens and generals that Sparta ever had. His life is written by Plutarch and Cornelius Nepos.

Agēsiópolis (Ἀγσιόπολις), king of Sparta. 1. Succeeded his father Pausanias, while yet a minor in A.C. 394, and reigned 14 years. As soon as his minority ceased, he took an active part in the wars in which Sparta was then engaged with the other states of Greece. In 390 he invaded Argolis with success, in 385 he took the city of Mantinea, in 381 he went to the assistance of Acanthus and Apollonia against the Olynthians, and died in 380 during this war in the peninsula of Pallene.—2 Son of Cleombrotus, reigned one year, A.C. 371.—3 Succeeded Cleombrotus in A.C. 320, but was soon deposed by his colleague Lycurgus; he afterwards took refuge with the Romans.

Agēsiūs Urbicus, a writer on the science of the Agrimensores, may perhaps have lived at the latter part of the 4th century of our era. His works are printed in Goesius, *Res Agrarias Auctores, Scriptores Gromatici*, ed. Lechmann.

Aggrammes or Xandramas (Ξανδράμης), the ruler of the Gangandae and Presu in India, when Alexander invaded India, A.C. 327.

Agias (Ἀγίας), one of the so-called Cyclopoets, who wrote probably before A.C. 700. He was a native of Troezen, and wrote the *Nóstron*, or return of the Greeks. Proclus gives a summary of the poem, which described the adventures of Agamemnon and Menelaus after the fall of Troy, and the wanderings of other heroes.

Aginnum (Agen), the chief town of the Nitobriges in Gallia Aquitania.

Agis (Ἄγης), kings of Sparta. 1 Son of Eurytheneus, the founder of the family of the Agidae.—2 Son of Archidamus II., reigned A.C. 427–393. He took an active part in the Peloponnesian war, and invaded Attica several times. (Thuc. iv. 3; Xen. *Hell.* i. 1, 2.) While Alcibiades was at Sparta he was the guest of Agis, and is said to have seduced his wife Timaea; in consequence of which Leotychides, the son of Agis, was excluded from the throne as illegitimate.—3 Son of Archidamus III., reigned A.C. 338–330, attempted to overthrow the Macedonian power in Europe, while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in 330.—4 Son of Endamidas II., reigned A.C. 244–240. He attempted to re-establish the institutions of

Lycurgus, and to effect a thorough reform in the Spartan state; but he was resisted by his colleague Leonidas II. and the wealthy, was thrown into prison, and was there put to death by command of the ephors, along with his mother Agesistrata, and his grandmother Archidamia.

**Agis**, a poet of Argos, a flatterer of Alexander the Great (Curt. viii. 5; Arrian, *Anab.* v. 9).

**Agläia** ('Αγλαΐα). 1. One of the CHARITES or GRACES.—2. Wife of Charopus and mother of Nireus, who came from the island of Sime against Troy (*Il.* ii. 671).

**Aglaophēmē**. [SIRENES.]

**Aglaophon** ('Αγλαοφών). 1. Painter of Thasos, father and instructor of Polygnotus and Aristophon, lived about B. C. 500 (Plat. *Gorg.* p. 448 B).—2. Painter, lived about B. C. 420, probably grandson of No. 1.

**Aglauros** ('Αγλαυρος)—less correctly **Agraulos**.—1. Daughter of Actaeus 1st king of Athens, wife of Cecrops and mother of Erysichthon, Aglauros 2, Herse and Pandrosos.—2. Daughter of Cecrops and Aglauros 1. The legends concerning her must be carefully distinguished.

*a.* Athene gave a chest in which was the child ERICHTHONIUS to the three daughters of Cecrops—Aglauros, Pandrosos and Herse—to preserve unopened. Pandrosos obeyed, but her two sisters opened the chest and saw the child with a snake twined round it. As a punishment, according to some they were killed by the serpent, according to others, they were driven mad and threw themselves from the rocks of the Acropolis. (Paus. i. 18; Eur. *Ion*, 267; Apollod. iii. 14.)

*b.* According to Ovid, *Met.* ii. 710, no immediate punishment fell upon the sisters, but Athene filled Aglauros, as the more guilty, with jealousy, so that she prevented Hermes from visiting her sister Herse, and was by him turned into stone.

*c.* Aglauros is wedded to Ares and is mother of Alcippe [see HALMHHOTHOS]. *d.* Aglauros was an Attic maiden who offered herself up as a sacrifice for the state in time of war: therefore there was a temple to her on the Acropolis where the Epheli on first assuming arms took an oath of loyal devotion to their country (Dem. F.L. p. 438, § 303 and Schol.; Poll. viii. 105; *Dict. Ant.* s. v. *Ephelus*). The origin of the legend in *a* and *b* cannot be traced with any certainty; it is suggested that it arose from the chest carried by the ἀρρηφόροι or ἐρηφόροι. As regards the legend in *d*, it must be observed that the three maidens represent the deities of dew fertilising the fields, and that they must have been at one time identified with Athene in her relations to the land of Attica. Hence we find both Aglauros and Pandrosos used as actual surnames for Athene. The temple of the oath must have replaced a shrine of Athene Aglauros, the protectress of Athens in war; and when the name Aglauros alone remained it was necessary to suppose that she was no unfaithful maiden, but one who had saved the country. The story of the sacrifice and also that of the fall from the rocks in all probability point to an old human sacrifice, such as was in fact made to Athene Aglauros in the Cyprian Salamis. The connexion of Athene and Aglauros appears also in the festival of Plynteria. From the fact that Aglauros is joined with Ares as one of the ἵστροπες (Poll. viii. 106, cf. Dem. p. 303) in whose names oaths were taken, it has been recently surmised that Aglauros was a transference from the Theban cult of Erinyes Tilphossa, wife of Ares.

**Agläus** ('Αγλαός), a poor citizen of Psophis in Arcadia, whom the Delphic oracle declared happier than Gyges king of Lydia, on account of his contented disposition. Pausanias places him in the time of Croesus. (Plin. *H. N.* vii. § 151; Paus. viii. 33, 7.)

**Agnapus**, an arduetec who built the porch called by his name in the Altis at Olympia (Paus. ix. 4, vi. 20, 7).

**Agnoḗcē** ('Αγνοῖκή), an Athenian maiden, was the first of her sex to learn midwifery, which a law of Atheus forbade any woman to learn. Dressed as a man, she obtained instruction from a physician named Hierophilus, and afterwards practised her art with success. Summoned before the Areiopagus by the envy of the other practitioners, she was obliged to disclose her sex, and was not only acquitted, but obtained the repeal of the obnoxious law. This tale, though often repeated, does not deserve much credit, as it rests on the authority of Hyginus alone (*Fab.* 274).

**Agnoḗdes** ('Αγνοῖδης), an Athenian demagogue, induced the Alciuians to sentence Phocion to death (B. C. 318), but was shortly afterwards put to death himself by the Athenians. (Plut. *Phoc.*) Corn. Nepos calls him Agnon (Nep. *Phoc.*).

**Agoracritus** ('Αγοράκριτος), a statuary of Paros, flourished B. C. 440–428, and was the favourite pupil of Phidias (Paus. ix. 34). From a similarity of style and perhaps from direct help or partnership in work, it resulted that some statues were variously attributed to Phidias and to Agoracritus. Thus the Nemesis at Rhamnus is said by Pausanias (i. 38) to be the work of Phidias; but by Pliny (*H. N.* xxxvi. § 17) to be by Agoracritus. Pliny tells the improbable tale that this statue was first an Aphrodite for Athens, and was turned into a Nemesis by its author and sent to Rhamnus because the Athenians favoured Alcamenes, his rival.

**Agōraea** and **Agōraeus** ('Αγοραία and 'Αγοραίος), epithets of several divinities who were considered as the protectors of the assemblies of the people in the *agora*, such as Zeus, Athene, Artemis, and Hermes.

**Agraei** ('Αγραῖοι), a people of Aetolia on the Achelous (Thuc. iii. 106; Strab. p. 449).

**Agranlē** ('Αγραυλή and 'Αγρύλη: 'Αγρυλεύς), an Attic demus of the tribe Erechtheis, named after AGLAUROS, No. 2.

**Agraulos**. [AGLAUROS.]

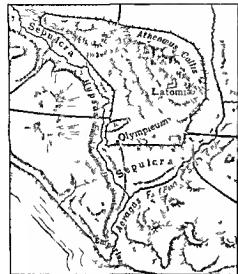
**Agreus** ('Αγρεύς), a hunter, a surname of Pan and Aristaeus.

**Agri Decumates**, tithe lands, the name given by the Romans to a part of Germany, E. of the Rhine and N. of the Danube, which they took possession of when the Germans retired eastward, and which they gave to Gauls and subsequently to their own veterans on the payment of a tenth of the produce (*decima*). About A.D. 100 these lands were incorporated in the Roman empire. (Tac. *Germ.* 29.)

**Agricola**, Cn. Jūlius, born June 18th, A. D. 37, at Forum Julii (*Tréjus* in Provence), was the son of Julius Gracinus, who was executed by Caligula, and Julia Procilla. He received a careful education; he first served in Britain, A. D. 60, under Suetonius Paulinus; was quaestor in Asia in 63; was governor of Aquitania from 74 to 76; and was consul in 77, when he betrothed his daughter to the historian Tacitus, and in the following year gave her to him in marriage. In 78 he received the government of Britain, which he held for 7 years, during which time he subdued the whole of the country

with the exception of the highlands of Caledonia, and by his wise administration introduced among the inhabitants the language and civilization of Rome. He was recalled in 85 through the jealousy of Domitian, and on his return lived in retirement till his death in 93, which according to some was occasioned by poison administered by order of Domitian. His character is drawn in the brightest colours by his son-in-law Tacitus, whose *Life of Agricola* has come down to us.

**Agrigentum** (Ἀγρίγιον 'Αγραγιον Agri gentius *Girgenti*) a town on the S coast of



Map of Agrigentum

Sicily, about 2½ miles from the sea between the Aeragus (*Fiume di S. Biagio*), and Hypsas (*Fiume Drago*). It was celebrated for its wealth and populousness, and fell its destruction by the Carthaginians (B.C. 405) was one of the most splendid cities of the ancient world. It was the birthplace of Empedocles. It was founded by a Doric colony from Gela, about B.C. 570, was under the government of the cruel tyrant Phalaris (about 570), and subsequently under that of Theron (488-472), whose praises are celebrated by Pindar. After its destruction by the Carthaginians, B.C. 406, it was rebuilt by Timoleon, but it never regained its former greatness. After undergoing many vicissitudes it at length came into the power of the Romans (210) in whose hands it remained. There are still gigantic remains of the ancient city, especially of the Olympium, or temple of the Olympian Zeus.

**Agrinum** (Ἀγρίνον), a town in Aetolia, per haps near the sources of the Thermessus.

**Agrippa**, Herodes. 1. Called 'Agrippa the Great,' son of Aristobolus and Berenice, and grandson of Herod the Great. He was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. The cognomen Agrippa was given to him in compliment to M. Vipsanius Agrippa. Having given offence to Tiberius he was thrown into prison, but Caligula, on his accession (A.D. 37), set him at liberty, and gave him the tetrarchies of Abilene,

Batanea, Trachonitis, and Auranitis. On the death of Caligula (41), Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the empire. As a reward for his services Judaea and Samaria were annexed to his dominions. By his wife Cypros he had a son Agrippa, and three daughters, Berenice, Mariamne, and Drusilla.—2. Son of Agrippa 1, was educated at the court of Claudius, and at the time of his father's death was 17 years old. Claudius kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom which thus again became a Roman province. On the death of Herodes king of Chalcis (48), his little principality was given to Agrippa, who subsequently received an accession of territory. Before the outbreak of the war with the Romans Agrippa attempted in vain to dissuade the Jews from rebelling. He aided with the Romans in the war, and after the capture of Jerusalem, he went with his sister Berenice to Rome and died in the 70th year of his age, A.D. 100. [For both of the above see further in *Dictionary of the Bible*.]

**Agrippa**, M. Vipsanius, born in B.C. 63, of an obscure family, studied with young Octavius (afterwards the emperor Augustus) at Apollonia in Illyria, and upon the murder of Caesar in 44, was one of the friends of Octavius, who advised him to proceed immediately to Rome. In the civil wars which followed, and which terminated in giving Augustus the sovereignty of the Roman world, Agrippa took an active part, and his military abilities, combined with his promptitude and energy, contributed greatly to that result. In 41 Agrippa, who was then praetor, commanded part of the forces of Augustus in the Perusine war. In 38 he obtained great success in Gaul and Germany, in 37 he was consul. For his naval campaign against Sex Pompeius he provided a harbour for his ships in the course of the years 38 and 37 by cutting through the strips of land which separated the lake Lucernus from the sea and the lake Avernus from the Lucernus, thus forming the Portus Julius (Verg. *Georg.* ii. 101, Hor. *A.P.* 63, Vell. ii. 81, Dio Cass. xlix. 14, Plin. *H.N.* xvi. 57). In B.C. 36 he defeated Sex Pompeius at Mylae and finally at Naulochus. In reward he received the naval crown. In 31 he



Coin of Agrippa, a third Consulship  
600 Agrippa wearing the naval crown, i.e. Neptune.

commanded the fleet of Augustus at the battle of Actium, was consul a second time in 28, and a third time in 27. His greatness appears no less in his public works from his aedileship in 30 through a succession of years. Especially to be noticed are his restoration of aqueducts and sewers, the building of the Julian Aqueduct, the Porticus Neptuni in the Campus, his Theatre and the Pantheon, and in Gaul the magnificent aqueduct to supply Nemausus (Nîmes) now called the Pont du Gard. He also completed the survey of the Roman world begun by

Julius Caesar, from which he formed the map engraved on marble and afterwards placed in the Porticus Pollae. In 21 he married Julia, daughter of Augustus. He had been married twice before, first to Pomponia, daughter of T. Pomponius Atticus, and next to Marcella, niece of Augustus. He continued to be employed in various military commands in Gaul, Spain (where he subdued the Cantabrians c. 18), Syria (where he founded the colony of Berytus, *Beyrout*), and Pannonia, till his death in B.C. 12. By his first wife Pomponia, Agrippa had Vipsania, married to Tiberius, the successor of Augustus; and by his third wife, Julia, he had 2 daughters, Julia, married to L. Aemilius Paulus, and Agrippina, married to Germanicus, and 3 sons, Cains Caesar, Lucius Caesar [CAESAR], and Agrippa Postumus, who was banished by Augustus to the island of Planasia, and was put to death by Tiberius at his accession, A.D. 14 (*Tac. Ann. i. 8, ii. 30, 40*). In manner he is described as blunt, "vir rusticitati propior quam deliciis" (*Plin. H.N. xxxv. § 26*), though of his good taste his works are sufficient proof. The "torvitas" is shown in the stern expression of his face as preserved to us in coins and busts.

Agrippa, Postumus. [See above.]

Agrippina. 1. Daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had nine children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in A.D. 17 she returned to Italy; but the favour with which she was received by the people increased the hatred and jealousy which Tiberius and his mother Livia had long entertained towards her. For some years Tiberius disguised his hatred, but at length under the pretext that she was forming ambitious plans, he banished her to the island of Paudataria (A.D. 30), where she died 3 years afterwards, A.D. 33, probably by voluntary starvation (*Tac. Ann. i.-vi.; Suet. Aug. 64, Tib. 53; Dio Cass. lvi. 22*).—2. Daughter of Germanicus and Agrippina [No. 1.], and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now *Cologne*. She was beautiful and intelligent, but licentious, cruel, and ambitious. She was first married to Cn. Domitius Ahenobarbus (A.D. 28), by whom she had a son, afterwards the emperor Nero; next to Crispus Passiens; and thirdly to the emperor Claudius (49), although she was his niece. In 50, she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus; and in order to secure the succession for her son, she poisoned the emperor in 54. Upon the accession of Nero, who was then only 17 years of age, she governed the Roman empire for a few years in his name. The young emperor soon became tired of the ascendancy of his mother, and after making several attempts to shake off her authority, he caused her to be assassinated in 59. (*Tac. Ann. xii. xiii. xiv.; Dio Cass. lix.-lxi.; Suet. Claud. 43, 44; Ner. 5, 6*).

Agrippineuses. [COLONIA AGRIPPINA.]

Agrius (Ἀγρίος). 1. Son of Porthaon and Euryte, and brother of Oeneus, king of Calydon in Aetolia: his six sons, of whom one was Thersites, deprived Oeneus of his kingdom, and gave it to their father; but Agrius and four of his sons were afterwards slain by Diomedes, the grandson of Oeneus (*Il. xiv. 117; Paus. ii. 25; Ov. Her. ix. 153; Hyg. Fab. 175*).—2. Son

of Odysseus and Circe, according to a doubtful line in *Hes. Th. 1013*.

Agroecius or Agroetius, a Roman grammarian, probably lived in the 5th century after Christ, and wrote an extant work *De Orthographia et Differentia Sermonis*, which is printed in Putschius, *Grammaticae Latinae Auctores Antiqui*, pp. 2266-2275.

Agron (Ἀγρων). 1. Son of Ninus, the first of the Lydian dynasty of the Heraclidae.—2. Son of Pleuratus, king of Illyria, died B.C. 231, and was succeeded by his wife Teuta, though he left a son Pinnes or Pinnes by his first wife, Tritenta, whom he had divorced. (*Dio Cass. xxxiv. 46, 151; Polyh. ii. 2*).

Agrotëra. [ARTEMIS.]

Agryle. [AGRAULE.]

Agryeus (Ἀγρυεύς), a surname of Apollo, as the protector of the streets and public places.

Agylla (Ἀγύλλα), the ancient Greek name of the Etruscan town of CAERE.

Agryium (Ἀγρύμιον: Ἀγυρινάσιος, Agyrinensis: *S. Filippo d'Argiro*), a town in Sicily on the Cymamosorns, NW. of Centuripae and NE. of Enna, the birth-place of the historian Diodorus. The town was originally Sikeli, but had adopted the special worship of Heracles, perhaps replacing some native deity.

Agryrhios (Ἀγρύρριος), an Athenian, after being in prison many years for embezzlement of public money, obtained about B.C. 395 the restoration of the Theoricon, and also raised to three obols the pay for attending the assembly. He was appointed to command the fleet in B.C. 389. (*Xen. Hell. iv. 8, 31; Dem. c. Timoc. p. 742, § 134; Arist. Ath. Pol. 41*).

Ahala, Servilius, the name of several distinguished Romans, who held various high offices in the state from B.C. 478 to 342. Of these the best known is C. Servilius Ahala, magister equitum in 439 to the dictator L. Cincinnatus, when he slew Sp. MAELIUS in the forum, because he refused to appear before the dictator (*Liv. v. 9*). Ahala was afterwards brought to trial, and only escaped condemnation by a voluntary exile. M. Brutus claimed descent on the mother's side from this Ahala (*cf. Cic. Att. xiii. 40*).

Aharua, a town in Etruria, NE. of Volsinii (*Liv. x. 25*).

Aheûôbarbus, Domitius, the name of a distinguished Roman family. They are said to have obtained the surname of Ahenobarbus, i.e. 'Brazen-Beard' or 'Red-Beard,' because the Dioscuri announced to one of their ancestors the victory of the Romans over the Latins at lake Regillus (B.C. 496), and to confirm the truth of what they said, stroked his black hair and beard, which immediately became red (*Suet. Ner. 1; Plut. Aemil. 25*).—1. Cn., plebeian aedile B.C. 196, praetor 194, and consul 192, when he fought against the Boii.—2. Cu., son of No. 1, consul suffectus in 162.—3. Cu., son of No. 2, consul 122, conquered the Allobroges in Gaul, in 121, at the confluence of the Sngla and Rhodanus. He was censor in 115 with Caecilius Metellus. The Via Domitia in Gaul was made by him (*Cic. Font. 4, 18; 12, 36; Clu. 42, 119; Strab. iv. p. 191*).—4. Cu., son of No. 3, tribune of the plebs 104, brought forward the law (*Lex Domitia*), by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him Pontifex Maximus out of gratitude. He was consul in 96, and censor in 92, with Licinius Crassus, the orator. In his censorship he and his colleague shut up the schools of the

Latin rhetoricians but otherwise their censorship was marked by their violent disputes (*Liv. Ep. lvi*; *Cic. pro Deiot. 11, 31*)—5 L., brother of No 4, praetor in Sicily, probably in 96, and consul in 94, belonged to the party of Sulla, and was murdered at Rome in 82, by order of the younger Marius. His cruelty is noticed in *Cic. Ferr. v 3—6* Cn., son of No 4, married Cornelia, daughter of L. Cinna consul in 87, and joined the Marian party. He was proscribed by Sulla in 82, and fled to Africa, where he was defeated and killed by Cn. Pompey in 81—7 L. (the friend of Cicero), son of No 4, married Porcia, the sister of M. Cato and was a staunch and courageous supporter of the aristocratical party. He was aedile in 61, praetor in 58, and consul in 54. On the breaking out of the civil war in 49 he threw himself into Corfinium, but was compelled by his own troops to surrender to Caesar. He next went to Massilia, and, after the surrender of that town, repaired to Pompey in Greece. He fell in the battle of Pharsala (48), where he commanded the left wing, and according to Cicero's assertion in the second Philippic (11, 27), by the hand of Antony (*Caes. B. C. 1 6 16*, in 99, cf. index to Cicero's letters)—8 Cn., son of No 7, was taken with his father at Corfinium (49), was present at the battle of Pharsala (48) and returned to Italy in 43, when he was pardoned by Caesar. After Caesar's death in 44, he commanded the republican fleet in the Ionian sea. He afterwards became reconciled to Antony whom he accompanied in his campaigns against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium.—9 L., son of No 8, married Antonia, the daughter of Antony by Octavia, was aedile in 22, and consul in 18, and, after his consulship, commanded the Roman army in Germany and crossed the Elbe (*Tac. Ann. iv 44*). He died A.D. 23—10 Cn., son of No 9, consul A.D. 32, married Agrippina, daughter of Germanicus, and was father of the emperor Nero (*Agrippina*).

**Ajax (Aías)** 1 Son of Telamon, king of Salamis, by Penelope or Erigone, and grandson of Aecaeus. In the Homeric legend, however, he is merely known as son of Telamon. There is no hint of the descent from Aecaeus, and therefore from Zeus, nor of his being a cousin of Achilles. The assignment to him of the left wing in the fleet with his 12 Salaminian ships (while Achilles held the right) belongs to the later catalogue (*Il. ii 657*), and probably originated when Salamis was united to Athens. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax, whereas the other Ajax, son of Oileus, is always distinguished from him by some epithet. He is represented in the Iliad as second only to Achilles in bravery, and as the hero most worthy, in the absence of Achilles, to contend with Hector, as *supper*. *Aíax*, especially sturdy and enduring in fight (*Il. ii 768*, *vi 5*, *vii 182*, *xi 545*, *xvii 233*) but also wise in council (*vii 298*), though a clumsy speaker (*xiii 824*). There is no trace of the *ὑβρίς* which later traditions attribute to him; on the contrary, he appears as reverent in spirit and obedient to the gods (see especially *Il. vii 191*, *xvi 120* and his prayer, *xvii 645*). Later than the Iliad came the story that in the contest for the arms of Achilles, which were to be given to the worthiest of the surviving Greeks, he was defeated by Odysseus. This is mentioned in the Odyssey (*xi 545*). Further particulars are derived from later poets that his defeat upon the testimony of Trojan captives, who said that

Odysseus had done them most harm) resulted in madness sent upon him by Athena, and that having slaughtered a flock of sheep, as though they were his enemies among the Greeks, he slew himself with the sword which Hector had given him. This story is given in the *Aethiopis* of Arctinus and the *Ilias Minor* of Lesches (of which fragments are preserved), as well as in the Tragedians. From his blood sprang the purple flower (*Iris*?) marked with the letters AI (*Paus. i 35*, *Theoc. x 28*, *Ov. Met. xiii 394*, *Verg. Ecl. iv 107*, *Enphorion, fr. 86*). Among other versions of his story preserved in post-Homeric poets and in works of art may be noticed, that his mother Penelope was an Athenian, that his wife Tecmessa was taken by him in the siege of a Phrygian town of which her father Telentus was king (*Soph. Aj. 20, 487*), that at his birth Heracles sought an omen for him to show that he would be as strong as the lion skin which he himself wore, whereupon Zeus sent an eagle (*Pind. Isthm. v 37*) hence he was vulnerable only in the side uncovered by the lion skin. Ajax was worshipped at Salamis where he had a temple and a festival (*Diet. Antig. av. Aianteta*). After the union of Salamis with Athens, the Athenians adopted the Salaminian hero as *ἐκδύναυτος* for their own country. The tribe Aiantis was called after him, he was summoned to the help of Athens before the battle of Salamis (*Herod. viii 64*), his statue stood near the *Βουλεύθριον* (*Paus. i 5*) he was regarded as ancestor of Peisistratus, of Harmodius, of Miltiades, and of Alcibiades.—2 Son of Oileus, king of the Locrians, also called the lesser Ajax, sailed against Troy with 40 ships. He is described as small of stature, and wears a linen cuirass (*Λινθοπῆξ*), and is brave and intrepid, skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked on the Whirling Rocks (*Ῥυπαὶ πέτραι*), he himself got safe upon a rock through the assistance of Poseidon; but as he boasted that he would escape in defiance of the immortals, Poseidon split the rock with his trident and Ajax was swallowed up by the sea. This is the account of Homer but his death is related somewhat differently by Virgil and other writers, who tell us that the anger of Athens was excited against him, because, on the night of the capture of Troy, he violated Cassandra in the temple of the goddess, where she had taken refuge, and that, his vessel being wrecked on the Capharean rocks, he was killed by lightning (*Aen. i 40*). He was worshipped as a national hero both by the Opuntian and the Italian Locrians.

#### Aides (Aΐδης) [Hades]

**Aidoneus (Aΐδωνεύς)** 1 A lengthened form of Aides (Hades).—2 A mythical king of the Molossians in Epiros, husband of Persephone, and father of Core. When Theseus and Pirithous attempted to carry off Core, Aidoneus had Pirithous killed by Cerberus, and kept Theseus in captivity till he was released by Heracles.

**Aius Locutius or Lóquens**, a Roman divinity. A short time before the Gauls took Rome (509 B.C.) a voice was heard at Rome in the Via Nova, during the silence of night, announcing that the Gauls were approaching. No attention was at the time paid to the warning, but the Romans afterwards erected on the spot where the voice had been heard, an altar with a sacred enclosure around it, to Aius Locutius, or the 'Announcing Speaker' (*Liv. v 32*, *Cic. Div. i 45, 101*, *ii 52, 89* *Gell. xiv 17*).

**Alābanda** (ἡ Ἀλάβανδα or τὰ Ἀλάβανδα; Ἀλαβανδένος or Ἀλάβανδος; *Arabissar*), an inland town of Caria, near the Mærsyas, to the S. of the Mæander, was situated between two hills. Under the Romans it was the seat of a conventus iuridicus. Pliny speaks of a *lapis Alabandicus* found here, fusible and used for glass-making (*H. N.* xxxvi. 62).

**Alabon** (Ἀλαβών) or **Alabis**, a river on the E. coast of Sicily, perhaps *La Cantara* (Diod. iv. 78). It is probably the same as the Abolus of Plutarch (*Tim.* 34).

**Alagōnia** (Ἀλαγονία), a town of the Elenthero-Laeonians on the frontiers of Messenia.

**Alalcomēnæ** (Ἀλακόμεναι; Ἀλακομεναῖος, Ἀλακομενεὺς; *Sulinari*), an ancient town of Boeotia, E. of Coroneia, with a temple of Athena, who is said to have been brought up by its autochthonous founder Alalcomeneus (Paus. ix. 33, 5; Hom. *Il.* iv. 8; Strab. pp. 411, 413), and who was hence called *Alalcomenæis* (Ἀλακομενεῖς, ἴδιος).

**Alalīa**. [ALERIA.]

**Alander**. [ALANDUS.]

**Alāni** (Ἀλάνοι, Ἀλάνοι, i.e. *mountainceers*, from the Sarmatian word *ala*), a great Asiatic people, included under the general name of Seythians, but probably a branch of the Massagetae (*Amm. Mare.* xxii. 8, 30, xxxi. 2). They were a nation of warlike horsemen. They are first found about the E. part of the Caucasus, in the country called Albania, which appears to be only another form of the same name. In the reign of Vespasian they made incursions into Media and Armenia; and at a later time they pressed into Europe, as far as the banks of the Lower Danube, where, towards the end of the 5th century, they were routed by the Huns, who then compelled them to become their allies. In A.D. 406, some of the Alani took part with the Vandals in their irruption into Gaul and Spain, where they became incorporated in the kingdom of the Visigoths.

**Alārīens**, in German *Al-ric*, i.e. 'Al-ric,' elected king of the Visigoths in A.D. 428, had previously commanded the Gothic auxiliaries of Theodosius. He twice invaded Italy, first in A.D. 402–403, when he was defeated by Stilicho at the battle of Pollentia, and a second time in 408–410; in his second invasion he took and plundered Rome, 24th of August, 410. He died shortly afterwards at Consentia in Bruttium, while preparing to invade Sicily, and was buried in the bed of the river Basentinus, a small tributary of the Crathis. (Jornand. *de Reb. Get.* 30; Oros. vii. 29; Zosim. v. vi.; Aug. *Civ. Dei*, i. 1; Procop. *Bell. Vand.* i. 2.)

**Alastor** (Ἀλᾶστωρ). 1. 'The scarer' or 'driver': the avenging deity who follows up the sinner, and drives him to fresh crime, and so becomes an evil genius in his family after him (Aesch. *Ag.* 1465; Soph. *O. C.* 788; Eur. *Or.* 1556): hence sometimes the man who is thus driven (Aesch. *Eum.* 237).—2. A surname of Zeus and of the Furies as Avengers.—3. A Lycian, companion of Sarpedon, slain by Odysseus (*Il.* v. 677).—4. A Trojan name (*Il.* iv. 295, xx. 463).

**Alba Silvīus**. [SILVUS.]

**Alba**. 1. (*Abia*), a town of the Bastitani in Spain.—2. (*Alcanna*), a town of the Barduli in Spain.—3. *Angusta* (*Aulps*), a town of the Elicoci in Gallia Narbonensis.—4. *Fucentia* or *Fucentis* (Albeus: *Alba* or *Albi*), a town of the Marsi, and subsequently a Roman colony, was situated on a lofty rock near the lake

used by the Romans as a state prison (Strab. p. 210; Liv. xlv. 42).—5. *Longa* (adj. *Albāni*), the most ancient town in Latium, is said to have been built by Ascanius, and to have founded Rome. It was called *Longa*, from its stretching in a long line down the Alban Mount towards the Alban Lake. Alba was regarded as the primitive Latin town. It was the religious head of the Latin confederate 30 cantons. Here the Latins assembled for their festival and offered sacrifice to Jupiter Latiaris. At some time (traditionally in the reign of Tullus Hostilius) Alba was destroyed, and its inhabitants became part of the Roman people; but the Alban claus retained their family shrines, and the Alban Mount continued to be the place for the *Latiar*, or *Feriae Latinae* (see *Dict. Antig.* s.v.). The surrounding country was studded with the villas of the Roman aristocracy and emperors (Pompey's, Domitian's, &c.), each of which was called *Albanum*, and out of these a new town at length grew, also called *Albanum* (*Albano*), on the Appian road.—6. *Pompeia* (Albeus Pompeiani: *Alba*), a town in Liguria, founded by Scipio Africanus I., and colonised by Pompeius Magnus, the birth-place of the emperor Pertinax.

**Albānia** (Ἀλβανία; Ἀλβανοί, *Albani*; *Schirwan* and part of *Daghestan*, in the SE. part of *Georgia*), a country of Asia on the W. side of the Caspian, extending from the rivers Cyrus and Araxes on the S. to M. Ceraunius (the E. part of the Caucasus) on the N., and bounded on the W. by Iberia. It was a fertile plain, abounding in pasture and vineyards; but the inhabitants were fierce and warlike. They were a Seythian tribe, probably a branch of the Massagetae, and identical with the *ALANI*. The Romans first became acquainted with them at the time of the Mithridatic war, when they encountered Pompey. (Strab. p. 501.)

**Albānum**. [ALBA, No. 5.]

**Albānus Lacus** (*Lago di Albano*), a small lake about 5 miles in circumference, W. of the Mons Albanus between Bovillae and Alba Longa, is the crater of an extinct volcano, and is many hundred feet deep. The emissarium which the Romans bored through the solid rock (traditionally during the siege of Veii) in order to carry off the superfluous water of the lake, is extant at the present day (see *Dict. Antig.* s.v. *Emissarium*).

**Albānus Mons** (*Monte Cavo* or *Albano*), was, in its narrower signification, the mountain in Latium on whose declivity the town of Alba Longa was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated (*Latiar*, or *Feriae Latinae*), and on its highest summit was the temple of Jupiter Latiaris, to which the Roman generals ascended in triumph, when this honour was denied them in Rome. The Mons Albanus in its wider signification included the Mons *ALGIDUS* and the mountains about Tusculum.

**Albi Montes**, a lofty range of mountains in the W. of Crete, 300 stadia in length, covered with snow the greater part of the year.

**Albici** (Ἀλβιοκοί, Ἀλβειεῖς), a warlike Gallic people, inhabiting the mountains north of Massilia (Strab. p. 203; Caes. *B. C.* i. 34).

**Albingaunum**. [ALBIUM INGAUNUM.]

**Albinovānus**, Celsus, is mentioned by Horace (*Ep.* i. 8), as *scriba* of Tiberius Nero, and warned to avoid plagiarism. We have no record of his writings. It is surmised that he is the Celsus mentioned in *Ov. Pont.* i. 9.

**Albinovānus**, C. Pēdo, a friend of Ovid, who addresses to him one of his Epistles from Pontus (iv 10). We have no warrant for attributing to Albinovannus the three elegies, *Epicūm Drusi*, *de Maecenatis Obitu*, and *de Moribundo Maecenate* printed by Weinsdorf, in his *Poētas Latini Minores*, vol. iii iv and by Meruecke, Quedlinburg 1819. Their authorship remains unknown. Only one genuine fragment of Albinovannus survives the 23 lines *de Navigatione Germanici*, which are quoted by Seneca (*Suas* i 14) with approval. They seem to have formed part of an epic poem on contemporary history. He wrote also an epic *Thesius* (*Or* 1c), and epigrams. He is called by Quintilian (x 1, 90) a poet 'non indignus cognomine'.

**Albinovanus**, P. Tullius, belonged to the Marian party, was proscribed in B.C. 87, but was pardoned by Sulla in 81, in consequence of his putting to death many of the officers of Norbanus whom he had invited to a banquet at Ariminum.

**Albinus** or **Albus**, Postumius, the name of a patrician family at Rome, many of the members of which held the highest offices of the state from the commencement of the republic to its downfall.—1. A., surnamed *Regillensis*, dictator B.C. 495 when he conquered the Latins in the great battle near lake Regillus and consul 496 in which year some of the annals placed the battle (*Liv* ii 19, *Dionys* vi 2, *Cic. A. D.* ii 2, 6).—2. Sp., consul 466 and a member of the first decemvirate 461 (*Liv* ii 2, 31 70).—3. A., consul B.C. 464 (*Liv* ii 4).—4. Sp. (son of No 2), cons. trib. in B.C. 432 (*Liv* v 25).—5. P., cons. trib. B.C. 411 (*Liv* v 49).—6. M., censor B.C. 403 (*Liv* v 1, *Fast. Cap*).—7. A., cons. trib. B.C. 397 (*Liv* v 16).—8. Sp., cons. trib. B.C. 391 (*Liv* v 26).—9. Sp., consul 344, and again 321. In the latter year he marched against the Samnites, but was defeated near Caudium, and obliged to surrender with his whole army, who were sent under the yoke. The senate, on the advice of Albinus refused to ratify the peace which he had made with the Samnites, and resolved that all persons who had sworn to the peace should be given up to the Samnites, but they refused to accept them (*Liv* viii 16, ix 1-10, *Appian*, *de Reb. Samn.* 2, *Cic. de Off* in 30—10. L., consul 234, and again 229. In 216 he was praetor, and was killed in battle at Metaurus by the Boii. His head was cut off, hooded with gold and used as a cup by the Boii (*Liv* xxii 24, *Polyb* iii 106, 118, *Cic. Tusc.* i 37, 69).—11. Sp., consul in 186, when the senatus-consultum was passed, which is extant, for suppressing the worship of Bacchus in Rome. He died in 179.—12. A., consul 180, when he fought against the Ligurians, and censor 174. He was subsequently engaged in many public missions. *Livy* calls him *Luscus*, from which it would seem that he was blind of one eye (*Liv* xl 41, xli 10, xlv 17).—13. Sp., brother of Nos 12 and 14, surnamed *Paullulus*, consul 174 (*Liv* xxix 45, xli 26, xlii 2).—14. L., praetor 160, in Further Spain, where he remained two years, and conquered the Vaccaei and Lusitani. He was consul in 173, and afterwards served under Aemilius Paulus in Macedonia in 168 (*Liv* xl 44, xlv 41).—15. Sp., lieutenant of Paulus B.C. 168, consul 110, carried on war against Jugurtha in Numidia, but effected nothing. When Albinus departed from Africa, he left his brother Aulus in command, who was defeated by Jugurtha. Spurius was condemned by the *Namula Lex*, as guilty of treasonable practices with Jugurtha.

—16. A., consul 151, imprisoned by tribunes for conducting the leries with too much severity (*Liv* Ep 48; *Pol.* xxxv 3), accompanied Mummius to Greece as legate in 146 (*Cic. Att.* xii 30, 32). He wrote a Roman history in Greek of which Polybius did not think highly (*Pol.* xl 6). Cicero speaks of him as a learned man (*Acad.* ii 45, 137, *Brut* 21, 81).—17. A., consul B.C. 99, with M. Antonius, is said by Cicero to have been a good speaker (*Brut* 25, 94).

**Albinus** (Ἀλβινος), a Platonic philosopher, lived at Smyrna in the 2nd century after Christ, and wrote an *Introduction to the Dialogues of Plato*.—*Editions*. In the first edition of Fabricius's *Bibli. Graec.* vol. ii., and prefixed to Etzwall's edition of three dialogues of Plato, Oxon. 1771, Schaeider, 1852, C. Hermann, 1873.

**Albinus**, Clodius, whose full name was *Decimus Clodius Ceionius Septimius Albinus*, was born at Adrametum in Africa. The emperor Commodus made him governor of Gaul and afterwards of Britain, where he was on the death of Commodus in A.D. 191. In order to secure the neutrality of Albinus Septimius Severus made him Caesar, but after Severus had defeated his rivals he turned his arms against Albinus. A great battle was fought at Lugdunum (*Lyon*), in Gaul, the 19th of February, 197, in which Albinus was defeated and killed (*Dio Cass.* lxx 4, *Vita Alb*).

**Albion** or **Alablon** (Ἀλβιον, Ἀλαβιον) son of Poseidon and brother of Dercynus or Bergion, with whom he attacked Heracles, when he passed through their country (Liguria) with the oxen of Geryon. They were slain by Heracles.

**Albion**, another name of ΒΑΡΒΑΡΙΑ, by which it was originally distinguished from Ierne (*Plin.* H. N. iv § 102).

**Albis** (*Elbe*), one of the great rivers in Germany the most easterly which the Romans became acquainted with, rises according to Tacitus in the country of the Hermunduri. The Romans reached the Elbe for the first time in B.C. 9 under Drusus, and crossed it for the first time in A.D. 3 under Domitian Ahenobarbus. Tiberius reached the Elbe A.D. 5; but after that the legions were withdrawn from this part of Germany, whence the expression in Tac. *German.* 41, 'nunc tantum auditur'.

**Albium Ingaunum** or **Albingaunum** (*Albenga*), a town of the Ingauni on the coast of Liguria, and a municipium (*Plin.* iii. § 48, Strabo p. 202, writes it Ἀλβινγαῖον).

**Albium Intemelium** or **Albintemelium** (*Intimiglia*) a town of the Intemelii on the coast of Liguria, and a municipium (Strabo connects both this name and the preceding with the word *Alp*).

**T. Albucius** or **Albūtius**, studied at Athens, and belonged to the Epicurean sect, he was well acquainted with Greek literature, but was satirised by Lucilius on account of his affecting on every occasion the Greek language and philosophy. He was praetor in Sardinia B.C. 105, and in 103 was accused of extortion by C. Julius Caesar, and condemned. He retired to Athens and pursued the study of philosophy (*Cic. Brut* 55, 121, *de Fin.* i 39, *Orat.* 41, 149, *Tusc.* v 37, 103).

**Albūla**, an ancient name of the river TIBER.

**Albūle Aquae** [*Albūnae*].

**Albūnea** (*Albūla*, *Stat. Sil.* l. 3 75, according to some *Albūna* in *Tib.* ii 5 69), a prophetic nymph or Sibyl, to whom a grove was con-

seerated in the neighbourhood of Tibur (*Tivoli*), with a fountain and a temple (Verg. *Aen.* vii. 81; Hor. *Od.* i. 7, 12). This fountain was the largest of the Albulae aquae, still called *Aque Albule*, sulphurous springs at Tibur, which flow into the Anio. Hence the story of the Anio bearing the oracular books unwetted in its stream to Tibur (Tib. ii. 5, 69). The name perhaps belonged to other sulphurous springs, for Probus (*ad Georg.* i. 10) mentions one so called in the Laurentine district. Near it was the oracle of Faunus Fatidicus. The temple is still extant at Tivoli.

**Alburnus Mons**, a mountain in Lucania (Verg. *Georg.* iii. 146).

**Alcaeus** (Ἀλκαῖος). 1.—Son of Persens and Andromeda, and father of Amphitryon and Anaxo.—2. A name of Hercules.—3. Son of Hercules, ancestor of Candaules (Herod. i. 7).

**Alcaeus**. 1. Of Mytilene in Lesbos, the earliest of the Aeolian lyric poets. He belonged to the nobles of Mytilene and fought both with sword and pen in the struggles of the oligarchs against those who usurped the sovereignty. About the year 612 B.C. Melanchrus, the despot of Mytilene, was slain by a faction in which the brothers of Alcaeus, Kilus and Antemenidas, were joined with Pittacus. Their party, however, was overcome by Myrsilus, who made himself despot, and the brothers went into exile, Alcaeus to Egypt and Antemenidas to Assyria, where he seems to have taken service with Nebuchadnezzar. One of the odes of Alcaeus tells of an



Alcaeus.  
(From a coin of Mytilene.)

ivory-hilted sword which his brother had worn in this service. Myrsilus was slain by the popular party, led by Pittacus; and we find Alcaeus making war upon Pittacus in the interest of the oligarchic faction. He was defeated and imprisoned, but soon pardoned by Pittacus. The only other event of which we

have distinct notice, is that when the Athenians tried to colonise Sigeum, Alcaeus fought in the Mytilenaeen army against them, and incurred the disgrace (as he himself tells) of leaving his shield in his flight from the battle (Hdt. v. 95; Strab. p. 600). His poetry, in ten books, included hymns to the gods and odes, the latter being divided into political (*σπολιωτικὰ*), scolia and erotica; all, however, practically of the class of scolia or drinking songs, and greatly inferior poetry to that of his younger contemporary Sappho. Among the few fragments remaining are the originals of Horace's odes 'Vides ut alta,' 'O navis referent,' and 'Nunc est bibendum,' which last is a rejoicing over the death of Myrsilus. He has given his name to the Alcaic metre, and seems also to have been the earliest writer of Sapphics.—*Editions.* Bergk, in *Poetae Lyrici*, 1867; Hartung, 1855.—2. A comic poet at Athens belonging to the transition between Old and New Comedy, about B.C. 388.—3. Of Messene, author of epigrams in *Anth. Pal.*, about B.C. 200.

**Alcāmēnes** (Ἀλκαμένης). 1. Son of Teleclus, king of Sparta, from B.C. 779 to 742.—2. A sculptor of Athens, flourished from B.C. 444 to 400 and was the most famous of the pupils of Phidias. His greatest works were a statue of Aphrodite (Plin. xxxvi. 16; Lucian,

*Imag.* 4), and a Dionysus. We are told also by Pausanias that the west pediment in the temple of Zeus at Olympia was his work. It is thought that this belongs to an early period of his art, before he came under the influence of Phidias. [Cf. AGORACRITUS.]

**Alcander** (Ἀλκάνδρος), a young Spartan, who thrust out one of the eyes of Lyeurgus, when his fellow-citizens were discontented with the laws he proposed. Lyeurgus pardoned the outrage, and thus converted Alcander into one of his warmest friends. (Plut. *Lyc.* 11; Ael. *V.H.* xiii. 23.)

**Alcāthōē or Alcithōē** (Ἀλκαθόη or Ἀλκιθόη), daughter of Minyas, refused with her sisters Leucippe and Arisippe to join in the worship of Dionysus when it was introduced into Boeotia, and were accordingly changed by the god into bats, and their weaving-loom into vines (Ov. *Met.* iv. 1–40, 390–415). A somewhat different legend existed, apparently an attempt to explain a human sacrifice. The daughters of Minyas for the above reason being driven mad by Dionysus, Leucippe gave up her son Hippasos to be torn in pieces. Hence, it was said, came the custom that the priest of Dionysus slew any maiden of the race of Minyas whom he found at the festival of Agriouia (Ant. Lib. 10; Plut. *Q.G.* 88; Ael. *V.H.* iii. 42; *Dict. of Ant.* s.v. *Agriouia*.)

**Alcāthōus** (Ἀλκάθοος). 1. Son of Pelops and Hippodamia, brother of Atreus and Thyestes, obtained as his wife Euacchmo, the daughter of Megareus, by slaying the Cithaeronian lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, in which work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre (Ov. *Met.* viii. 15).—2. Son of Aesyetes and husband of Hippodamia, the daughter of Anchises and sister of Aeneas, was one of the bravest of the Trojan leaders in the war of Troy, and was slain by Idomeneus (*Il.* xiii. 427, 466).

**Alcestis or Alcestē** (Ἀλκήστis or Ἀλκήστη), daughter of Pelias and Anaxibia, wife of Admetus, died in place of her husband. [ADMETUS.]

**Alcētas** (Ἀλκήτας), two kings of Epirus. 1. Son of Thyrrypus, was expelled from his kingdom, and was restored by the elder Dionysius of Syracuse. He was the ally of the Athenians in B.C. 373 (Demosth. *Timoth.* pp. 1167, 1190, §§10, 22; Paus. i. 11; Diod. xv. 13).—2. Son of Arymbas, and grandson of Alcetas I., reigned B.C. 313–303, and was put to death by his subjects (Diod. xix. 88; Plut. *Pyrrh.* 3).

**Alcētas**. 1. King of Macedonia, reigned 29 years, and was father of Amyntas I.—2. Brother of Perdicans and son of Orontes, was one of Alexander's generals. On the death of Alexander, he espoused his brother's party, and upon the murder of the latter in Egypt in 321, he joined Eumenes. He killed himself at Termessus in Pisidia in 320, to avoid falling into the hands of Antigonus.

**Alcibiādes** (Ἀλκιβιάδης), son of Clinias and Dinomache, was born at Athens about B.C. 450, and on the death of his father in 447, was brought up by his relation Pericles. He possessed a beautiful person, transcendent abilities, and great wealth, which received a large accession through his marriage with Hipparche, the daughter of Hipponieus. His youth was disgraced by his amours and debaucheries, and Socrates, who saw his vast capabilities, attempted to win him to the paths of virtue, but in vain. Their



intimacy was strengthened by mutual services. At the battle of Potidaea (B.C. 432) his life was saved by Socrates, and at that of Delium (424) he saved the life of Socrates. He did not take much part in public affairs till after the death of Cleon (422) but he then became one of the leading politicians, and the head of the war party in opposition to Nicias. Enraged at the affront put upon him by the Lacedaemonians who had not chosen to employ his intervention in the negotiations which ended in the peace of 421, and had preferred Nicias to him, he induced the Athenians to form an alliance with Argos, Mantinea and Elis, and to attack the allies of Sparta. In 416 he was foremost among the advocates of the Sicilian expedition, which he believed would be a step towards the conquest of Italy, Carthage and Peloponnesus. While the preparations for the expedition were going on, there occurred the mysterious mutilation of the Hermes-busts, which the popular fears connected in some unaccountable manner with an attempt to overthrow the Athenian constitution. Alcibiades was charged with being the ring leader in this attempt. He had been already appointed along with Nicias and Lamachus as

commander of the expedition to Sicily and he now demanded an investigation before he set sail. This, however, his enemies would not grant as they hoped to increase the popular odium against him in his absence. He was therefore obliged to depart for Sicily, but he had not been there long before he was recalled to stand his trial. On his return homewards, he managed to escape at Thurium and thence proceeded to Sparta, where he acted as the avowed enemy of his country. At Athens sentence of death was passed upon him and his property was confiscated. At Sparta he rendered him-



Alcibiades.

self popular by the facility with which he adopted the Spartan manners, but the machinations of his enemy Alcibiades II. induced him to abandon the Spartans and take refuge with Tissaphernes (412) whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and professed his willingness to assist the Athenians, who accordingly recalled Alcibiades from banishment in 411. He did not immediately return to Athens but remained abroad for the next 4 years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcedon and Byzantium. In 407 he returned to Athens, where he was received with great enthusiasm, and was appointed commander-in-chief of all the land and sea forces. But the defeat at Notium occasioned during his absence by the imprudence of his lieutenant, Antiochus, furnished his enemies with a handle against him, and he was superseded in his command (B.C. 406). He now went into voluntary exile to his fortified domain at Samos in the Thracian Chersonesus, where he made war on the neighbouring Thracians. Before the fatal battle of Argos-

Potami (405) he gave an ineffectual warning to the Athenian generals. After the fall of Athens (404) he was condemned to banishment, and took refuge with Pharnabazus. He was about to proceed to the court of Artaxerxes, when one night his house was surrounded by a band of armed men and set on fire. He rushed out sword in hand, but fell, pierced with arrows (404). The assassins were probably either employed by the Spartans or (according to Plutarch) by the brothers of a lady whom Alcibiades had seduced. He left a son by his wife Hipparete named Alcibiades, who never distinguished himself. It was for him that Isocrates wrote the speech *Περὶ τοῦ Λεύκτου* (Plut. Alcib., Νέπος, Alcib. Thuc. v. viii. Xen. Hell. i. 11. Diod. xiii., Andoc. in Alc. de Mjst., Isocr. de Legib.).

**Alcidamas** (Ἀλκιδάμας) a Greek rhetorician, of Elaea in Aeolia, in Asia Minor, was a pupil of Gorgias, and resided at Athens between B.C. 422 and 411. His works were characterised by pposons diction and the extravagant use of poetical epithets and phrases (Quint. i. iii. 1, 10. Arist. Phet. i. 13. 5. iii. 2. 8. Cic. Tusc. i. 48. 116). There are two declamations extant which bear his name, entitled *Odysseus* (in which Odysseus accuses Palamedes) and *de Sophists*. These are generally thought by modern critics to be the work of different authors, and it is possible that neither is by Alcidamas. In a fragment of a speech about Messene Alcidamas seems to condemn slavery as contrary to natural law.—Edit. ones of the two declamations ascribed to him, in Reiske's *Orat. Gr. Bekker's Orat. Att. Blais*, 1871.

**Alcidas** (Ἀλκιδας Dor = Ἀλκις Dor) a Spartan commander of the fleet B.C. 428-427. In the former year he was sent to Mytilene and in the latter to Coreyra. (Thuc. iii. 16. 26. 69.)

**Alcides** (Ἀλκιδης) a name of Amphitryon, the son of Alcaeus, and more especially of Hercules, the grandson of Alcaeus. Alcaeus also seems to have been an early name of Hercules himself.

**Alcimedea** (Ἀλκιμένη) daughter of Phylacus and Clymene wife of Aeson, and mother of Jason (Or. Her. vi. 105. Ap. Rh. i. 45).

**Alcimus** (Ἀλκίμος) Alethius the writer of 7 short poems, a rhetorician in Aquitania, is spoken of in terms of praise by S. domus Apollinaris and Ausonius.—*Editions*. In Meier's *Anthologia Latina* 2. 2. 200 and in Wernsdorf's *Poetae Latini Minores* vol. vi.

**Alcimedon** (Ἀλκιμένης) an Arcadian hero, father of Phalao, whom he cast forth upon the mountains with the child which she had borne to Hercules. Hercules, guided by a jay (ἰκτὸρ) discovered and saved them (Paus. vi. 12. 9).

**Alcinoos** (Ἀλκίνοος) 1. Son of Naumthous, and grandson of Poseidon, is celebrated in the story of the Argonauts, and still more in the *Odyssey*. Homer represents him as the happy ruler of the Ithacians in the island of Scheria, friend of the Immortals, who appear in visible form to him and his people. He has by Arete five sons and one daughter Nausicaa. The way in which he received Ulysses, and the stories which the latter related to the king about his wanderings, occupy a considerable part of the *Odyssey* (books vi. to xii.). Pliny (hr. § 52) identifies Scheria with Corfu, the inhabitants of which are said still to point out the rocky island of Pontikonnes noticed by Pliny as a shape like a ship as the rock into which the Phaeacian ship (Od. xiii. 100) was changed. The doom of the city of Alcinoos,

that it should be overwhelmed by a mountain is foretold as though to enhance the nobility of the character of Alcinoüs, but is not further related. [For the Argonaut story, which places Alcinoüs in the island of Drepane, see ARGONAUTÆ; Ap. Rh. iv. 990.]—2. A Platonic philosopher, who probably lived under the Caesars, wrote a work entitled *Epitome of the Doctrines of Plato*, but he ascribes to Plato much that belongs to Aristotle, and some theories about transmigration, which are probably derived from Pythagoras. His *δαιμονες* are not unlike the Gnostic Eons.—*Editions.* By Fell, Oxon. 1667, and by J. F. Fischer, Lips. 1873, 8vo.

**Alciphron** (Ἀλκιφρων), the most distinguished of the Greek epistolary writers, was probably a contemporary of Lucian, about A.D. 180. The letters (118 in number, in 3 books) are written by fictitious personages, and the language is distinguished by its purity and elegance. The new Attic comedy was the principal source from which the author derived his information respecting the characters and manners which he describes, and for this reason they contain much valuable information about the private life of the Athenians of that time.—*Editions.* By Bergler, Lips. 1715; Hercher, 1873; Meineke, 1858.

**Alcippes**. [HALIRRHOTHIUS.]

**Alcithœe**. [ALCATHOË.]

**Alcmaeon** (Ἀλκμαίων). 1. Son of Amphiaræus and Eriphyle, and brother of Amphilochus (Pans. x. 10, 2). His mother was induced by the necklace of Harmonia, which she received from Polynices, to persuade her husband Amphiaræus to take part in the expedition against Thebes; and as he knew he would perish there, he enjoined his sons to kill their mother as soon as they should be grown up, before they went against Thebes. Alcmaeon took part in the expedition of the Epigoni against Thebes. The oracle made his leadership in the expedition a condition of its success, and his mother, bribed by Thersander with the dress of Harmonia, overcame his scruples about starting without having avenged his father, wishing that her son also might die; and on his return home after the capture of the city, he slew his mother according to the injunction of his father, and urged also by the oracle of Apollo. For this deed he became mad, and was haunted by the Erinyes. He went to Psophis, and was there purified by Phegeus, whose daughter Arsinoë or Alphesiboea he married, giving her the necklace and peplos of Harmonia. But as the land of this country ceased to bear on account of its harbouring a matricide, his madness returned; he left Psophis and repaired to the country at the mouth of the river Achelous. Here in the alluvial deposit of the river was ground which had not existed when his mother cursed him, and so he was healed from his madness. The god Achelous gave him his daughter Callirrhœe in marriage; and as the latter wished to possess the necklace and peplos of Harmonia, Alcmaeon went to Psophis and obtained them from Phegeus, under the pretext of dedicating them at Delphi; but when Phegeus heard that the treasures were fetched for Callirrhœe, he caused his sons to murder Alcmaeon. Alcmaeon was worshipped as a hero at Thebes, and at Psophis his tomb was shown, surrounded with cypresses. His sons by Callirrhœe avenged his death. (Pans. viii. 24; Thuc. ii. 102; Plut. *de Exil.* p. 602; Apollod. iii. 7; Ov. *Met.* ix. 407.)—2. Son of Megacles, was greatly enriched by Croesus,

as related in Hdt. vi. 125.—3. Of Crotona in Italy. He is said to have been the first person who dissected animals, and he made important discoveries in anatomy and natural philosophy. There are traces of Pythagorean influence in his opinions. He wrote several medical and philosophical works, which are lost. (Diog. Laërt. viii. 89; Clem. Alex. *Strom.* i. 308.)

**Alcmaeonidae** (Ἀλκμαίωνιδαι), a noble family at Athens, members of which fill a space in Grecian history from B.C. 750 to 400. They were a branch of the family of the Nelidae, who were driven out of Pylus in Messenia by the Dorians, and settled at Athens. In consequence of the way in which Megacles, one of the family, treated the insurgents under Cylon (B.C. 612), they brought upon themselves the guilt of sacrilege, and were in consequence banished from Athens, about 595. About 560 they returned from exile, but were again expelled by Pisistratus. In 548 they contracted with the Amphictyonic council to rebuild the temple of Delphi, and obtained great popularity throughout Greece by executing the work in a style of magnificence which much exceeded their engagement. On the expulsion of Hippias in 510, they were again restored to Athens. They now joined the popular party, and Clisthenes, who was at that time the head of the family, gave a new constitution to Athens. [See also CLISTHENES, MEGACLES, PERICLES.]

**Alcman** (Ἀλκμάν, also called Ἀλκμάλων), the chief lyric poet of Sparta, by birth a Lydian of Sardis, was brought to Laconia as a slave, when very young, and was emancipated by his master, who discovered his genius. He lived in the 7th century B.C., and most of his poems were composed after the conclusion of the second Messenian war. Lyric poetry was chiefly used at Sparta for religious worship, and accordingly Alcman wrote pæans, wedding hymns and processional hymns (*prosodia*), but he wrote also *parthenia* (for girls to sing in chorus), and is said by some ancient writers to have been the inventor of erotic poetry. His metres were very various. The Cretic hexameter was named from him Alcmanic. His dialect was the Spartan Doric, with an intermixture of epic and Aeolic. The Alexandrian grammarians placed Alcman at the head of their canon of the 9 lyric poets. The fragments of his poems are edited by Welcker, Giessen, 1815; Bergk, in *Poetae Lyrici Graeci*, 1867; Dramard-Baudry, Paris, 1870.

**Alcmene** (Ἀλκμήνη), daughter of Electryon, king of Mycenae, by Anaxo or Lysidice. The brothers of Alcmene were slain by the sons of Pterelans; and their father set out to avenge their death, leaving to Amphitryon his kingdom and his daughter Alcmene, whom Amphitryon was to marry. But Amphitryon having unintentionally killed Electryon before the marriage, Sthenelus expelled both Amphitryon and Alcmene, who went to Thebes. But here, instead of marrying Amphitryon, Alcmene declared that she would only marry the man who should avenge the death of her brothers. Amphitryon undertook the task, and invited Creon of Thebes to assist him. During his absence, Zeus, in the disguise of Amphitryon, visited Alcmene, and, pretending to be her husband, related in what way he had avenged the death of her brothers. (Pind. *Nem.* x. 15, *Isthm.* vii. 5). Amphitryon himself returned the next day; Alcmene became the mother of Heracles by Zeus, and of Iphicles by Amphitryon. [HERACLES.] When Heracles was raised to the rank of a god, Alcmene, fearing Eurystheus, fled with the sons of Heracles

to Athens; but when Hyllus died she returned to Thebes and, according to some, died there (Anton Lib 23); Pausanias (1.41) says that she died near Megara, and was buried there. Pherecydes (ap. Ant. Lib.) relates that Zeus sent Hermes to conduct her to the Islands of the Blest, where she married Rhadamanthys. From this comes a variant, that she married Rhadamanthys while he was king of Ocalia. (Apollod. 4.11, Plut. Lys 23.)

**Alcyōnē or Halcyōnē** (Ἀλκυώνη) 1 A Plesad daughter of Atlas and Pleione and beloved by Poseidon.—2 Daughter of the Thessalian Aeolus and Enarete wife of the Aelian king Ceyx.—3 Daughter of the wind god Aeolus and Aegiale, wife of Ceyx, the son of Hesperus. They lived so happily that they were presumptuous enough to call each other Zeus and Hera, for which Zeus metamorphosed them into bird *alcyon* and *ceyx* (Ap. Rh. 1.1067). Others relate that Ceyx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds. Hyg. Fab 65, Or. Met. 2.410-450. It was fabled that during the seven days before and as many after, the shortest day of the year while the bird *alcyon* was breeding there always prevailed calms at sea. Hence the term *Alcyonides* *hemerae* (Arist. H. A. 9.9, cf. Theocrit. 12.55).

**Alcyōnēs** (Ἀλκυόνες) a giant killed by Heracles at the Isthmus of Corinth (Apollod. 1.6.1, Pind. Nem. 17.27). He is called *Bouboras* (Nem. vi. 86), because he was said to have driven off the cattle of the Sun from Erythra. Later poets represent him as living under Aetna.

**Alcyōnium Māre** (ἡ Ἀλκυονίδες ἑλασσα), the E. part of the Corinthian Gulf.

**Aleā** (Ἀλεα), a surname of Athens, under which she was worshipped at Alea, Mantinea, and Tegea. Her temple at the latter place was one of the most celebrated in Greece. It is

Alebian. [ALEBIA.]

**Aleto.** [EXCEDES.]

**Alemanni or Alamanni** or *Alamanni* (from the German *alle Männer*, all men), a confederacy of German tribes, chiefs of Suevic extraction, between the Danube, the Rhine, and the Main, though we subsequently find them extending their territories as far as the Elbe and the Jura. The different tribes of the confederacy were governed by their own kings, but in time of war they obeyed a common leader. They were brave and warlike, and proved formidable enemies to the Romans. They first came into contact with the Romans in the reign of Caracalla, who assumed the surname of *Alemannicus* on account of a pretended victory over them (ad 214). They were attacked by Alexander Severus (234), and by Maximin (237). They invaded Italy in 270, but were driven back by Aurelian, and were again defeated by Probus in 282. After this time they continually invaded the Roman dominions in Germany, and, though defeated by Constantine I. Julian (357), Valentinian, and Gratian, they gradually became more and more powerful, and in the fifth century were in possession of Alsace and of German Switzerland.

**Alēia** (Ἀλεία, *Alalia* in Herod.), one of the chief cities of Corsica, on the E. of the island, on the S. bank of the river *Rhotanus* (*Torrignano*) near its mouth. It was founded by the Phocaeans 2 s. 364, was plundered by Scipio in the first Punic war and was made a Roman colony by Sulla. (Hist. 1.165, Zonar. vii. 11. Diocl. 13.)

**Alēsa** (Ἀλέσα).

**Alēsia** (Ἀλέσια), an ancient town of the Mandubii in Gallia Lugdunensis, said to have been founded by Hercules, and situated on a high hill (now *Aurou*), which was washed by the two rivers *Lurosa* (*Oze*) and *Osera* (*Ossavin*). It was taken and destroyed by Caesar,



Plan of the Environs of Aleia.

A, the east end of the hill of Aleia, where Verrius Flaccus built his stone wall. B, hill partly occupied by Caesar. C, di. to E. ditto. E, di. to F. hospital of Aleia, a road from Almyndar and Almyra. G, road to Ithaca.

said to have been built by Aleus, son of Aphidas, king of Tegea, from whom the goddess derived this surname (Paus. vii. 4.4).

**Alēa** (Ἀλεα), a town in Arcadia, E. of the Symphalian lake, with a celebrated temple of Athena, the ruins of which are near Pind. (Paus. vii. 23).

in B.C. 52, after a memorable siege, but was afterwards rebuilt (Caes. B. G. vi. 68-90, Strab. p. 191; Diocl. 17.19).

**Alēsia** (Ἀλέσια), a town in Locris, W. of Sparta, on the road to Phrae (Paus. vi. 20).

**Alesiūm** (Ἀαλειον), a town in Elis, not far

from Olympia, afterwards called *Alcisiacum* (Strab. p. 341; Hom. *Il.* ii. 617).

**Alēsius Mons** (τὸ Ἀλήσιον ὄρος), a mountain in Arcadia, with a temple of Poseidon Hippius and a grove of Demeter. [MANTINEA.]

**Alētes** (Ἀλήτης), son of Hippiotes and a descendant of Heracles, is said to have taken possession of Corinth, and to have expelled the Sisyphids, thirty years after the first invasion of Peloponnesus by the Heracleids. His family, called the Aletidae, maintained themselves at Corinth down to the time of Bacchis. (Strab. p. 389; Paus. ii. 4; Vell. Pat. i. 3). According to tradition he got his name, 'Wanderer,' because his father had been banished for the murder of Carnus. It is not improbable that he may be under this name merely the representative of the migrating Dorians, who were spoken of as ἀλήται. Regarding the manner in which Alētes took Corinth, there are various stories. The historical account is that the conquerors entrenched themselves on the Solygian hill, and from that basis got possession of the town (Thuc. iv. 42). Pausanias (ii. 4, 3) says that the two kings Doris and Hyanthidas made terms for themselves to remain in the land while their Aeolian subjects were driven out. From their names it might rather be imagined that they were eponyms of Dorian tribes. A more popular legend is that Alētes consulted the oracle of Zeus at Dodona, and was told that he might take the city on a festival day if he could first induce a native of the place to give him a clod of earth. Alētes disguised himself and asked a Corinthian for bread; the man churlishly gave him a clod, upon which he, recognising the omen, said, δέχεται καὶ βῶλον Ἀλήτης. As a festival of the Dead was going on, he contrived to accost the daughter of Creon the king, and promised to marry her if she would open the city gates for him, which she did. He called the place Διὸς Κόρινθος, because he had gained it by the aid of Zeus; hence the proverb for an 'old story,' because this story was so often told. (Schol. ad Pind. *Nem.* vii. 155.) The legend seems to have grown up somehow as an explanation of the proverb itself, and of the custom of asking for earth in token of submission. [For another story of the taking of Corinth see HELLOTIS.] Alētes also fought against Atreus when Codrus devoted himself [see CODRUS]. He divided his people into eight tribes, with eight districts. From him the Corinthians are called παῖδες Ἀλᾶτα (Pind. *Ol.* xiii. 17).

**Alēthēa** (Ἀλήθεια), Truth personified, the daughter of Zeus (Pind. *Ol.* xi. 6; Schol. ad *loc.*). The Romans regarded her as daughter of Saturnus = Κρόνος (Plut. *Q. R.* 11). Gellius apparently confuses Κρόνος and χρόνος when he says (xii. 11) that she was the daughter of Tempus.

**Alētis**. [ERIGONE.]

**Aletium** (Aletinus), a town of Calabria (Strab. p. 282; Plin. iii. § 105).

**Aletrium** or **Alatrium** (Aletrinas, ātis: *Alatrum*), an ancient town of the Hernici, subsequently a municipium and a Roman colony, W. of Sora and E. of Anagnia (Liv. ix. 42; Cic. *Clu.* 10, 42; Strab. p. 287; *C. I. L.* i. 1166). It is especially remarkable for its remains of ancient walls in polygonal masonry.

**Aleuādae**. [ALEUAS.]

**Aleuas** (Ἀλεύας), a descendant of Heracles, was the ruler of Larissa in Thessaly, and the reputed founder of the celebrated family of the Aleuadae (Pind. *Pyth.* x. 5; Theoc. xvi.

31). In Ael. *H. A.* viii. 11 we have a story of a serpent falling in love with him while he tended cattle on Ossa. [For the history of the Aleuadae see THESSALIA.]

**Aleus**. [ALEA.]

**Alex** or **Halex** (*Alece*), a small river in S. Italy, was the boundary between the territory of Rhegium and of the Locri Epizephyrii (Strab. p. 260; Thuc. iii. 99).

**Alexander** (Ἀλέξανδρος), the usual name of PARIS in the *Iliad*.

**Alexander Severus**. [SEVERUS.]

**Alexander**. I. *Minor Historical Persons*.

1. Son of **Aeropus**, and son-in-law of Antipater, a native of the Macedonian district called Lyncestis, whence he is usually called Alexander Lyncestes. He was an accomplice in the murder of Philip, B.C. 336, but was pardoned by Alexander the Great. He accompanied Alexander to Asia; but in 334 he was detected in carrying on a treasonable correspondence with Darius, was kept in confinement and put to death in 330 (Arr. i. 25; Curt. viii. 8; Plut. *Al.* 10; Just. xii. 14).—2. Son of **Antonius**, the triumvir, and **Cleopatra**, surnamed **Helios**, born with his twin-sister **Cleopatra Selene**, B.C. 40. After the battle of Actium they were taken to Rome by Augustus, and were generously educated by Octavia, the wife of Antonius, with her own children (Plut. *Ant.* 64, 87; Dio Cass. xlix. 40, li. 21).—3. Eldest son of **Aristobulus II.**, king of Judaea, rose in arms in B.C. 67 against **Hyrcanus**, who was supported by the Romans. Alexander was defeated by the Romans in 56 and 55, and was put to death by Pompey at Antioch in 49 (Jos. *Ant.* xiv. 5; *B. J.* i. 8).—4. Third son of **Cassander**, king of Macedonia, by Thessalonica, sister of Alexander the Great. In his quarrel with his elder brother Antipater for the government [ANTIPATER], he called in the aid of Pyrrhus of Epirus and **Demetrius Poliorcetes**, by the latter of whom he was murdered B.C. 294 (Plut. *Pyrrh.*; *Dem.*; Just. xvi. 1).—5. **Jannaeus**, the son of **Joannes Hyrcanus**, and brother of **Aristobulus I.**, king of the Jews B.C. 104–77. At the commencement of his reign he was engaged in war with **Ptolemy Latyrus**, king of Cyprus; and subsequently he had to carry on for six years a dangerous struggle with his own subjects, to whom he had rendered himself obnoxious by his cruelties and by opposing the Pharisees. He signalled his victory by the most frightful butchery of his subjects (Jos. *Ant.* xiii. 12).—6. Surnamed **Isius**, the chief commander of the Aetolians, took an active part in opposing Philip of Macedonia (B.C. 198, 197), and in the various negotiations with the Romans, including the embassy to Rome, B.C. 189, to obtain peace for the Aetolians on terms of submission after the victories of **Fulvius Nobilior** (Liv. xxxii. 82; Pol. xvii. xviii. xxii. 9).—7. Tyrant of Pherae, nephew of Jason, and also of Polyphron, whom he murdered, thus becoming **Tagus of Thessaly**, B.C. 369 (Plut. *Pel.* 29 &c.; Xen. *Hell.* vi. 4; Cic. *de Off.* ii. 7, 25). In consequence of his tyrannical government the Thessalians applied for aid first to Alexander II., king of Macedonia, and next to Thebes. The Thebans sent **Pelopidas** into Thessaly to succour the malcontents; but having ventured incautiously within the power of the tyrant, he was seized by Alexander and thrown into prison, B.C. 368. The Thebans sent a large army into Thessaly to rescue **Pelopidas**, but they were defeated in the first campaign, and did not obtain their object till the next year, 367. In 364 **Pelopidas** again entered

Thessaly with a small force, but was slain in battle by Alexander. The Thebans now sent a large army against the tyrant, and compelled him to become a dependent ally of Thebes. We afterwards hear of Alexander making practical descents on many of the Athenian dependencies, and even on Attica itself. He was murdered in 337, by his wife Thebe, with the assistance of her three brothers, when, as it is said, he was planning to murder her and marry the widow of his uncle Jason. Reference to the anecdote in *Plut. Pel.* 22 will show that Shakespeare in all probability took some suggestions for the plot of *Hamlet* from what is related of Alexander of Phœræ, especially as regards the 'play scene'.—8 Son of Polysperchon, the Macedonian, was chiefly employed by his father in the command of the armies which he sent against Cassander. Thus he was sent against Athens in B.C. 318, and was engaged in military operations during the next year in various parts of Greece. But in 315 he became reconciled to Cassander, and we find him in 314 commanding on behalf of the latter. He was murdered at Sicyon in 311 (*Diod. xvin.* 65 &c., *xix.* 11, 53, 60, 66).—9 Ptolemæus (*Πτολεμαῖος*).—10 Tiberius born at Alexandria, of Jewish parents, and nephew of the writer Philo. He deserted the faith of his ancestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadus as procurator of Judæa (A.D. 46), and was appointed by Nero procurator of Egypt. He was the first Roman governor who declared in favour of Vespasian, and he accompanied Titus in the war against Judæa, and was present at the taking of Jerusalem. (*Josef. Ant. ix.* 4, *B. J.* ii. 11 &c.; *Tac. Ann. xv.* 23, *Hist. i.* 11, ii. 74, 79.)

### II. Kings of Epirus

1. Son of Neoptolemus and brother of Olympias, the mother of Alexander the Great. Philip made him king of Epirus in place of his cousin Acæadas, and gave him his daughter Cleopatra in marriage (s. c. 336). In 332, Alexander, at the request of the Tarentines, crossed over into Italy, to aid them against the Lucanians and Brutii. After meeting with considerable success, he was defeated and slain in battle in 326, near Pandosia, on the banks of the Acheron in Southern Italy. (*Just. viii.* 6, *xii.* 2; *Liv. viii.* 17, *ix.* 17).—2. Son of Pyrrhus and Ianassa, daughter of the Sicilian tyrant Agathocles, succeeded his father in s. c. 272, and drove Antigonus Gonatas out of Macedonia. He was shortly afterwards deprived of both Macedonia and Epirus by Demetrius, the son of Antigonus, but he recovered Epirus by the aid of the Acarnanians. (*Plut. Pyrrh.* 9, *Just. xvi.* 2, *xviii.* 1.)

### III. Kings of Macedonia

1. Son of Amyntas I., distinguished himself in the life time of his father by killing the Persian ambassadors who had come to demand the submission of Amyntas, because they attempted to offer indignities to the ladies of the court, about s. c. 507. He succeeded his father shortly afterwards, was obliged to submit to the Persians, and accompanied Xerxes in his invasion of Greece (s. c. 480). He gained the confidence of Mardonius, who sent him to Athens to propose peace to the Athenians, which was rejected. He was secretly inclined to the cause of the Greeks, and informed them the night before the battle of Plataeæ of the

intention of Mardonius to fight on the following day. He died s. c. 454 and was succeeded by Perdiccas II. (*Hæc. viii.* 173, *viii.* 136, *ix.* 44, *Just. viii.* 8).—2. Son of Amyntas II., whom he succeeded, reigned s. c. 369-367 (*Plut. Pel.* 26, *Diod. xv.* 60, *Dem. F.L.* p. 402, § 195). A usurper, of the name of Ptolemy Alorites, having risen against him, Pelopidas, who was called in to mediate between them, left Alexander in possession of the kingdom, but took with him to Thebes several hostages, among whom was Philip, afterwards king of Macedonia, and father of Alexander the Great. Alexander was shortly afterwards murdered by Ptolemy Alorites.

3. Alexander 'The Great,' Son of Philip II. and Olympias, was born at Pella, s. c. 356. His early education was committed to Leonidas and Lyamachus, who taught him to compare himself with Achilles, at the age of 13, he was also placed under the care of Aristotle, who acquired an influence over his mind and character which was manifest to the latest period of his life. At the age of 16 Alexander was entrusted with the government of Macedonia by his father, while he was obliged to leave his kingdom to march against Byzantium. He first distinguished himself, however, at the battle of Chæronea (338), where the victory was mainly owing to his impetuosity and courage. On the murder of Philip (336), to which he was considered by some, though probably with injustice, to have been privy, Alexander ascended the throne, at the age of 20, and found himself surrounded by enemies on every side. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedæmonians, elected him to the command against Persia, which had previously been bestowed upon his father. He now directed his arms against the barbarians of the north, marched (early in 335) across mount Hæmûs, defeated the Triballi, and advanced as far as the Danube, which he crossed; and on his return subdued the Illyrians and Thracians. A report of his death having reached Greece, the Thebans once more took up arms. But a terrible punishment awaited them. He advanced into Boeotia by rapid marches, took Thebes by assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants, and sold the rest as slaves. (*Arr. i.* 7; *Just. xi.* 2, *Plut. Al.* 11.) Alexander now prepared for his great expedition against Persia. Philip having been nominated leader of the war against Persia by the Greek States, whose best policy in the interests of their own freedom would have been to preserve the balance of Persia against Macedonia, Alexander now succeeded to the enterprise. In the spring of 334, he crossed the Hellespont, with about 85,000 men. Of these 80,000 were foot and 5000 horse, and of the former only 12,000 were Macedonians. At Ilum he offered sacrifice to Athene, placed garlands on the tomb of Achilles and himself ran round it. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May 334), where they were entirely defeated by him. This battle was followed by the capture or submission of the chief towns on the W coast of Asia Minor. Halicarnassus was not taken.

till late in the autumn, after a vigorous defence by Memnon, the ablest general in the Persian service, whose death in the following year (333) relieved Alexander from a formidable opponent. He now marched along the coast of Lycia and Pamphylia, and then N. into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, attaching the yoke to the pole of the waggon (traditionally that of Gordius), which, it was said, was to be loosened only by the conqueror of Asia. In 333, he marched from Gordium through the centre of Asia Minor into Cilicia, where he nearly lost his life at Tarsus by a fever, brought on by his great exertions, or through bathing, when fatigued, in the cold waters of the Cydnus. Darius meantime had collected an army of 500,000 or 600,000 men, with 80,000 Greek mercenaries, whom Alexander defeated in the narrow plain of Issus. Darius escaped across the Euphrates by the ford of Thapsacus; but his mother, wife, and children fell into the hands of Alexander, who treated them with the utmost delicacy and respect. It was a fortunate capture for Alexander, since Darius for a long time abstained from opposition in hopes of ransoming the captives, and so lost valuable time. Alexander now directed his armies against the cities of Phoenicia, most of which submitted; but Tyro was not taken till the middle of 332, after an obstinate defence of seven months. Next followed the siege of Gaza, which again delayed Alexander two months. His cruelty towards Batis its defender, whom he fastened to the chariot and dragged round the walls, in imitation of Achilles, is unlike his previous character. Afterwards, according to Josephus, he marched to Jerusalem, intending to punish the people for refusing to assist him, but he was diverted from his purpose by the appearance of the high priest, and pardoned the people. There is no doubt that this story, which rests on the authority of Josephus alone, should be rejected. Alexander next marched into Egypt, which willingly submitted to him, for the Egyptians had ever hated the Persians, who treated their national religion and customs with contempt, while Alexander's policy was exactly the opposite. At the beginning of 331, Alexander founded at the mouth of the W. branch of the Nile, the city of ALEXANDRIA, and about the same time visited the temple of Jupiter Ammon, in the desert of Libya, and was saluted by the priests as the son of Jupiter Ammon.—In the spring of the same year (331), Alexander set out to meet Darius, who had collected another army. He marched through Phoenicia and Syria to the Euphrates, which he crossed at the ford of Thapsacus; thence he proceeded through Mesopotamia, crossed the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Gaugamela. The battle was fought in the month of October, 331, and ended in the complete defeat of the Persians. Alexander pursued the fugitives to Arbela (*Erbil*), which place has given its name to the battle, though distant about 25 miles from the spot where it was fought. Darius, who had left the field of battle early in the day, fled to Ecbatana (*Hamadan*), in Media. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated the affections of his new subjects. From Arbela, he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. At Susa he found a treasure of 40,000 talents, and,

among other spoils carried off by Xerxes, the statues of Harmodius and Aristogeiton, which he sent back to Athens. Here he received a reinforcement of 15,000 men from Greece. He issued to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thais, an Athenian courtesan (Curt. v. 6; Arr. iii. 19; Diod. xvii. 70; Plut. *Al.* 42). The treasure found at Persepolis is said to have amounted to 120,000 talents.—At the beginning of 330 Alexander marched from Persepolis into Media, to Ecbatana, in pursuit of Darius, whom he followed through Rhagae and the passes of the Elburz mountains, called by the ancients the Caspian Gates, into Parthia, where the unfortunate king was murdered by Bessus, satrap of Bactria, and his associates. Alexander sent his body to Persepolis, to be buried in the tombs of the Persian kings. Bessus escaped to Bactria, and assumed the title of king of Persia. Alexander was engaged during the remainder of the year in subduing the N. provinces of Asia between the Caspian and the Indus—namely, Hyrcania, Parthia, Aria, the Drangae and Sarangae. It was during this campaign that PHILOTAS, his father PARMENION, and other Macedonians, were executed on the charge of treason. The proceedings in this matter were both cruel and unjust, and have left a stain upon Alexander's memory. In 329 Alexander crossed the mountains of the Paropamisus (the *Hindoo Kooshi*), and marched into Bactria against Bessus, whom he pursued across the Oxus (which he crossed upon poutoons formed of inflated skins) into Sogdiana. In this country Bessus was betrayed to him, and was put to death. From the Oxus, after occupying Maracanda (*Samarcand*), he advanced as far as the Jaxartes (the *Sir*), which he crossed, and defeated several Scythian tribes N. of that river. After founding a city Alexandria on the Jaxartes, called also Alexandria Eskate, as the northern limit of his march—it is probably either *Rhoxend* or *Kokan*—he retraced his steps, and returned to Zariaspa or Bactra, where he spent the winter of 329. It was here that he killed his friend Clitus in a drunken revel.—In 328, Alexander again crossed the Oxus to complete the subjugation of Sogdiana, but was not able to effect it in the year, and accordingly went into winter quarters at Nautaca, a place in the middle of the province. At the beginning of 327, he took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror, and he accordingly made her his wife. This marriage with one of his Eastern subjects was in accordance with the whole of his policy. Having completed the conquest of Sogdiana, he marched S. into Bactria, and made preparations for the invasion of India. While the army was in Bactria another conspiracy was discovered for the murder of the king. The plot was formed by Hermolaus with a number of the royal pages, who were all put to death. Alexander found, or pretended to find, that the philosopher Callisthenes, whose freedom of speech he resented, was an accomplice and put him also to death, at the same time uttering a threat against the absent Greeks (*i.e.* Aristotle) who had sent Callisthenes to him (for the comment of Theophrastus, see Cic. *Tusc.* iii. 10, 21). Alexander did not leave Bactria till late in the spring of 327: he recrossed the Paropamisus mountains (*Hindoo Kooshi*), and, marching by Cabul and the Cophen (*Cabul river*), crossed

the Indus probably near the modern *Attock* He met with no resistance till he reached the Hydaspes (*Jelum*), where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner Alexander restored to him his kingdom, and treated him with distinguished honour. He founded two towns, one on each bank of the Hydaspes, one called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories, and the other Nicaea, to commemorate his victory. From thence he marched across the Acesines (the *Chinab*), and the Hydrantes (the *Ravi*), and penetrated as far as the Hyphasis (*Gharry*). This was the furthest point which he reached, for the Macedonians, worn out by long service and tired of the war refused to advance further, and Alexander, notwithstanding his entreaties and prayers was obliged to lead them back. He returned to the Hydaspes, where he had previously given orders for the building of a fleet and then sailed down the river with about 8000 men, while the remainder marched along the banks in two divisions. This was late in the autumn of 327. The people on each side of the river submitted without resistance, except the Malli, in the conquest of one of whose towns (probably *Mooltan*), where he was the first to scale the wall, Alexander was severely wounded. At the confluence of the Acesines and the Indus, Alexander founded a city and left Philip as satrap, with a considerable body of Greeks. Here he built some fresh ships, and continued his voyage down the Indus, founded a city at Pattala, the apex of the delta of the Indus, and sailed into the Indian ocean, which he reached about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian gulf (*NEARCHUS*), and Alexander marched with the rest of his forces through Gedrosia, in which country his army suffered greatly from want of water and provisions. He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours, and anxious to form his European and Asiatic subjects into one people, he assigned to about 80 of his generals Asiatic wives, and gave with them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius, and according to some accounts, a third, Parysatis, the daughter of Ochus. About 10 000 Macedonians followed the example of their king and generals, and married Asiatic women. Alexander also enrolled large numbers of Asiatics among his troops, and taught them the Macedonian tactics. He moreover directed his attention to the increase of commerce, and for this purpose determined to make the Euphrates and Tigris navigable, by removing the artificial obstructions which had been made in the river for the purpose of irrigation. The Macedonians, who were discontented with several of the new arrangements of the king, rose in a mutiny, which he quelled with some difficulty. Towards the close of the same year (325) he went to Ecbatana, where he lost his great favourite HEPHÆSTION. From Ecbatana he marched to Babylon, subduing in his way the Cassaei a mountain tribe, and before he reached Babylon he was met by ambassadors from almost every part of the known world. Alexander entered Babylon in the spring of 324, about a year before his death, notwithstanding the warnings of the Chaldeans, who predicted evil to him if he entered the city at that time. He intended to make Babylon the capital of

his empire as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic. His first object was the conquest of Arabia, which was to be followed, it was said by the subjugation of Italy, Carthage, and the West. But his views were not confined merely to conquest. He ordered a fleet to be built on the Caspian, in order to explore that sea. He also intended to improve the distribution of waters in the Babylonian plain, and for that purpose sailed down the Euphrates to inspect the canal called Pallacopa. On his return to Babylon he was attacked by a fever, probably brought on by his recent exertions in the marshy districts around Babylon and aggravated by the quantity of wine

he had drunk at a banquet given to his principal officers. He died after an illness of 11 days, in the month of May or June B.C. 323 at the age of 32, after a reign of 12 years and 8 months. He appointed no one as his successor, but just before his death he gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son who is known by the name of Alexander Aegus.—Portraits of Alexander were made by Lysippus the sculptor, Apelles the painter, and Pyrgoteles the gem engraver. His successors introduced his portrait upon their coins, as in the accompanying one of Lysimachus, where he is represented as Zeus Ammon.—The history of



Alexander by Lysippus

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Alexander as Zeus Ammon, on a coin of Lysimachus.

Alexander forms an important epoch in the history of mankind. Alexander himself must rank as one of the most remarkable men of all ages and countries. It would be difficult to name any one whose career was more remarkable, especially when we remember that all his achievements were crowded into twelve

years, and that he died before he reached middle life younger in fact at the time of his death than Julius Caesar was when he began his career. As a general he has no proved superior in history. It is true that, as the Romans were glad to remark, his Asiatic opponents were, like other Asiatics, bad and untrustworthy troops such as have in other ages been defeated by forces small in number, but he had had to defeat Greek troops before he started for Asia, and in Asia itself Greeks were opposed to him, at Granicus 20,000 Greeks fought in the Persian army, and at Issus 30,000. When we consider his uniform success under these circumstances, we cannot set it down to the fact that his foes were a mob of unwarlike Asiatics. But a stronger evidence of his rank as a pre-eminent military commander is afforded by his strategic greatness and the absence of all failure in his provision for long and difficult marches arranged long beforehand, and for drawing reinforcements from Greece into the heart of Asia. His marches through such country as the defiles of the "Susian Gates" and the Hindoo Koosh, alone are evidence of marvellous skill. Of his power to organize and control the vast empire which he had conquered, it is more difficult to speak positively. The proof was to come in the following 20 or 30 years which he never saw. But his dealings with Greece, with Egypt, and so far with Persia give reason to believe that he had political capacity also, such as rarely has been surpassed. His character, which seems to have been naturally chivalrous and generous, however liable to fits of passion, lived, it must be admitted, suffered by his Eastern conquests. His treatment of Batis, of Philotas and Parmenio, and of Calisthenes, and his affectation of Asiatic dress and manners, seem to show that, except as regards mere personal bravery, little of the early chivalry remained. His importance in history is due not merely to his traversing and opening up countries unknown to the Western nations. In spite of the break up of his plans and the general confusion which ensued from his premature death, it is not easy to overestimate the importance of the results to history from his policy of founding cities to mark his conquests, and planting in their Hellenising populations which spread so widely the Greek language and, in some cases, the Greek learning. And, as he initiated this policy, which his successors followed, it is not unfair to ascribe to him cities such as Antioch, hardly less than Alexandria.—4 **Aegus**, son of Alexander the Great and Roxana, was born shortly after the death of his father, in B.C. 323, and was acknowledged as the partner of Philip Arrhidaeus in the empire, under the guardianship of Perdiccas, Antipater, and Polyperchon in succession. Alexander and his mother Roxana were imprisoned by Cassander, when he obtained possession of Macedonia in 316, and remained in prison till 311, when they were put to death by Cassander (Diod. xxi 51, 52, 61, 105, Just. xi 2).

#### IV Kings of Syria

1. Surnamed Balas, a person of low origin, pretended to be the son of Antiochus IV Epiphanes, and reigned in Syria B.C. 150-146. He defeated and slew in battle Demetrius I Soter, but was afterwards defeated and de-throned by Demetrius II Nicator (Polyb. xxiii 14, Just. xvi, Joseph. Ant. xiii 2).—2 Surnamed Zebina or Zabinas (i.e. the slave), son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, shortly after

the return of Demetrius II Nicator from his captivity among the Parthians, B.C. 128. He defeated Demetrius in 125, but was afterwards defeated by Antiochus Grypus, by whom he



Alexander Balas King of Syria B.C. 150-146  
Obv. head of king r. l. eagle standing on beak of galley,  
date 155 = B.C. 110

was put to death, 122 (Just. xxiii 1, Joseph. Ant. xiii 9).

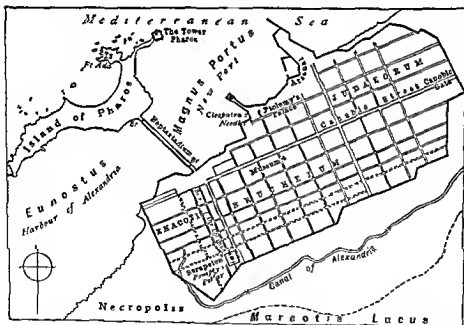
#### V Literary

1 Of Aegae, a peripatetic philosopher at Rome in the first century after Christ, was tutor to the emperor Nero (Suet. Tib. 57).—2 The Aetolian, of Pleuron in Aetolia, a Greek poet, lived in the reign of Ptolemaeus Philadelphus (B.C. 285-247), at Alexandria, where he was reckoned one of the seven tragic poets who constituted the tragic pleiad. He also wrote other poems besides tragedies. His fragments are collected by Capellmann, *Alexandri Aetoli Fragmenta*, Bonn, 1829.—3 Of Aphrodisias, in Caria, the most celebrated of the commentators on Aristotle, and hence called *Exegetes*, lived about A.D. 200. About half his voluminous works were edited and translated into Latin at the revival of literature, there are a few more extant in the original Greek, which have never been printed, and an Arabic version is preserved of several others. His most important treatise is entitled *De Fato*, an inquiry into the opinions of Aristotle on the subject of Fate and Free-will, edited by Orelli, Zurich, 1824, Usener, Berlin, 1859.—4 Cornelius, surnamed Polyhistor, a Greek writer, was made prisoner during the war of Sulla in Greece (B.C. 87-84), and sold as a slave to Cornelius Lentulus, who took him to Rome, made him the teacher of his children, and subsequently restored him to freedom. The surname of Polyhistor was given to him on account of his prodigious learning. He is said to have written a vast number of works, all of which have perished, the most important of them was one in 42 books, containing historical and geographical accounts of nearly all countries of the ancient world. Some fragments are collected by C. Müller, *Frag. Hist. Graec.* 1849.—5 Surnamed Lychnus, of Ephesus, a Greek rhetorician and poet, lived about B.C. 30. A few fragments of his geographical and astronomical poems are extant (Strab. p. 642, Cic. Att. ii 20, 22). See C. Müller, *Frag. Hist. Graec.*—6 Of Myndus, in Caria, a Greek writer on zoology, of uncertain date.—7 Numenius, a Greek rhetorician, who lived in the second century of the Christian era. Two works are ascribed to him, one *De Figuris Sententiarum et Elocutionis*, from which Aquila Romanus took his materials for his work on the same subject, and the other *On Show speeches*, which was written by a later grammarian of the name of Alexander. Edited in Walz's *Rhetores Graeci*, vol. viii, Spengel, 1856.—8 The Paphlagonian, a celebrated impostor, who flourished about the beginning of the second century after Christ, of whom Lucian has given an amusing account, chiefly of



the various contrivances by which he established and maintained the credit of an oracle, which he pretended to be the reappearance of Asclepius in the form of a serpent. The influence he attained over the populace seems incredible, indeed, the narrative of Lucian would appear to be a mere romance, were it not confirmed by some medals of Antoninus and M Aurelius (Lucian, *Alex*)—9 Surnamed Peloplaton, a Greek rhetorician of Seleucia in Cilicia, was appointed Greek secretary to M Antoninus, about A.D. 175. At Athens he conquered the celebrated rhetorician Herodes Atticus, in a rhetorical contest. All persons, however did not admit his abilities, for a Corinthian said that he had found in Alexander 'the clay (ὀπλός), but not Plato.' This saying gave rise to the surname of Peloplaton (Philostr. *Vit Soph* II. 5)—10 Philaethes, an ancient Greek physician, lived probably towards the end of the first century B.C. and succeeded Zeuxis as head of a celebrated Herophylean school of medicine, established in Phrygia between Laodicea and Carura (Strab. p. 580, Galen *de Diff Puls* II. 4, vol. viii. p. 727, 746)—11 Of Tralles in Lydia, one of the most eminent of the ancient physicians, lived in the 6th century after Christ (Agathias, *Hist* v. p. 149), and is the author of two extant Greek works—1 *Libri Duodecim de Re Medica*, 2 *De Lumbricis* (Puschmann Vienna, 1878).

which was joined to the city by an artificial dyke, called Heptastadum, which formed, with the island, the two harbours of the city, that on the NE of the dyke being named the Great Harbour (now the New Port), that on the SW Eunostus (*εὐνοστός*, the Old Port). These harbours communicated with each other by two channels cut through the Heptastadum, one at each end of it, and there was a canal from the Eunostus to the Lake Mareotis. The city was built on a regular plan, and was intersected by two principal streets, above 100 feet wide, the one extending 30 stadia from E to W, the other across thus from the sea towards the lake, to the length of 10 stadia. The city was divided into three regions: the Brucherium, which was the Royal, or Greek, region at the eastern end, the Jews' quarter at the NE angle, and the Rhacotis or Egyptian quarter on the west, beyond which, and outside of the city, was the Necropolis or cemetery. A great lighthouse was built on the I of Pharos in the reign of Ptolemy Philadelphus (B.C. 283). Under the care of the Ptolemies as the capital of a great kingdom and of the most fertile country on the earth, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the known world. Greeks, Jews, and other foreigners flocked to it, and its population probably amounted to three quarters of a



Plan of Alexandria.

(Walker &amp; Bonhill sc)

Alexandria, ottener -Is, rarely -ea (Ἀλεξάνδρεια Ἀλεξανδρούπολις, Alexandrinus), the name of several cities founded by, or in memory of Alexander the Great.—1 Alexandria, Arab Iskandaria, the capital of Egypt under the Ptolemies, ordered by Alexander (who himself traced the ground plan) to be founded in B.C. 332. (Strab. p. 791, Arrian, III. 1; Curt. IV. 8; Amm. Marc. XII. 40, Plin. V. 10, Polyb. XXXI. 14, Caes. B.C. III. 112.) It was built on the narrow neck of land between the Lake Mareotis and the Mediterranean, opposite to the I of Pharos,

million (in Diod. Sic. XVII. 52 the free citizens alone are reckoned at 300,000, B.C. 58). Under the empire the food of the populations of Rome and Constantinople depended largely on the despatch of the corn ships from Alexandria. Its fame was greatly increased through the foundation, by the first two Ptolemies, of the Museum, an establishment in which men devoted to literature were maintained at the public cost, and of the Library, which contained 90,000 distinct works, and 400,000 volumes, and the increase of which made it necessary to

establish another library in the Serapeum (Temple of Serapis), which reached to 42,800 volumes, but which was destroyed by the bishop Theophilus, at the time of the general overthrow of the heathen temples under Theodosius (A D 389). The Great Library suffered severely by fire when Julius Caesar was besieged in Alexandria, and was finally destroyed by Amrour, the lieutenant of the Caliph Omar, in A D 651. These institutions made Alexandria the chief centre of literary activity. When Egypt became a Roman province (AEGYPTUS), Alexandria was made the residence of the Praefectus Aegypti. Its government was peculiar and retained specially in the hands of the emperor, perhaps owing to the importance of the sending or delaying the corn supply. The emperor appointed the chief official, called *Juridicus Alexandriae*, who acted as procurator, exercising, without any municipal senate, jurisdiction over the city as apart from the Egyptian country districts. The Jewish population had a council and an *ἐθιάρχης* of their own, competent to deal with purely Jewish disputes, but in crises affecting other nationalities the sole authority was the *juridicus*. Other subordinate officers belonging to the city were the *ἐξηγητής*, who managed the market and commerce, the town clerk called *ὑπομνηματογράφος*, and the *νυκτερινὸς στρατηγός*, or *praefectus vigilum* for the police. In matters beyond municipal concern the Praefectus Aegypti was supreme. It retained its commercial and literary importance, and became also a chief seat of Christianity and theological learning. Among the ruins of the ancient site are the remains of the cisterns by which the whole city was supplied with water, house by house, the two obelisks (vulg. *Cleopatra's Needles*), which adorned the gateway of the royal palace, and, outside the walls, to the S, the column of Diocletian (vulg. *Pompey's Pillar*). The modern city stands on the dyke uniting the island of Pharos to the mainland—2 A. Troas, also Troas simply (A η Τρωας *Tschistamboul*, i.e. the *Old City*), on the sea coast SW of Troy, was enlarged by Antigonius, hence called Antigonía, but afterwards it resumed its first name. It flourished greatly, both under the Greeks and the Romans, it was made a colonia (Plin v § 124, Strab p 393). It is even said that both Julius Caesar and Constantine thought of establishing the seat of empire in it (cf Suet *Caes* 79, Hor *Od* iii 3 37, Zosim ii 30)—3 A. ad Issum (A κατὰ Ἰσσόν *Isenderoon*, *Scanderoun*, *Alexandrette*), a seaport at the entrance of Syria, a little S of Issus, on the coast road between that place and Rhossus. It possibly occupied the site of Myriandus (Xen *An* i 4), and received its name in Alexander's honour—4 In Susiana, aft Antiochia, aft Charax Spasin (Χάραξ Πασπιν or Σπας), at the mouth of the Tigris, built by Alexander, destroyed by a flood, restored by Antiochus Epiphanes birthplace of Dionysius Periegetes and Isidorus Characenus—5 A. Ariac (A η ἐν Ἀρίαις *Heraf*), founded by Alexander on the river Arus, in the Persian province of Aria, a very flourishing city, on the great caravan road to India—6 A. Arachosiae or Alexandropolis (*Kandahar* ?), on the river Arachotus, was probably not founded till after the time of Alexander—7 A. Bactriana (A κατὰ Βάκτρα *proh Khooloom*, Ru), E of Bactra (*Balkh*)—8 A. ad Caucasum, or *apud* Paropamisades (A ἐν Παροπαμισάδαις), at the foot of V Paropamisus (*Hindoo Koosh*), probably near Cabul—9 A.

Ultima or Alexandrescata (A ἡ ἐσχάτη Κοιλανδ?), in Sogdiana, on the Jaxartes, a little E of Cyropolis, marked the furthest point reached by Alexander in his Scythian expedition (Arrian, *An* ii 1, 3, Curt iii 6).

Alexanor (perhaps an old surname of Asclepius), son of Machaon and grandson of Asclepius, to whom he is said to have built the temple of Titane, near Sienvon (Paus ii 11, 6).

Alexiāres, brother of Amictus, son of Heracles and Hebe. Both these sons were probably imagined out of surnames of Heracles similar in meaning to ἀλεξίλακος.

Alexius (Ἀλεξίος), of Elis, a philosopher of the Dialectic or Megarian school, and a disciple of Eubulides, lived about the beginning of the 3rd century B C. From Cic *Acad* ii 24, 75, he seems to have dealt in sophistical puzzles. He died from being wounded by a red whale swimming in the Alphicus (Diog Laert ii 109).

Alexis (Ἀλέξιος), a comic poet, born at Thurii in Italy, and an Athenian citizen. He was the uncle and instructor of Menander, was born about B C 394, and lived to the age of 106. He was the chief poet of the Middle Comedy, and wrote 245 plays, of which we have fragments from 140, but not of sufficient length to criticise. He lived on into the period of the New Comedy, but the fragments of his works show the political allusions, and also mythological subjects, which do not belong to the New Comedy (*Poet Comae Frag* ed Meineke, 1847).

Alfeus Varus [VARUS]

Algidus Mons, a range of mountains in Latinum, extending S from Praeneste to M Albanus, cold, but covered with wood, and containing good pasturage. The two kinds of oak, deciduous and evergreen (*querus et ilices*, Hor *Od* iii 23, 10, ii 4, 50), may still be seen on its slopes. It was an ancient seat of the worship of Diana. From it the Aequi usually made their incursions into the Roman territory. A small town, *Algudus*, on its slopes is mentioned in Strabo, p 237.

Alēus Gaeēina [CAECINA]

Alimentus, L. Cincius, a celebrated Roman annalist, was praetor in Sicily, B C 209, and wrote his *Annales*, which contained an account of Rome to the second Punic war. He was for some time a prisoner in Hannibal's army. Hence when Livy appeals to his writings for matters connected with the second Punic war (as regards the route of Hannibal, Liv xxi 38), the statements are entitled to more respect than they sometimes receive.

Alinda (Ἄλινδα Ἀλινδεύς), a fortress and small town, SE of Stratonicæ, where Ada, Queen of Caria, fixed her residence, when she was driven out of Halicarnassus (B C 340).

Alphēra (Ἀλῖφειρα, Ἀλῖφηρα, Ἀλῖφειραῖος, Ἀλῖφηρευς nr *Nerovitz*, Ru), a fortified town in Arcadia, situated on a mountain on the borders of Elis, S. of the Alpheus, and to have been founded by the hero Alpherus, son of Lycaon (Paus vii 26).

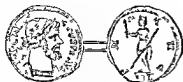
Alphērus [ALIPHERA]

Aliso (*Elsen*), a strong fortress built by Drusus B C 11, at the confluence of the Luppia (*Lippe*) and the Eliso (*Aime*) (Dio Cass liv 33; Tac *Ann* ii 7).

Alisontia (*Alsit*), a river flowing into the Moella (*Mosel*).

Allectus, the chief officer of Carausius in Britain, whom he murdered in A D 293. He then assumed the imperial title himself, but

was defeated and slain in 206 by the general of Constantius



Aelictus Roman Emperor A.D. 206

Obv. head of Emperor rev. Pax (struck in London)

**Allia**, or more correctly **Alia**, a small river which rises in the neighbourhood of Crustumium, and flows into the Tiber crossing the Via Salara about 11 miles from Rome. It is memorable for the defeat of the Romans by the Gauls on its banks July 10th, B.C. 390, which day *dies Allienus*, was hence marked as an unlucky day in the Roman calendar (Liv. vi. 1, 28, Tac. Hist. ii. 91 Verg. Aen. vi. 717). There is some dispute about its identification but it seems probable that it is the stream now known as *Scolo del Casale* which crosses the road at *Fonte di Papa*. It is a very small brook but runs in a deep hollow.

**A. Allienus** 1. A friend of Cicero, was the legate of Q. Cicero in Asia B.C. 60 praetor in 49, and governor of Sicily on behalf of Caesar in 48 and 47 (Cic. Q. F. i. 1 Att. x. 15 Fam. xiii. 78)—2. A legate of Dolabella by whom he was sent into Egypt in 48 (Cic. Phil. xi. 12).

**Allifae** or more correctly **Alifae** (*Aldannus Alife*) a town of Samnium on the Volturnus in a fertile country. It was celebrated for the manufacture of its large drinking cups (*Alifanae pocula*, Hor. Sat. i. 8. 33).

**Allobroges** (Nom. Sing. *Allobrox* 'Αλλόβρογες, 'Αλλόβρογες), a powerful people of Gaul dwelling between the Rhodanus (*Rhone*) and the Isara (*Isère*). In the time of Julius Caesar their territory extended as far as that corner of L. Lemannus where Geneva stands. At that point they were bounded on the east by the Nantastae, south of whom came the Centronae, and next forming the southern border of the Allobroges (i.e. immediately across the Isère), the Graioceli and the Vocontii. To the west they were bounded by the Rhone as far as Lyons, and the same river formed their northern boundary up to the Lake of Geneva. Hence their territory at that time comprised the NW corner of Savoy and part of the department of Isère, with the southern corner of Drome. Their chief city was Vienna (*Vienne*) on the Rhone (Caes. B. G. i. 6 and 10, Strab. p. 183). But there is good reason to suppose that their territory was not the same two centuries earlier (as modern writers seem generally to assume). There can be no doubt that the country which both Polybius and Livy call 'the Island,' was precisely the country of the Allobroges in Caesar's time but in Polybius, in 49-50, the 'Αλλόβρογες are obviously not the people of the 'Island,' but dwell in the country through which Hannibal was next to pass: they furnished guides at first and afterwards attacked him on his march. It is probable that they then dwelt south of the Isara, perhaps near Gap, and at a late time (before B.C. 121) moved northwards and occupied the 'Island.' Livy (xli. 31) though he says correctly, speaking of the Island, 'incolunt prope Allobroges' yet seems to confuse them with the then dwellers in the Island as described by Polybius. If the Celtic etymology of their

name (*al*, 'other' and *brog*, 'dwelling') is correct they would seem to have been at one time a roving tribe. They were conquered in B.C. 121 by Q. Fabius Maximus Allobrogicus, and made subjects of Rome, but they bore the yoke unwillingly and were always disposed to rebel. In B.C. 63 their ambassadors first intrigued with Catiline and then divulged the conspiracy (Sall. Cat. 41 Cic. Cat. in 5).

**Almo** (*Almone*), a small river rises near Bovillae, and flows into the Tiber S of Rome, half a mile from the walls on the Ostian road in which the statues of Cybele were washed annually (*Dict. Ant. s. v. Megalesia*).

**Almopes** (Αλμώπες) a people in Macedonia, inhabiting the district Almopia between Eoraea and Pelagonia.

**Alceus** (Αλκίους) 1. Son of Helior, and brother of Aretes. He was King of Asopia (Paus. ii. 41)—2. Son of Poseidon and Canace, married Iphimedeia the daughter of Triops. His wife was beloved by Poseidon, by whom she had two sons Otus and Ephialtes, who are usually called the *Horidae* from their reputed father Aloeus. In Hom. II. v. 385 they are genuine sons of Aloeus—in Od. xi. 305, Ap. Rh. i. 481 Or. Met. vi. 116 of Poseidon. They were renowned for their extraordinary strength and daring spirit. When they were 9 years old each of their bodies measured 9 cubits in breadth and 27 in height. At this early age, they threatened the Olympian gods with war and attempted to pile Ossa upon Olympus, and Pelion upon Ossa. They would have accomplished their object, says Homer, had they been allowed to grow up to the age of manhood, but Apollo destroyed them before their beards began to appear (Od. xi. 305 seq.). They also put the god Ares in chains and kept him imprisoned for 15 months. Ephialtes is said to have sought the love of Hera and Otus of Artemis (or both of Artemis) therefore Artemis passed between them in the form of a hind at which they hurled spears and slew one another (Pind. Pyth. iv. 88, Apollod. i. 482). In Hades they were bound to a pillar by serpents and plagued by the cries of an owl (*ἄλωι*, however means 'ahrek-owl') (Hyg. Fab. 28, cf. Verg. Aen. vi. 582). The Thracian legend is totally different. They are heroes who founded Aesra on Hebeon and instituted the worship of the Muses. Their graves were honoured at Anthedon (Paus. ix. 23, Diod. v. 51). They were worshipped also in Naxos (C. I. G. ii. 2120). The conclusion should be that they were originally for the Thracians deities representing the increase and produce of the earth, and presiding over agricultural work under this view the names are connected with αλωή and with αλωω, ἐφάλλομαι as describing the work of the wine press. These earth deities were then imagined by the Greeks as in conflict with the gods of Olympus.

**Aloidae** (Αλοῖται)

**Alonta** (Αλόντα *Terek*), a river of Sarmatia Asiatica flowing into the Caspian (Ptol. v. 9. 12).

**Alope** (Αλόπη), daughter of Cercyon, became by Poseidon the mother of Hippothous. She was put to death by her father, but her body was changed by Poseidon into a well which bore the same name (Hyg. Fab. 187, Paus. i. 5, Aristoph. Av. 559).

**Alöpe** (Αλόπη *Αλοπίης*, 'Αλοπίτης) 1. A town in the Opuntia Locris, opposite Euboea (Thuc. ii. 26, Strab. p. 436)—2. A town in Phthiotis in Thessaly (Il. ii. 682, Strab. p. 427, 432).

**Alōpēce** (Ἀλωπεκή and Ἀλωπεκαί: Ἀλωπεκεός), a demus of Attica, of the tribe Antiochis, 11 stadia E. of Athens, on the hill Anthesmus.

**Allopeconnēsus** (Ἀλωπεκόννησος: Ἀλωπεκοννήσιοι: *Alexi?*), a town in the Thraëian Chersonesus, founded by the Æolians (Dem. *de Cor.* p. 256, § 92; Liv. xxxi. 16).

**Alorus**, a town of Macedonia, west of Methone, in the Thermaic Gulf, birthplace of Ptolemaeus Alorites (Strab. p. 330).

**Alēpnus** (Ἀλπηρός, Ἀλπρός), a town of the Epimenidii Loeri at the entrance of the pass of Thermopylae (Hdt. vii. 176, 216).

**Alpes** (αἱ Ἀλπεῖς, ἡ Ἀλπίς, τὰ Ἀλπεινὰ ὄρη, τὰ Ἀλπεῖα ὄρη; probably from the Celtic *Alb* or *Alp*, 'a height'), the mountains forming the boundary of northern Italy, are a part of the great mountain-chain which extends from the Gulf of Genoa to the Adriatic near Trieste, but on the west the line of demarcation between the Alps and the Apennines, running southwards, is not very distinct, while on the east the spurs from the Cornice Alps, separating the valleys of the Save and Drave from the Adriatic, pass into the Illyrian mountains, and so eastward to the Balkans. Of the Alps proper the Greeks had very little knowledge, and included them under the general name of the Rhipæan mountains. The apper in *Lycophron* (*Alex.* 1361) as Ἑλπία. The Romans first obtained some knowledge of them by their conquest of Cisalpine Gaul and by Hannibal's passage across them: this knowledge was gradually extended by their various wars with the inhabitants of the mountains, who were not finally subdued till the reign of Augustus. In the time of the emperors the different parts of the Alps were distinguished by the following names, most of which are still retained. We enumerate them in order from W. to E. 1. **ALPES MARITIMAE**, the *Maritime* or *Ligurian Alps*, from Genua (*Genoa*), where the Apennines begin, run W. as far as the river Varus (*Var*) and M. Cema (*la Caillole*), and then N. to M. Vesulus (*Monte Viso*). (Plin. *H. N.* iii. § 117; Strab. p. 201; Mel. ii. 4.)—2. **ALPES COTTIAE** or **CORTIANAE**, the *Cottian Alps* (so called from a king Cottius in the time of Augustus), from Monte Viso to Mont Cenis, contained M. Matrona, afterwards called M. Janus or Janua (*Mont Genève*), across which Cottius constructed a road, which became the chief means of communication between Italy and Gaul.—3. **ALPES GRALAE**, also *Saltus Graius* (the Romans fancifully connected the name with the legendary passage of Hercules, but it is probably Celtic, and has nothing to do with Greece) and *Mons Graius* (Tac. *Hist.* iv. 68), the *Graian Alps*, from Mont Cenis to the Little St. Bernard inclusive, contained the Jugum Cremonis (Liv. xxi. 38) (*le Cramont*) and the *Centronicae Alps*, apparently the little St. Bernard and the surrounding mountains.—4. **ALPES PENNINAE**, the *Pennine Alps*, from the Great St. Bernard to the Simplon inclusive, the highest portion of the chain, including Mont Blanc, and Monte Rosa. The Great St. Bernard was called M. Penninus, and on its summit the inhabitants worshipped a deity, whom the Romans called Jupiter Penninus. The name is probably derived from the Celtic *pen*, 'a height.' Livy (xxi. 38) expressly rejects the absurd derivation from *Poeni*, which was based on the idea that Hannibal had gone round to Martigny in the upper Rhone valley.—5. **ALPES LEPONTIORUM** or **LEPONTIAE**, the *Lepontian* or *Helvetian Alps*, occupied by the Celtic Lepontii, from the

Simplon to the St. Gothard.—6. **ALPES RHAETICAE**, the *Rhaetian Alps*, from the St. Gothard to the Orteler and the pass of the Stelvio. [Cf. *ADULA MONS.*]—7. **ALPES TRIDENTINAE**, the mountains of southern Tyrol, in which the Aethëic (*Adige*) rises, with the pass of the Brenner.—8. **ALPES NORICAE**, whence the Drave rises (Plin. iii. § 139), the *Noric Alps*, NE. of the Tridentine Alps, comprising the mountains in the neighbourhood of Salzburg, with mines worked by the Romans for iron.—9. **ALPES CARNICAE**, the *Carnic Alps*, E. of the Tridentine, and S. of the Noric, to Mount Terghen. From these mountains flows the Save (Plin. *ib.*).—10. **ALPES JULIAE**, the *Julian Alps*, from Mount Terghen to the commencement of the Illyrian or Dalmatian mountains (Tac. *Hist.* iii. 8), which are known by the name of the *Alpes Dalmaticae*, further north by the name of the *Alpes Pannonicæ*. The *Alpes Juliae* were so called because Julius Caesar or Augustus constructed roads across them: they are also called *Alpes Venetae*. (Ann. Marc. xxxi. 16). We have some mention of the industries and produce of the Alps, which then, as now, consisted of pine wood, resin, honey, wax and cheese, with but little corn (Strab. p. 206); and of alpine animals, the *chamois* (*rupicapra*), the *ibex*, the *marmot*, white hares and ptarmigan (Plin. viii. § 214, x. § 186, Varr. *R.R.* iii. 12).

#### *Principal Passes of the Alps.*

It will be useful to enumerate the passes used by the Romans, and, no doubt, communicated to them by the natives of the various districts as the *easiest* routes; for we can hardly doubt that there were other mountain paths traversed, though less frequently, by the natives themselves. The Roman roads, or bridle tracks, over the Alps were as follows, reckoning from the western sea coast:—1. *Per Alpes Maritimas*, corresponding to the Cornice Road, from the Var to Genoa, which was opened in the time of Augustus as a regular road, the Ligurians being entirely subdued. Turbia was regarded as the summit of the pass: thence it passed rather north of Nice.—2. It is probable that the modern *Col de l'Argentière*, from *Cuneo* by the valley of the Strna to Barcelonnette, by the valley of the Ubaye and so to Gap, was used by the Romans (see Freshfield, *Alp. Journ.* xi. 282; Desjardins, *Géogr. de la Gaule Rom.* i. 96). If so, this pass led from Pollentia to Vapincum, and was, no doubt, like the following, described as *per Alpes Cottias*.—3. *Per Alpes Cottias*, i.e. the pass of *Mont Genève* from Augusta Taurinorum (*Turin*) to Brigantio (*Briançon*). It thence at first followed the Durance to *Gorges* in the Caturiges: whence those who were bound for the Southern *Provincia* (Nîmes, Orange, &c.) continued by the Durance; those who went northwards to Valence, Vienne, &c., crossed the Col Bayard by Gap, down the valley of the Drac, into the valley of the Isère. This in all probability was the route of Hannibal (see Freshfield, *l.c.*, who, however, makes Hannibal reach Italy by the Col de l'Argentière mentioned above). Pompey probably shortened the route by taking the Col de Lauteret from Briançon after he had crossed the Genève. This Col is higher than the Genève itself but a much more direct route to Grenoble, and after the time of Pompey it became a recognised Roman road.—4. North of the Genève is the pass of *Mont Cenis*, which also belongs to the *Alpes Cottiae*. There is

little doubt that over this, or rather over the *Petit Mont Cenis*, from *Susa* (*Segusio*) was a route used by the Romans here probably Caesar passed to *Gallia Ulterior* (B G i 10) The pass descends by the valley of the *Arce*, through the territory of the *Centrones* into the valley of the *Isère*—5 *Per Alpes Graias* this is the pass of the *Little St Bernard*, from the plain of the *Po* at *Irrea*, through the defiles of the valley of *Aosta*, then from *Aosta* (*Augusta Praetoria*), *S Dider* (*Arebrigitum*) over the pass to *B St Maurice* (*Hergnatrum*), and by the valley of the *Isère*, directly to *Vienna* or northwards to *Genève*. It will be found impossible to make the route by the valley of *Aosta* agree with Polybius's account of Hannibal's route 6 *Per Alpes Penninae* the Great *St Bernard*, from *Martigny* (*Octodurus*) to *Aosta* (*Tac. Hist* i 61 v 63, cf *Liv* xii 38) 7 *Per Alpes Rhaeticae*, from *Brigantia* on *L Constance* to *Mediolanum* (*Milan*). This passage had two alternative routes *a*, most direct, by *Caria* (*Carre*) over the *Juba* pass as far as *Bivium* (*Bivio*), thence over the *Septimer* to *Casaccia* and *Clavenna* (*Chiavenna*), *b*, branching off at *Bivio* by the remainder of the *Juba* pass to *Silvaplana*, and then by the *Maloja* to *Chiavenna*, rejoining the *Septimer* route at *Casaccia*. Both routes pass by *Tinnetto* (*Tinzen*) on the Swiss side. Either will suit the description in *Cland Bell Get* 320-360—8 Also *per Alp Rhodet*, from *Brigantia* to *Tridentum*, striking off from the preceding at *Clunia* (*Feldkirch*), and passing by the upper *Inn* and *Mern* to *Baunzenum* (*Botsen*)—9 A divergence from the preceding by the *Puster Thal* and *Lenz*, to reach *Aquileia*. [Presumably also a direct road from *Sebastum* (*Brunneck*) to *Belluno*]—10 *Per Alpes Tridentinae* from *Verona* to *Tridentum*, thence up the valley of the *Athesis*, and over the *Brenner*, and so to *Augusta Vindeborum* (*Augsburg*)—11 *Per Alpes Carnicae*, from *Aquileia* through *Julium Carnicum* (*Zuglio*), by the pass of *Sia Croce* and the valley of the *Gail* into the valley of the *Drave*, near *Argentum* (*Lienz*)—12 Slightly east of the preceding (from which it diverges near *Gemonas*), more directly to *Villa ad Aquas* (*Villach*), by the low pass of *Tarvis* (the lowest in the chain of the Alps)—13 *Per Alpes Juliae*, through the valley of the *Sontius* (*Isontio*), by the *Preil* pass to *Villa ad Aquas*—14 Also *per Alp Jubas*, from *Aquileia* by the valley of the *Wippach* over the pass of *Lautsch* to *Emona* (*Ljubljana*), and the valley of the *Sava*. The last five were intended as lines of communication from *Aquileia* to *Rhaetia*, *Noricum* and *Pannonia*.

Of these passes Nos 1, 2, 3, 5, 7 were known to Polybius (cited by Strabo, p 209), and Nos 1, 3, 4, 5 are mentioned by Varro (*Serv* ad *Aen* i 13), who reckons five passes, probably because he considers the *Col de Lauterel* passed by Pompey as a separate one. He brings Hasdrubal over the *Cenis*. The communication with the Central Alps was by No 6 to the *Rhone* valley, and thence by *Viviscus* (*Vevey*) and *Mimodunum* (*Moudon*) to *Aventicum*; or by No 7 to *Brigantia*, thence by the western road through *Vindomissa* (*Windsch*) to *Salodurum* (*Salothurn*) and *Aventicum*.

**Alphenus Varus** [VARUS]

**Alphesiboea** (Ἀλφεσιβοία) 1 Mother of *Adonis* (Ἀδωνίς)—2 Daughter of *Phlegon*, who married *Alcmaeon* (Ἀλκμαίων)—3 Daughter of *Eias* and wife of *Pelias* (*Theocrit* iii 45).

**Alphēns Mytilēnsus** (Ἀλφῆνις Μυτιληναῖος) the author of about 12 epigrams in the Greek

*Anthology*, was probably a contemporary of the emperor *Augustus* (*Anth Pal*).

**Alphēns** (Ἀλφῆνις *Dor* Ἀλφῆνις; *Alfeo*, *Rioce*, *Byso*, *Rufes*), the chief river of *Peloponnesus*, rises at *Phylace* in *Arcadia*, shortly afterwards sinks under ground, appears again near *Asea*, and then mingles its waters with those of the *Enotres*. After flowing 20 stadia, the two rivers disappear under ground, the *Alphēns* again rises at *Pegae* in *Arcadia*, and increased by many affluents, among them the *Ladon* and the *Erymanthus*, flows NW through *Arcadia* and *Elis*, not far from *Olympia*, and falls into the *Ionian sea* (*Paus.* viii 54, *Strab* pp. 275, 343). The subterranean descent of the river, which is confirmed by modern travellers, gave rise to the stories about the river god *Alphēns* and *Artemis Alphenaea*, or the nymph *Arethusa* *a* that the river god *Alphēns* loved *Artemis* and she escaped him by the strange disguise of smearing her face and the faces of her nymphs with mud (*Paus* vi 237 *b* that *Artemis* fled from him to *Ortygia* (*Pind. Nem* i and *Schol*) *c* the later poetised legends, where instead of *Artemis* we have a nymph *Arethusa* pursued by *Alphēns* both changed to stream passing under the sea and at last united in *Ortygia* (*Paus* v 7 2, *Or Met* v 752, with the intervention of *Artemis*, *Verg Aen* vi 691, *Stat Silv* i 2, 208, *Theb* i 271 iv 289). The actual sequence appears to be that the *Artemis* of *Elis* and *Arcadia* was a deity of fountains and streams who was ὀρέσσωρ, or united in worship, with *Alphēns*, and was called *Artemis Alphenaea* or *worship*. This worship was transferred to *Ortygia* by some of the family of the *Ismidæ* at *Olympia* who joined in the Corinthian settlement and established a temple of *Artemia worship* and also named a spring in *Ortygia* after the spring *Arethusa* in *Elis*. It is easy to understand how later orthodoxy found it necessary to substitute *Arethusa* for *Artemis* in the legend of the passage under the sea (*Pind Ol* v, *Nem* i, *Diod* v 3, *Strab* p 270). *Strabo* mentions the story of the saucer thrown into the fountain at *Olympia* and coming up in *Ortygia* with the sacrificial stains upon it for, when the nymph, pursued by *Alphēns*, was changed by *Artemis* into the fountain of *Arethusa* in the island of *Ortygia* at *Syracuse*, the god continued to pursue her under the sea, and attempted to mingle his stream with the fountain at *Ortygia*.

**Alphēns Avitus** [AVITUS]

**Alpinus** [See under *BIBACULUS*]

**Alsa**, a small river of *Venetia*, which flows into the *Adriatic* a little west of *Aquileia*. The younger *Constantine* fell here, *a* p 340.

**Alisium** (*Alisensia Palo*), one of the most ancient *Etruscan* towns on the coast near *Caere*, and a Roman colony after the 1st Punic war. In its neighbourhood *Pompey* had a country-seat (*Villa Alisensia*).

**Althea** (Ἀλθῆα), daughter of the *Aetolian* king *Thestius* and *Eurythemis*, married *Oeneus*, king of *Calydon*, by whom she became the mother of several children. [See *MELEAGER*.]

**Althaea** the chief town of the *Olcades* in the country of the *Oretani* in *Hispania Tarracoenensis*.

**Althēmenes** (Ἀλθήμενης or Ἀλθαίμενης), son of *Catreus*, king of *Crete*. In consequence of an oracle, that *Catreus* would lose his life by one of his children, *Althēmenes* quitted *Crete* and went to *Rhodes*. There he unwittingly killed his father, who had come in search of his son (*Diod* v 59, *Apollod* iii 2).

**Altinum** (Altinas: *Altino*), a municipium in the land of the Veneti in the N. of Italy, at the mouth of the river Silis and on the road from Patavium to Aquileia, was a wealthy manufacturing town, and the chief emporium for all the goods which were sent from southern Italy to the countries of the north. Goods could be brought from Ravenna to Altinum through the Lagoons and the numerous canals of the Po, safe from storms and pirates. There were many beautiful villas around the town. (Mart. iv. 25; Strab. p. 214; Tac. *Hist.* iii. 6.)

**Altis** (*Ἀλτις*), the sacred grove of Zeus at OLYMPIA.

**Aluntum** or **Haluntium** (*Ἀλουντίου*), a town on the N. coast of Sicily, on a steep hill, celebrated for its wine. It lay between Tyndaris and Calacta: the town of S. Marco probably occupies its site. (Dionys. i. 51; Cic. *Verr.* iv. 23. 1.)

**Alus** or **Halus** (*Ἄλος*, *Ἄλος*: *Ἀλεύς*: nr. *Kefalos*, Ru.), a town in Pbtaiotis in Thessaly, at the extremity of M. Othrys, built by Athamas. (Il. ii. 682; Hdt. vi. 173; Strab. p. 432.)

**Alyattes** (*Ἀλυσάτης*), king of Lydia, B.C. 617-560, succeeded his father Sadyattes, and was himself succeeded by his son Croesus. He carried on war with Miletus from 617 to 612, and with Cyaxares, king of Media, from 590 to 585; an eclipse of the sun, which happened in 585 during a battle between Alyattes and Cyaxares, led to a peace between them. Alyattes drove the Cimmerians out of Asia and took Smyrna. The tomb of Alyattes, N. of Sardis, near the lake Gygaia, which consisted of a large mound of earth, with a circumference of nearly a mile, raised upon a foundation of great stones, still exists. (Hdt. i. 25, 78, 93; Strab. p. 627.)

**Alŷba** (*Ἀλύβη*), a town on the S. coast of the Euxine. (Il. ii. 857.)

**Alypius** (*Ἀλπίος*), of Alexandria, probably lived in the 4th century of the Christian aera, and is the author of a Greek musical treatise entitled 'Introduction to Music' (*εἰσαγωγή μουσική*), printed by Meibomius in *Antiquae Musicae Auctores Septem*, Amstel. 1652; *Script. Metrici*, cd. Westphal, 1866.

**Alyzia** or **Alyzæa** (*Ἀλυζία*, *Ἀλύζεια*: *Αλυαῖος*; Ru. in the valley of *Kandili*), a town in Acarnania near the sea opposite Leucas, with a harbour and a temple both sacred to Heracles. The temple contained one of the works of Lysippus representing the labours of Heracles, which the Romans carried off. (Thuc. vii. 31; Xen. *Hell.* v. 4; Strab. p. 450; Cic. *Fam.* xvi. 2; Plin. iv. 2.)

**Amādōcus** (*Ἀμαδόκος*) or **Mēdōcus** (*Μήδοκος*). 1. King of the Odrysæ in Thrace, when Xenophon visited the country in B.C. 400. He and Seuthes, who were the most powerful Thracian kings, were frequently at variance, but were reconciled to each other by Thrasylbulus, the Athenian commander, in 390, and induced by him to become the allies of Athens (Diod. xiii. 105; Xen. *An.* vii. 2, *Hell.* iv. 8).—2. A ruler in Thrace, who, in conjunction with Berisades and Cersobleptes, succeeded Cotys in 358. (Dem. in *Arist.* p. 623.)

**Amalfinus**, one of the three writers on Epicurean philosophy who preceded Cicero (the other two being Rabinus and Catius Insaber). They wrote simply and in a popular manner, especially on the physical theories of Epicurus, merely drawing from the Greek sources without any original reasoning. (Cic. *Acad.* i. 2, 5; *Tusc.* i. 3, 6, ii. 3, 7, iv. 3, 6.)

**Amagetobria**. [MAGETOBRIA.]

**Amalthæa** (*Ἀμάλθεια*). 1. The nurse of the infant Zeus in Crete. According to some traditions Amalthæa is the goat who suckled Zeus, and who was rewarded by being placed among the stars. [ÆGEA.] According to others, Amalthæa was a nymph, daughter of Occæus, Helios, Hæmonius, or of the Cretan king Melissens, who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthæa filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other accounts Zeus himself broke off one of the horns of the goat Amalthæa, and gave it to the daughters of Melissens, and endowed it with the wonderful power of becoming filled with whatever the possessor might wish. This story is explanatory of the celebrated horn of Amalthæa, commonly called the horn of plenty or cornucopia, which was used in later times as the symbol of plenty in general. (Athen. p. 503; Strab. p. 458; Or. *Fast.* v. 115, *Met.* ix. 87.) [For the story of Amalthæa giving the horn of plenty to Aëchleus, and his exchange, see ACHELOUS.] In Diod. iii. 68, there is a story that Amalthæa was beloved by the Libyan Ammon, who gave her a horn-shaped portion of land of great fertility.—2. One of the Sibyls, identified with the Cumaean Sibyl, who sold to king Tarquinius the celebrated Sibylline books (Lactant. *Inst.* i. 6, 10), but distinguished from her in Tibull. ii. 5, 67.

**Amalthæum** or **Amalthæa**, a villa of Atticus on the river Thyamis in Epirus, was perhaps a shrine of the nymph Amalthæa, which Atticus adorned with statues and bas-reliefs, and converted into a beautiful summer retreat. Cicero, in imitation, constructed a similar retreat on his estate at Arpinum. (Cic. *de Legg.* ii. 3, 7; *Att.* i. 13.)

**Amantia** (*Ἀμαντία*: Amantinus, Amantiānus, or Amantes, pl.: *Nivitzæ*), a Greek town and district in Illyricum; the town, said to have been founded by the Abantes of Euboea, lay at some distance from the coast, E. of Oricum. (Caes. *B.C.* iii. 12, 40; Cic. *Phil.* xi. 11.)

**Amānus** (*ὁ Ἀμανός*, τὸ Ἀμανόν: *Ἀμανίτης*, *Amaniensis*: *Almadagh*), a branch of Mt. Taurus, which runs from the head of the Gulf of Issus NE. to the principal chain, dividing Syria from Cilicia and Cappadocia (Strab. pp. 521, 535). There were two passes in it: the one, called the Syrian Gates (*αἱ Συρίαὶ πύλαι*, *Syrine Portæ*: *Bylan*) near the sea; the other, called the Amanian Gates (*Ἀμανίδες* or *Ἀμανικαὶ πύλαι*: *Amianico Pylæ*, *Portæ Amani Montis*: *Demir Kapı*, i.e. *the Iron Gate*), further to the N. The former pass was on the road from Cilicia to Antioch, the latter on that to the district Commagene; but, on account of its great difficulty, the latter pass was rarely used, until the Romans made a road through it. (Arrian. *An.* ii. 7; Polyb. xii. 17, 19; Strab. p. 676; Cic. *Fam.* xv. 4.)

**Amardi** or **Mardi** (*Ἀμαρδοί*, *Μάρδοι*), a powerful, warlike, and predatory tribe who dwelt on the S. shore of the Caspian Sea. (Strab. p. 514.)

**Amardus** or **Mardus** (*Ἀμαρδος*, *Μάρδος*: *Kizil Ozien*), a river flowing through the country of the Mardi into the Caspian Sea.

**Amaryncæus** (*Ἀμαρυνκεύς*), a chief of the Eleans (Il. xxiii. 630), is said by some writers to have fought against Troy; but Homer only mentions his son Diore (*Amaryncides*) as taking part in the Trojan war (Il. ii. 622, iv. 517).

**Amarynthus** (*Ἀμαρύνθος*: *Ἀμαρύνθιος*), a town in Euboea 7 stadia from Eretria, to which it belonged, with a celebrated temple of Artemis

(Strab p 448, Paus. i 31, Liv xxxv 28), who was hence called *Amarynthos* or *Amarysia*, and in whose honour there was a festival of this name both in Euboea and Attica (See *Dict of Antig art Amarynthia*)

**Amāsēnus** (*Amaseno*), a river in Latium, rises in the Volcanian mountains flows by Privernum, and after being joined by the *Ufena* (*Ufente*), which flows from Setia falls into the sea between Circei and Terracina, though the greater part of its waters are lost in the Pontine marshes. (Verg *Aen* vii 684 xl 547)

**Amasia** or -as [*Ἀμασία* *Amasios* *Amasiah*], the capital of the kings of Pontus was a strongly fortified city on both banks of the river Iris. It was the birthplace of Mithradates the Great and of the geographer Strabo. It is described by Strabo (p 561)

**Amasis** 1 King of Egypt, s c 572-528 the Egyptian Aahmes II. When the expedition of Apries against Cyrene had failed [APRIES], Amasis, whom he had trusted to quell the mutinous troops, became their leader and defeated his master. For six years he reigned jointly with Apries and then put him to death. Although the Egyptian party who had given him the throne expected him to withdraw all favour from the Greeks and cease to employ them or mercenaries he did just the contrary. He formed a body guard of Ionians at Memphis married Ladice a native of Cyrene of the family of the Battiadæ and restored Naucratis as a settlement for Greek traders in the Delta [*Ναυκρατία*]. His reign was one of great prosperity (Hdt ii 161 182, iii 1-16 Diod. i 68, 95)—2 A Persian sent in the reign of Cambyses (s c 525) against Cyrene, took Barca, but did not succeed in taking Cyrene. (Hdt iv 167 201)

**Amastria** (*Ἀμαστρία*, Ion *Ἀμαστρίς*) 1 Wife of Xerxes, and mother of Artaxerxes I, was of a cruel and vindictive character (Hdt vii 61, ix 108-113)—2 Also called *Amastriene*, niece of Darius, the last king of Persia. She married 1 Craterus, 2 Dionysius, tyrant of Heraclea in Bithynia, s c 322, and 3 Lysimachus, s c 302. Having been abandoned by Lysimachus upon his marriage with Arsinoë, she retired to Heraclea where she reigned. She was drowned by her two sons about 289 (Arrian. *An* vii 4, Diod. xx 102, Memn 4, 5)

**Amastria** (*Ἀμαστρία* *Ἀμαστριάς* *Amasra*), a large and beautiful city, with two harbours on the coast of Paphlagonia, built by Amastria after her separation from Lysimachus (about s c 300), on the site of the old town of Sesamus, which name the citadel retained. The new city was built and peopled by the inhabitants of Cytorus and Cronna. (II ii 803, Strab p 541, Plin *Ep* x 99, Castill 4, 11)

**Amātē** wife of king Latinus and mother of Lavinia, opposed Lavinia being given in marriage to Aeneas because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hung herself (Verg *Aen* xii 600, Dionys. i 64)

**Amāthūs**, untis (*Ἀμαθούς*, *εἰς* *Ἀμαθούσιος* *Amasoth*) an ancient town on the S coast of Cyprus, with a celebrated temple of Aphrodite, who was hence called *Amathusia*. But it preserved its Phœnician character and retained the worship of Melcart. It long remained faithful to Persia (Hdt v 104). There were copper mines in the neighbourhood of the town (*ἔκτα* *λαμ* *Amathuntia metalla*, Or *Met* x 220) [CYPRUS]

**Amātius**, surnam -d *Pseudomarius* originally an oculist. It is said that his real name was

Herophilus, which he romanised into Amatus. Pretended to be either the son or grandson of the great Marius, and was put to death by Antony in s c 44 (Val Max ix. 15. 2, Appian. *B C* ii 2, Cic *Att* xii 40, xiv 6-8 *Phil* i 2, 5)

**Amāzōnes** (*Ἀμαζόνες*), a mythical race of warrior women who engaged in battle with different Greek heroes according to various local traditions. Their especial country in legend was in Pontus, near the river Thermodon, where by some accounts the Nisad Harmonia had born them to Ares and where they founded the city Themuseva, in the neighbourhood of the modern Trebizond (Paus. i 2, Diod. iv 10, Ap Rh ii 936, Pherecyd *fr* 20). Their country was inhabited only by the Amazons who were governed by a queen but in order to propagate their race they met once a year the Gargareans in Mount Caucasus. The children of the female sex were brought up by the Amazons, and each had her right breast cut off, the better to manage spear and bow whence the name, a *μαστός* according to most Diod. ii 45, Apollon. ii 5 Arrian. *An* vii 13, cf *Ummammina* Plant *Cure* ii 75) but it should be observed that this does not appear in any art representation of an Amazon. The male children were sent to the Gargareans or put to death. The foundation of several towns in Asia Minor and in the islands of the Aegean is ascribed to them e.g. of Ephesus, Smyrna, Cyrene and Mitylene, and it is particularly to be noticed that very prevalent traditions connect them not merely with the north of Asia Minor, Colchis, the Caucasus, &c, but also with Thrace and Scythia (Aesch. *Pr* 723, Verg *Aen* iii 609, Strab p 504, Hdt iv 110). The Greeks believed in their existence as a real historical race down to a late period, and hence it is said that Thalestris the queen of the Amazons hastened to Alexander, in order to become a mother by the conqueror of Asia (Plut *Aler* 46). The following are the chief mythical adventures with which the Amazons are connected. In Homer they appear in Phrygian and Lycian story (II iii 188, vi 186)—they are said to have invaded Lycia in the reign of Iobates, but were destroyed by Bellerophon, who happened to be staying at the king's court. [BELLEROPHON, ΛΑΙΟΠΗΔΩΝ.] They also invaded Phrygia, and fought with the Phrygians and Trojans when Priam was a young man. Their story was developed by Arctinus who, unlike Homer, makes their queen Penthesilea the ally of Priam but in the period of the war after the close of the Iliad, when she was slain by Achilles. This is a favourite subject in art (Q *Smyrna* i 679). A later story tells of their being repelled from the island of Leuce at the mouth of the Danube by the ghost of Achilles. The ninth among the labours imposed upon Hercules by Eurystheus, was to take from Hippolyte, the queen of the Amazons her girdle the ensign of her kingly power, which she had received as a present from Ares. [HERCULES.] The Athenian story makes them invade Attica, penetrating into the town itself, in revenge for the attack which Theseus had made upon them. They are repelled and driven back to Asia by Theseus. This was the subject of Micon a picture of the Amazons on the Stoa Poikile (Paus. i 15. 2 Arrian. *Lys* 678, cf Aesch. *Eum* 655, Plut. *Thes* 27). As to the origin of these stories different theories have been put forward. That of O Muller and later writers following him, is that the story arose from armed maiden attendants (*ἱερδούλαι*) of

the 'Magna Mater' under one or more of her names, the Goddess of Comana, Artemis of Ephesus, Cybele, the Goddess Ma or Amma. This may derive some probability from the accounts of their connexion with Artemis in some stories, their attendance on her as huntress maidens, their offerings to Artemis Tauropolos, their recognition of her power in Laconia (Paus. iii. 25, 2). But, on the other hand, nothing can be further removed than the Amazons, as represented to us, from the sensuality of the temple-slaves. A more likely origin is suggested by the legends which make them come from Thracian and Scythian lands, connected with the Thracian Ares, whose children they are by some accounts, and to whom they sacrifice horses (Ap. Rh. ii. 387). Coupling this with the accounts which reached the Greeks regarding the life and character of women among these northern races, their free and hardy life, hunting and bathing like men (Hdt. iv. 116), it is easy to understand how these stories of warrior women may have grown up, and how they reached Greece in connexion

**Ambiatinus Vicus**, a place in the country of the Treviri near Coblenz, where the emperor Caligula was born (Suet. *Cal.* 8).

**Ambiāri**, an Armoric people in Gaul, near the modern *Ambrières* in Normandy (Caes. *B. G.* vii. 75).

**Ambiliāti**, a Gallic people, perhaps in Britany (Caes. *B. G.* iii. 9).

**Ambiōrix**, a chief of the Eburones in Gaul, cut to pieces, in conjunction with Cativolcus, the Roman troops under Sabinus and Cotta, who were stationed for the winter in the territories of the Eburones, *b.c.* 54. He failed in taking the camp of Q. Cicero, and was defeated on the arrival of Caesar, who was unable to obtain possession of the person of Ambiorix, notwithstanding his active pursuit of the latter. (Caes. *B. G.* v. 26-31, vi. 29-43, viii. 24; Dio Cass. xl. 5, 31.)

**Ambivareti**, the clientes or vassals of the Aedui, probably dwelt N. of the latter (*B. G.* vii. 75).

**Ambivariti**, a Gallic people, W. of the Maas, in the neighbourhood of Namur (*B. G.* iv. 9).



Wounded Amazons. (Phigalean Marbles.)

with stories of Ares; the connexion with Artemis probably arose merely from the huntress character which belonged to her. In art the Amazons are a favourite subject alike in great sculptures such as those from the temple frieze at Bassae, from the Mausolium and from Xanthus, and on vases. It is noticeable that in the more archaic art they are dressed and armed exactly like male warriors (*ἀνδρείοι*); but after the Persian wars in vase pictures they assume an Oriental type of dress and appearance, while in sculptures they become idealised warrior maidens, resembling some types of the huntress Artemis, and perhaps modelled after Spartan maidens. In the Greek form they wear the chiton with the right breast bare whether on foot or on horseback; on the vases their garb is Oriental with the Phrygian cap and with the Asiatic or the Scythian trousers. The characteristic Amazonian arms besides the bow are the double battle-axe and the crescent shield (cf. Hor. *Od.* iv. 4, 17; *Dict. Ant.* s.vv. *Pelta*, *Securis*). [**PENTHESILEA**]

**Ambarri**, a people of Gaul, on the Arar (*Saône*) E. of the Aedui, and of the same stock as the latter (Caes. *B. G.* vii. 75; Liv. v. 34).

**Ambiāni**, a Belgic people, between the Bellovaei and Atrebatas, conquered by Caesar in *b.c.* 57. Their chief town was Samarobriua, afterwards called Ambiani, now *Amiens* (Caes. *B. G.* ii. 4, 15, vii. 75).

**Ambivivus Turpio**. [**TURPIO**.]

**Amblada** (τὰ Ἀμβλαδα: Ἀμβλαδεύς), a town in Pisidia, on the borders of Caria; famous for its wine (Strab. p. 570).

**Ambracia** (Ἀμπρακία, afterwards Ἀμβρακία: Ἀμβρακιάτης, Ἀμβρακεύς, *Ambraciensis*: *Arta*), a town on the left bank of the Arachthos, 80 stadia from the coast, N. of the Ambracian Gulf, was originally included in Acarnania, but afterwards in Epirus. It was colonised by the Corinthians about *b.c.* 660, and at an early period acquired wealth and importance. It became subject to the kings of Epirus about the time of Alexander the Great. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the Aetolian League, was taken by the Romans in *b.c.* 189, and stripped of its works of art. Its inhabitants were transplanted to the new city of Nicopolis, founded by Augustus after the battle of Actium, *b.c.* 31. South of Ambracia on the E. of the Arachthos, and close to the sea, was the fort *Ambracus*. (Strab. pp. 325, 452; Hdt. viii. 45; Thuc. i. 46, ii. 80, iii. 105; Polyb. xxii. 9-13; Liv. xxxviii. 3-9.)

**Ambracius Sinus** (Ἀμπρακικός or Ἀμβρακικός κόλπος: *G. of Arta*), a gulf of the Ionian Sea between Epirus and Acarnania, said by Polybins to be 300 stadia long and 100 wide, and with an entrance only 5 stadia in width. Its real length is 25 miles and its breadth 10; the



entrance is about half a mile wide narrowing in one part to 700 yards

**Ambrones** (*Ἀμβρόνες*), a Celtic people, who joined the Cimbri and Teutones in their invasion of the Roman dominions, and were defeated by Marius near Aquae Sextiae (*Aix*) in *s c* 102

**Ambrosius**, bishop of Milan *ad* 374 [See *Dict of Christian Biography*]

**Ambrysus or Amphrysus** (*Ἀμβρύσιος* 'Αμβρύσιος or Διητόνιο), a town in Phocia strongly fortified, S of Mt Parnassus in the neighbourhood were numerous vineyards. It was fortified with a double wall by the Thebans as a stronghold against Philip (Strab p 423, Paus. x. 36, 1)

**Ambustus, Fabius** The notable persons of this name are 1 *M.*, pontifex maximus in the year when Rome was taken by the Gauls, *s c* 390. His three sons *Caeso Numerius* and *Quintus*, were sent as ambassadors to the Gauls when the latter were besieging Clusium and took part in a sally of the besieged against the Gauls (*s c* 391). The Gauls demanded that the Fabii should be surrendered to them for violating the law of nations, and upon the senate refusing to give up the guilty parties they marched against Rome. The three sons were in the same year elected consular tribunes (*Liv* v. 26, 41).—2 *M.*, consular tribune in *s c* 331 and 309, and censor in 303, had two daughters, of whom the elder was married to Ser. Sulpicius, and the younger to C. Lucianus Stolo the author of the *Lucian Rogations*. According to the story recorded by *Liv* the younger Fabia induced her father to assist her husband in obtaining the consulship for the plebeian order, into which she had married (*Liv* vi. 22, 34, 36).—3 *M.*, thrice consul, in *s c* 360 when he conquered the Hernici, a second time in 336, when he conquered the Falisci and Tarquinii, and a third time in 314, when he conquered the Tiburtes. He was dictator in 301. He was the father of the celebrated Q. Fabius Maximus Rullianus. [MAXIMUS] (*Liv* vii. 11, 17, 22, viii. 33)

**Ameñanus** (*Ἀμενάνος*, Dor. *Ἀμενός*), a river in Sicily near Catana sometimes dried up for years together (*nunc fluit, interdum suppressis fontibus aret*, *Ov Met* xv. 280, Strab p 240), possibly owing to volcanic changes in Etna at whose foot it rises

**Améria** (*Amerinus* *Amelia*), an ancient town in Umbria, and a municipium, the birthplace of Sex. Roscius defended by Cicero, was situated in a district rich in vines (*Verg Georg* i. 265) on a hill 56 miles from Rome, between the valleys of the Tiber and the Nar (*Strab* p 227, *Plin* iii. § 114)

**Ameriola**, a town in the land of the Sabines, destroyed by the Romans at a very early period (*Liv* i. 38, *Plin* iii. § 68)

**Amestrátus** (*Amestrátinna* *Mistretta*), a town in the N. of Sicily, not far from the coast, the same as the *Mythistratum* of Polybius and the *Amastra* of Silius Italicus, taken by the Romans from the Carthaginians in the first Punic war (*Cic Verr* iii. 51, 43, 74)

**Amestris** [AMASTRIA]

**Amida** (*q* *Ἀμίδα* *Diarbekr*), a town in Sophene (Armenia Major) on the Upper Tigris. It was taken by the Persian king Sapor a. d. 359, when Ammianus Marcellinus was among the defenders (*Am Marc* xix. 1). The Romans afterwards recovered it.

**Amilcar** [HAMILCAR]

**Amílas** (*Ἀμείλας*), brother of Aeschylus, distinguished himself at the battle of Salamis

(*s c* 480), he and Eumenes were judged to have been the bravest on this occasion among all the Athenians (*Hdt* viii. 84, 93, *Plut Them* 14, *Diod* xi. 27)

**Amipsíes** (*Ἀμειψίας*), a comic poet of Athens, contemporary with Aristophanes, whom he twice conquered in the dramatic contests, gaining the second prize with his *Connus* when Aristophanes was third with the *Clouds* (*s c* 423), and the first with his *Comastae* when Aristophanes gained the second with the *Birds* (*s c* 414) (*Diog Laert* ii. 28)

**Amisus or Amisius** (*Enis*), a river in northern Germany well known to the Romans, on which Drusus had a naval engagement with the Bructeri *s c* 12 (*Strab* p 220, *Mela*, iii. 3, *Tac Ann* i. 60, 63, 70, ii. 28)

**Amisia** (*Emden*?), a fortress on the left bank of the river of the same name (*Tac Ann* ii. 6)

**Amisodárus** (*Ἀμισδάρος*), a king of Lycia, who brought up the monster Chimæra, his sons Atymnus and Mars were slain at Troy by the sons of Nestor (*Il* xvi. 317-328, *Apollon* ii. 8)

**Amisus** (*Ἀμίσος* *Ἀμισνός*, *Amisenus* *Samsun*), a large city on the coast of Pontus, on a bay of the Euxine Sea, called after it (*Amisenus Sinus*). Mithridates enlarged it, and made it one of his residences. It was taken by Lucullus *s c* 71 by Pharnaces *s c* 47, freed by Julius Caesar, and again held by tyrants, liberated from the tyrant Strato by Augustus immediately after Actium (see Ramsay's *Asia Minor*, p 194). It became one of the *civitates foederatae*, and before Trajan's time was attached to the province of Bithynia-Pontus as a free city (*Strab* p 547, *Dio Cass* xlii. 46, *App B C* ii. 91, *Plut Luc* 15, *Plin Ep* x. 98)

**Amiternum** (*Terra d' Amiterno*), an ancient Sabine town, according to Cato and Varro the cradle of the Sabine race (*Dionys* i. 14 ii. 49). It stood on the Aternus, under the highest of the Apennines (*Gran Sasso d'Italia*). It fell into decay in the civil wars, but was re colonised and became a place of importance under the Empire, and was the birthplace of Sallust. According to *Liv* x. 59 it was in the power of the alliance of Samnium at the beginning of the third Samnite war, and was taken *s c* 293 (*Verg Aen* vii. 710, *Strab* p 228)

**Ammianus** (*Ἀμμιανός*), a Greek epigrammatist, but probably a Roman by birth the author of nearly thirty epigrams in the Greek Anthology, lived under Trajan and Hadrian

**Ammianus Marcellinus**, by birth a Greek, and a native of Syrian Antioch, was admitted at an early age among the imperial bodyguards. He served many years under Ursicinus, one of the generals of Constantius, both in the West and East, and he subsequently attended the emperor Julian in his campaign against the Persians (*s c* 363). Eventually he established himself at Rome, where he composed his history, and was alive at least as late as 390. His history, written in Latin, extended from the accession of Nerva, *ad* 96, the point at which the histories of Tacitus terminated, to the death of Valens, *ad* 378, comprising a period of 293 years. It was divided into 31 books, of which the first 13 are lost. The remaining 18 embrace the acts of Constantius from *ad* 333 the seventeenth year of his reign, together with the whole career of Gallus Julianus, Jovianus, Valentinianus, and Valens. The portion preserved was the more important part of the work as he was a contemporary of the events described in these books. The style of Ammianus is too often affected and born-

bastic, but his accuracy, fidelity, and impartiality deserve praise.—*Editions.* By Eysenhardt, Berl. 1871; Gardthausen, Gött. 1875.

**Ammon**, more correctly **Amon** or **Amun**, the supreme god of the Egyptians according to the Theban theology. He may possibly, as some think, have been originally the god of animal and vegetable fruitfulness; but there is no doubt that as Amen-Ra at Thebes he was the Sun-God, who ruled over all the upper and the under world, and whose representative on the earth was the reigning king of Egypt. His worship in the original form was set aside by Amenhotep IV., who from his mother, apparently a Mesopotamian, had adopted views in favour of a purer monotheism, and substituted the worship of 'the sun's disk' for the orthodox worship of Amun, and though the original faith was restored by the following dynasty, and especially by Ramses II. (=Sesostris), some traces of the change remained. A further variation from other lands was caused by the Ethiopian conquest of Egypt in the 8th century B.C., whence some Ethiopian characteristics were introduced into his worship, and the erroneous idea arose that the Egyptians had derived the religion of Amun from Meroë (Hdt. ii. 29, 42). When Psammetichus established his rule in Lower Egypt at Sais, in the 7th century B.C., the exclusive worship of Amun, except in his special temples, diminished; but soon after this he was brought into relation with Greek mythology, through the settlers at Naucratis, &c., and still more through the Greek colonists of Cyrene, who became acquainted with the famous oracle of Ammon in the western Oasis of the Ammonium (*Sitah*), founded by a colony of Egyptians and Ethiopians in the 8th century. His worship spread in Greece, being identified with that of Zeus; so that he became *Zeus Ammon*, and to the Romans Jupiter Ammon. (Pind. *Pyth.* iv. 16; Plat. *Polit.* 257 B, where 'our' God means Cyrenaic.) It appears in Laconia (Paus. iii. 18, 2). The oracle from the Ammonium, to which tradition gave the same origin as that of Dodona (Hdt. ii. 54), gained much influence with the Greeks after Alexander's visit, and sacred embassies were sent to it [see *Dict. Ant.* s.v. *Theoris*]. In Egyptian art Ammon is represented sometimes with a head-dress of two lofty feathers, symbolising his rule over the upper and under world; sometimes as a ram-headed deity with an orb over the horns, symbolising the sun. Some take the ram merely to signify animal fruitfulness. It looks more like the remnant of a totemistic religion, especially where the custom of clothing the statue in the skin of a slaughtered ram is mentioned (Hdt. ii. 42). In Greek art this symbol of the ram is preserved, but brought into agreement with Greek taste by merely showing the horns added to the ideal human



Ammon.  
(From Wilkinson's *Egyptians*.)

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head, as in figures of Zeus Ammon and Alexander the Great (seen in coins of Lysimachus). See coin, p. 50.

#### Ammonium. [OASIS.]

**Ammonius** (*Ἀμμώνιος*). 1. Grammarian, of Alexandria, left this city on the overthrow of the heathen temples in A.D. 389, and settled at Constantinople. He wrote, in Greek, a valuable work, *On the Differences of Words of like Signification* (*περὶ ὁμολων καὶ διαφόρων λεγέων*).—*Editions.* By Valekenner, Lugd. Bat. 1739; by Schafer, Lips. 1822.—2. Son of Hermeas, studied at Athens under Proclus (who died A.D. 481), and was the master of Simplicius, Damascius, and others. He wrote numerous commentaries in Greek on the works of the earlier philosophers. His extant works are *Commentaries on the Isagoge of Porphyry*, or the *Five Predicables*, first published at Venice in 1500; and *On the Categories of Aristotle*, and *De Interpretatione*, published by Brandis in his edition of the Scholia of Aristotle.—3. Of Lamprae in Attica, a Peripatetic philosopher, lived in the first century of the Christian era, and was the instructor of Plutarch (Plut. *Symp.* iii. 1).—4. Surnamed *Saccas*, or sack-carrier, because his employment was carrying the corn landed at Alexandria, as a public porter, was born of Christian parents. Some writers assert, and others deny, that he apostatised from the faith. At any rate he combined the study of philosophy with Christianity, and is regarded by those who maintain his apostasy as the founder of the later Platonic School. Among his disciples were Longinus, Heronius, Plotinus, and Origen. He died A.D. 243, at the age of more than 80 years.

**Amnia**, a river of Pontus, E. of the Halys (Strab. p. 562; Appian, *Mithr.* 18).

**Amnisus** (*Ἀμνισός*), a town in the N. of Crete and the harbour of Cnossus, situated on a river of the same name, the nymphs of which, called *Amnisiades*, were in the service of Artemis (Strab. p. 470; *Od.* xix. 188; Ap. Rh. iii. 881; Callim. *Hymn. Dian.* 15).

#### Amon. [AMMON.]

#### Amor. [EROS.]

**Amorgus** (*Ἀμοργός*; *Ἀμοργίως*: *Amorgo*), an island in the Grecian Archipelago, one of the Sporades, the birthplace of Simonides, and under the Roman emperors a place of banishment, more favourable than Gyarus as being productive of corn, oil, and wine. It had three towns on its western coast, Aigiale, Arcesine, and Minon. (Strab. p. 487; Scyl. p. 22; Tac. *Ann.* iv. 30.)

**Amorium** (*Ἀμύριον*), a city of Galatia, 30 miles SW. of Pessianus.

**Ampē** (*Ἀμπη*, Hdt.) or **Ampelōne** (Plin.), a town at the mouth of the Tigris, where Darius I. planted the Milesians whom he removed from their own city after the Ionian revolt (B.C. 494). (Hdt. vi. 20; Plin. vi. § 159.)

**L. Ampēlius**, the author of a small work, entitled *Liber Memorialis*, lived in the 2nd century of the Christian era. His work is a sort of commonplace-book, containing a meagre summary of the most striking natural objects and of the most remarkable events, divided into 50 chapters. He is praised by Sidonius Apollinaris (ix. 299). It is generally printed with Florus, and is published separately by Beck, Lips. 1826; Wölflin, Lips. 1854.

**Ampēlus**, the personification of the vine. He was a beautiful youth, son of a satyr and a nymph, and beloved by Dionysus. According to Ovid (*Fast.* iii. 407), he was killed by falling

from a vine branch, and was placed, as *Vindictor*, in the stars, according to *Nonn Dionys* i 173, he was changed into a vine. A marble group now in the British Museum represents Dionysus with Ampelus half changed into a vine.

**Ampélus** (*Ἀμπελος*), a promontory at the extremity of the peninsula Sithonia in Chalcidice in Macedonia, near Torone.

**Ampélusia** (*Ἀμπελουσία*) *C. Esparterii* the promontory at the W end of the S or African coast of the *Fretum Gaditanum* (*Strait of Gibraltar*). The natives of the country called it *Cotes* (*αἱ Κάρες*) (*Strab* p 820, *Plin* i 1).

**Amphaxitia** (*Ἀμφαξίτις*) a district of *Vigdonia* in Macedonia, at the mouth of the *Axius* and *Echedorus* (*Polyb* v 97, *Strab* p 330).

**Amphes** (*Ἀμφεία* *Ἀμφείρις*), a small town of Messenia on the borders of *Lycomia* and *Messenia*, conquered by the Spartans in the first Messenian war (*Paus* ii 59).

**Amphitrans** (*Ἀμφίτρας*) son of *Oicles* and *Hypermnestra*, daughter of *Thestius* was descended on his father's side from the famous seer *Melampus* and was himself a great prophet and a great hero at Argos having first gained his prophetic powers by sleeping in the *μαρτυρὸς σίκος* at *Phlius* (*Paus* ii 13 b). By his wife *Eriphyle*, the sister of *Adrastus* he was the father of *Alcmaeon* *Amphilochus*, *Eurydice* and *Demonassa*. He took part in the hunt of the *Calydonian* boar and the Argonautic voyage. He also joined *Adrastus* in the expedition against Thebes, although he foresaw its fatal termination, through the persuasions of his wife *Eriphyle* who had been induced to persuade her husband by the necklace of *Harmome* which *Polynices* had given her. On leaving Argos, however, he enjoined his sons to punish their mother for his death [*Alcmaeon*]. During the war against Thebes *Amphitrans* fought bravely, but could not escape his fate. Pursued by *Penteclymenus*, he fled towards the river *Ismenius*, and the earth swallowed him up together with his chariot before he was overtaken by his enemy (*Od* xi 240-247, *Pind. Aem* ix 57, *Ol* vi 21, *Aesch* *Sept* 587, *Soph. El* 837, *Stat. Theb* vii 816). In *Paus* i 34 there is a story that he was swallowed up by the earth at *Harna*, near *Mycalessus*. Zeus made him immortal, and hence forth he was worshipped as a hero between *Potmae* and *Thebes* (*Hdt* i 46, vii 134), but afterwards with greater fame near *Oropus*, where also his temple for dream oracles was situated (*Paus* i 34) (*See Dict. of Ant. et. Oraculum*).

**Amphiclea** or **Amphiclea** (*Ἀμφικλεία*, *Ἀμφικλείη* *Ἀμφικλείς* *Ἀμφικλείη* *Ἀμφικλείη* *Ἀμφικλείη*) a town in the N of Phocis, with an adytum of Dionysus was called for a long time *Ophiteia* (*Ὀφίτεια*) (*Hdt* vii 33, *Paus* x 5, 33).

**Amphictyon** (*Ἀμφικτυών*) 1 A king of Attica who drove out his father in law *Cramaeus*, and reigned for 12 years, when he was displaced by *Enchthomus* (*Paus* i 2, 5, *Apollod* i 7).—2 The mythical founder of the *Amphictyonic* council, son of *Deneacion* (*Paus* x 8). He had a temple at *Anthela*, near *Thermopylae* (*Hdt* vii 200).

**Amphidamas** (*Ἀμφιδάμας*) 1 Son of *Alena* and brother of *Lycurgus*, the Arcadian king (*Paus* vii 4, 6, *Ap Rh* i 161) others make him the father, others the son, of *Lycurgus* (*Il* ii 603). He was one of the *Argonauts*. (Other mythical persons of the same name, *Il* x 266, *Hes Op* 632).—2 General of the *Eleans* x c

218 taken prisoner by *Philip*, king of Macedonia (*Polyb* iv 70, 84, 86).

**Amphidoli** (*Ἀμφιδολί*), a town in *Pisatis* in Elis (*Xen Hell* ii 2, 80, *Strab* p 341, 342).

**Amphilochia** (*Ἀμφιλοχία*) the country of the *Amphilochi* (*Ἀμφιλοχοί*) an Epirot race, at the E end of the *Ambracian* gulf, usually included in *Acarnania*. Their chief town was *Argos Amphilochicum* (*Strab* p 320).

**Amphilochus** (*Ἀμφιλοχός*) son of *Amphiaraus* and *Eriphyle*, and brother of *Alcmaeon*. He took an active part in the expedition of the *Epigoni* against Thebes, assisted his brother in the murder of their mother [*Alcmaeon*], and afterwards fought against Troy, and was in the wooden horse (*Quint Sm* xii 238). On his return from Troy together with *Mopsus*, who was like himself a seer he founded the town of *Mallos* in Cilicia. Hence he proceeded to his native place, Argos but returned to Mallos, where he was killed in single combat by *Mopsus* (*Strab* p 675, *Lycophr* 429), or by *Apollon* (*Strab* p 676). Others relate (*Thuc* ii 68) that, after leaving Argos, *Amphilochus* founded Argos *Amphilochicum* on the *Ambracian* gulf. He was worshipped at Mallos in Cilicia at *Oreus*, and at Athens (*Paus* i 34, 2, iii 15, 6, *cp Mopsus*).

**Amphilytus** (*Ἀμφίλυτος*), a celebrated seer in the time of *Peisistratus* (x c 559), is called both an *Acarnanian* and an *Athenian*. he may have been an *Acarnanian* who received the franchise at Athens (*Hdt* i 63, *Plat Theag* p 124).

**Amphimachus** (*Ἀμφίμαχος*) 1 Son of *Cteatus* grandson of *Poseidon*, one of the four leaders of the *Epeans* against Troy, was slain by *Hector* (*Il* xiii 185).—2 Son of *Nomion*, with his brother *Nastes*, led the *Carians* to the assistance of the *Trojans*, and was slain by *Achilles* (*Il* ii 870).—3 Son of *Polyxenus* (*Il* ii 628).

**Amphimalla** (vs *Ἀμφιμάλλα*), a town on the N coast of Crete, on a bay called after it (*G of Armitage*).

**Amphimedon** (*Ἀμφιμέδων*), of Ithaca a guest-friend of *Agamemnon*, and a suitor of *Penelope*, slain by *Telemachus* (*Od* xxi 284, xxiv 108).

**Amphimomus** (*Ἀμφιμόμος*) and his brother *Anapius* were dutiful citizens of Catane who in an eruption of *Aetna* carried off, the one his father, the other his mother, on their shoulders. The lava turned aside and spared them. They appear in later coins of the city (*Paus* x 23, 4, *Claudian*, vii 41, *Auson* *Ord Urb* Nob 92).

**Amphion** (*Ἀμφίων*) 1 Son of *Zens* and *Antiope*, the daughter of *Nycteus* of Thebes, and twin brother of *Zethus*. *Amphion* and *Zethus* were born either at *Eleutheriae* in Boeotia or on Mount *Cithaeron* whether their mother had fled, and grew up among the shepherds, not knowing their descent. *Hermes* (according to others, *Apollo*, or the *Muses*) gave *Amphion* a lyre, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks (*Od* xi 260, *Eur Antiope* Fr., *Paus* ii 6 2, *Or Met* vi 110, *Hor Ep* i 18). Having become acquainted with their origin, they marched against Thebes, where *Lycus* reigned, the husband of their mother *Antiope* whom he had repudiated, and had then married *Durce* in her stead. They took the city, and as *Lycus* and *Durce* had treated their mother with great cruelty, the two brothers killed them both. They put *Durce* to death by tying her to a bull, who dragged her about till she perished, and they then threw her body into a well, which was from this time called the well of *Durce* (*Stat. Theb* ix 678). After they had obtained posses-

sion of Thebes, they fortified it by a wall. It is said that when Amphion played his lyre, the stones moved of their own accord and formed the wall (Schol. Ap. Rh. i. 710, 763; Apollod. iii. 5, 3; Hor. Od. iii. 11; Prop. i. 3, 10; Stat. Theb. iv. 357). Amphion afterwards married Niobe, who bore him many sons and daughters, all of whom were killed by Apollo. His death

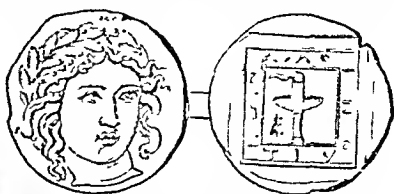


Zethus and Amphion (From a Lac relief at Rome)

is differently related: some say that he killed himself from grief at the loss of his children (Ov. Met. vi. 270), and others tell us that he was killed by Apollo because he made an assault on the Pythian temple of the god. Amphion and his brother were buried at Thebes. A connexion may be traced between the Theban legend of these twin sons of Zeus and the Lacedaemonian legend of the Dioscuri; and, again, between Amphion and Apollo. The punishment inflicted upon Dirce is represented in the celebrated Farnese bull, the work of Apollonius and Tauriscus, which was discovered in 1546, and placed in the Farnese palace at Rome. (Plin. xxxvi. § 34.) [Dirce.]—2. Son of Jasus and father of Chloris (Od. xi. 281). In Homer, this Amphion, king of Orchomenos, is distinct from Amphion the husband of Niobe; but in some traditions they were regarded as the same person.

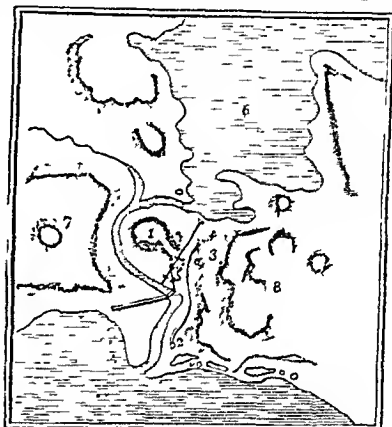
**Amphipolis** (*Ἀμφίπολις*; *Ἀμφιπολίτης*; *Neokhorio*, in Turkish *Jeni-Keui*), a town in Macedonia on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, and about 3 miles from the sea. The Strymon flowed almost round the town, nearly forming a circle, whence its name Amphipolis. It was originally called *Ἐννεα ὁδοί*, 'the Nine Ways,' and belonged to the Edonians, a Thracian people. Aristagoras of Miletus first attempted to colonise it, but was cut off with his followers by the Edonians in B.C. 497. The Athenians made a next attempt with 10,000 colonists, but they were all destroyed by the Edonians in 465. In 437 the Athenians were

more successful, and drove the Edonians out of the 'Nine Ways,' which was henceforth called Amphipolis. (Hdt. v. 123, 12. 73; Thuc. i. 100,



Coin of Amphipolis  
Obv., Apollo, laurel crowned, rev., torch and crown

iv. 102, v. 6.) It was one of the most important of the Athenian possessions, being advantageously situated for trade on a navigable river in the midst of a fertile country, and near the gold mines of M. Pangaeus. Hence the migration of the Athenians, when it fell into the hands of Brasidas (B.C. 424) and of Philip (358). Under the Romans it was a free city, and the capital of Macedonia prima the Via Egnatia



Plan of the neighborhood of Amphipolis  
1, site of Amphipolis; 2, site of Eion; 3, ridge connecting Amphipolis with Mt. Pangaeus; 4, Long Wall of Amphipolis; the three marks across indicate the gates; 5, Palisade (στρατιωτική) connecting the Long Wall with the bridge over the Strymon; 6, Lake Cercinitis; 7, Mt. Cerdylion; 8, Mt. Pangaeus.

ran through it. The port of Amphipolis was Eion.

**Amphis** (*Ἀμφίς*), an Athenian comic poet, of the middle comedy, contemporary with the philosopher Plato. We have the titles of 26 of his plays, and a few fragments of them (Mcineke, *Frag. Com. Græc.*).

**Amphissa** (*Ἀμφισσα*; *Ἀμφισσέως*, *Ἀμφισσαίος*; *Salona*), one of the chief towns of the Locri Ozolæ on the borders of Phocis, 7 miles from Delphi, said to have been named after Amphissa, daughter of Macareus, and beloved by Apollo. In consequence of the Sacred War declared against Amphissa by the Amphictyons, the town was destroyed by Philip, B.C. 338 (Aesch. *Ctes.* p. 71; Strab. p. 419), but it was soon afterwards rebuilt, supplying 400 hoplites against Brennus B.C. 279 (Paus. x. 23, 1); was taken by the Romans B.C. 190 (Liv. xxxvii. 5). Under the empire it had freedom from tribute (Plin. iv. § 7).

**Amphistratus** (*Ἀμφίστρατος*) and his brother Creneus, the charioteers of the Dioscuri, were said to have taken part in the expedition of

Jason to Colchis, and to have occupied a part of that country which was called after them *Heniochia*, as *heniochus* (ἡνίοχος) signifies a charioteer (Strab p 496, Arist *Pol* viii 4, 3).

**Amphitritē** (Ἀμφιτρίτη), a Nereid or an Oceanid, wife of Poseidon and goddess of the sea, especially of the Mediterranean. In the *Odyssey* Amphitrite is merely the name of the sea.



Amphitrite holding a rudder  
(From a Bas relief published by Winckelmann)

(in the *Iliad* the word does not occur), and she first occurs as a goddess in *Hesiod*. She was carried off from *Naxos* by *Poseidon*, or, according to others, having fled to *Atlas* was tracked out by a dolphin which *Poseidon* therefore placed in the stars. Later poets again use the word as equivalent to the sea in general. She became by *Poseidon* the mother of *Triton*, *Rhodes* or *Rhodos*, and *Benthescyma*.

**Amphitrope** (Ἀμφιτροπή, 'Αμφιτροπιδεύς), an Attic demus belonging to the tribe *Antiochia*, in the neighbourhood of the silver mines of *Laurium*.

**Amphitryon** or **Amphitryō** (Ἀμφιτρυών), son of *Alcaeus* king of *Tiryns*, and *Amphidamia*, or *Laonome*, or *Lysidice*. *Alcaeus* had a brother *Electryon*, who reigned at *Mycenae*. Between *Electryon* and *Pterelaus*, king of the *Taphians*, a furious war raged in which *Electryon* lost all his children except *Lacymnus*, and was robbed of his oxen. *Amphitryon* recovered the oxen, but on his return to *Mycenae* accidentally killed his uncle *Electryon*. He was now expelled from *Mycenae*, together with *Alcmene* the daughter of *Electryon*, by *Sthenelus* the brother of *Electryon*, and went to *Thebes*, where he was purified by *Creon*. In order to win the hand of *Alcmene*, *Amphitryon* prepared to avenge the death of *Alcmene*'s brothers on the *Taphians*, and conquered them, after *Comastho*, the daughter of *Pterelaus*, through her love for *Amphitryon*, cut off the one golden hair on her father's head which rendered him immortal. During the absence of *Amphitryon* from *Thebes*, *Jupiter* visited *Alcmene*, who became by the god the mother of *Heracles*; the latter is called *Amphitryonides* in allusion to his reputed father. *Amphitryon* fell in a war against *Erpinus*, king of the *Minyans* (*Paus* viii 24, 15 17, ix 10, *Apollod* ii 4, *Hes Sc* 11, *Pind. Nem* x 13, *Pyth* ii 81). *Euclid* (*H F*) represents his death as caused by *Heracles* after the war with the *Minyans*. The comedy of *Plautus*, called *Amphitruus*, is a ludicrous representation of the visit of *Zeus* to *Alcmene* in the disguise of her lover *Amphitryon*.

**Amphibótērus** (Ἀμφιβότης) (Ἀκαρναν) **Amphrysus** (Ἀμφύρσιος) 1 A small river in Thessaly which flowed into the *Pagasean* gulf on the banks of which *Apollo* fed the herds of *Admetus* (pastor ab *Amphrysos*, *Verg Georg*

ii 2, cf *Strab* p 433, *Ap Rh* i 54, *Or Met* i 580) — 2 See *AMPHISTE*.

**Amphisa** (Ἀμφισα, or *Sufimar*), a river of *N Africa*, which divided *Numidia* from *Mauritania Sitifensis*. It flows past the town of *Cirta* (*Constantine*).

**Amphianctus** or **Amsanctus Lacus** (*Lago d'Asanti* or *Musiti*), a small lake in *Samnium* near *Aculeanum*, four miles from the modern *Frigento*. Sulphurous vapours arose from it. Near it was a chapel of the god *Mephitis* with a cavern from which mephitic vapours also came, and which was therefore regarded as an entrance to the lower world (*Verg Aen* vi 563, *Plin* ii § 208, *Cic Div* i 36).

**Amphivarli** (Ἀμφιβάρλι).

**Amphycus** (Ἀμφύκος) 1 Son of *Pelias*, husband of *Chloris* and father of the famous seer *Mopsus*, who is hence called *Amphycides*. *Panama* (v 17) calls him *Amphyx* — 2 Son of *Iapetus*, a bard and priest of *Ceres*, killed by *Phineus* at the marriage of *Perseus* (*Or Met* v 111).

**Amphyx** (Ἀμφύξ).

**Amphylus** (Ἀμφύλλης).

**Amyclae** 1 (Ἀμυκλαί, 'Αμυκλαίους, 'Αμυκλαίοι, *Skliatokhor* or *Asi Kyriaki*?), an ancient town of *Laconia* on the *Eurotas*, in a beautiful country 20 stadia SE of *Sparta* (*Polyb* v 19 *Liv xxiv* 28). It is mentioned in the *Iliad* (ii 584) and is said to have been founded by the ancient *Lacedaemonian* king *Amyclae*, father of *Hyacinthus*, and to have been the abode of *Tyndarus* and of *Castor* and *Pollux*, who are hence called *Amyclaei Fratres* (*Paus* iii 1, *Stat Theb* vii 418). After the conquest of *Peloponnesus* by the *Dorians*, the *Achaean* maintained themselves in *Amyclae* for a long time, and it was only shortly before the first *Messenian* war that the town was taken and destroyed by the *Lacedaemonians* under *Telesius*. The tale ran that the inhabitants had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should speak of the enemy, and accordingly when the *Lacedaemonians* at last came, and no one dared to announce their approach, 'Amyclae perished through silence', hence arose the proverb, *Amyclis ipse facitur mor* (*Paus* iii 2, *Strab* p 384, *Serv ad Aen* x 564). After its destruction by the *Lacedaemonians* *Amyclae* became a village, and was only memorable by the festival of the *Hyacinthus* (see *Dict of Ant* s v) celebrated at the place annually, and by the temple and colossal statue of *Apollo*, who was hence called *Amyclaeus* — 2 (*Amyclan*), an ancient town of *Latium*, E. of *Terracina*, on the *Suans*. *Amyclan* was, according to tradition, an *Achaean* colony from *Laconia*. In the time of *Augustus* the town had disappeared, the inhabitants were said to have deserted it on account of its being infested by serpents (*Plin* ii 9), but when *Virgil* (*Aen* x 564) speaks of *tacitas Amyclae*, he probably transfers to this town the epithet belonging to the *Amyclae* in *Laconia* [*No* 1] (cf *Sil* viii 523, *Perrigill Ven* 92). Near *Amyclae* was the *Spelunca* (*Sperlonga*), or natural grotto, a favourite retreat of the emperor *Tiberius*.

**Amyclae** (Ἀμυκλαί).

**Amyclides**, a name of *Hyacinthus*, as the son of *Amyclae*.

**Amycus** (Ἀμφύκος), son of *Poseidon* and *Biethynis*, king of the *Behryceae*, was celebrated for his skill in boxing, and used to challenge strangers to box with him. When the *Argonauts* came to his dominions, *Pollux* accepted the

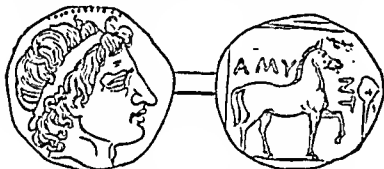
challenge and killed him (Apollod. i. 9; Ap. Rh. ii.). On the *Ficoroni Cista* he is represented as bound to a tree by Polydeuces. On his grave grew the 'laurus insana,' a branch of which caused strife (Plin. xvi. § 239).

**Amýdon** (Ἀμύδων), a town in Macedonia on the river Axios (Il. ii. 849; Juv. iii. 69).

**Amymonē** (Ἀμυμώνη), one of the daughters of Danaus and Elephantis. When Danaus arrived in Argos, the country was suffering from a drought, and Danaus sent out Amymonē to fetch water. She was attacked by a satyr, but was rescued from his violence by Poseidon, who appropriated her to himself, and then showed her the wells at Lerna. According to another account he bade her draw his trident from the rock, from which a threefold spring gushed forth, which was called after her the well and river of Amymonē. Her son by Poseidon was called Nanpius (Apollod. ii. 1; Hyg. *Fab.* 169; Paus. ii. 37; Strab. p. 368; Eur. *Phoen.* 138).

**Amynder** (Ἀμύνδρος), king of the Athamans in Epirus, an ally of the Romans in their war with Philip of Macedonia, about B.C. 198, but an ally of Antiochus B.C. 189 (Pol. xvi. 27, xxii. 8; Liv. xxvii. 30, xxxii. 14, xxxv. 47, xxxviii. 1).

**Amyntas** (Ἀμύντας). 1. I. King of Macedonia, reigned from about B.C. 540 to 500, and was succeeded by his son Alexander I. He acknowledged himself to Megabyzus a vassal of Persia. He was in alliance with the Peisistratids, and offered Hippas a refuge (Hdt. viii. 139; Thuc. ii. 100; Paus. ix. 40).—2. II. King of Macedonia, son of Philip, the brother of



Amyntas II., King of Macedonia, B.C. 393-360.  
Obv., head of king; rev., horse.

Perdiccas II., at first, like his father, prince of upper Macedonia (Thuc. ii. 95), obtained the throne of Macedonia B.C. 393 by the murder of the usurper Pausanias. Soon after his accession he was driven from Macedonia by the Illyrians, but was restored to his kingdom by the Thessalians. On his return he was engaged in war with the Olynthians, in which he was assisted by the Spartans, and by their aid Olynthus was reduced in 379. Amyntas united himself also with Jason of Pherae, and carefully cultivated the friendship of Athens. Amyntas died B.C. 370, and left by his wife Eurydice three sons, Alexander, Perdiccas, and the famous Philip (Diod. xiv. 89 f.; xv. 19, 60; Xen. *Hell.* v. 2).—3. Grandson of Amyntas II., was excluded by Philip from the succession on the death of his father Perdiccas III. in B.C. 360. He was put to death in the first year of the reign of Alexander the Great, 336, for a plot against the king's life (Just. xii. 6; Curt. vi. 9, 17).—4. A Macedonian officer in Alexander's army, son of Andromenes. He and his brothers were accused of being privy to the conspiracy of Philotas in 330, but were acquitted. Some little time after he was killed at the siege of a village (Arr. iii. p. 72 f.).—5. A Macedonian traitor, son of Antiochus, took refuge at the court of Darius, and became one of the commanders of the Greek mercenaries. He was present at the

battle of Issus (B.C. 333), and afterwards fled to Phoenicia, and having gathered ships went to Egypt, got possession of Pelusium, and was killed in battle against Mazaces, the Persian governor of Memphis (Arr. i. 21 f.; Curt. iii. 11, iv. 7; Plut. *Alex.*; Diod. xvii. 48).—6. A king of Galatia, supported Antioch, and fought on his side against Augustus at the battle of Actium (B.C. 31). He fell in an expedition against the town of Homonada or Homona (Strab. p. 567).—7. A Greek writer of a work entitled *Stathmi* (Σταθμοί), probably an account of the different halting-places of Alexander the Great in his Asiatic expedition (Athen. ii. p. 67 &c.).

**Amyntor** (Ἀμύντωρ), son of Ormenus of Eleon in Thessaly, where Autolycus broke into his house, and father of Phoenix, whom he cursed on account of unlawful intercourse with his mistress. According to Apollodorus he was a king of Ormenium, and was slain by Heracles, to whom he refused a passage through his dominions, and the hand of his daughter ASTYDAMIA. (Il. ix. 484, x. 226; Apollod. ii. 7, iii. 13). According to Ovid (*Met.* xii. 364) he was king of the Dolopes.

**Amyrtaeus** (Ἀμυρταῖος), an Egyptian, assumed the title of king, and joined Inarus the Libyan in the revolt against the Persians in B.C. 460. They at first defeated the Persians [ACHAEMENES], but were subsequently totally defeated, 455. Amyrtaeus escaped, and maintained himself as king in the marshy districts of Lower Egypt, till about 414, when the Egyptians expelled the Persians, and Amyrtaeus reigned 6 years. (Hdt. ii. 140, iii. 15; Thuc. i. 110; Diod. xi. 74.)

**Amýrus** (Ἀμύρος), a river in Thessaly, with a town of the same name upon it, flowing into the lake Boebœis: the country around was called the Ἀμυρικὸν πεδίον (Strab. 442; Polyb. v. 99).

**Amýthāon** (Ἀμυθαῖον), son of Cretheus and Tyro, father of Bias and of the seer Melampus, who is hence called *Amýthāonius* (Verg. *Georg.* iii. 550). He dwelt at Pylus in Messenia, and is mentioned among those to whom the restoration of the Olympian games was ascribed. (Paus. v. 8; Od. xi. 258.)

**Anābon** (Ἀνάβων), a district of the Persian province of Aria, S. of Aria Proper, containing 4 towns, which still exist, Phra (*Ferrah*), Bis (*Beest* or *Bost*), Gari (*Ghore*), Nii (*Neh*).

**Anabūrā** (Ἀνάβουρα) a town of Pisidia. It stood NW. of Antiocheia and SW. of the river Lalandus. Its name seems to have been changed to Ncapolis between the times of Strabo and Pliny, or, rather, it was deserted when Ncapolis was built near it. (Strab. p. 570; Liv. xxxviii. 15; Ramsay.)

**Anāces** (Ἀνάκες). [ANAX, No. 2.]

**Anacharsis** (Ἀνάχαρσις), a Scythian of princely rank, left his native country to travel in pursuit of knowledge, and came to Athens, about B.C. 594. He became acquainted with Solon, and by his talents and acute observations, and his simplicity of life, he excited general admiration. The fame of his wisdom was such, that he was even reckoned by some among the seven sages. He was killed by his brother Saulius on his return to his native country: according to Herodotus, because he was introducing the Greek worship of Cybele; according to Diogenes Laërtius, by accident. (Hdt. iv. 76; Diog. Laërt. i. 101; Plut. *Sol.* 5, *Conviv. Sept. Sap.*; Lucian, *Scythia*, *Anacharsis*; Athen. pp. 159, 428, 437, 613.) Cicero

(*Tusc Disp* v 32) quotes from one of his letters. Those which are ascribed to him are spurious (ed. Hercher, 1873, *Epistologr Graec*).

**Anacrëon** (*Ἀνακρέων*), a celebrated lyric poet, born at Teos, an Ionian city in Asia Minor. He removed from his native city, with the great body of its inhabitants, to Abdera, in Thrace, when Teos was taken by the Persians (about *b.c.* 540), but lived chiefly at Samos under the patronage of Polycrates, in whose praise he wrote many songs. After the death of Polycrates (522), he went to Athens at the invitation of the tyrant Hipparchus, where he became acquainted with Simonides and other poets. He died at the age of 85, choked, as was said, by a grape-stone (Plin. vii 5, Val. Max. ix 12 8), probably about 478, the place of his death is uncertain. The Athenians set up his statue in the Acropolis, as the type of age still constant to the pleasures of youth (Paus. i 23). The universal tradition of antiquity represents Anacreon as a consummate voluptuary, and his poems prove the truth of the tradition. He sings of love and wine with hearty good will, and we see in him the luxury of the Ionian inflamed by the fervour of the poet. The tale that he loved Sappho is very improbable (Hdt. iii 121, Plat. *Charm.* p. 157, Hipparch. p. 239, Athen. p. 429 593, 600, Strab. p. 634). Of his poems only a few genuine fragments have come down to us, and these seem to show him as a poet light and graceful but without force and passion. He probably followed the Lesbian poets as regards metre and style, but wrote in the Ionic dialect. The collection of love songs and drinking songs which bear his name are of various authorship and dates.—*Editions*.—by Fischer, Lips. 1793, Bergk, Lips. 1878, Rose, 1876, Weiss, Lips. 1878.

**Anactōrion** (*Ἀνακτόριον* 'Anaktōrios), a town in Acarnania, built by the Corinthians,



Coins of Anactōrion in Acarnania.

Obv. head of Athena, with legend *ΑΝΑΚΤΟΡΙΟΝ*, rev., Pegasus.

upon a promontory of the same name (near *La Madonna*) at the entrance of the Ambracian gulf. Its inhabitants were removed by Augustus after the battle of Actium (*a.c.* 31) to Nicopolis *Ἀνδιπομένης* [*Ἀντιποδῆς*].

**Anagnia** (*Anagninus* *Anagnā*), an ancient town of Latium, the chief town of the *Hermici*, and subsequently both a municipium (having first received the *civitas sine suffragio* as a punishment for disaffection) and a Roman colony (Liv. ix. 43, Diod. xx. 80, Plin. iii 63). It lay in a very beautiful and fertile country on a hill, at the foot of which the *Via Laviniana* and *Via Praenestina* united (*Computum Anagninum*). In the neighbourhood Cicero had an estate, *Anagninum* (Cic. *pro Dom.* 30).

**Anagyria** (*Ἀναγυρία*, ὄντος Ἀναγυρίαιος, Ἀναγυριώδης or *Vari Ro*), a deme of Attica, belonging to the tribe Erechtheis, S of Athens, near the promontory *Zoster* (Strab. p. 893; Paus. i. 31).

**Anaitica** (*Ἀναϊτική*), a district of Armenia, in which the goddess Anaitis was worshipped; also called *Acisene*.

**Anaitis** (*Ἀναϊτίς*), an Asiatic divinity, whose name is also written *Anaea*, *Aneitis*, *Tanais*, or *Nanais*. Her worship prevailed in Armenia, Cappadocia, Assyria, Persia, &c. and seems to have been a part of the worship, so common among the Asiatics, of the creative powers of nature, both male and female. The Greek writers sometimes identify Anaitis with Artemis, and sometimes with Aphrodite (Strab. pp. 512, 559, 733, 738, Plut. *Artax.* 27, Lucull. 24, Paus. iii 16, Amm. Marc. xiii 3, Clem. Alex. p. 43).

**Anamari** or *-res*, a Gallic people in the plain of the Po, in whose land the Romans founded *Placentia* (Polyb. ii. 32). Possibly, however, we should here read the name as *Ananes* instead of making this people distinct from the following.

**Anenes**, a Gallic people, W of the Trebia, between the Po and the Apennines (Polyb. ii. 17).

**Ananius** (*Ἀναΐσιος*) a Greek iambic poet, contemporary with Hipponax, about *b.c.* 540 (Fragments in Bergk, *Poetae Lyrici*, ii 1878).

**Anāphē** (*Ἀνάφη* 'Anaphaios *Anaphi*, *Nanpho*), a small island in the S of the Aegean sea E of Thera, with a temple of Apollo Aegletes, who was hence called *Anaphaeus* (Strab. p. 484, Or. *Met.* vii 461).

**Anaphlystus** (*Ἀναφλύστος* 'Anaphlōstos *Anaflystos*), an Attic demus of the tribe Antiochia on the SW coast of Attica, opposite the island *Eleusina*, called after *Anaphlystus*, son of *Poseidon* (Hdt. iv 29, Strab. p. 393).

**Anapiss** (*Ἀναπισσός*).

**Anapus** (*Ἀναπός*) 1. A river in Acarnania, flowing into the *Achelous* (Thuc. ii. 82).—2. (*Anapo*), a river in Sicily, flowing into the sea S of Syracuse through the marshes of *Lysimelia* (Thuc. vi. 96, Theophr. i. 68, Or. *Met.* v 416).

**Anarteant-ia**, a people of Dacia, N of the *Thaesi* (Coes *B.G.* vi 25).

**Anas** (*Ἄναρ* *Guadiana*), one of the chief rivers of Spain, rises in Celtiberia in the mountains near *Laminium*, forms the boundary between *Lusitania* and *Baetica*, and flows into the ocean by two mouths (now only one) (Strab. p. 139, Plin. iii 1).

**Anatolius** 1. Bishop of *Laodicea*, *a.d.* 270, an Alexandrian by birth, was the author of several mathematical and arithmetical works, of which some fragments have been preserved.—2. An eminent jurist was a native of Berytus and afterwards P.P. (*praefectus praetorio*) of *Illyricum*. He died *a.d.* 361. A work on agriculture, often cited in the *Geoponica*, and a treatise concerning *Sympathies* and *Antipathies*, are assigned by many to this *Anatolius*. The latter work, however, was probably written by *Anatolius* the philosopher, who was the master of *Iamblichus*, and to whom *Porphyrus* addressed *Homeric Questions*.—3. Professor of law at Berytus, is mentioned by *Justinian* among those who were employed in compiling the *Digest*. He wrote notes on the *Digest*, and a very concise commentary on *Justinian's Code*. Both of these works are cited in the *Basilica*. He perished *a.d.* 557, in an earthquake at *Constantinople*, whether he had removed from Berytus.

**Anaurus** (*Ἀναυρός*), a river of Thessaly flowing into the *Pagasaean gulf*, in which *Jason* lost a sandal (*Ap. Rh.* i. 8, Athen. p. 72).

**Anāva** ('*Avava*), an ancient, but early decayed, city of Great Phrygia, on the salt lake of the same name, between Caelaenae and Colossae (*Hagee Ghioul*) (Hdt. vii. 30). In Frederic Barbarossa's march (A.D. 1190) the country is described as near the sources of the Maeander 'per loca desertissima ubi lacus salinarum.' It is a mistake to identify it with Ascania.

**Anax** ('*Avax*). 1. A giant, son of Uranus and Gaea, and father of Asterius (Paus. i. 35, vii. 2).—2. An epithet of protecting deities in the plural '*Avaxes*, or '*Avaxtes*, or '*Avaxes paides*, used to designate the Dioscuri especially, but also the Curetes or the Cabiri, and the Tritopates (Pans. ii. 22, 6, x. 38, 3; Cic. *N. D.* iii. 21, 53).

**Anaxāgōras** ('*Avaxagōpas*), a Greek philosopher of the Ionian school, was born at Clazomenae in Ionia, B.C. 500. He gave up his property to his relations, as he intended to devote his life to higher ends, and went to Athens at the age of 20; here he remained 30 years, and became the intimate friend and teacher of the most eminent men of the time, such as Pericles and Euripides. His doctrine gave offence to the religious feelings of the Athenians; and the enemies of Pericles availed themselves of this circumstance to accuse him of impiety, B.C. 450. It was only through the eloquence of Pericles that he was not put to death; but he was sentenced to pay a fine of 5 talents and to quit Athens. He retired to Lampsacus, where he died in 428 at the age of 72. Anaxagoras was dissatisfied with the systems of his predecessors, the Ionic philosophers, and struck into a new path. The Ionic philosophers had endeavoured to explain nature and its various phenomena by regarding matter in its different forms and modifications as the cause of all things. Anaxagoras, on the other hand, conceived the necessity of seeking a higher cause, independent of matter, and this cause he considered to be *νοῦς*—that is, mind, thought, or intelligence.

**Anaxander** ('*Avaxandros*), king of Sparta, son of Enrycrates, fought in the second Messenian war, about B.C. 668 (Paus. iii. 14, 4, iv. 16, 2).

**Anaxandrides** ('*Avaxandridēs*). 1. Son of Theopompus, king of Sparta (Hdt. vii. 131).—2. King of Sparta, son of Leon, reigned from about B.C. 560 to 520. Having a barren wife whom he would not divorce, the ephors made him take with her a second. By her he had Cleomenes; and after this by his first wife Dorieus, Leonidas, and Cleombrotus (Hdt. i. 65, v. 39; Paus. iii. 3).—3. An Athenian comic poet of the middle comedy, a native of Camirus in Rhodes, began to exhibit comedies in B.C. 376. Aristotle held him in high esteem (*Rhet.* iii. 10; *Eth. Eud.* vi. 10; *Nicom.* vii. 10); one of the best known fragments of his plays contrasts the religious observances of Greeks and Egyptians (Athen. p. 374). He wrote also dithyrambs, which have not survived (Meineke, *Frags.*).

**Anaxarchus** ('*Avaxārchos*), a philosopher of Abdera, of the school of Democritus (a pupil of Metrodorus), accompanied Alexander into Asia (B.C. 334), and gained his favour by flattery and wit. He was named *ὀυδαμονικός*, as being an optimist in temper. After the death of Alexander (323), Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Salamis in Cyprus, to whom he had given mortal offence, and who had him pushed to death in a stone mortar. (Cic. *Tusc.* ii. 22, 52, *N. D.* iii. 33, 82; Arr. iv. 10; *Plut. Alex.* 52.)

**Anaxarēte** ('*Avaxarētē*), a maiden of Cyprus, remained unmoved by the love of Iphis, who at last, in despair, hanged himself at her door. She looked with indifference at the funeral of the youth, but Venus changed her into a stone statue, which was preserved in the temple of Venus Prospiciens (*Ἀφροδ. παρακύπτουσα*) at Salamis in Cyprus. Ant. Liberalis tells us the same story of a Greek Arsinoe beloved by a Phoenician youth. It may be connected with the approach of the Greek colonists to the worship of Astarte (Ov. *Met.* xiv. 698; Ant. Lib. 39).

**Anaxībīa** ('*Avaxībīa*), daughter of Pleisthenes, sister of Agamemnon, wife of Strophilus, and mother of Pylades.

**Anaxībīus** ('*Avaxībīos*), the Spartan admiral stationed at Byzantium on the return of the Cyrean Greeks from Asia, B.C. 400. In 389 he succeeded Dercylidas in the command in the Aegean, but fell in a battle against Iphicrates, near Antandrus, in 388 (Xen. *An.* v. 1, vi. 1; *Hell.* iv. 8).

**Anaxidāmus** ('*Avaxīdamos*), king of Sparta, son of Zeuxidamus, lived to the end of the second Messenian war, B.C. 668 (Paus. iii. 7).

**Anaxīllaus** ('*Avaxīllaos*) or **Anaxīllas** ('*Avaxīllas*). 1. Tyrant of Rhegium, of Messenian origin, took possession of Zancle in Sicily about B.C. 494, peopled it with fresh inhabitants, and changed its name into Messene. He died in 476 (Hdt. vi. 22, vii. 165; Thuc. vi. 4).—2. Of Byzantium, surrendered Byzantium to the Athenians in B.C. 408.—3. An Athenian comic poet of the middle comedy, contemporary with Plato and Demosthenes. We have a few fragments, and the titles of 19 of his comedies. (Meineke).—4. A physician and Pythagorean philosopher, born at Larissa, was banished by Augustus from Italy, B.C. 28, on the charge of magic (Euseb. *Chron. ad Olymp.* 138).

**Anaximander** ('*Avaxīmandros*), of Miletus, was born B.C. 610, and died 547 in his 64th year. He was one of the earliest philosophers of the Ionian school, and the immediate successor of Thales, its first founder. He first used the word *ἀρχή* to denote the origin of things, or rather the material out of which they were formed: he held that this *ἀρχή* was the infinite (*τὸ ἄπειρον*), everlasting, and divine, though not attributing to it a spiritual or intelligent nature; and that it was the substance into which all things were resolved on their dissolution. He was a careful observer of nature, and was distinguished by his astronomical, mathematical, and geographical knowledge: he is said to have introduced the use of the gnomon into Greece.

**Anaximēnes** ('*Avaxīmēns*). 1. Of Miletus, the third in the series of Ionian philosophers, flourished about B.C. 544; but as he was the teacher of Anaxagoras, B.C. 480, he must have lived to a great age. He considered air to be the first cause of all things, the primary form, as it were, of matter, into which the other elements of the universe were resolvable.—2. Of Lampsacens, accompanied Alexander the Great to Asia (B.C. 334), and wrote a history of Philip of Macedonia; a history of Alexander the Great; and a history of Greece in 12 books, from the earliest mythical ages down to the death of Epaminondas. Of these a few fragments remain. He also enjoyed great reputation as a rhetorician, and is the author of a scientific treatise on rhetoric, the '*Ῥητορική πρὸς Ἀλέξανδρον*, usually printed in the works of Aristotle. He was an enemy of Theophrastus,



and published under his name a work cataloguing Sparta, Athens, and Thebes, which produced greater asperations against Theophrastus (Paus. vi. 18, 3, Diod. xv. 76-89).

**Anazarbus** or -a (*Ἀναζάρβος* or *ἡ Ἀναζάρβου*, Anazarbus, Anasabba or Naversa, Rn.), a considerable city of Cilicia Campestris, on the left bank of the river Pyramus, at the foot of a mountain of the same name. Augustus conferred upon it the name of Caesarea (ad Anazarbum), and, on the division of Cilicia into the two provinces of Prima and Secunda, it was made the capital of the latter. It was almost destroyed by earthquakes in the reigns of Justinian and Justin.

**Ancaeus** (*Ἀγκᾶιος*). 1 Son of the Arcadian Lyncurgus and Creophilus or Eurynome, and father of Agapenor. He was one of the Argonauts, and took part in the Calydonian hunt, in which he was killed by the boar (Ap. Rh. i. 164, Paus. viii. 4, Ov. Met. vii. 591).—2 Son of Poseidon and Aetypalaea or Alta, king of the Leleges in Samos, husband of Samia, and father of Perilaus, Enodios, Samos, Athiberea and Parthenope. His story shows points of resemblance to that of the son of Lyncurgus, for he also is represented as one of the Argonauts, but they differ in that the son of Lyncurgus is celebrated for strength, the son of Poseidon is noted for skillful seamanship, he became the helmsman of the ship Argo after the death of Typhus (Ap. Rh. i. 188, ii. 867-900). A well-known proverb is said to have originated with this Ancaeus. He had been told by a seer that he would not live to taste the wine of his vineyard, and when he was afterwards on the point of drinking a cup of wine, the growth of his own vineyard, he laughed at the seer, who, however, answered, *πολλὰ μετατὸ πέλας κέλαιος καὶ χεῖλος ἄρουρου*, 'There is a many a slip between the cup and the lip'. At the same instant Ancaeus was informed that a wild boar was near. He put down his cup, went out against the animal, and was killed by it (Ap. Rh. i. c, Tzetzes and Lycophr. 438).

**Ancalites**, a people of Britain (Caes. B. G. v. 21). They are placed by some writers at Henley on Thames, on the Oxfordshire bank.

**Q. Ancharius**, tribune of the plebs, B.C. 59, took an active part in opposing the agrarian law of Caesar. He was praetor in 56, and succeeded L. Piso in the province of Macedonia. (Cic. pro Sext. 53, 115, in Pis. 36, 89, ad Fam. xiii. 40).

**Anchesmus** (*Ἀγκισμός*), a hill not far from Athens with a temple of Zeus, who was hence called *Anchesmus*.

**Anchiale** and -lus (*Ἀγκιάλη*). 1 (*Ἀγκιάλη*), a town in Thrace on the Black Sea, on the borders of Moesia (Strab. p. 329, Ov. Trist. i. 9, 30).—2 Also Anchialos, an ancient city of Cilicia, W. of the Cydnus near the coast, said to have been built by Sardanapalus (Strab. p. 673, Athen. p. 329, Arrian. ii. 5).

**Anchises** (*Ἀγκίστης*), son of Capys and Themis, the daughter of Ilus, king of Dardania on Mount Ida. As descended by the royal line from Zeus, he is called *ἄναξ ἀνδρῶν* (see II. v. 263, xx. 215-240). In beauty he equalled the immortal gods, and was beloved by Aphrodite, by whom he became the father of Aeneas, who is hence called *Anchisiades* (Hymn ad Ven. 45 seq., Hes. Theog. 1008). The goddess warned him never to betray the real mother of the child, but as on one occasion he boasted of his intercourse with the goddess, he was struck by a flash of lightning, which, according to

some traditions killed, but according to others only blinded or lamed him. Virgil in his *Aeneid* makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city. He further relates that Anchises died soon after the first arrival of Aeneas in Sicily, and was buried on Mount Eryx. This tradition seems to have been believed in Sicily, for Anchises had a sanctuary at Egesta, and the funeral games celebrated in Sicily in his honour continued down to a late period. There is, however, the greatest difference of traditions as to his burial place: it was in Ida, and honoured by herdsmen (Eustath. ad II. xii. 98), in Pallene (Schol. ad II. xiv. 459), in Arcadia, where Aeneas was supposed to have settled for a while on his way to Sicily, having landed on the Laconian coast (Paus. viii. 12, 8), in Epirus (Procop. Goth. iv. 23), in Sicily (Verg. Aen. v. 760, Hyg. Fab. 260), in Latium (see Serv. ad Aen. i. 570, iii. 711). This variation is accounted for by the variety of legends about the wanderings of Aeneas [see that article].

**Anchisia** (*Ἀγκισία*), a mountain in Arcadia, NW. of Mantinea, where Anchises is said to have been buried [see above].

**Ancon** (*Ἀνκόν*), a harbour and town at the mouth of the river Iris in Pontus.

**Ancona** or **Ancon** (*Ἀγκών*, *Anconidinus*, *Ancona*), a town in Picenum on the Adriatic sea, lying in a bend of the coast between two promontories, and hence called Ancon or an 'elbow'. It was built by the Syracusans, who



Obv. head of Aphrodite, rev. bent arm holding a palm branch.  
Coin of Ancon in Italy.

settled there about B.C. 392, discontented with the rule of the elder Dionysius, and under the Romans, who made it a colony, it became one of the most important seaports of the Adriatic. It possessed an excellent harbour, completed by Trajan, and it carried on an active trade with the opposite coast of Illyria. The town was celebrated for its temple of Venus and its purple dye. The surrounding country produced good wine and wheat (Strab. p. 241; Plin. iii. § 111, Caes. B. C. i. 11, Tac. Ann. iii. 9, Juv. iv. 40, Catull. 36, 13). The coin shows Aphrodite as tutelary deity.

**Anconitinus Mons**, a mountain in Mauretania Caesariensis, S. of Caesarea, abounding in citron trees, the wood of which was used by the Romans for furniture (Plin. xiii. § 83).

**Ancone** (*ἈΝΚΩΝ*).

**Ancus Marcius**, fourth legendary king of Rome, reigned 24 years, B.C. 640-616, and is said to have been the son of Numa, a daughter of Numa. He embodies the priestly or pontifical institutions of the regal period, but especially has assigned to him those religious ceremonies which belonged to war. He conquered the Latins, took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on. These conquered Latins formed the original Plebs. He also founded a colony at Ostia, at the mouth of the Tiber, built a fortress on the Janiculum as a protection

against Etruria, and united it with the city by a bridge across the Tiber; dug the ditch of the Quirites, which was a defence for the open ground between the Caelian and the Palatine; and built a prison. He was succeeded by Tarquinius Priscus. (Liv. i. 32; Dionys. iii. 36; Cic. *de Rep.* ii. 18.)

**Ancyra** (Ἀγκύρα: Ἀγκυρανός, Ancyranus). (*Angora* or *Enguri*), a city of Galatia in Asia Minor, in 39° 56' N. lat. It was an important junction of roads both pre-Roman and Roman, especially the roads from Byzantium and Chalcedon to Tavinum and Armenia beyond the Halys, and the roads southwards to Cilicia and westwards to Sardis. In the time of Augustus, when Galatia became a Roman province, Ancyra was the capital: it was originally the chief city of a Gallic tribe named the Tectosages, who came from the S. of France. Under the Roman empire it had the name of Sebaste, which in Greek is equivalent to Augusta in Latin. Hence the inhabitants of the district of which it was metropolis were called Σεβαστηνοὶ Τεκτόσαγες, and Ancyra was called Σεβαστὴ Τεκτοσύων, to distinguish it from two other Sebastes of Galatia, Tavinum and Pessinus. When Augustus recorded the chief events of his life on

**Anderitum** (*Antericea*), a town of the Gabali in Aquitania (Caes. B. G. vii. 75).

**Andes**. 1. See ANDECAVI.—2. A *pagus* or township near Mantua, the birthplace of Virgil. Whether it was the name of a single *vicius*, or village, is not certain; but an old tradition (Dante, *Purg.* xviii. 83) identifies it with *Pistola* on the Mincio, about 3 miles below Mantua. Whether this is correct or not, it cannot have been many miles from Mantua, and it is hard to account for the 'xxx milia' in Probus, unless he meant to say 30 miles from Cremona.

**Andocides** (Ἀνδοκίδης). 1. Son of Leogoras, who fought against the Peisistratidae (Andoc. *de Myst.* § 106). He was one of the envoys for the truce with Sparta, n.c. 445, and held command with Glaucon at Corcyra n.c. 435 (Andoc. *de Pace*, § 6; Thuc. i. 51).—2. Grandson of the preceding, son of another Leogoras, was the second in date of the Ten Attic Orators. He was born about n.c. 440 (cf. Andoc. *de Red.* § 7; [Lys.] in *Andoc.* § 46). In 415 he was implicated in the charge of mutilating the Hermae (he does not seem to have been connected with the other charge of profaning the mysteries), and being denounced by Diocleides along with his father and other relations and supposed accomplices (42 in all) was imprisoned. To save these persons he revealed what he knew: viz. that certain persons previously named by Teucros, and four others, were guilty. He and his relations thus escaped; but as he was regarded as implicated in the impiety the promise of indemnity did not save him from *atimia*, which involved his banishment. The truth seems to have been that he admitted belonging to the club at which the mutilation had been proposed, and by the members of which it was carried out, but he himself was ill at the time (so he stated in the speech 15 years afterwards), and took no part in the act. In his exile he traded in timber and supplied the fleet at Samos with oars. Hence when he attempted to live at Athens in 411 he was denounced for supplying the democracy at Samos and driven from Athens. He then despatched corn from Cyprus to Athens, which facilitated his return to Athens in the following year, and it was at this time that he delivered the speech still extant, *On his Return*, in which he petitioned for permission to reside at Athens, but in vain. He was thus driven into exile a third time, and went to reside at Elis. In 403 he again returned to Athens upon the overthrow of the tyranny of the Thirty by Thrasybulus, and the proclamation of the general amnesty. He was now allowed to remain quietly at Athens for the next 4 years, but in 399 his enemies accused him of having profaned the mysteries: he defended himself in the oration still extant, *On the Mysteries*, and was acquitted. In 391 he was sent as ambassador to Sparta to conclude a peace, which on his return in 390 he defended unsuccessfully in the extant speech *On the Peace with Lacedaemon*. He seems to have died soon afterwards, perhaps in exile. Besides the three orations already mentioned there is a fourth against Aleibiades, said to have been delivered in 415, which is spurious. Andocides was not a trained rhetorician, and his speeches have no art or grace of style, and are lacking in skill of arrangement; on the other hand, he is unaffected and natural, and has passages of forcible and telling narrative (e.g. *de Myst.* § 43 f., 48 f.). It is to his credit that his advice to accept the peace with Lacedaemon was sound statesmanship, though rejected by his country-



Coin of Ancyra in Phrygia.

Obv., head of the Senate; rev., within wreath ANKYRANON.

bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is called the *Monumentum* (or *Marmor*) *Ancyranum* (Mommsen, 1865; C. I. L. i.). It has erroneously been supposed that there was another Ancyra in Phrygia, for which Strab. pp. 567, 576, and Ptol. v. 2, 22 have been cited, but the fact is that both these writers sometimes (though not consistently) extend Phrygia so as to include part of Galatia.

**Andania** (Ἀνδάνια: Ἀνδανεύς, Ἀνδάνιος), a town in Messenia, between Megalopolis and Messene, the capital of the kings of the race of the Leleges, abandoned by its inhabitants in the second Messenian war, and from that time a mere village. Pausanias found only ruins. Oechalia is identified by Strabo with Andania, but by Pausanias with Carnassium, one mile distant, where mysteries were celebrated. (See OECHALIA; Pans. iv. 33, 6; Strab. pp. 339, 350; Liv. xxxvi. 31.)

**Andécavi, Andégavi, Andes**, a Gallic people N. of the Loire, with a town of the same name, also called Juliomagus, now *Angers* (Caes. B. G. ii. 35; Tac. *Ann.* iii. 40).

**Andeira** (ἡ Ἀνδεῖρα: Ἀνδεῖρνος), a city of Mysia, celebrated for its temple of Cybele surnamed Ἀνδεῖρνή (Plin. v. § 126).

**Andematunnum**. [LINGONES.]

**Anderida**, a Roman station in South Britain on the site of Pevensey in Sussex. The district *Anderida* (which is said to be named from a Celtic word *andred*, meaning uninhabited or 'forest' land) formed a wide tract of the Weald of Kent and Sussex, extending into Hampshire.

men—*Editions: Oratores Attici*, Bekker 1823, Baier 1850 C Müller 1868, text by Teubner, 1871

**Andraemon** (Ἀνδραίμων), 1 Husband of Gorg, daughter of Ceneus king of Calydon, in Aetolia, whom he succeeded, and father of Thoas, who is hence called *Andraemonides* (II n 638, *Ol* xiv 499, *Paus.* i 38, 5)—2 Son of Oxylus, and husband of Dryope who was mother of Amphissus by Apollo (*Ov Met* ix 863, *Ant. Lib* 32)

**Andriscus** (Ἀνδρίσκος), a man of low origin, who pretended to be a natural son of Perseus, king of Macedonia, was seized by Demetrius king of Syria, and sent to Rome. He escaped from Rome, assumed the name of Philip, and obtained possession of Macedonia, b c 149. He defeated the praetor Juventinus, but was conquered by Caecilius Metellus, and taken to Rome to adorn the triumph of the latter 143 (*Vell. Pat.* i 11, *Flor.* ii 14, *Amm. Marc.* xiv 11, 31, *Liv. Ep.* 49, 50, 52.)

**Androcles** (Ἀνδρόκλης), an Athenian demagogue. He was an enemy of Alcibiades, and it was chiefly owing to his exertions that Alcibiades was banished. After this event, Androcles was for a time at the head of the democratical party, but in b c 411 he was put to death by the oligarchical government of the Four Hundred (*Thuc.* viii 65, *Aristoph. Vesp.* 1187, *Plut. Alc.* 19, *Andoc. de Myst.* 27)

**Androclus** the slave of a Roman consular, was sentenced to be exposed to the wild beasts in the circus, but a lion which was let loose upon him instead of springing upon his victim, exhibited signs of recognition and began licking him. Upon inquiry it appeared that Androclus had been compelled by the severity of his master, while in Africa, to run away from him. Having one day taken refuge in a cave from the heat of the sun, a lion entered, apparently in great pain and seeing him, went up to him and held out his paw. Androclus found that a large thorn had pierced it, which he drew out, and the lion was soon able to use his paw again. They lived together for some time in the cave, the lion entering for his benefactor. But at last, tired of this savage life, Androclus left the cave was apprehended by some soldiers brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city. (*Gell.* v 14; *Sen. de Benef.* ii 19, *Aelian V.H.* vii 49)

**Androgeus** (Ἀνδρόγεος), son of Minos and Pasiphae, or Crete, conquered all his opponents in the games of the Panathenaea at Athens. This extraordinary good luck, however, became the cause of his destruction through the mode of his death is related differently. According to some accounts Aegaeus, fearing his strength, sent him to fight against the Marathonian bull, who killed him, according to others he was assassinated by his defeated rivals on his road to Thebes, whether he was going to take part in a solemn contest (Apolod. ii 12, 15 7, *Paus.* i 27, 9) *Propertius* (l. i 61) speaks of his being recalled to life by Aesculapius. A third account related that he was assassinated by Aegaeus himself (*Diod.* iv 69). Minos made war on the Athenians in consequence of the death of his son, and imposed upon them the tribute of seven youths and seven maidens from which they were delivered by Theseus. At Phalerum there was an altar called 'the Altar of the Hero,' which Pausanias (l. i) states to be really the altar of Androgeus. In the games of the Cerameus for the son of Minos,

he is known as Eurygyes (*Hesych.* s.v. ἑὺργυς *Euryon* αὐτῷ cf *Hes. fr.* 106)

**Andromache** (Ἀνδρόμαχη), a daughter of Eetion, king of the Cilician Thebes, and one of the noblest female characters in the *Iliad*. Her father and her 7 brothers were slain by Achilles at the taking of Thebes, and her mother who had purchased her freedom by a large ransom, was killed by Artemis (II vi 414 ff). She was married to Hector, by whom she had a son Scamandrius (Astyanax) and for whom she entertained the most tender love (cf II xxii 400 xxiv 725). On the taking of Troy her son was hurled from the wall of the city, and she herself fell to the share of Neoptolemus (Pyrrhus) the son of Achilles who took her to Epirus, and to whom she bore 3 sons, Molossus, Pielus, and Pergamus. She afterwards married Helenus, a brother of Hector who ruled over Chaonia, a part of Epirus, and to whom she bore Cestrius (*Verg. Aen.* iii 295; *Paus.* i 11, *Pind. Nem.* iv 82, vii 50). In *Euipides*, *Androm.* she lives until the death of Neoptolemus in Phthia. After the death of Helenus, she followed her son Pergamus to Asia, where an heroon was erected to her.

**Andromacheus** (Ἀνδρόμαχος), 1 Ruler of Tauromenium in Sicily about b c 344, and father of the historian Timaeus (*Plut. Tim.* 10, *Diod.* xvi 7 68)—2 Of Crete, physician to the emperor Nero a d 54-68, was the first person on whom the title of *Archiatr* was conferred, and was celebrated as the inventor of a famous compound medicine and antidote called *Theriac* *Andromachi*, which retains its place in some foreign Pharmacopoeias to the present day. Andromachus has left the directions for making this mixture in a Greek elegiac poem, consisting of 174 lines, edited by Tiddicus, Tiguri, 1607, and Lemker, Nomb 1754, Kuhn, 1826.

**Andrōmēda** (Ἀνδρόμεδῃ), daughter of the Aethiopian king Cepheus and Cassiopea. [The story belongs also to Phoenicia and is localised at Joppa, see *Strab.* pp 43, 759, *Paus.* iv 35 9, *Pha.* v § 59.] Her mother boasted that the beauty of her daughter surpassed that of the Nereids, who prevailed on Poseidon to visit the country by an inundation and a sea-monster. The oracle of Ammon promised deliverance if Andromeda was given up to the monster, and Cepheus, obliged to yield to



Andromeda and Perseus. (From a Terra-cotta.)

the wishes of his people, chained Andromeda to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. Andromeda had previously been promised to Phineus, and this gave rise to the famous fight of Phineus and Perseus at the wedding, in which the former and all his associates were slain (*Ov. Met.* v 1 seq.) After

her death, she was placed among the stars. (Apollod. ii. 4; Hyg. *Fab.* 61; *Poet. Ast.* ii. 10; Arat. *Phaen.* 198; Or. *Met.* iv. 662.)

**Andronicus** (*Ἀνδρόνικος*). 1. *Cyrrhestes*, so called from his native place, Cyrrhus, probably lived about B.C. 100, and built the octagonal tower at Athens, called 'the tower of the winds' (Vitruv. i. 6, 4; cf. *Dict. of Ant.* s.v. *Horologium*).—2. **Livius Andronicus**, the earliest Roman poet, was a Greek, probably a native of Tarentum. He was brought to Rome B.C. 275 and became the slave of M. Livius Salinator, by whom he was manumitted, and from whom he received the Roman name Livius. He obtained at Rome a perfect knowledge of the Latin language. He was employed by M. Livius to teach his sons (and perhaps other children), and for the benefit of his pupils translated the *Odyssey* into Saturnian verse (Cic. *Brut.* 18, 71; Gell. *xviii.* 9), of which some fragments remain (Wordsworth, *Fr.*). He also translated tragedies and a few comedies from the Greek, using in them some of the Greek metres, especially the trochaic. His first play was acted B.C. 240, and he himself was one of the actors (Liv. vii. 2). In B.C. 207 he was appointed by the Pontifex to write a poem on the victory at Sena (Liv. xxvii. 37). He cannot be called an original poet, but he gave the first impulse to Latin literature. From Horace (*Ep.* ii. 1. 60) we learn that his poems, probably the translation of the *Odyssey* in particular, long remained a school-book. (Fragments in Duntzer, 1835; Ribbeck, *Scen. Rom.* 1871; Wordsworth.)

—3. Of Rhodes, a Peripatetic philosopher at Rome, about B.C. 58. He published a new edition of the works of Aristotle and Theophrastus, which formerly belonged to the library of Apellicon, and which were brought to Rome by Sulla with the rest of Apellicon's library in B.C. 84. Tyzannio commenced this task, but apparently did not do much towards it (Strab. 605; Gell. xx. 5; *ARISTOTELIS*). The arrangement which Andronicus made of Aristotle's writings seems to be the one which forms the basis of our present editions. He wrote many commentaries upon the works of Aristotle; but none is extant, for the paraphrase of the Nicomachean Ethics ascribed to him was not his work.

**Andrôpôlis** (*Ἀνδρῶν πόλις*: *Chabur*), a city of Lower Egypt, on the W. bank of the Canopic branch of the Nile, was the capital of the *Nomus* Andropolites, and, under the Romans, the station of a legion.

**Andros** (*Ἀνδρος*: *Ἀνδρος*: *Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 23 miles long and 8 broad, early attained importance, and colonised Aeanthus and Stagira about B.C. 654 (Thuc. iv. 84, 88). It was taken by the Persians in their invasion of Greece, was afterwards subject to the Athenians, at a later time to the Macedonians, and at length to Attalus III., king of Pergamum, on whose death (B.C. 133) it passed with the rest of his dominions to the Romans (Hdt. viii. 111, 121; Liv. xxxi. 45). It was celebrated for its wine, whence the whole island was regarded as sacred to *Diouysus* (*Dict. Ant.* s.v. *Theozentia*). Its chief town, also called Andros, contained a celebrated temple of *Diouysus*, and a harbour of the name of *Gaureleon*, and a fort *Gaurion*.

**Andrôtion** (*Ἀνδρότιων*). 1. An Athenian orator, and a contemporary of Demosthenes, against whom the latter delivered an oration, which is still extant.—2. The author of an

*Atthis*, or a work on the history of Attica (Paus. vi. 7, 2, x. 8, 1).

**Anemôrëa**, afterwards **Anemôlëa** (*Ἀνεμώρεια*, *Ἀνεμώλεια*), a town on a hill on the borders of Phocis and Delphi (*Il.* ii. 521; Strab. p. 423).

**Anemûrium** (*Ἀνεμούριον*: *Anamur*), a town and promontory at the S. point of Cilicia, opposite to Cyprus.

**Angerôna** or **Angerônïa**, a Roman goddess respecting whom we have different statements, some representing her as the goddess of silence, others as the goddess of anguish and fear—that is, the goddess who not only produces this state of mind, but also relieves men from it. Her statue stood in the temple of Volupia, with her mouth bound and sealed up. Hence an ancient surmise that she was a protectress of Rome, keeping in silence a secret name of the city (Plin. iii. § 65). A modern theory is that she was a goddess of the new year, her festival falling at the winter solstice (*C. I. L.* i. p. 409), and in this view her name is derived *ab angendo*, i.e. from the turning back of the sun. If so we can only suppose the attitude of silence to denote that none can reveal what the new year will bring. Her festival, called *Angeronalia*, *Ditalia*, or *seriae diuæ Angeronæ*, was on Dec. 21. (Macrob. i. 10, 7; Varr. *L. L.* vi. 23; Plin. *l. c.*; *Kal. Praenest.*)

**Angîtes** (*Ἀγγίτης*: *Anghista*), a river in Macedonia, flowing into the Strymon (Hdt. vii. 113).

**Angîtia** or **Angûtia**, a goddess worshipped by the Marsians and Marrubians, who lived about the shores of the lake Fucinus. Originally an Italian deity, she was later made a sister of *Medeia*, or identified with *Medeia* herself (Verg. *Aen.* vii. 750; Serv. *ad loc.*; Sil. *Ital.* viii. 600; Plin. vii. 15, xxv. 10; Gell. xvi. 11.)

**Angli** or **Anglii**, a German people of the race of the Suevi, on the left bank of the Elbe, afterwards passed over with the Saxons into Britain, which was called after them England. [*SAXONES*.] (*Tac. Germ.* 40; Ptol. ii. 11.)

**Angrivarii**, a German people dwelling on both sides of the *Visurgis* (*Weser*), separated from the *Cherusei* by an agger or mound of earth (*Tac. Ann.* ii. 10). They were generally on friendly terms with the Romans, but rebelled in A.D. 16, and were subdued. Towards the end of the first century they extended their territories southwards, and, in conjunction with the *Chamavi*, took possession of part of the territory of the *Bructeri*, S. and E. of the Lippe, the *Angaria* or *Engern* of the middle ages. (*Tac. Germ.* 34.)

**Anicëtus**, a freedman of Nero, and formerly his tutor, was employed by the emperor in the execution of many of his crimes; he was afterwards banished to Sardinia, where he died.

**Anicinus Gallus**. [*GALLUS*.]

**Anigrus** (*Ἀνίγρος*: *Μαυρο-Πόταμος*), a small river in the Triphylia Elis, the *Minyëus* (*Μινυῖος*) of Homer (*Il.* xi. 721), rises in M. *Lapithas*, and flows into the Ionian sea near *Samicum*; its waters are sulphurous, and have a disagreeable smell, and its fish are not eatable. This, according to the legend, was caused by the wounded *Centaurs* bathing in it to wash out the poison from the arrows of *Heracles* (Strab. pp. 344-347; Paus. v. 5; Or. *Met.* xv. 281). Near *Samicum* was a cave sacred to the *Nymphs Anigrîdes* (*Ἀνιγρίδες* or *Ἀνιγριδῆς*), where persons with cutaneous diseases were cured by the waters of the river.

**Anîo**, anciently **Anîen** (hence Gen. *Anicinis*: *Teverone* or *l'Aniene*), in Greek *Ἀνίω* and

*Asinis*, a river, the most celebrated of the tributaries of the Tiber rises in the mountains of the Hernici near Treba (*Treris*), flows first NW and then SW through narrow mountain valleys, receives the brook *Digentia* (*Licenza*) above Tibur, forms at Tibur beautiful waterfalls (thence *praeceps Anio*, *Hor. Od. i. 7. 13* cf. *Strab. p. 223*, *Sat. Sil. i. 3. 75*) and flows, forming the boundary between Latium and the land of the Sabines, into the Tiber 3 miles above Rome, where the town of Antemnae stood. The water of the Anio was conveyed to Rome by two aqueducts, the *Anio vetus* and *Anio novus* (See *Dict. of Ant. & Aqueducts*).

**Anius** (*Ἄνιος*) son of Apollo (according to others, of *Zacex* who afterwards married his mother), and priest of Apollo at Delos. His mother was *Rheno* (pomegranate) daughter of *Staphylus* (grapes) and grand daughter of *Dionysus*. *Staphylus*, seeing his daughter with child, placed her in a chest and set her adrift. She came to land, as variously stated, in Delos or Enboea, and bore her son Anius. By *Dryope* he had three daughters, *Oeno*, *Spermo*, and *Elais*, to whom *Dionysus* gave the power of producing at will any quantity of wine, corn, and oil—whence they were called *Oenotropae*. With these necessities, being taken to Troy by *Palamedes* (or by *Menelaus*) they are said to have supplied the Greeks during the first 9 years of the Trojan war. According to *Ovid* they were changed into doves to escape from *Agamemnon*. Roman legends make them and their father entertain *Aeneas* at Delos. Anius represents the connexion which was imagined between Apollo and *Dionysus*, and the names of his kindred point the same way (*Tzet. ad Lyc. 580*, *Diod. v. 62*, *Verg. Aen. iii. 60*, *Or. Met. xiii. 632*, *Dionys. i. 52*).

**Anna**, **Anna Perenna**. Anna was daughter of *Belus* and sister of *Dido*. After the death of the latter, she fled from Carthage to Italy, where she was kindly received by *Aeneas*. Here she excited the jealousy of *Lavinia*, and being warned in a dream by *Dido*, she fled and threw herself into the river *Nimicena*. Henceforth she was worshipped as the nymph of that river under the name of **ANNA PERENNA**. (In a mime of *Laberius* the names are *Anna Perenna* and in a satire of *M. Varro* *Anna ac Perenna* *Gell. xiii. 23*). There are various other stories respecting the origin of her worship. *Ovid* relates that she was considered by some as *Luna*, by others as *Themis*; by others as *Io*, daughter of *Inachus*, by others as the *Anna* of *Boissae*, who supplied the plebs with food when they seceded to the *Mons Sacer*. Her festival was celebrated on the 15th of March, when plebeian men and women met in couples and feasted and drank, either under extemporised booths or in the open. According to *Martial*, there had once been a maiden sacrifice. A special place was at the first milestone on the *Via Flaminia*. The identification of this goddess with *Anna*, the sister of *Dido*, is undoubtedly of late origin. Some have regarded her merely as the goddess of flowing waters, others, in view of her legendary reference to *Luna*, and *Io* and *Themis*, the mother of the Hours, treat her, with greater probability, as the goddess of the year, worshipped in the spring. But the opinion of *Usener* deserves consideration—that she represents the union of two goddesses (*Anna ac Perenna*), one the goddess of the year in its course the other of the completed year, and the story of the wooing of *Minerva* through *Anna* by *Mars* is regarded as

a corruption of the myth of *Mars* and *Nero* (*Or. Fast. iii. 523-533* *Mart. iv. 64, 16*, *Macrobi. Sat. i. 12, 6*, *C. I. L. i. p. 329*).

**ANNA COMNENA**, daughter of *Alexis I. Comnenus* (reigned A.D. 1081-1118), wrote the life of her father *Alexis* in 15 books, which is one of the most valuable histories of the Byzantine literature—*Editions*. By *Posseus*, Paris, 1651 *Schopen*, Bonn, 1839, *Beifferscheid*, 1878. **Annalis**, a cosmogony of the *Villia gens*, first acquired by *L. Villius*, tribune of the plebs, in B.C. 172 because he introduced a law fixing the year (*annus*) at which it was lawful for a person to be a candidate for the public offices.

**M. Anneius**, legate of *M. Cicero* during his government of Cilicia, B.C. 51 (*Cic. Fam. xiii. 55. 57*, *xv. 4*).

**T. Annianus** a Roman poet, lived in the time of *Trajan* and *Hadrian*, and wrote *Fescennine* verses, and also a poem (*Faliscum*) about country life at *Falerii* (*Gell. vi. 7*, *Anson. Id. 13*).

**ANNICERUS** (*Ἀννίκευς*). There were two Cyrenaean philosophers of this name. 1. *A.* the elder, nicknamed *Plato* for 29 monas when he was sold as a slave by *Dionysius* about B.C. 288 (*Dog. Laert. ii. 66*—2. *A.* the younger, pupil of *Antipater* and contemporary of *Hegemias*, about B.C. 230-250. He limited the doctrine of pleasure as the only principle so far that he allowed the wise to make sacrifices for friend ship, gratitude and patriotism.

**ANNIUS CMBER CMBREX**.

**ANNIUS MILO MILO**.

**ANSE** a poet of the Augustan age, a friend of the triumvir *M. Antonius* (*Cic. Phil. xiii. 5, 11*). As a writer of light and wanton verse he is called *procat* by *Ovid* (*Trist. ii. 425*). There does not seem much ground for the theory of *Servius*, *Donatus*, &c., that he is alluded to as *anser* in *Verg. Ecl. ix. 38*, and that he was a detractor of *Virgil's* fame, or for supposing that the line of *Propert. iii. 32, 83*, refers to him.

**ANSIBARII** or **AMPSIVARI**, a German people, originally dwelt S. of the *Bructeri*, between the sources of the *Elms* and the *Weser*, driven out of their country by the *Chatti* in the reign of *Nero* (A.D. 59) they asked the *Romans* for permission to settle in the Roman territory between the *Rhine* and the *Yssel*, but when their request was refused they wandered into the interior of the country to the *Cherusci*, and were at length exterminated, according to *Tacitus*. We find their name, however, among the *Franks* in the time of *Julian*. (*Tac. Ann. xiii. 55. 56*, *Amm. Marc. xx. 10*).

**Antaeópolis** (*Ἀνταεούπολις* nr *Gau-el-Kebir*), a city of Upper Egypt (the *Thebais*), on the E. side of the Nile but at some distance from the river was one of the chief seats of the worship of *Osiris* (*Ptol. iv. 5. 71*, *Plin. v. 49*).

**Antaeus** (*Ἀνταεύς*), son of *Poseidon* and *Ge*, a mighty giant and wrestler in Libya. The strangers who came to his country were compelled to wrestle with him, the conquered were slain, and out of their skulls he built a house to *Poseidon*. He was vanquished by *Hercules*. According to some accounts he was invincible as long as he remained in contact with his mother earth, therefore *Hercules* lifted him and strangled him in the air. This seems to be a later addition, for in works of art the older examples show the ordinary wrestling (*Antaeus* vanquished by being thrown), the lifting only in later monuments. The tomb of *Antaeus* (*Antaeus collis*), which formed a moderate hill in the shape of a man stretched out at full length,

was shown near the town of Tingis in Mauretania. (Pind. *Isthm.* iii. 70; Plat. *Theat.* 169; Apollod. ii. 5, 11; Hyg. *Fab.* 31; Or. *Ibis*, 333; Luc. *Phars.* iv. 590; Juv. iii. 89; Strab. p. 629.)

Antagōras (Ἀνταγόρας), of Rhodes, flourished about B.C. 270, a friend of Antigonos Gonatas, and a contemporary of Aratus. He wrote an epic poem entitled *Thebais*, and also epigrams, of which specimens are still extant. (*Anth. Pal.*)

Antalcidas (Ἀνταλκίδης), a Spartan, son of Leou, is chiefly known by the treaty concluded with Persia in B.C. 387, usually called the peace of Antalcidas, since it was the fruit of his diplomacy. According to this treaty all the Greek cities in Asia Minor, together with Clazomenae and Cyprus, were to belong to the Persian king; the Athenians were allowed to retain only Lemnos, Imbros, and Scyros, and all the other Greek cities were to be independent.

Antander (Ἀνταδρος), brother of Agathocles, king of Syracuse, wrote the life of his brother.

Antandrus (Ἀντανδρος: Ἀντάνδριος; *Antandro*), a city of Great Mysia, on the Adramyttian Gulf, at the foot of Mount Ida; an Aeolian colony. Virgil represents Aeneas as touching here after leaving Troy. (*Aen.* iii. 106; Strab. p. 606; Thuc. viii. 108; Hdt. v. 26, vii. 42.)

Antārādus (Ἀντάραδος: *Tartosa*), a town on the N. border of Phoenicia, opposite the island of Aradus.

Antēa or Antia (Ἀντία), daughter of the Lycian king Iobates, wife of Proetus of Argos. She is also called Sthenoboea. Respecting her love for Bellerophon, see BELLEPHONTES.

Antemnae (Antemnas, atis), an ancient Sabine town at the junction of the Anio and the Tiber, destroyed by the Romans in the earliest times (Varr. *L. L.* v. 28; Verg. *Aen.* vii. 631; Liv. i. 10; Diouys. ii. 32; Strab. p. 230).

Antenor (Ἀντιφωρ). 1. A Trojan, husband of Theano, was one of the wisest among the elders at Troy, and a companion of Priam; he received Menelaus and Ulysses into his house when they came to Troy as ambassadors, and advised his fellow-citizens to restore Helen to Menelaus (*Il.* iii. 148, 262, vii. 347; cf. Plat. *Symp.* 221 c). In post-Homeric story he is a traitor to his country who concerted a plan of delivering the city, and even the palladium, into the hands of the Greeks. Hence on the capture of Troy he was spared by the Greeks (Dor. Phryg. 5; Dict. Cret. v. 1, 4, 8; Serv. *ad Aen.* i. 246, 651, ii. 15; Tzet. *Lyc.* 339; Paus. x. 27). His history after this event is related differently. Some writers relate that he founded a new kingdom at Troy; according to others, he embarked with Menelaus and Helen, was carried to Libya, and settled at Cyrene; while a third account states that he went with the Hegeti to Thrace, and thence to the western coast of the Adriatic, where the foundation of Patavium and several towns is ascribed to him. (Pind. *Pyth.* v. 83; Strab. pp. 212, 543, 552; Liv. i. 1; Serv. *ad Aen.* i. 1, ix. 264.)—2. Son of Euphrator, an Athenian sculptor, made the first bronze statues of Harmodius and Aristogiton, which the Athenians set up in the Ceramicus, B.C. 509. These statues were carried off to Susa by Xerxes, and their place was supplied by others made either by Callias or by Praxiteles. After the conquest of Persia, Alexander the Great sent the statues back to Athens, where they were again set up in the Ceramicus.

Anteros. [EROS.]

Antevorta, also called Porrima or Prorsa, and Postvorta, are described either as the two sisters or as companions of the Roman goddess

Carmentis; but originally they were only two attributes of the one goddess Carmentis, the former describing her knowledge of the future, and the latter that of the past, analogous to the two-headed Janus (Ov. *Fast.* i. 633; Gell. xvi. 16; Macrobi. *Sat.* i. 7; INDIGITAMENTA).

Anthedon (Ἀνθηδών: Ἀνθηδώνος: *Lukis?*), a town of Boeotia with a harbour, on the coast of the Euboean sea, at the foot of M. Messapius, said to have derived its name from a nymph Anthedon, or from Anthedon, son of Glaucus, who was here changed into a god (Ov. *Met.* vii. 232, xiii. 905). The inhabitants lived chiefly by fishing. (Strab. pp. 460, 404. 445; Paus. ix. 22; *Il.* ii. 508.)

Anthēmius, emperor of the West, A.D. 467–472, was killed on the capture of Rome by Ricimer, who made Olybrius emperor.

Anthēmūs (Ἀνθημούς, οὔτος: Ἀνθημοίσις), a Macedonian town in Chalcidice (Hdt. v. 94; Thuc. ii. 99).

Anthemūsia or Anthēmus (Ἀνθημουσία), a city of Mesopotamia, SW. of Edessa, and a little E. of the Euphrates. The surrounding district was called by the same name, but was generally included under that of Osrhoene.

Anthēne (Ἀνθήνη), a place in Cynuria, in the Peloponnesus (Thuc. v. 41; Paus. iii. 38).

Anthylla (Ἀνθυλλα), a considerable city of Lower Egypt, near the mouth of the Caupic branch of the Nile, below Naucratis, the revenues of which, under the Persians, were assigned to the wife of the satrap of Egypt, to provide her with shoes (Hdt. ii. 97; Athen. p. 83).

Antias, Q. Valerius, a Roman annalist, wrote, about B.C. 90, a history of Rome from the earliest times in more than 70 books (Gell. vi. 9, 17). He is mentioned by Diourys among the well-known annalists (i. 7, ii. 13), but not by Cicero. Livy mentions him more than any other (35 times), and apparently without misgiving in the first decade (e.g. vii. 36, ix. 27, 27, 48); but having later the means of comparing him with more trustworthy authorities, such as Polybius, he stigmatises him as the most mendacious of the annalists (xxvi. 49, xxx. 19, xxxiii. 10, xxxviii. 23, xxxix. 43; cf. Gell. l.c.; Oros. v. 16). He seems to have been reckless in his invention of precise numbers, obviously exaggerated, and of circumstantial details.—Fragments by Krause 1833, Roß 1852, Wordsworth 1874.

Anticleia (Ἀντίκλεια) daughter of Autolycus, wife of Laertes, and mother of Odysseus, died of grief at the long absence of her son (*Od.* xi. 85, 152, xv. 356), or, according to Hyginus (*Fab.* 243), put an end to herself. A story is mentioned by Plutarch (*Q. Gr.* 43) and Hyginus (*Fab.* 201) that before marrying Laertes she lived on intimate terms with Sisyphus; whence Ulysses is called a son of Sisyphus (Soph. *Aj.* 190; Eur. *Iph. Aul.* 524, *Cycl.* 104; Ov. *Met.* xiii. 31).

Anticleides (Ἀντικλείδης), of Athens, lived after the time of Alexander the Great, and was the author of several works, the most important of which was entitled *Nosti* (Νόστρι), containing an account of the return of the Greeks from their mythical expeditions (Plut. *Alex.* 46; Athen. pp. 157, 384, 446).

Anticyra, more anciently Anticirra (Ἀντίκιρρα, or Ἀντίκυρα: Ἀντικυρεὺς, Ἀντικυραίος). 1. (*Aspra Spilia*), a town in Phocis, with a harbour, on a peninsula on the W. side of the Sinus Anticyranus, a bay of the Crissaean Gulf, called in ancient times Cypris. It continued to be a place of importance under the Romans (Strab. p. 418; Paus. x. 3, 36; Gell. xvii. 13; Liv. xxii. 18).—2. A town in Thessaly,

on the Spercheus, not far from its mouth (Hdt vii. 195, Strab pp 413, 423, 434) — Both towns were celebrated for their hellebore, the chief remedy in antiquity for madness (and, according to Pliny, for epilepsy) It is not to be supposed from Horace *A P* 300 that there was a third place of the name he means that even three if they existed, would be too few (Hor *Sat* ii 3 83, 106, Or *Pont* iv 3 53, Pers iv 16, Juv xiii 97, Plut *de Coh Ira*, 13, Plin xiv 5 47).

**Antigènes** ('Αντιγένης) a general of Alexander the Great on whose death he obtained the satrapy of Susiana, and espoused the side of Eumenes. On the defeat of the latter in 316 Antigènes fell into the hands of his enemy Antigonos and was burnt alive by him (Plut *Alex* 80, Eum 13 Diocl xix 44).

**Antigénidas** ('Αντιγηνίδας) a Theban, a celebrated flute player and a poet lived in the time of Alexander the Great.

**Antigōnē** ('Αντιγόνη daughter of Oedipus by his mother Jocaste and sister of Ismene and of Eteocles and Polynices. In the tragic story of Oedipus Antigone appears as a noble maiden, with a truly heroic attachment to her father and brothers. When Oedipus had blinded himself and was obliged to quit Thebes, he was accompanied by Antigone who remained with him till he died in Colonus, and then returned to Thebes. After her two brothers had killed each other in battle and Creon the king of Thebes, would not allow Polynices to be buried, Antigone alone defied the tyrant, and buried the body of her brother. Creon thereupon ordered her to be shut up in a subterranean cave, where she killed herself. Harmon, the son of Creon, who was in love with her, killed himself by her side. This is the story of Sophocles. In a lost *Antigone* of Euripides Creon is induced (by the intercession of Dionysus) to give her in marriage to Haemon, and she bears a son named Mæcon. In Hyginus (*Fab* 72) Antigone is delivered by Creon to Haemon to be put to death, but he marries her and lives with her in concealment in a shepherd's hut, where she bears a son. When this son is grown up he is recognised in Thebes by Creon as having the mark borne by all the dragon race. Hence he discovers that Antigone still lives, and rejects the intercession of Heracles. Haemon kills Antigone and then himself. The intercession of Heracles seems to be the subject of a vase-painting belonging to the fourth century B.C. (see Baumeister). Some have thought that Hyginus is giving the story of Euripides' play, but it does not seem to agree with the slight notices which we possess of that play, and probably reproduces the plot of a later drama. It should be observed that the stories followed by the tragedians seem to be of late, probably Attic, origin. Homer does not mention Antigone (though he names 'Mæcon son of Haemon' in *Il* iv 334). Pindar speaks of burial given to all seven Argive armies (*Ol* vi. 15, Nem ix. 24, of *Psalm* ix. 18, 3) without exception. The first notice of burial refused is in Aesch. *Tk* 1017.

**Antigōnē** and **-ia** ('Αντιγόνη, 'Αντιγυνία) 1 (*Tepeleni*), a town in Epirus (Illyricum), at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian mountains (*Liv* xxxii. 5, xlii 23) — 2. A Macedonian town in Chalcidice — 3. See *ΜΑΚΕΔΟΝΙΑ*. — 4. A town on the Orontes in Syria, founded by Antigonus as the capital of his empire B.C. 206 but most of its inhabitants were transferred by Seleucus to ANTIOCHIA, which was built in its

neighbourhood (Strab p 530, Diocl. xi. 47, Dio Cass xi. 23, Liban. *Antioch* p 349) — 5. A town in Bithynia, afterwards ΝΙΣΑΕΑ — 6. A town in the Troas (ALEXANDRIA, No 2).

**Antigōnēs** ('Αντιγόνος) 1. King of Asia, surnamed the One-eyed (Lucian, *Macrob* 11, Pol. v 67) son of Philip of Elimiots, and father of Demetrius Poliorcetes by Stratonice. He was one of the generals of Alexander the Great and in the division of the empire after the death of the latter (in c 323), he received the provinces of the Greater Phrygia, Lycia, and Pamphylia (Curt x. 2. 2). On the death of the regent Antipater in 319 he aspired to the sovereignty of Asia. In 316 he defeated Eumenes and put him to death, after a struggle of nearly 3 years (Nep *Eum*., Plut *Eum*., Diocl. xii. 43 EUMENES). From 315 to 311 he carried on war, with varying success, against Seleucus, Ptolemy Cassander and Lysimachus. By the peace made in 311 Antigonos was allowed to have the government of all Asia, but peace did not last more than a year. After the defeat of Ptolemy's fleet in 306 Antigonos assumed the title of king and his example was followed by Ptolemy Lysimachus and Seleucus. In the same year Antigonos, hoping to crush Ptolemy, invaded Egypt but was compelled to retreat. His son Demetrius Poliorcetes carried on the war with success against Cassander in Greece, but he was compelled to return to Asia to the assistance of his father, against whom Cassander Seleucus, Ptolemy, and Lysimachus had formed a fresh confederacy. Antigonos and Demetrius were defeated by Lysimachus at the decisive battle of Ipsus in Phrygia, in 301. Antigonos fell in the battle in the 81st year of his age (Diocl. xi 46-56, Plut *Demetr* 15-30, Just. xv 2-4) — 2. Gonatas, son of Demetrius Poliorcetes, and grandson of the preceding. He



Coin of Antigonos Gonatas ob. a c 290. Obv. head of Ptolemaios, rev. Apollo with bow seated on a globe. Probably refers to a naval success at Cos (Some have called it a note of the 1st Antigonos referring to his victory at Cyprus B.C. 306.)

assumed the title of king of Macedonia after his father's death in Asia, in B.C. 283, but he did not obtain possession of the throne till 277. He defeated an army of the Gauls (part of the reserves left by Brennus) B.C. 276 (Just. xiv 2, cf. Diog. Laert. ii 140). He was driven out of his kingdom by Pyrrhus of Epirus in 273 but recovered it in the following year. He was again expelled by Alexander, the son of Pyrrhus, and again recovered his dominions. After a long war with Athens he besieged and took the city, and placed a Macedonian garrison in it, B.C. 263. He died in 239. He was succeeded by Demetrius II. His surname Gonatas is usually derived from Gonnos or Gonnus in Thesaly, but some think that the name means 'having an iron plate protecting the knee' (Plut. *Demetr* 51, *Pyrrh* 26, Just. xiv 1, xxv 1-3 *Pyrrh* xxii 43 f., Lucan, *Macrob* 11.) — 3. Doston, so called because he was always about to give but never did, nephew of the preceding,

son of Demetrius of Cyrene, and grandson of Demetrius Poliorcetes. On the death of Demetrius II. in B.C. 229, he was left guardian of his son Philip, but he married the widow of Demetrius, and became king of Macedonia himself. Aratus, by an unfortunate policy, called in the assistance of Antigonus against Sparta, and put him in possession of the Acrocorinthus. Antigonus defeated Cleomenes at Sellasia in 221, and took Sparta. On his return to Macedonia, he defeated the Illyrians, and died a few days afterwards, 220. (Polyb. ii. 45 f.; Jnst. xxviii. 3; Plut. *Arat.*, *Cleom.*)—4. King of Judaea, son of Aristobulus II., was placed on the throne by the Parthians in B.C. 40, but was taken prisoner by Sosius, the lieutenant of Antony, and was put to death by the latter in 37 (Dio Cass. lix. 22; Jos. B. J. i. 13).—5. Of Carystus, lived at Alexandria about B.C. 250, and wrote a work still extant, entitled *Historiæ Mirabiles*, which is only of value from its preserving extracts from other and better works.—*Editions.* By J. Beckmann, Lips. 1791; by Westermann in his *Paradoxographi*, Bruns. 1839; Keller, 1377.

**Antilibanus** (Ἀντιλίβανος: *Jebel-es-Sheikh* or *Anti-Lebanon*), a mountain on the confines of Palestine, Phœnicia, and Syria, parallel to Libanus (*Lebanon*), which it exceeds in height. Its highest summit is M. Hermon (also *Jebel-es-Sheikh*). (Strab. p. 754; Ptol. v. 15.)

**Antilochus** (Ἀντίλοχος), son of Nestor and Anaxibia or Eurydice (*Od.* iii. 452), accompanied his father to Troy, and distinguished himself by his bravery. He was a favourite of Zeus and of Achilles (*Il.* xviii. 16, xxiii. 506, 607). He was slain before Troy by Memnon the Ethiopian; according to Pindar he had come to help his father, who was hard pressed by Memnon, and saved him at the cost of his own life (*Od.* iii. 111, iv. 188; Pind. *Pyth.* vi. 28; cf. Xen. *Venat.* i. 14), and was buried by the side of his friends Achilles and Patroclus (*Od.* xxiv. 72), and with them received honours of sacrifice in after times (Strab. p. 596). The grief of his father and of the whole army at his death is mentioned in Soph. *Phil.* 424; Hor. *Od.* ii. 9, 13; Q. Smyrn. iii. 516.

**Antimachus** (Ἀντίμαχος). 1. A Trojan, persuaded his countrymen not to surrender Helen to the Greeks. He had three sons, two of whom were put to death by Menelaus (*Il.* xi. 123, 128).—2. Of Claros or Colophon, a Greek epic and elegiac poet, was probably a native of Claros, but was called a Colophonian, because Claros belonged to Colophon (*Clarissus poeta*, Ov. *Trist.* i. 6. 1). He flourished towards the end of the Peloponnesian war; his chief work was an epic poem of great length called *Thebais* (Θηβαίς). Antimachus was one of the fore-runners of the poets of the Alexandrine school, who wrote more for the learned than for the public at large. Though he seems to have been little regarded by writers nearer to his time, the Alexandrine grammarians assigned to him the second place among the epic poets, and the emperor Hadrian preferred his works even to those of Homer. (Dio Cass. lix. 4.) He also wrote a celebrated elegiac poem called *Lyde*—which was the name of his wife or mistress—as well as other works. There was likewise a tradition that he made a recension of the text of the Homeric poems, from which also he seems to have borrowed.—Fragments by Schellenberg, 1786; Bergk, 1866.

**Antinópolis** (Ἀντινόου πόλις or Ἀντινόεια: *Ensenh*, Ru.), a splendid city, built by Hadrian, in memory of his favourite ANTINOUS, on the E.

bank of the Nile, upon the site of the ancient Besa, in Middle Egypt (Heptanomis). It was the capital of the Nomos Antinoïtes, and had an oracle of the goddess Besa. (Ptol. iv. 5, 61; Paus. viii. 9; Dio Cass. lix. 11.)

**Antinōus** (Ἀντίνοος). 1. Son of Euphithes of Ithaca, and one of the suitors of Penelope, was slain by Ulysses.—2. A youth of extraordinary beauty, born at Claudiopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in his journeys. He was drowned in the Nile, A.D. 122. This, as seems probable, was an act of suicide from melancholy; though some regarded it as caused by a superstition that the sacrifice of his life would avert evil from the emperor. The grief of the emperor knew no bounds. He enrolled Antinous amongst the gods, caused a temple to be erected to him at Mantinea, and founded the city of ANTINOOPOLIS in honour of him. Festivals in his honour were celebrated in Bithynia and at Athens, Argos, and Mantinea. A large number of works



Antinous. (From a bas-relief in Villa Albani.)

of art of all kinds were executed in his honour, and many of them are still extant. (Dio Cass. lix. 11; Spartian. *Hadr.* 14; Paus. viii. 9. 4.)

**Antiochia** and -ēa (Ἀντιόχεια: Ἀντιοχείς and -όχειος, fem. Ἀντιοχίς and -όχισσα, Antiochēnus), the name of several cities of Asia, 16 of which are said to have been built by Seleucus I. Nicator, and named in honour of his father Antiochus. 1. A. Epidaphnes, or ad Daphnem, or ad Orontem (Ἀ. ἐπὶ Δάφνῃ: so called from a neighbouring grove: Ἀ. ἐπὶ Ὀρόντῃ: *Antakia*, Ru.), the capital of the Greek kingdom of Syria, and long the chief city of Asia and perhaps of the world, stood on the left bank of the Orontes, about 20 miles (geog.) from the sea, in a beautiful valley, about 10 miles long and 5 or 6 broad, enclosed by the ranges of Amanus on the NW. and Casius on the SE. It was built by Seleucus Nicator, about B.C. 300, and peopled chiefly from the neighbouring city of ANTIGONIA. It flourished so rapidly as soon to need enlargement; and other additions were again made to it by Seleucus II. Callinicus (about B.C. 240), and Antiochus IV. Epiphanes (about B.C. 170). Hence it obtained the name of Tetrapolis (τετραπόλις, i.e. 4 cities). It had a considerable commerce, the Orontes being navigable up to the city, and the high road between Asia and Europe passing through it. Under the Romans





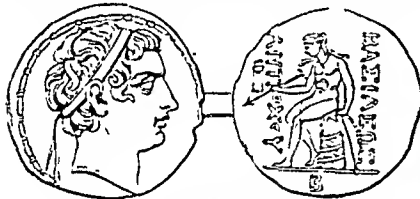
the E. provinces of Asia, which had revolted during the reign of Antiochus II.; but though he met with great success, he found it hopeless to effect the subjugation of the Parthian and Bactrian kingdoms, and accordingly concluded a peace with them. (Polyb. x. 27.) In 205 he renewed his war against Egypt with more success, and in 198 conquered Palestine and Coele-Syria, which he afterwards gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. In 196 he crossed over into Europe, and took possession of the Thracian Chersonese. This brought him into contact with the Romans, who commanded him to restore the Chersonese to the Macedonian king; but he refused to comply with their demand; in which resolution he was strengthened by Hannibal, who arrived at his court in 195. Hannibal urged him to invade Italy without loss of time; but Antiochus did not follow his advice, and it was not till 192 that he crossed over into Greece, at the request of the Aetolian League, of which he was named general. (Polyb. xviii. 32, xx. 1.; Liv. xxxiv. 60, xxxv. 45.) In 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia: his fleet was also vanquished in two engagements. In 190 he was again defeated

*Epimanes* ('the madman') in parody of *Epiphanes* (Polyb. xxvi. 10).—5. Eupator (B.C. 164–162), son and successor of Epiphanes, was nine years old at his father's death, and reigned under the guardianship of Lysias. He was dethroned and put to death by Demetrius Soter,



Coin of Antiochus IV Epiphanes, King of Syria, B.C. 175–164. Rev., Zeus holding Victory

the son of Seleucus Philopator, who had hitherto lived at Rome as a hostage. (Polyb. xxxi. 12; Just. xxxiv. 8).—6. Theos or Dionysus Epiphanes, son of Alexander Balas. He was brought forward as a claimant to the crown in 144, against Demetrius Nicator by Tryphon, but he was murdered by the latter, who ascended the throne himself in 142 (Just



Coin of Antiochus III, the Great, King of Syria, B.C. 223–197. (Rev. as above.)

by the Romans under L. Scipio, at Mount Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominions E. of Mount Taurus, paying 15,000 Euboic talents within 12 years, giving up his elephants and ships of war, and surrendering the Roman enemies; but he allowed Hannibal to escape. In order to raise the money to pay the Romans, he attacked a wealthy temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator. (Liv. xxxvii. 25–44; Polyb. xxi. 9–20; Just. xxxii. 2; Diod. xxix. 18).—4. Epiphanes (B.C. 175–164), son of Antiochus III., was given as a hostage to the Romans in 188, and was released from captivity in 175 through his brother Seleucus Philopator, whom he succeeded in the same year. He carried on war against Egypt from 171 to 168 with great success, in order to obtain Coele-Syria and Palestine, which had been given as a dowry with his sister, and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. He died, B.C. 163, in the course of an unsuccessful campaign, at Tabac in Persia in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes. (Liv. xli. xlv.; Polyb. xxvi. xxxi.; Just. xxiv. 3; Joseph. Ant. xii. 5.) His subjects gave him the name of



Coin of Antiochus VI. Theos, or Dionysus, King of Syria. B.C. 141–142.

Obs., Antiochus with diadem and the rayed crown which passed from Ptolemy Euergetes to the Seleucidae; rev., the Dioscuri, whom some interpret as symbolising the divided power of Antiochus and Tryphon, part of whose name appears as ΤΥΦ.

xxxvi. 1).—7. Sidetes (B.C. 137–128), so called from Side in Pamphylia, where he was brought up, younger son of Demetrius Soter, dethroned Tryphon. He married Cleopatra, wife of his elder brother Demetrius Nicator, who was a prisoner with the Parthians. He carried on war against the Parthians, at first with success, but was afterwards defeated and slain in battle in 128. (Just. xxxviii. 10; Athen. 449, 540).—8. Grypus, or Hook-nosed (B.C. 125–96), second son of Demetrius Nicator and Cleopatra. He was placed upon the throne in 125 by his mother Cleopatra, who put to death his eldest brother Seleucus, because she wished to have the power in her own hands. He poisoned his mother in 120, and subsequently carried on war for some years with his half-brother A. IX. Cyzicus. At length, in 112, the two brothers agreed to share the kingdom between them, A. Cyzicus having Coele-Syria and Phoenicia, and A. Grypus the remainder of the provinces. Grypus was assassinated in 96. (Just. xxxix. 1–3; Liv. Ep. 60; Athen. p. 540).—9. Cyzicus, from Cyzicus, where he was brought up, son of A. VII. Sidetes and Cleopatra, reigned over Coele-Syria and Phoenicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of A. VIII. Grypus (Appian, Syr. 69).—10. Eusebes, son of A. IX. Cyzicus, defeated Seleucus Epiphanes, who had slain his father in battle, and maintained the throne against the brothers of Seleucus. He succeeded his father

Antiochus IX in 95 (Appian, *Syr* 63, Diod. *xiv.* 88)—11 Epiphanes, son of A VIII Grypus and brother of Seleucus Epiphanes, carried on war against A X Eusebes but was defeated by the latter, and drowned in the river Orontes (Appian, *l.c.* Diod. *l.c.*)—12 Dionysus, brother of No 11, held the crown for a short time, but fell in battle against Aretas king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 63 (Joseph. *Ant. xiii.* 15)—13 Asiaticus, son of A X Eusebes and Selene (or Cleopatra) daughter of Ptolemy Physcon, became king of Syria on the defeat of Tigranes by Lucullus in 69, but he was deprived of it in 65 by Pompey who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign (Appian *Syr* 49, 70, Cic. *Ferr.* iv 27, 61 ff.)

### II Kings of Commagene

1 Son of Mithridates I Callinus the atepson of Antiochus Epiphanes (above No 11). Made an alliance with the Romans about B.C. 64. He assisted Pompey with troops in 49 had friendly communications with Cicero then proconsul of Cilicia, was attacked by Antony in 38. He was succeeded by Mithridates II about 31 (Dio Cass. *xxv.* 2 *xix.* 27 Appian *Mithr.* 106, Cic. *Fam.* xv 1 2 Cass. *B.C.* iii 5)—2 Succeeded Mithridates II and was put to death at Rome by Augustus in 29 Dio Cass. *lu.* 43)—3 Succeeded No 2 and died in A.D. 17. Upon his death, Commagene became a Roman province, and remained so till A.D. 38 (Tac. *Ann.* ii. 42, 56)—4 Surnamed EPIPHANES MAGNUS son of Antiochus III received his paternal dominion from Caligula in A.D. 38. He was subsequently deposed by Caligula, but regained his kingdom on the accession of Claudius in 41. He was a faithful ally of the Romans, and assisted them in their wars against the Parthians under Nero, and against the Jews under Vespasian. At length in 72, he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Lacedaemon where he passed the remainder of his life. His sons Epiphanes and Callinicus lived at Rome (Dio Cass. *lx.* 8, *lx.* 8, Joseph. *Ant.* *xix.* 9, B.J. v 11, vii 7; Tac. *Ann.* *xiii.* 7)

### III. Literary

1 Of Aegae in Cilicia, a sophist, or, as he himself pretended to be, a Cynic philosopher. He flourished about A.D. 200 during the reign of Severus and Caracalla. During the war of Caracalla against the Parthians, he deserted to the Parthians together with Tirdates. He was one of the most distinguished rhetoricians of his time, and also acquired some reputation as a writer—2 Of Ascalon, the founder of the fifth Academy, was a friend of Lucullus and the teacher of Cicero during his studies at Athens (B.C. 79), but he had a school at Alexandria also, as well as in Syria, where he seems to have ended his life (B.C. 68). His principal teacher was Philo, who succeeded Plato, Arcesilas, and Carneades, as the founder of the fourth Academy. He is, however, better known as the adversary than the disciple of Philo, and Cicero mentions a treatise called *Sensus*, written by him against his master, in which he refuted the scepticism of the Academics (*Acad.* iv 4, 11). He was in his own philosophy an

Eclectic, seeking a middle course between Zeno, Aristotle, and Plato. He made truth rest upon authority whenever he could find points agreed upon by these philosophers, and laboured to show that they differed in expression rather than in essentials (Cic. *Acad.* i 18, 43 *de Fin.* v 25, *Tusc.* v 8)—3 Of Syracuse, a Greek historian, lived about B.C. 423 and wrote a history of Sicily in 9 books from the mythical Sicilian king Cocalus to his own date to which it is not improbable that Thucydides was to some extent indebted in the beginning of book vi. He wrote also a history of the Greek colonies in Italy (Diod. *xii.* 71, Dionys. *i.* 12, a few fragments in C. Müller's *Frag. Hist. Graec.*)

Antiope (Ἀντιόπη) 1 Daughter of Nycteus and Polyxo, or of the river god Asopos in Boeotia, became by Zeus the mother of Amphion and Zethus. Dionysus threw her into a state of madness on account of the vengeance which her sons had taken on Dirce (Ἀντιόπη). In this condition she wandered through Greece, until Phoenos the grandson of Sisyphus, cured and married her—2 An Amazon sister of Hippolyte, wife of Theseus, and mother of Hippolytus (Theseus).

Antipater (Ἀντίπατρος) 1 The Macedonian, an officer greatly trusted by Philip and Alexander the Great was left by the latter regent in Macedonia when he crossed over into Asia in B.C. 334. In this office he quelled the Thracians on one hand, and on the other suppressed the Spartan rising by a victory at Megalopolis (B.C. 330). In consequence of dissensions between Olympias and Antipater, the latter was summoned to Asia in 324, and Craterus appointed to the regency of Macedonia, but the death of Alexander in the following year prevented these arrangements from taking effect. Antipater now obtained Macedonia again, and in conjunction with Craterus, who was associated with him in the government, carried on war against the Greeks who endeavoured to establish their independence. This war, usually called the Lamian war, from Lameia, where Antipater was besieged in 323, was terminated by Antipater's victory over the confederates at Crannon in 322. This was followed by the submission of Athens and the death of DEMOSTRICHES. In 321 Antipater crossed over into Asia in order to oppose Perdiccas, but the murder of PERDICCAS in Egypt put an end to this war, and left Antipater supreme regent. Antipater died in 319, after appointing Polyperchon regent, and his own son CASSANDER to a subordinate position (Diod. *xvii.*, *xviii.*, *Just.* *xii.* 4-6)—2 Grandson of the preceding, and second son of Cassander and Thessalonica. After the death of his elder brother Philip IV (B.C. 235), great dissensions ensued between Antipater and his younger brother Alexander, for the kingdom of Macedonia. Antipater, believing that Alexander was favoured by his mother, put her to death. The younger brother upon this applied for aid at once to Pyrrhus of Epirus and Demetrius Poliorcetes. The remaining history is related differently, but so much is certain, that both Antipater and Alexander were subsequently put to death—Alexander by Demetrius and Antipater by Lyfiamachus (Just. *xvi.* 1, 2, *Plut. Demetr.*), and that Demetrius became king of Macedonia.—3 Father of Herod the Great, son of a noble Idumean of the same name, espoused the cause of Hyrcanus against his brother Aristobolus. He ingratiated himself with the Romans, and

in B.C. 47 was appointed by Caesar procurator of Judaea, which appointment he held till his death in 43, when he was carried off by poison which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer to him. (Jos. *Ant.* xiv. 9; *B. J.* i. 10).—4. Eldest son of Herod the Great by his first wife, Doris, brought about the death of his two half-brothers, Alexander and Aristobulus, in B.C. 6, but was himself condemned as guilty of a conspiracy against his father's life, and was executed five days before Herod's death. (Jos. *Ant.* xvii. 1; *B. J.* i. 28).—5. Of Tarsus, a Stoic philosopher, the successor of Diogenes in the chair at Athens, and the teacher of Panaetius, about B.C. 144 (Cic. *Off.* iii. 12, 50; *Div.* i. 3, 6).—6. Of Tyre, a Stoic philosopher, died shortly before B.C. 45, and wrote a work on Duties (*de Officiis*) (Cic. *Off.* ii. 24).—7. Of Cyrene, a pupil and follower of Aristippus (Diog. Laërt. ii. 96; Cic. *Tusc.* v. 38, 112).—8. Of Sidon, the author of several epigrams in the Greek Anthology, flourished about B.C. 108–100, and lived to a great age.—9. Of Thessalonica, the author of several epigrams in the Greek Anthology, lived in the latter part of the reign of Augustus.

**Antipater, L. Caelius**, a Roman jurist and historian, and a contemporary of C. Gracchus (B.C. 123), and L. Crassus, the orator, wrote *Annales*, which were epitomised by Brntus, and which contained a valuable account of the second Punic war. He seems to have been honest and trustworthy, but too prone to rhetorical ornament. (Cic. *Div.* i. 24, 49, *ad Att.* xiii. 8; *Liv.* xxi. 46, xxvii. 27).

**Antipatria** (*Ἀντιπάτρια*: *Berat*?), a town in Illyricum on the borders of Macedonia, on the left bank of the Apsus (*Liv.* xxxi. 27).

**Antiphānes** (*Ἀντιφάνης*). 1. A comic poet, next to Alexis the most important, of the middle Attic comedy, born about B.C. 404, and died 330. He wrote 385, or at the least 260 plays (titles of 150 remain), which were distinguished by elegance of language. Probably many were recited, but not produced on the stage. (Fragments in Meineke).—2. Of Berga in Thrace, a Greek writer on marvellous and incredible things (Strab. pp. 47, 102, 104; Polyb. xxxiii. 12).—3. An epigrammatic poet, several of whose epigrams are still extant in the Greek Anthology, lived about the reign of Augustus.

**Antiphātes** (*Ἀντιφάτης*), king of the mythical Laestrygonians in Sicily, represented as giants and cannibals. They destroyed 11 of the ships of Ulysses, who escaped with only one vessel (*Od.* x. 80; *Or. Met.* x. 233; *Juv.* xiv. 20).

**Antiphellus** (*Ἀντιφέλλος*: *Antiphilo*), a town on the coast of Lycia, between Patara and Aperlac, originally the port of PHELLUS (Strab. p. 666).

**Antiphēmus** (*Ἀντιφῆμος*), the Rhodian, founder of Gela, in Sicily, B.C. 690.

**Antiphilus** (*Ἀντιφίλος*). 1. Of Byzantium, an epigrammatic poet, author of several excellent epigrams in the Greek Anthology, was a contemporary of the emperor Nero.—2. Of Egypt, a distinguished painter, the rival of Apelles, painted for Philip and Alexander the Great (Quint. xii. 10; *Plin.* xxxv. § 114, 138).

**Antiphon** (*Ἀντιφών*). 1. The most ancient of the 10 orators in the Alexandrine canon, was a son of Sophilus the Sophist, and born at Rhamnus in Attica, in B.C. 480. He belonged to the oligarchical party at Athens, and took an active part in the establishment of the government of the Four Hundred (B.C. 411), after the

overthrow of which he was brought to trial, condemned, and put to death. The oratorical powers of Antiphon are highly praised by the ancients. He introduced great improvements in public speaking, and was the first who laid down theoretical laws for practical eloquence; he opened a school in which he taught rhetoric, and the historian Thucydides is said to have been one of his pupils. The orations which he composed were written for others; and the only time that he spoke in public himself was when he was accused and condemned to death. This speech, which was considered in antiquity a masterpiece of eloquence, is now lost. (Thuc. viii. 68; Cic. *Brut.* 12.) We still possess 15 orations of Antiphon, 3 of which were written by him for others, and the remaining 12 as specimens for his school, or exercises on fictitious cases of trials for homicide. They are printed in the collections of the Attic orators, and separately, edited by Baiter and Sauppe, Zürich, 1838; C. Müller, 1868.—2. A tragic poet, whom many writers confound with the Attic orator, lived at Syracuse, at the court of the elder Dionysius, by whom he was put to death (Arist. *Rhet.* ii. 6).—3. Of Athens, a sophist and an epic poet, wrote a work on the interpretation of dreams, referred to by Cicero and others. He is the same person as Antiphon an opponent of Socrates. (Xen. *Mem.* i. 6.)

**Antiphus** (*Ἀντίφος*). 1. Son of Priam and Hecuba, slain by Agamemnon (*Il.* iv. 489, xi. 101).—2. Son of Thessalus, and one of the Greek heroes at Troy (*Il.* ii. 676).

**Antipolis** (*Ἀντιπόλις*: *Antibes*, pronounced by the inhabitants *Antiboul*), a town in Gallia Narbonensis on the coast, in the territory of the Deciates, a few miles W. of Nicaea, was founded by Massilia, and received *Jus Latinum* after B.C. 46; the *muria*, or salt pickle made of fish, prepared at this town, was very celebrated (Strab. pp. 180, 184; Tac. *Hist.* ii. 15; Mart. xiii. 103).

**Antirrhium** (*Ἀντιρρῖον*: *Castello di Romania*), a promontory on the borders of Aetolia and Locris, opposite Rhium (*Castello di Morca*) in Achaia, with which it formed the narrow entrance of the Corinthian gulf: the straits are sometimes called the *Little Dardanelles*.

**Antissa** (*Ἀντίσσα*: *Ἀντισσαίος*: *Kalas Limniconas*), a town in Lesbos with a harbour, on the W. coast between Methymna and the promontory Sigrinum, was originally on a small island opposite Lesbos, which was afterwards united with Lesbos (Plin. ii. § 204; *Or. Met.* xv. 287). It joined Mitylene in the revolt (Thuc. iii. 18, 28). It was destroyed by the Romans, B.C. 168, and its inhabitants removed to Methymna, because they had assisted Antiochus (Strab. p. 618; *Liv.* xiv. 31).

**Antisthenes** (*Ἀντισθένης*). 1. An Athenian, founder of the sect of the Cynic philosophers. His mother was a Thracian. In his youth he fought at Tanagra (B.C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he never quitted, and at whose death he was present. He died at Athens, at the age of 70. Among his pupils were Crates of Thebes and Diogenes of Sinope. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers; whence probably his followers were called Cynics (*κυνικοί*), though others derive their name from their dog-like neglect of all forms and usages of society. His writings have perished, except two declamations, named *Ajax* and *Ulysses*, about the arms of Achilles, the genuineness of which is

d. spued. He was an enemy to all speculation, and thus was opposed to Plato, whom he attacked furiously in one of his dialogues in especial he denied ideas, and asserted that the individual alone existed. He paid little regard to art, learning, and scientific research. His philosophical system was confined almost entirely to ethics, and he taught that virtue is the sole thing necessary and virtue consisted in complete independence of surroundings, in avoiding evil and having no needs. Hence it amounted to apathy. The later Cynics such as Diogenes, sank to a lower depth both of ignorance and disregard of conventional morality. He showed his contempt of all the luxuries and outward comforts of life by his mean clothing and hard fare. From his school the Stoics subsequently sprang. In one of his works entitled *Phyicus*, he contended for the Unity of the Deity (Cic. *de Nat. Deor.* i. 13, 32). Fragments edited by Winkelman, 1812.—2. A Greek historian of Rhodes about B.C. 200 (Polyb. xvi. 14). Ed. by C. Müller in *Frag. Hist. Græc.*—3. A Spartan admiral mentioned in B.C. 412 and 393 (Thuc. viii. 23, Xen. *Hell.* iii. 2, 6).

Antistius, P., tribune of the plebs, B.C. 89, a distinguished orator supported the party of Sulla, and was put to death by order of young Marius in 82. His daughter Antistia was married to Pompeius Magnus (Cic. *Brut.* 63, 226, *pro Rose Am.* 82, 90. Vell. Pat. ii. 26, Appian, B.C. i. 83). Others of this name are mentioned by Livy at various dates of whose history nothing important is preserved.

Antistius Labeo [LABEO]

Antistius Vetus [VETUS]

Antitaurus (Αντίταυρος, *Antitaur*), a chain of mountains, which strikes off N.E. from the main chain of the Taurus on the S. border of Cappadocia, in the centre of which district it turns to the E. and runs parallel to the Taurus as far as the Euphrates. Its average height exceeds that of the Taurus, and one of its summits, Mount Argæus, near Maraca, is the loftiest mountain of Asia Minor.

Antium (Antias *Torre* or *Porto d'Anzio*), a very ancient town of Latium on a rocky promontory running out some distance into the Tyrrhenian sea. It was founded by Tyrrhenians and Pelasgians, and in earlier and even later times was noted for its piracy. Although united by Tarquinius Superbus to the Latin League, it generally sided with the Volscians against Rome (Liv. ii. 23, 63, 65. Dionys. iv. 42, vi. 92, ix. 58). It was taken by the Romans in B.C. 467, and was made a Latin colony (Liv. vi. 1, Dionys. ix. 59), but it revolted, was taken a second time by the Romans in B.C. 338, was deprived of all its ships—the beaks of which (*rostra*) served to ornament the platform of the speakers in the Roman forum—was forbidden to have any ships in future, and was made a Roman colony (Liv. vii. 27, viii. 12-14). But it gradually recovered its former importance, was allowed in course of time again to be used as a seaport, and in the latter times of the republic and under the empire, became a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here and in the remains of his palace the celebrated Apollo Belvedere was found (Strab. p. 232, Cic. *Att.* i. 7, 11, Suet. *Aug.* 58, *Ner.* 6, Tac. *Ann.* xi. 27, xv. 23). Antium possessed a celebrated temple of Fortune (*O Diva, gratum quæ regis Antium*, Hor. *Od.* i. 35), of Aesculapius, and at the port of Ceno, a little to the

E. of Antium, a temple of Neptune, on which account the place is now called *Nettuno*.

Antius Restio [RESTITIO]

Antonia 1 *Major*, elder daughter of M. Antonius and Octavia, wife of L. Domitius Ahenobarbus, and mother of Cn. Domitius, the father of the emperor Nero. Tacitus calls this Antonia the younger daughter (Tac. *Ann.* i. 44, iii. 64, Suet. *Ner.* 5, Plut. *Ant.* 87, *cl. Dio* Casa. li. 15).—2 *Minor*, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia or Livilla, and of the emperor Claudius. She died A.D. 33, soon after the accession of her grandson Caligula. She was celebrated for her beauty and virtue (Plut. *Ant.* 87, Tac. *Ann.* xi. 8; Val. Max. iv. 3, 3).—3 Daughter of the emperor Claudius, married first to Pompeius Magnus, and afterwards to Faustus Sulla. Nero wished to marry her after the death of his wife Poppaea, A.D. 66 and on her refusal he caused her to be put to death on a charge of treason (Suet. *Claud.* 27 *Ner.* 35, Tac. *Ann.* xii. 2, xiii. 23, xv. 53. Dio Casa. ix. 5).

Antonia Turris, a castle on a rock at the NW. corner of the Temple at Jerusalem, which commanded both the temple and the city. It was at first called *Barns*. Herod the Great changed its name in honour of M. Antonius. It contained the residence of the Procurator Judææ.

Antonini Itineraria. There are two lists of stations on Roman roads and their distances bearing this name. The most probable account of them is that they are based on work done in the time of Antoninus Caracalla (A.D. 211-217) and that additions were made at various times to this groundwork. The reckoning which we now have belongs to the early part of the 4th century, for on the one hand it contains the town Diocletianopolis, on the other, distances are not reckoned from Constantinople.—Editions by Tobler, St. Gall, 1863, Parthey, 1848.

Antoninópolis (Αντωνινούπολις, *Antynopolis*), a city of Mesopotamia, between Edessa and Dara, *apt* Maximianopolis, and *apt* Constantia.

Antoninus, M. Aurelius [M. AURELIUS]

Antoninus Pius, Roman emperor, A.D. 180-181. His name in the early part of his life, at full length, was *Titus Aurelius Fulvius Boionius Arrius Antoninus*. These names probably imply inheritance from various relations. His father and grandfather, both of consular rank, both bore the names Aurelius Fulvius, his mother was an Arria, and he reckoned a Boionius also among his maternal ancestors. His paternal ancestors came from Venetia (*Diurnes*) in Gaul, but Antoninus himself was born near Lanuvium, September 19th, A.D. 86. From an early age he gave promise of his future worth. In 129 he was consul, and subsequently proconsul of the province of Asia. On his return to Rome he lived on terms of the greatest intimacy with Hadrian, who adopted him on February 25th, 133. Henceforward he bore the name of *T. Aelius Hadrianus Antoninus Caesar*, and on the death of Hadrian, July 2nd, 138, he ascended the throne. The senate conferred upon him the title of *Pius*, or the *dutifully affectionate*, because he persuaded them to grant to his father Hadrian the apotheosis and the other honours usually paid to deceased emperors, which they had at first refused to bestow upon Hadrian. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence

and crime. He was one of the best princes that ever mounted a throne, and all his thoughts and energies were dedicated to the happiness of his people. No attempt was made to achieve new conquests, and various insurrections among the Germans, Dacians, Jews, Moors, Egyptians, and Britons, were easily quelled by his legates. The 'wall of Antonine' between the Clyde and the Forth was raised by the præfect Lollius Urbicus at this time. In all the relations of private life the character of Antoninus was without reproach. He was faithful to his wife Faustina, notwithstanding her profligate life, and after her death loaded her memory with honours. He died at Lorinum, March 7th, 161, in his 75th year. He was succeeded by M.



Antoninus Pius, Roman Emperor, A.D. 132-161.  
(The legend on the obverse, in full, is Antoninus Augustus Pius, Pater Patriæ, Tribunitia Potestas, Consul III.)

Aurelius, whom he had adopted, when he himself was adopted by Hadrian, and to whom he gave his daughter FAUSTINA in marriage (Life in *Scriptores Hist. August.*, usually attributed to Capitolinus, but by some assigned to Spartianus).

Antoninus Liberalis, a Greek grammarian, probably lived in the reign of the Antonines, about A.D. 147, and wrote a work on Metamorphoses (*Μεταμορφώσεων συγγραφή*), in 41 chapters, which is extant, derived from ancient sources, and valuable for tracing variations of mythology.—*Editions*: by Verheyk, Lugd. Bat. 1774; by Koch, Lips. 1832; by Westermann, in his *Paradoxographi*, Bruns. 1839.

Antonius. 1. M., the orator, born B.C. 143; quaestor in 118; prætor in 104, when he fought against the pirates in Cilicia; consul in 99; and censor in 97. He belonged to Sulla's party, and was put to death by Marius and Cinna when they entered Rome in 87: his head was cut off and placed on the Rostra. Cicero mentions him and L. Crassus as the most distinguished orators of their age; and he is introduced as one of the speakers in Cicero's *De Oratore*.—2. M., surnamed CRERICUS, elder son of the orator, and father of the triumvir, was prætor in 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates; but he did not succeed in his object, and used his power to plunder the provinces. He died shortly afterwards in Crete, and was called *Creteus* in derision (Plut. *Ant.* 1; Diod. xl. 1).—3. C., younger son of the orator, and uncle of the triumvir, was expelled the senate in 70 for extortion; but afterwards was the colleague of Cicero in the prætorship (65) and consulship (63). He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antony went into his province, which he plundered shamefully; and

on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was subsequently recalled, probably by Caesar, and was in Rome at the beginning of 44 (Cic. *Clu.* 42, *Cat.* iii. 6, *Cæcl.* 31, *Flacc.* 38; Dio Cass. xxxvii. 40, xxxviii. 10). He was surnamed *Hybrida*, possibly as being *semiferus* (Plin. viii. 218).—4. M., the Triumvir, was son of No. 2 and Julia, the sister of L. Julius Caesar, consul in 64, and was born about 83. His father died while he was still young, and he was brought up by Cornelius Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators: whence he became a personal enemy of Cicero. Antony indulged in his earliest youth in every kind of dissipation, and his affairs soon became deeply involved. In 58 he went to Syria, where he served with distinction under A. Gabinus. He took part in the campaigns against Aristobulus in Palestine (57, 56), and in the restoration of Ptolemy Auletes to Egypt in 55. In 54 he went to Caesar in Gaul, and by the influence of the latter was elected quaestor. As quaestor (52) he returned to Gaul, and served under Caesar for the next two years (52, 51). He returned to Rome in 50, and became one of the most active partisans of Caesar. He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul (with another tribune, C. Cassius Longinus), after putting a veto upon the decree of the senate which deprived Caesar of his command. He accompanied Caesar in his victorious march into Italy, and was left by Caesar in the command of Italy, while the latter carried on the war in Spain. In 48 Antony brought the troops left in Italy to join Caesar in Epirus, after several delays, for which he was rebuked, and was present at the battle of Pharsalia, where he commanded the left wing; and in 47 he was again left in the command of Italy during Caesar's absence in Africa. In 44 he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder on the 15th of March, Antony endeavoured to succeed to his power. He therefore used every means to appear as his representative; as surviving consul he pronounced the speech over Caesar's body and read his will to the people; and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who came from Apollonia to Rome, assumed the name of Caesar, and at first joined the senate in order to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the senate; but Dec. Brutus refused to surrender the province to Antony and threw himself into Mutina, where he was besieged by Antony. The senate approved of the conduct of Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senate now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army; Octavianus became reconciled to Antony; and it was agreed that the government of the state should be vested in Antony, Octavianus, and

Lepidus under the title of *Triumviri Reipublicae Constituendae*, for the next 5 years. The mutual enemies of each were proscribed, and in the numerous executions that followed, Cicero, who had attacked Antony in the most unmeasured manner in his *Philippic Orations*, fell a victim to Antony. In 42 Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra and followed her to Egypt, a captive to her charms. In 41 Fulvia, the wife of Antony and his brother L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40 before Antony could reach Italy. The opportune death of Fulvia facilitated the reconciliation of Antony and Octavianus, which was cemented by Antony marrying Octavia, the sister of Octavianus. Antony remained in Italy till 39, when the triumvirs concluded a peace

gaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He was unable to resist Octavianus and threw himself into the town of Perusia, which he was obliged to surrender in the following year; hence the war is usually called that of Perusia. His life was spared and he was afterwards appointed by Octavianus to the command of Iberia. His character is painted by Cicero in dark colours, perhaps with some exaggeration (Cic. *Phil.* iii. 12 v. 7, 11, xii. 8; Appian, *B. C.* v. 19-49)—7 M., called by the Greek writers *Antyllus*—which is probably only a corrupt form of Antonillus (young Antonius)—elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in 30 (Suet. *Aug.* 63, *Plut. Ant.* 81)—8 Julius, younger son of the triumvir by Fulvia was brought up by his stepmother Octavia at Rome, and received great marks of favour from Augustus. Horace notices him as a poet (*Od.* iv. 2). He was consul in 10, but was put to death in 2, in consequence of his adulterous inter-

course with Julia, the daughter of Augustus (Dio Cass. *lv.* 26, *lv.* 10, Tac. *Ann.* iv. 44, *Vell. Pat.* ii. 100).

Antonius Felix (FELIX.)

Antonius Musa (MUSA.)

Antonius Primus (PRIMUS.)

Antroa (Αντρού Φαυο), a town in Philotis in Thessaly, at the entrance of the Sinus Mabaens (*Pl.* ii. 697, *Strab.* p. 430).

Antunnacum (Andernach), a town of the Ubii on the Rhine (Amm. *Maro.* xviii. 2).

Anubis (Ἄνουβις) an Egyptian divinity (the Egyptian *Anpu*), the ruler of the dead. He watched over the rites of embalming and conducted the dead in their course to the western realm of shades. In the Osiris myths he is subordinate to Osiris and is represented as his



M. Antonius and Cleopatra.

Obv. head of Antonius—legend *ANTONIVS MAGNVS PATER PATRIAE* (third time triumvir) rev. head of Cleopatra—legend *REGINAE PATER PATRIAE* (third time triumvir) rev. head of Cleopatra—legend *REGINAE PATER PATRIAE* (third time triumvir).

with Sextus Pompey, and he afterwards went to his provinces in the East. In this year and the following Ventidius, the lieutenant of Antony, defeated the Parthians. In 37 Antony crossed over to Italy, when the triumvirate was renewed for 5 years. He then returned to the East, and shortly afterwards sent Octavia back to her brother and surrendered himself entirely to the charms of Cleopatra. In 36 he invaded Parthia, but he lost a great number of his troops and was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of Artavasdes, the Armenian king and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an Eastern despot. His conduct and the unbounded influence which Cleopatra had acquired over him alienated many of his friends and supporters, and Octavianus thought that the time had now come for crushing his rival. The contest was decided by the memorable sea-fight off Actium, September 2nd, 31, in which Antony's fleet was completely defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30), when Octavianus appeared before the city (See *Plut. Ant.*, index to Cicero, Appian *B. C.* m., iv., Dio Cass. xlv. 11.)—5 C., brother of the triumvir, was praetor in Macedonia in 44, fell into the hands of M. Brutus in 43, by whom he was put to death in 42, to revenge the murder of Cicero (*Plut. Brut.* 28, Dio Cass. xlvii. 23).—6 L., youngest brother of the triumvir, was consul in 41, when he triumphed for success over some Alpine tribes and in the following winter en-



Anubis. (Wilkinson's *Egyptology*.)

acted the dead in their course to the western realm of shades. In the Osiris myths he is subordinate to Osiris and is represented as his

with that of Isis and Serapis, was introduced both at Rome and in Greece, under the emperors.

**Anxur.** [TARRACINA.]

**Anxurus**, an Italian divinity, who was worshipped in a grove near Anxur (Tarracina) together with Feronia. He was regarded as a youthful Jupiter, and Feronia as Juno. On coins his name appears as Axur or Anxnr.

**Anysis** (*Ἀνύσις*), according to Herodotus ii. 137, an ancient blind king of Egypt, in whose reign Egypt was invaded by the Ethiopians under their king Sabaco. He is supposed to come from a city Anysis, and to take refuge from the invaders in the marshes for 50 years, during which he increased his island by making malefactors add earth to it by way of penalty. It is clear that Herodotus has misinterpreted his information, whether it was about the city or the man. He makes Anysis succeed Asylis (= Aseskañ or Shepseskañ), who reigned in the fourth dynasty, about B.C. 3600, nearly 3000 years before Sabaco.

**Anýtē** (*Ἀνύτη*), of Tegen, the authoress of several epigrams in the Greek Anthology, flourished about B.C. 700.—*Edition.* Kinkel, 1877.

**Anýtns** (*Ἀνύτνης*), a wealthy Athenian, son of Anthemion, the most influential and formidable of the accusers of Socrates, B.C. 399 (hence Socrates is called *Anýttns reus*, *Hor. Sat. ii. 4. 3*). He was a leading man of the democratic party, and had taken an active part, along with Thrasybulus, in the overthrow of the 30 Tyrants. The Athenians, having repented of their condemnation of Socrates, sent Anýtns into banishment to Heraclaea in Pontus (*Xen. Hell. ii. 3. 42*).

**Aón** (*Ἀών*), son of Poseidon, and an ancient Boeotian hero, from whom the Aones, an ancient race in Boeotia, were believed to have derived their name (*Strab. pp. 401, 412; Paus. ix. 5*). **Aónia** was the name of the part of Boeotia, near Phocis, in which were Mount Helicon and the fountain Aganippe (*Aoniæ aquæ*, *Ov. Fast. iii. 456*). The Muses are also called *Aonides*, since they frequented Helicon and the fountain of Aganippe (*Ov. Met. v. 333*).

**Aónides.** [*Aon.*]

**Aornns.** 1. A rocky stronghold in the country between Cabul and the Indus, captured with difficulty by Alexander. It was said to rise to a height of more than 7,000 feet (*Arrian, An. iv. 28; Curt. viii. 11; Strab. p. 688*).—2. A lake in Thesprotian Epirus, where there was a *vekvo-μαρτίων*, or oracle of the dead, visited by Orpheus (*Paus. ix. 30, 6*). It is not clear whether this is another name for Lake Acherusia, or, rather, for the spot on its banks where the oracle stood, or whether it is a neighbouring lake (cf. *Hdt. v. 92, 7; Diod. iv. 22; ACHERUSIA*).

**Aorsí** (*Ἀορσί*) or Adorsí, a powerful people of Asiatic Sarmatia, who appear to have had their original settlements on the NE. of the Caspian, but are chiefly found between the Palus Maecotis (*Sea of Azof*) and the Caspian, to the SE. of the river Tanais (*Don*), whence they spread far into European Sarmatia. They carried on a considerable traffic in Babylonian merchandise, which they fetched on camels out of Media and Armenia (*Strab. pp. 492, 506; Tac. Ann. xii. 15*).

**Aóns** or **Aeas** (*Ἀῶνος* or *Ἀίας*: *Viosa, Viussa, or Vovussa*), the principal river of the Greek part of Illyrium, rises in M. Lacmon, the N. part of Pinus, and flows into the Ionian sea near Apollonia.

**Apāmēa** or **-ia** (*Ἀπάμεια*: *Ἀπαμειεύς*, *Apameus*, *-ēnus*, *-ensis*), the name of several Asiatic cities, some of which were founded by Seleucus I. Nicator, and named in honour of his wife

Apama. 1. **A. ad Orontem** (*Famieh*), the capital of the Syrian province Apamee, and, under the Romans, of Syria Secunda, was built by Seleucus Nicator on the site of the older city of **PELLA**, in a very strong position on the river Orontes or Axios, the citadel being on the left (W.) bank of the river, and the city on the right. It was surrounded by rich pastures, in which Seleucus kept a splendid stud of horses and 500 elephants (*Strab. p. 752*). As Famieh it was occupied by Taurer in the Crusades.—2. In **Osrœne** in Mesopotamia (*Balasir*), a town built by Seleucus Nicator on the E. bank of the Euphrates, opposite to ZEUGMA, with which it was connected by a bridge, commanded by a castle, called **Seleucia**.—3. **A. Cibôtus** or **ad Maeandrum** (*Ἀ. ἡ Κιβωτός, or πρὸς Μαιάνδρον*), a great city of Phrygia, on the Maeander, close above its confluence with the Marsyas. It was built on a site easy of access, yet defensible, by Antiochus I. Soter, who named it in honour of his mother Apama, and peopled it with the inhabitants of the neighbouring Celaenae. It became one of the greatest cities of Asia west of the Euphrates, and under the Romans it was the seat of a *Conventus Juridicus*. Standing at a junction of several Roman roads, it had a great commerce, until the change of roads under the Byzantine system, after the end of the 4th century A.D., caused it to decline in prosperity. The great routes from Constantinople and Nicomedia did not pass through Apamea, and the older Roman routes had lost their importance. The surrounding country, watered by the Maeander and its tributaries, was called **Apamēna Regio**.—4. **A. Myrleōn**, in Bithynia. [*MYRLEA*.]

—5. A town built by Antiochus Soter, in the district of Assyria called Sittacene, at the junction of the Tigris with the Royal Canal which connected the Tigris with the Euphrates, and at the N. extremity of the island called Mesene, which was formed by this canal and the two rivers.—6. **A. Mesenes** (*Korna*), in Babylonia, at the S. point of the same island of Mesene, and at the junction of the Tigris and Euphrates.—7. **A. Rhagiana** (*Ἀ. ἡ πρὸς Παργαίς*), a Greek city in the district of Choarene in Parthia (formerly in Media), S. of the Caspian Gates.

**Apelles** (*Ἀπελλῆς*), one of the most celebrated of Grecian painters, son of Pythras, was born, most probably, at Colophon in Ionia. He studied first at Ephesus under Ephorus; then at Sicyon under Pamphilus. Thence he went to Pella and became the court painter to Philip and Alexander from B.C. 336 onwards. When Alexander set out for Asia Apelles returned to Ephesus, and lived both there and at Rhodes, the home of Protogenes, his greatest contemporary. Being driven by a storm to Alexandria, after the assumption of the regal title by Ptolemy (B.C. 306), whose favour he had not gained while he was with Alexander, his rivals laid a plot to ruin him, which he defeated by an ingenious use of his skill in drawing. We are not told when or where he died. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb, *Nulla dies sine linea*. This and other sayings attributed to him, whether genuine or not, indicate his fame as an authority. A list of his works is given by Pliny. They are for the most part single figures, or groups of a very few figures. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt, painted for the temple of Artemis at Ephesus; but the most admired of all his pictures was the



'Venus Anadyomene' (ἡ ἀναδυμένη Ἀφροδίτη), or Aphrodite rising out of the sea, painted for a temple at Cos, and placed in the temple of Caesar at Rome by Augustus, who remitted a tribute of 100 talents to the Coans as equivalent value. There can be no doubt that Apelles stands at the head of painters of the Hellenistic period. His work was chiefly portraiture—it was said that Alexander would sit to no other painter—and therefore it is possible that earlier painters such as Polygnotus or Zeuxis may have surpassed him in composition, but Apelles was probably the greatest Greek painter in technique, and brought colouring to a perfection unequalled in Greek art (Plin. xxix 79-100, *Dict. Ant. & Pictura*).

Apellicon (Ἀπελλικόν), of Teos a Peripatetic philosopher and great collector of books. His valuable library at Athens, containing the autographs of Aristotle's works (which Apellicon is said to have discovered hidden in a cellar Strab. p. 603, Plot. *Sull.* 26), was carried to Rome by Sulla (s.c. 83). Apellicon had died just before.

Apenninus Mons (δ' Ἀπεννίνος ἢ τὸ Ἄπεννινος ὄρος, probably from the Celtic Pen 'a height') the Apennines a chain of mountains which runs throughout Italy from N. to S., and forms the backbone of the peninsula. It is a continuation of the Maritime Alps (ALPES), begins near Genoa and ends at the Sicilian sea and throughout its whole course sends off numerous branches in all directions. It rises to its greatest height in the country of the Sabines, where one of its points (now Monte Corno, or Gran Sasso d'Italia) is 9521 feet above the sea, and further S., at the boundaries of Samnium, Apulia, and Lucania, it divides into two main branches one of which runs E. through Apulia and Calabria, and terminates at the Salentina promontory, and the other W. through Brutium, terminating apparently at Rhegium and the straits of Messina, but in reality continued throughout Sicily. The greater part of the Apennines is composed of limestone, abounding in numerous caverns and recesses, which in ancient as well as in more recent times were the resort of numerous robbers. The highest points of the mountains are covered with snow, even during most of the summer (*montis vertice se attollens Apenninus*, Verg. *Aen.* xii. 703). For a general description see Polyb. ii. 16, iii. 110, Strab. pp. 128-211, for the storms of the Apennines, Liv. xxi. 58.

M. Aper, a Roman orator and a native of Gaul, rose by his eloquence to the rank of quaestor, tribune, and praetor, successively. He is one of the speakers in the *Dialogue de Orationibus* attributed to Tacitus.

Aper, Arrins, praetorian prefect, and son-in-law of the emperor Numerian, whom he was said to have murdered. He was himself put to death by Diocletian on his accession in A.D. 284.

Aperantia, a town and district of Aetolia near the Achelous, inhabited by the Aperanti (Polyb. xxi. 8, Liv. xxxviii. 5).

Aperiae (Ἀπεραιαί on a coin the name is Ἀπεραϊαί) a town in Lycia a few miles west of Simena. It formed with three others, Simena, Apollonia and Isinda, a single δήμος or district with a common βουλή (Waddington 1292, 1296). In later times it was the seat of a bishopric including the above towns. The inscription shows the true spelling in Plin. v. 100.

Aperopia, a small island off the prom. Buthrotum in Argolis (Paus. ii. 34, Plin. iv. 56).

Apéas (Ἀπέας Fuka?) a mountain on the

borders of Phlissia and Argolis, with a temple of Zeus, who was hence called *Apeantius*, and to whom Perseus here first sacrificed.

Aphāca (Ἀφακα *Afta?*) a town of Coele Syria between Heliopolis and Byblus, celebrated for the worship of Aphrodite Aphacitis.

Aphāreus (Ἀφαρεός) 1 Son of the Messenian king Perieres, and founder of the town of Arene in Messenia, which he called after his wife Lycus, son of Pandion took refuge there and initiated Aphareus in the mysteries (Paus. iii. 1 iv. 2, 4). He was buried at Sparta (Paus. iii. 11, 11, Theophr. xiii. 141). His two sons Idas and Lynceus, the *Apharetidae* (*Apharitia proles* Or *Met.* vii. 304) are celebrated for their fight with the Dioscuri, which is described by Pindar (*Nem.* x. 111).—2 An Athenian orator and tragic poet flourished s.c. 360-342. After the death of his father, his mother married the orator Isocrates, who adopted Aphareus as his son. He wrote 35 or 37 tragedies, and gained 4 prizes (Plot. *Vit.* X Or 830).

Aphētai (Ἀφεταί and Ἀφεταί *Aphetai*) a seaport and promontory of Thessaly, at the entrance of the Sinus Melaeus, from which the ship Argo is said to have sailed (Hdt. vii. 193, 196 vii. 4, Strab. p. 436, Ap. Rh. i. 591).

Aphidas (Ἀφιδάς) son of Arcaea, obtained from his father Tegea and the surrounding territory. He had a son, Alena.

Aphidna (Ἀφιδνα and Ἀφιδνα *Aphidna*), an Attic demus not far from Decelae, originally belonged to the tribe Acanthis, afterwards to Leontis, and last to Hadranis. It was one of the 12 towns and districts into which Cecrops is said to have divided Attica, in it Theseus concealed Helen, but her brothers Castor and Pollux took the place and rescued their sister (Hdt. ix. 78, Plot. *Thes.* 32, Paus. i. 17, 6).

Aphrodisias (Ἀφροδισιάς *Aphrodisias* Aphrodisiensi), the name of several places famous for the worship of Aphrodite. 1 A. Cariae (*Ghetra*, Ru.), on the site of an old town of the Leleges, named Ninde under the Romans a *civitas foederata et libera*, with immunity from taxation, and independence of local government secured by ancient treaty. It was the chief town of Caria under Diocletian. (Strab. p. 576, Plin. v. 100, Tac. *Ann.* iii. 62, C. I. G. 2737, C. I. L. iii. 449).—2 Veneris Oppidum, a town on the coast of Cilicia, opposite to Cyprus (Liv. xxxiii. 20).—3 A town, harbour and island, on the coast of Cyrenaea in N. Africa.—4 See GADES.

Aphroditē (Ἀφροδίτη), the Greek goddess of beauty and love, and of fruitful increase, whether of animal or vegetable life worshipped by the Romans as Venus. In the *Iliad* (though apparently in the later portions only) she is called the daughter of Zeus and Dione, another myth represented her as sprung from the foam of the sea [see URANUS]. She was wedded to Hephaestus. For the myths of her relations to others and of her children, see ARES, DIONYSUS, HERMES, POSEIDON, EROS, ANCHISES, ADONIS, CYPRUS, BUTHES. In the Homeric poems she took the side of the Trojans, interfering to protect Paris and Aeneas, and to save from defilement the body of Hector (II. iv. 280 v. 511, xiii. 185). (See also under PARIS and VENUS.)

*Eastern Origin*—The myths of Aphrodite as presented in Greek literature result from a mixture of Greek and Oriental (chiefly Semitic) mythology. Many Eastern nations worshipped a deity who was at once the goddess of fruitfulness and generation and also of the moon or of the star Venus. Such was the Babylonish

Belit (the feminine of Baal), who appears in Herodotus i. 198, 199 as Mylitta; the Assyrian Ishtar (who was also to the Chaldeans the star Venus), the Phœnician Astarte or Ashtoreth, and the Syrian Atargates. This goddess, under her various names, was in each case the supreme deity of the female sex, whence probably it arose that she was regarded as the giver of all fruitful increase. But a leading idea in her worship was that (perhaps as being, so to speak, Queen of Heaven) she was the goddess of the

on their own. In the Homeric age Aphrodite was accepted as a genuine Greek deity, yet traces of Eastern origin remained in the names: *Κύπρις*, *Παφία*, *Κυθήρεια* in the Iliad, and *Κυπριγενής* in Hesiod. It is clear that under these names lies the truth that the Phœnicians established this worship, or a part of it, in the islands of Cyprus and Cythera, where they planted trading stations, especially for the trade in the purple mussel, and that it spread thence to Greece, as it also passed from Carthage to Eryx in Sicily. [It has, however, been observed that all the passages in the Iliad and Odyssey, where Aphrodite is represented either as a daughter of Zeus and Dione, or as named from Cyprus and Cythera, belong to the latest portions of those poems, and hence it is deduced that the oldest Homeric poems know nothing of the origin of the deity.] In Greek myths the connexion of the goddess with the moon, as a recognised attribute, disappears, because the Greeks already connected with the moon the names Hecate, Selene, and Artemis, and also because it was not her main characteristic; yet it survives in the terms *Ὀὐρανία* (see below), 'regina siderum,' and in the star Venus; it has, moreover, been pointed out that the Greek name Artemis has, possibly from this confusion, been given to the goddess of generation whom the old, non-Semitic, Babylonians worshipped as *Nanai*. If, however, the connexion with the moon has almost vanished, the main attribute of power over all fruitfulness and offspring, whether of the animal or of the vegetable world, belongs to Aphrodite through all Greek literature, and to Venus in Roman writers. It is only necessary to cite, among many passages, Hom. II. v. 420, *Hymn. ad Aphr.* 3, 69; Hes. Th. 200; Eur. Hipp. 477; Lucet. i. 1; Hor. Od. i. 4; *Pervigil. Ven.*



Ashtoreth, or the Moon Goddess. (Assyrian Cylinder Seal.)

moon (see Hdt. i. 105; Strab. p. 807; Lucian, *de Dea Syr.* 4, 32; Herodian, v. 6, 10), for which reason some prefer to derive her worship as the goddess of fruitfulness from the idea that the moon was connected with menstruation, and, moreover, was supposed to control the dew which gave fertility to plants. The latter idea is traced in the story of the dew sent by Aphrodite to her altar at Eryx (Ael. N. A. x. 50; cf. Tac. Hist. ii. 3; *Pervig. Ven.* ii. 15). This worship of natural increase was degraded in the East to rites such as those of Mylitta, described by Herodotus, a degradation which pervaded generally the worship of Astarte, and was transferred to some Greek temples, such as those at Corinth and Eryx. The animals and plants sacred in the worship of the Oriental, as of the Greek, deity were symbolical of fertility—the ram, the goat, the deer, the partridge, the purple mussel and various fish, the myrtle and cyprus. Again, perhaps alike from the influence of the moon upon the sea, and also from the dependence of mariners upon the stars, arose the connexion of the Eastern deity with the sea; and the fact that the goddess Derceto (Atargates), worshipped at Hieropolis (Bambye), at Asealon, and at other places in Syria, was represented as a goddess of fish, may be explained as due either to this connexion with the sea or to the idea that fish represented abundance and fruitfulness. Another very noticeable characteristic is the descent of this deity into the underworld of the dead, an idea which may be connected with the waning of the moon, but more probably with the death of vegetation in winter. In the celebrated myth of Ishtar there are many points of resemblance to the story of Persephone. Lastly, it should be observed that Astarte was an armed goddess, in Phœnicia, at Babylon, and at Carthage sometimes represented with a spear and a bow. Whether we are to regard this idea as suggested by the moonbeams, or, more simply, as showing the power of the nature-goddess to punish those who neglect her, the same is traceable in the Greek Aphrodite.

*Origin in Greece.*—The above are the characteristics which the Greeks seem to have borrowed from Eastern religions and engrafted



Aphrodite and Eros. (Causel, *Museum Romanum* vol. 1, tav. 41.)

Hence Aphrodite was attended by the *Horæ* (Paus. v. 15, 3); hence she was the goddess of gardens (cf. Strab. p. 343), called *ἱερὸς κήπος*, worshipped in the 'gardens' at Athens, where stood the noted statue by Alcameues (Paus. i. 19, 2; Plin. xxxvi. 16), and in the marsh or ἐν

*καλάμοις*, as suggesting rich growth of vegetation (Athen. p. 572), hence also the animals sacred to Aphrodite were usually, as in the East above noticed, those which were regarded as specially prolific—the ram, the goat, the rabbit, the hare, the deer, the partridge, the sparrow—similarly the myrtle, the cyprus, and the pomegranate are stated by Pliny to produce fertility (xii 107, 160, xiv 14, xxviii 102) [For the degradation—increased, no doubt, if not originated, by Eastern influence—of this form of worship to a patronage of Hetærae and the services of the *ἱερδοῦλοι* (Veneres) in certain temples, see Strab. pp. 272, 378, 745, Cic. *Dir. in Caec.* 17 55.]



Aphrodite reclining from the sea and received by Prota (from a silver relief. *G. G. Arch. 1879*)

Her connexion with the sea is traced in Hes. *Th.* 188 in the story of her birth from the mutilation of Uranus (Hæmon making her drift to Cypris eastward from Cythera instead of westward from Syria) also in Plat. *Crat.* 406 c. It is also preserved in the epithets *ἀνδρομένη ἀφρογυήτις*, *θαλασσία*, *κωρία*, *πικαρία*, *ἐνθαλία*, *γαλήνηνα* in the special regard paid by mariners, and in the choice of the dolphin as sacred to her. Aphrodite, like her Eastern counterpart, is in some degree connected with the underworld: the traces of this appear in the statue at Delphi to an *Ἀφροδ. ἐντρυφία* (Plat. *Q. R.* 23), in the grave of Aphrodite Ariadne at Naxos and at Amsthus (ARADNE), and in the myth of Adonis. It is preferable to see in this the death of vegetation in winter rather than the phases of the moon. Lastly, for the armed Aphrodite who can revenge breaches of the laws of natural production (cf. *Hom. II.* ii 413) we have the epithet *ἐγχεῖος* (Hesych.), *ἐνέπλιος* (*G. I. G.* 1444) and the armed statues at Cythera, Corinth, Epidaurus and Sparta (Paus. ii 5 1, ii 27 4, iii 15 8, iii 23 1).

All the above characteristics seem to be borrowed from the East, though the theory cannot be positively rejected that many of them at least may have grown up in Greece itself as the genuine attributes of a goddess of natural powers, therefore called *γυνετολάς* and *κοιροτρόφος*. At any rate it must be recognised that we can trace an earlier Greek goddess to whom such characteristics as were Oriental were transferred because she was through some likeness identified with the deity of Oriental religions. In the Aphrodite daughter of Zeus and Dione, as she appears to us in Homer and Sappho, we see a deity who was mainly a Greek conception. There was assuredly always a deity of love and birth for the Greeks—a power ruling over mortals and immortals alike, and therefore 'the oldest of the Fates' (Paus. i 19 2). The original of the daughter of Zeus and Dione (= Juno) may, as some think have been Hebe, who remains as the goddess of Youth, while her chief powers have passed to Aphrodite. Again, in the stories of the marriage of Hephaestus with Aphrodite, and also with Charis—a legend probably starting from Lemnos—may lurk the truth that Aphrodite, as

goddess of love and beauty, has taken the place of a Greek deity Charis.

It remains to notice the distinction in Greek literature and art between *Ἀφροδ. Οὐρανία* and *Ἀφροδ. Πάνδημος*. There can be little doubt that the familiar distinction in philosophers was a later conception. Originally *Ἀφροδ. Οὐρανία* was the Queen of the Heavens, equivalent to that Eastern goddess who ruled the moon and stars, who guided the mariners, and who ruled the sea. She is represented in Greek art seated on a flying swan (also on a globe, or standing on a tortoise) sometimes with a star spangled sky as background. A statue found at Hertsch is dedicated to *Ἀφροδ. Οὐρανία*, who rules the Bosphorus. On the other hand *Ἀφροδ. Πάνδημος* (who is represented riding on a goat) was no less recognised as an honoured deity in the state cult, nor was her worship committed to priestesses of low repute, she is called *σεμνή*, and her priestess in one inscription is specially stated to be a married woman and not a courtesan. The probability is that she represents the original goddess of love worshipped in Greece and that the statement of Pausanias that she was so called when the demes of Attica were united should be accepted. It was a later idea of philosophers and moralists to give to *οὐρανία* the sense of ennobling, and to *πάνδημος* of debasing, love, and again to make the former the



Aphrodite of Melos. (Venus de Milo. Louvre in Paris)



Aphrodite of Capua (Marsia)



Aphrodite (Venus de Medici. Florence)

patroness of the lawfully married, the latter of courtesans (see Plat. *Symp.* 180 181, Paus. vi 25 2, ix 16 2, Theoc. *Epig.* 13). In art the nude statues are the later development, the weaker types of ordinary feminine beauty being later than the stronger, the more archaic statues were fully clothed, the earliest of all

probably ending in a quadrangular base, such as that at Delos, which Pausanias (ix. 40) calls the work of Daedalus. Of the numerous nude statues of Aphrodite, three of the most famous are here given. The first is an original statue found at Melos (*Milo*), and now in the Louvre at Paris, called the Venus of Milo. The second is a copy of the Aphrodite of Cnidus by Praxiteles, now at Munich. The third (Venus de Medicis) is evidently an imitation of the Cnidian Aphrodite: it was ascribed to Cleomenes until Michaelis showed that the inscription with that name is a very late addition. For the Roman goddess of love see VENUS.

**Aphroditópolis** (Ἀφροδίτης πόλις), the name of several cities in Egypt. 1. In Lower Egypt: (1) In the Nomos Leontopolites, in the Delta, between Artihiribis and Leontopolis (Strab. p. 802); (2) (*Chybin-el-Koum*) in the Nomos Prosopites, in the Delta, on a navigable branch of the Nile, between Nancratis and Saïs; probably the same as Atarbechis, which is an Egyptian name of the same meaning as the Greek Aphroditopolis (Strab. p. 802).—2. In Middle Egypt, or Heptaomis, (*Atfyh*) a considerable city on the E. bank of the Nile; the chief city of the Nomos Aphroditopolites (Strab. p. 803).—3. In Upper Egypt, or the Thebais: (1) Veneris Oppidum (*Tachta*), a little way from the W. bank of the Nile; the chief city of the Nomos Aphroditopolis (Strab. p. 813; Plin. v. 61). (2) In the Nomos Hermouthites (*Deir*, NW. of Esneh), on the W. bank of the Nile (Plin. v. 60; Strab. p. 817).

**Aphthónius** (Ἀφθόνιος), of Antioch, a Greek rhetorician, lived at the end of the 3rd century A.D. and wrote the introduction to the study of rhetoric, entitled *Progyrnasmata* (προγυρνασματα). It was constructed on the basis of the *Progyrnasmata* of Hermogenes, and became so popular that it was used as the common school-book in this branch of education for several centuries.—In Walz's *Rhetores Graeci*, vol. i.; Spengel's *Rhet. Graec.* vol. ii. 1853. Aphthónius also wrote some Aesopic fables, which are extant.

**Aphytis** (Ἀφύτις; *Athyto*), a town in the peninsula Pallene in Macedonia, with a celebrated temple and oracle of Jupiter Ammon (Hdt. vii. 123; Thuc. i. 64; Strab. p. 330; Paus. iii. 18).

**Apia** (Ἀπία, sc. γῆ), the *Apian land*, an ancient name of Peloponnesus, especially Argolis, said to have been so called from Apis, a mythical king of Argos. The name is probably from the root *ap* (whence *aqua*), and corresponds with the Slavonic *Morea* from *more* = *mare*. If originally applied to the Western plain of Argolis, 'Waterland' would be appropriate, and, as its application extended, the significance was lost (cf. *APULLA*). [*PELOPONNESUS*; *APIS*.]

**Apicāta**, wife of Sejanus, was divorced by him, A. D. 23, and put an end to her own life on the execution of Sejanus in 31 (Tac. Ann. iv. 3, 11; Dio Cass. lviii. 11).

**Apicius**, the name of three notorious gluttons.—1. The first lived in the time of Sulla, and is said to have procured the condemnation of Rutilius Rufus, B. C. 92.—2. The second and most renowned, *M. Gabius Apicius*, flourished under Tiberius. After squandering upwards of £800,000 upon his stomach he found that little more than 80,000 remained; upon which, despairing of being able to satisfy the cravings of hunger from such a pittance, he forthwith hanged himself. But he was not forgotten. Sundry cakes (*Apicia*) and sauces long kept

alive his memory, and his name passed into a proverb in all matters connected with the pleasures of the table. (Tac. Ann. iv. 1; Dio Cass. lvii. 19; Athen. p. 7; Plin. viii. 209, ix. 66, xix. 137; Juv. iv. 23; Sen. de Vit. Beat. 11, 4.)—3. A contemporary of Trajan, sent to this emperor, when he was in Parthia, fresh oysters, preserved by a skilful process of his own (Athen. p. 7).—The treatise we now possess, bearing the title *CAELII APICII de Opsonis et Condimentis, sire de Re Culinaria, Libri decem*, is a sort of Cook and Confectioner's Manual, containing a multitude of receipts for cookery. It was probably compiled in the 3rd century A.D. by some Caelius who entitled it *Apicius* to indicate its subject, and should perhaps correctly be called *Caelii Apicius*.—Edit. Schneid. Heidelb. 1874.

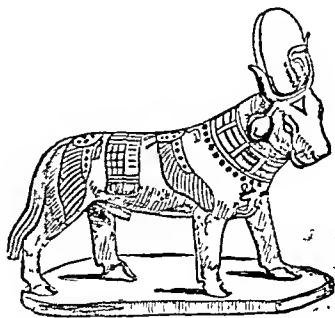
**Apidānus** (Ἀπίδαρος, Ion. Ἠπίδαρος), a river in Thessaly, which flows into the Enipeus near Phlarsalus.

**Apiolae**, a town of Latium, destroyed by Tarquinus Priscus (Liv. i. 35; Dionys. iii. 49).

**Apion** (Ἀπίων), a Greek grammarian, and a native of Oasis in Egypt, studied at Alexandria, and taught rhetoric at Rome in the reigns of Tiberius and Claudius. In the reign of Caligula he left Rome, and in A.D. 38 he was sent by the inhabitants of Alexandria at the head of an embassy to Caligula to bring forward complaints against the Jews residing in their city. Apion was the author of many works, all of which are now lost. Of these the most celebrated were upon the Homeric poems. The extant glosses bearing his name are not genuine, but those which he did write were used by Apollonius the Sophist in his Homeric Lexicon. He also wrote a work on Egypt in 5 books, and a work against the Jews, to which Josephus replied in his treatise *Against Apion*.

**Apion, Ptolemaeus.** [*PTOLEMAEUS APION*.]

**Apis** (Ἄπης). 1. The Bull of Memphis, worshipped as a god among the Egyptians. This Apis was regarded as the incarnation of the supreme god Ptah, the god of the sun, and identified with Osiris, whence Apis is called by Greek writers an incarnation of Osiris (Strab. p. 807; Diod. i. 85; Plut. Is. 20, 29). The Egyptians held the new Apis to be born from a cow upon whom a spark from heaven fell at the death of the original Apis [see *SERAPIS*]. The symbol of



Apis (Wilkinson's *Egyptians*).

Apis was a bull with the sun-disk between its horns, the regular Egyptian symbol for the sun. The worship was maintained of the living incarnate Apis (as well as of the dead Osiris-Apis, or Serapis) and the great temple for his honour was at Memphis. He was called Epaphus by the Greeks and regarded as the

son of Isis (Hdt. ii. 133). There were certain signs by which he was recognised to be the god. It was requisite that he should be quite black, have a white square mark on the forehead, on his back a figure similar to that of an eagle, have two kinds of hair in his tail, and on his tongue a knot in the shape of a beetle. When all these signs were discovered, the animal was consecrated with great pomp, and was conveyed to Memphis. His birthday, which was celebrated every year, was his most solemn festival, it was a day of rejoicing for all Egypt (Hdt. iii. 28, Aelian, *H. A.* x. 11). The god was allowed to live only a certain number of years (Athen. p. 168). If he had not died before the expiration of that period, he was killed and buried in a sacred well, the place of which was unknown except to the initiated. But if he had died a natural death, he was buried publicly and solemnly, and as his birth filled all Egypt with joy and festivities, so his death threw the whole country into grief and mourning (Plin. viii. 184, Plut. *Is.* 66). This account of his being put to death is not borne out by the monumental representations of the Serapeum. Pliny (*l.c.*) tells the story that the refusal to take food from the hand of Germanicus was an omen of death.—2. Son of Phoroneus and Teleclia or Laodice, succeeded his father in the kingdom of Argos and the Peloponnesus generally which was called Apia after him. He ruled tyrannically and was slain by Thelxion and Telchin. From an confusion with the Egyptian Apis, he is further stated to have migrated to Egypt, founded Memphis, and to have been deified as Serapis (Apoliod. ii. 1, 1, Euseb. *Chron.* 271).—3. Son of Telchin of Sicyon, also credited with giving the name Apia to Peloponnesus (Paus. ii. 5, 7).—4. Son of the Arcadian Jason, slain by Aetolus (Paus. v. 1, 6).—5. Son of Apollo, endowed with the arts of healing and prophecy, born at Naupactus, freed Argos from monsters. He also was said to have been the origin of the name Apia (Aesch. *Suppl.* 262). No doubt the converse was the truth and the name of the land was accounted for by the various local traditions.

Apis (Αἰς), a city of Egypt, on the coast of the Mediterranean, on the border of the country towards Libya, about 10 stadia W. of Paraetonium, celebrated for the worship of the god Apis.

Apobathmī (Ἀροβάθυμι), a place in Argolis on the sea not far from Tyres, where Danaus is said to have landed (Paus. ii. 38, 4).

Apodoti and Apodestae (Ἀποδοῖτες and Ἀποδεσῖται), a people in the SE of Aetolis, between the Evenus and Hyblaethus.

Apollināris, Sidōnina (Σιδωνία).

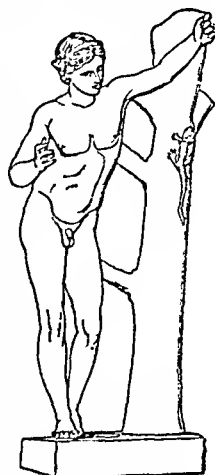
Apollinā Pr (Ἀρδῶλιον ἄκρον ὁ Ζήσεβ or C. Farina), a promontory of Zeugitana in N. Africa, forming the W. point of the Gulf of Carthage—the *Pulchri Promont.* *It.* xiii. 27.

Apollo (Ἀπόλλων), one of the great divinities of Greece. In literature he is the son of Zeus and Leto, born with his twin sister Artemis in Delos under Mount Cynthus, whither his mother had fled from the jealous anger of Hera. The three deities Zeus, Apollo and Athena were regarded as embodying in a special degree the divine powers, so that the solemn appeal in oath or prayer is Ζεῦ τε πάτερ καὶ Ἀθήνῃ καὶ Ἀπόλλωνι (*Il.* ii. 371, &c.). In Homer, however, we find Apollo only as the god of prophecy and as the god who sends plagues. The manifold attributes which will be described were the result partly of develop-

ment, but still more of the sweeping together of various local traditions and forms of worship into the religion of this deity, who became their representative. It is probably right to find the origin of most of these attributes in the nature of worship of the god of Light, and though in Homer the sun was a separate deity [Ἡἷλιος], Apollo becomes afterwards identified with the sun itself as well as with ideas belonging generally to light. The physical conception, however, was gradually lost (though revived sometimes in art), and Apollo's special provinces are prophecy, music, poetry and the preservation of the state from maladies. It is very doubtful if we should refer the epitheta *ἥλιος*, &c. to this original idea of light, but there is little doubt that the names *φαῖος* and *χρυσόκλυτος* have this meaning. Hence Apollo is (1) *the god of the year and its months*, with epithets *ἡροκόμος*, *ἡρμης*, *νοστήριος*, *ἰσθμογυῖος* (*cf.* Hdt. vi. 57, Aesch. *Th.* 781) the new and full moon, the 7th and 20th of each month were sacred to him (*cf.* *Dict. Ant.* s. v. *Daphne phoria*). He is the god who brings back sunshine and light in spring according to Hes. *Op.* 526 the sun went to Ethiopia in winter (*cf.* Hdt. ii. 24). This return was celebrated at Delphi in the Theophania on the 7th of the month Bysios which began the Apollinean year (see *Dict. Ant.* s. v. *Theophania*). It is now the general theory, and is very likely correct, that the victory of Apollo over dragons and serpents at Delphi and Delos (*Hymn ad Ap.* 122, 178, Eur. *I. T.* 1250) symbolises the driving away of winter and darkness by the return of spring and light. In this view the dragon is darkness, the arrow which slew it is the ray of the sun (*cf.* Eur. *H. F.* 1090). It is possible also that the slaying of the giant Tityus and the Alouidae may refer to the same battle against winter. It may be observed, however, that these legends may also signify the prevalence of a new Greek religion over an older local worship. Apollo seems to have been once the rival of Asclepius, to whom the serpent was sacred, and to have prevailed over him (Asclepius). It is not improbable that at Delphi, at Delos, at Phlegyas and elsewhere, there was an old serpent worship, possibly a relic of tribes to whom the serpent was a totem, which the Apollinean worship overthrew, and this would explain the expiation which Apollo had to make for the slaughter of the Python. Such an explanation would not exclude the probability that the dragon or serpent was regarded in the worship of Apollo as the symbol of darkness and winter, and that the armed dances at the Ephesian Ortygia and at Delos, like those of the Salii at Rome, represent an attempt of savage superstition to frighten away the powers of darkness (*cf.* Strab. p. 640, *Dict. Ant.* s. v. *Salii*). (2) As god of the sun and of the warmer part of the year Apollo was honoured partly, though not solely, in the character of a god of harvest in certain festivals belonging to the summer and early autumn (*Dict. Ant.* s. v. *Cumea*, *Delos*, *Hyacinthus*, *Pyanepnia*, *Thargelia*) hence also comes the epithet *ἥρῳακας* (Paus. x. 15, 2). (3) *The god who sends plagues* (*Il.* i. 42, Paus. ix. 36, 3), and, by a common sequence, he was also the god of healing who averted plagues (Eur. *Alc.* 220). This connexion with sickness and death is no doubt owing to the observation that the heat of the sun favoured the spread of plagues, and that the sunstroke sometimes killed directly for his healing character, besides

the belief that the god who brought sickness could also remove it, his identification with the worship of Asclepius is also answerable. Here belong the epithets *ὄλκιος, λολίμος, παῖσιος, ἀκείσιος, παῖων, ἀλεξίκακος* (which was said to refer to his staying the plague of Athens, Paus. i. 3, 4), *ἐπικούριος, ὀπίfer*. Apollo's arrows slay men, as those of Artemis slay women (see the story of Niobe). (4) *The god of oracles*. The prophetic power of Apollo is by some supposed to express the idea that his light penetrated all darkness: if it belongs to him as sun-god it might better be regarded as a characteristic of the all-seeing sun *ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει*. It is possible, however, that he became the deity of more oracular temples than any other god merely because he was eventually regarded as the vicegerent and mouthpiece of Zeus (cf. Aesch. *Eum.* 19; *Il.* i. 72) and thus absorbed many local oracles. The oracle of Zeus at Dodona was an earlier Greek oracle than that of Apollo at Delphi, of which the notice in *Il.* ix. 404 belongs to a late portion of the *Iliad*. It is said that Zeus and Apollo shared the oracle of Branchidae, which may account for his name Didymæus there (Steph. s. v. *Διδυμα*); or it may only express his twinship with Artemis. It is probable that Apollo occupied an oracular seat at Delphi once sacred to other deities in succession: to a nature-deity such as earth (*Eum.* 1); to Poseidon, whence the symbol of the dolphin and the names *δεελίνιος, δελφείος βωμός*; and probably to Dionysus. (*Hymn. ad Apoll.* 319; *Dict. Ant. s. v. Oraculum*, where also an account of the numerous oracles of Apollo in Greece and Asia Minor will be found.) From oracular temples he has many surnames, such as Clarius, Lycius, Ismenius, Patareus. (5) *The founder of States and the leader of colonies*. This attribute is commonly derived from the fact that navigation began in spring and that colonies started then, led by the god of spring. It is better to assign a twofold reason: that Apollo's oracle sanctioned the enterprise of the colonists, and also that in most cases Apollo was the representative Hellenic god whose worship they carried with them. These functions are expressed in the epithets *πατρώος, ἀρχηγέτης, &c.* (see Thuc. vi. 3), in that of *ἀγρεύς*, because he presided over the city, in traditions of States founded by his sons and grandsons, such as Ion, Dorus, Chaeron, &c. (see also Paus. i. 42, 2; Callim. *Hymn. ad Apoll.* 55). (6) *The god of expiation and purification*: *σώτηρ, καθάρσιος, ἱατρόμαντις*. This appears especially in the atoning rites at Delphi, and in the atonement at the Thargelia (see *Dict. Ant. s. v.*), and is dwelt upon in the *Eumenides*. This attribute may belong to him equally as the god of healing, as the god of oracles, and as the god of light. (7) Apollo as the god of prophecy and oracular wisdom (*Od.* viii. 488) were recognised also as the leader of the Muses, as the god of music and poetry (*Il.* i. 603; Pind. *Nem.* v. 23; Paus. v. 18. 4, x. 19. 4). (8) *The ideal of manly youth and beauty* (*Od.* viii. 86; Hes. *Th.* 347); hence a patron of athletes with the epithet *δρῶπιος*. (9) Some have connected with the preceding the attribute of *ἀγρεύς, ἀγρεύτης, &c.*, which he had as god of hunting (Soph. *O. C.* 1091; Paus. i. 41. 3); but it is more probable that this, as in the case of Artemis, arose from the fact that in various ancient local religions certain animals were sacred to him. On the whole it is most probable that in the consecration of the wolf to

Apollo, and in his names *λύκειος, λυκηγενής* we have, not the misinterpretation of a name meaning light, but the relic of an ancient totemistic religion in which a tribe whose totem was the wolf and whose animal worship was transferred to Apollo, at first imagined as the wolf-god and receiving special sacrifice of the sacred animal of the tribe, and then regarded as the wolf-slayer (*λυκοκτόνος*, Soph. *El.* 6, cf. Paus. x. 14, 7; Xen. *Anab.* ii. 2, 9). To this the story of the victory of the wolf (i.e. a wolf-tribe) over the bull at Argos (DANAUS), and the figure of a wolf on Argive coins (Paus. ii. 19, 3) seem to point; and to this belongs the name of the Lyceum at Athens. The shepherds, of whom in some districts he was a patron (cf. his service to Laomedon and Admetus), may have been glad to suppose him the slayer of the wolf rather than its protector. It is remarkable that Mars, between whom and Apollo a connexion has been traced, has the same sacred animal.—*Other attributes*. It is probably best to account in the same way for the story of the Telmessians that Apollo took the form of a dog, and also for the better known stories of Apollo *Smintheus* (i. e. the mouse-god), worshipped in several places under this title (Strab. pp. 486, 604, Ael. *H. A.* xiii. 5; cf. *Il.* i. 39), and represented by Scopas with a mouse at his foot. Some have supposed this to mean that as harvest-god he destroyed the mice to save the crops: it is more likely that the mouse was the sacred animal, and that the idea of its destruction by Apollo came later when the animal worship was transferred to him. The dolphin may have been sacred to him for a similar reason, or from an association of Poseidon with Delphi mentioned above: other reasons suggested are, that the dolphin symbolised his claim to spring, when navigation began, or that it was merely a misinterpretation of the local name Delphi. [For the laurel see DAPHNE.]—*Worship of Apollo at Rome*. This was introduced under Tarquinius Superbus, when the Sibylline books were brought to Rome. (Dionys. iv. 62; *Dict. Ant. s. v. Libri Sibyllini*). Hence he is called Cumæus Apollo: a temple was built to him *n.c.* 430 (Liv. iv. 25); the *Ludi Apollinares* (*Dict. Ant.*) were celebrated from 212 B.C. onwards, and the worship of Apollo, the giver of victory at Actium, was especially favoured by Augustus, who was even said to be the son of Apollo (Suet. *Aug.* 94). As a Greek divinity he was honoured by the *Lectisternium* (*Dict. Ant. s. v.*). Apollo is in the more matured periods of Greek art generally represented as a handsome beardless youth. As god of music with the lyre he is always clothed, and wears the long tunic (*χιτών ὀρθοστάσιος*), as in the Vatican statue of Apollo Citharoedus (p. 90), a copy of the statue by Scopas placed by Augustus in the Palatine



Apollo Sauroctonus.

temple As the archer god, slayer of the dragon, he is represented naked, highly idealised by Praxiteles, as in the 'Sauroctonos' (p. 89), a type which in later works approaches more nearly a feminine character. The so-called 'Belvedere' Apollo is a beautiful marble copy of an original in bronze, from a companion with a small bronze copy now at St Petersburg, it is seen that the left hand held the *agris*, the right was empty. It is now generally thought that the original was made after the Gallic repulse from Delphi in c. 278, and that Apollo is here the indignant warlike god repelling



Apollo Citharoedus (in the Vatican)

the barbarians from his temple. The attributes of Apollo in art are the dolphin, the griffin (supposed to be derived from his connexion with Hyperborean lands), the wolf (Paus. x. 14), and the mouse (as Apollo *Sauroctonos*), the laurel crown, the bow, the lyre, and the tripod. A favourite subject with vase painters is the carrying off of the tripod by Heracles and its restoration to Apollo (Paus. x. 13, HERACLES).



The Belvedere Apollo (in the Vatican)

**Apollōkrates** (Ἀπολλοκράτης), elder son of Dionysius the Younger, was left by his father in command of the citadel of Syracuse, but was compelled by famine to surrender it to Dion, about c. 361 (Plut. *Dionys* 37, Strab. p. 259).

**Apollodorus** (Ἀπολλόδορος)—1 Of Amphipolis, one of the generals of Alexander the Great, was intrusted in c. 331, together with Menes, with the administration of Babylon and of all the satrapies as far as Cilicia (Curt. v. 1, Diod. xvii. 51).—2 Tyrant of Cassandrea (formerly Potidaea) in the peninsula of Pallene, obtained the supreme power in c. 379 and exercised it with the utmost cruelty. He was conquered and put to death by Antigonus Gonatas. (Polyh. vii. 7, Polyaeu. vi. 7, Paus. iv. 5, 1).—3 Of Carystus, a comic poet, probably lived c. 300–260, and was one of the most distinguished of the poets of the new Attic Comedy. It was from him that Terence took his *Heccyra* and

**Phormio**—4 Of Gela in Sicily, a comic poet and a contemporary of Menander, lived c. 340–290. He is frequently confounded with Apollodorus of Carystus. The fragments of both are edited by Meineke.—5 A Grammarian of Athens, son of Aesclepiades, and pupil of Aristarchus and Pansetrus, flourished about c. 140. He wrote a great number of works, which have perished, among them the *Chronica*, a history of the world from the fall of Troy to his own time, and a geographical treatise—both in trimeter verse. His surviving work is the *Bibliotheca*, which consists of three books and is of considerable value. It contains a well arranged account of the mythology and the heroic age of Greece. It begins with the origin of the gods, and goes down to the time of Theseus, when the work suddenly breaks off.—*Editions*. By Heyne, Göttingen, 1803, 2d ed.; by Clavier, Paris, 1803, with a French translation, by Westermann in the *Mythographi*, Brunswick, 1813, by Hercher, 1874. Its genuineness is however, doubted by some writers (see Hercher and C. Robert, Berlin, 1873).—6 Of Pergamus, a Greek rhetorician, taught rhetoric at Apollonia in his advanced age, and had as a pupil the young Octavius, afterwards the emperor Augustus (Strab. p. 625, Suet. *Aug.* 89).—7 A painter of Athens, flourished about c. 408, with whom commenced a new period in the history of the art. He made a great advance in colouring, and invented aerial perspective, the treatment of different planes, and the right management of chiaroscuro (Plin. xxiv. 69 see further *Dict. Ant.* ii. 409). Hence he was the founder of the art of landscape painting.—8 An architect of Damascus, lived under Trajan and Hadrian by the letter of whom he was put to death. He built the forum and the column of Trajan.

**Apollōnis** (Ἀπολλωνία Ἀπολλωνιδῆς) 1. (Pollina or Pollona), an important town in Illyria or new Epirus, not far from the mouth of the Aous, and 60 stadia from the sea. It was founded by the Corinthians and Corcyraeans, and was equally celebrated as a place of commerce and of learning; many distinguished Romans, among others the young Octavius, afterwards the emperor Augustus, pursued their studies here. Persons travelling from Italy to Greece and the E., usually landed either at Apollonia or Dyrrhachium; and the Via Egnatia, the great high road to the East, commenced at Apollonia or, according to others, at Dyrrhachium (Thuc. i. 26, Strab. pp. 316, 323, Paus. v. 21, 12) [EGNATIA VIA]—2 (Polina), a town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and S. of the lake of Bolbe (Plin. iv. 38, Athen. p. 234).—3 (Sicoboli), a town in Thrace on the Black Sea, with two harbours, a colony of Milesians, afterwards called Sozopolis, whence its modern name, it had a celebrated temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome (Hdt. iv. 90, Strab. pp. 323, 341).—4. A castle or fortified town of the Locri Ozolae near Naupactus.—5 A town in Sicily, on the N. Coast. It lay near Haluntium, a little way inland, and seems to have been a Sicel town whose name was changed when the neighbouring Greek colonists brought in the worship of Apollo. It is probably the modern Pollina. (Cic. *Verr.* iii. 42, v. 23, Diod. xiv. 72).—6 (Abullonte), a town in Bithynia on the lake Apolloniatis, through which the river Rhyndacus flows (Strab. p. 374).—7 A town on the borders of Mysia and Lydia,

in the Caicus valley, between Pergamum and Sardis (Strab. p. 625).—8. A town in Palestina, between Caesarea and Joppa.—9. A town in Assyria, in the district of Apolloniatis, through which the Delas or Duras (*Diala*) flows.—10. (*Marza Susa*), a town in Cyrenaica and the harbour of Cyrene, one of the 5 towns of the Pentapolis in Libya: it was the birthplace of Eratosthenes.—11. A Lycian town on an island, probably the island Doliheiste.

**Apollōnis** (*Palamut*), a city in Lydia, between Pergamum and Sardis. It was one of the 12 cities of Asia which were destroyed by an earthquake in the reign of Tiberius (A.D. 17). (Strab. p. 625; Tac. *Ann.* ii. 47.) Its original name was Doidya: it was a colony of Macedonian soldiers under the Seleucids about 260 B.C.; and was refounded by Attalus II., who named it Apollonius after his mother, about 159 B.C.

**Apollōnius** (*Ἀπολλώνιος*). 1. Of Alabanda in Caria, a rhetorician, taught rhetoric at Rhodes, about B.C. 120. He was a very distinguished teacher of rhetoric, and used to ridicule and despise philosophy. Scaevola was present at his lectures (Cic. *de Orat.* i. 17, 75). He was surnamed *δ Μαλακός*, and must be distinguished from the following.—2. Of Alabanda, surnamed *Molo*, likewise a rhetorician, taught rhetoric at Rhodes, and also distinguished himself as a pleader in the courts of justice (Strab. p. 655). In B.C. 81, when Sulla was dictator, Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero heard him; Cicero also received instruction from Apollonius at Rhodes a few years later (Cic. *Brut.* 89–91), and later still Caesar (Suet. *Jul.* 4).—3. Son of Archebulus, a grammarian of Alexandria, in the first century of the Christian aera, and a pupil of Didymus. He wrote a Homeric Lexicon, based on glossaries of Apion, which is still extant, and though much interpolated, is a work of great value.—*Editions.* By Villosion, Paris, 1773; by H. Tollius, Lugd. Bat. 1788; and by Bekker, Berlin, 1833.—4. Surnamed *Dyscolus*, 'the ill-tempered,' a grammarian at Alexandria, in the reigns of Hadrian and Antoninus Pius (A.D. 117–161), taught at Rome as well as Alexandria. He and his son HERODIANUS are called by Priscian the greatest of all grammarians. Apollonius was the first who reduced grammar to anything like a system. Of his numerous works only 4 are extant. 1. *Περὶ συντάξεως τοῦ λόγου πρῶτον*, 'de Constructione Oratoris,' or 'de Ordinatione sive Constructione Dietionum,' in 4 books; edited by Fr. Sylburg, Frankfurt. 1590; by I. Bekker, Berlin, 1817; and by A. Buttmann, 1878. 2. *Περὶ ἀντωνυμιᾶς*, 'de Pronomine,' edited by I. Bekker, Berlin, 1814. 3. *Περὶ συνδέσμων*, 'de Conjunctionibus,' and 4. *Περὶ ἐπιρρημάτων*, 'de Adverbiis,' printed in Bekker's *Anecd.* ii. p. 477, &c. Among the works ascribed to Apollonius by Suidas there is one *περὶ κατενευσμένης ἱστορίας*, on fictitious or forged histories: this has been erroneously supposed to be the same as the extant work *ἱστορίας θαυμασίας*, which purports to be written by an Apollonius (published by Westermann, *Paradoxographi*, Brunswick, 1839, and Keller, 1877); but it is now admitted that the latter work was written by an Apollonius who is otherwise unknown.—5. Pergaeus, from Perga in Pamphylia, one of the greatest mathematicians of antiquity, commonly called the 'Great Geometer,' was educated at Alexandria under the successors of Euclid, and flourished about B.C. 250–220. His most important work was a treatise on Conic Sections in 8 books, of which

the first 4, with the commentary of Eutocius, are extant in Greek; and all but the eighth in Arabic. We have also introductory lemmata to all the 8, by Pappus. Edited by Halley, 'Apoll. Perg. Conic. lib. viii., &c.,' Oxon 1710, fol. The eighth book is a conjectural restoration founded on the introductory lemmata of Pappus.—6. Rhodius, a poet and grammarian, son of Silleus or Illeus and Rhodē, born at Alexandria (according to Athen. p. 283, and Aelian, N. A. xv. 23, he was a citizen of Naucratis), wrote in the reigns of Ptolemy Philopator and Ptolemy Epiphanes B.C. 222–181. In his youth he was instructed by Callimachus; but they afterwards became bitter enemies. Their tastes were entirely different; for Apollonius admired and imitated the simplicity of the ancient epic poets, and disliked and despised the artificial and learned poetry of Callimachus. When Apollonius read at Alexandria his poem on the Argonautic expedition (*Argonautica*), it did not meet with the approbation of the audience: he attributed its failure to the intrigues of Callimachus, and revenged himself by writing a bitter epigram on Callimachus which is still extant (*Anth. Graec.* xi. 275). Callimachus in return attacked Apollonius in his *Ibis*, which was imitated by Ovid in a poem of the same name. Apollonius now left Alexandria and went to Rhodes, where he taught rhetoric with so much success that the Rhodians honoured him with their franchise: hence he was called the 'Rhodian.' He afterwards returned to Alexandria, where he read a revised edition of his *Argonautica* with great applause. He succeeded Eratosthenes as chief librarian at Alexandria, in the reign of Ptolemy Epiphanes, about B.C. 194, and appears to have held this office till his death. The *Argonautica*, which consists of 4 books, and is still extant, gives a straightforward and simple description of the adventures of the Argonauts: it is a close imitation of the Homeric language and style, but exhibits marks of art and labour as of one who is a student only of the heroic age, and thus forms a contrast with the natural genius and flow of the Homeric poems. Still, although not an exception to the rule that the Alexandrian poetry was derivative and antiquarian, rather than original, Apollonius Rhodius has left us the best of the Alexandrian epics, presenting detached passages of vivid and telling description, which must rank high as poetry, when they are taken out of their somewhat dull and cold setting. Among the Romans the work was much read, and P. Terentius Varro Atacinus acquired great reputation by his translation of it. The *Argonautica* of Valerius Flaccus is only a free imitation of it.—*Editions.* By Brunck, Argentorat. 1780; by G. Schaefer, Lips. 1810–12; by Wellauer, Lips. 1828; Merkel, 1854. Apollonius wrote several other works which are now lost.—7. **Tyanensis** or **Tyanæus**, i.e. of Tyana in Cappadocia, a Pythagorean philosopher, was born about 4 years before the Christian aera. At a period when there was a general belief in magical powers, it would appear that Apollonius obtained great influence by pretending to them; and we may believe that his life by Philostratus gives a just idea of his character and reputation, however inconsistent in its facts, and absurd in its marvels. Apollonius, according to Philostratus, was of noble ancestry, and studied first under Euthydemus, of Tarsus; but, being disgusted at the luxury of the inhabitants, he retired to the temple of Aesclepius



at Aegae in Cilicia, guided as was said, by some inspiration. Here he dwelt from the age of 16 to 20, regarded as having especial favour from the god, and, after a general study of Greek philosophy, adopting that of Pythagoras and living the ascetic life of a strict Pythagorean. He subsequently travelled throughout the East, visiting Nineveh, Babylon, and India. On his return to Asia Minor, we first hear of his pretensions to miraculous power, founded, as it would seem, on the possession of some divine knowledge derived from the East. From Ionia he crossed over into Greece, and from thence to Rome, where he arrived just after an edict against magicians had been issued by Nero. He accordingly remained only a short time at Rome, and next went to Spain and Africa. At Alexandria he was of assistance to Vespasian, who was preparing to seize this empire. The last journey of Apollonius was to Ethiopia, whence he returned to settle in the Ionian cities. On the accession of Domitian, Apollonius was accused of exciting an insurrection against the tyrant; he voluntarily surrendered himself and appeared at Rome before the emperor, but as his destruction seemed impending, he was smuggled out of Rome, or as his admirers averred, escaped by the exertion of his supernatural powers. The last years of his life were spent at Ephesus, where he is said to have proclaimed the death of the tyrant Domitian at the instant it took place. It may be noted that Dio Cassius emphatically avows his belief in this story (*lvi ad fin.*), though earlier in the same book (*lvi 18*) he calls him an impostor, but does not seem to be aware that he is there speaking of the same Apollonius. Many of the wonders which Philostratus relates in connexion with Apollonius, curiously coincide with the Christian miracles. The proclamation of the birth of Apollonius to his mother by Proteus, and the incarnation of Proteus himself, the chorus of swans which sang for joy on the occasion, the casting out of devils, raising the dead, and healing the sick, the sudden disappearances and reappearances of Apollonius, his adventures in the cave of Trophonius, and the sacred voice which called him at his death, to which may be added his claim as a teacher having authority to reform the world—cannot fail to suggest the parallel passages in the Gospel history. We know, too, that Apollonius was one among many rivals set up by the Ecclesiæ to our Saviour, an attempt renewed by the English freethinkers Blount and Lord Herbert. Still, it remains a doubtful question whether Philostratus was deliberately fabricating a parallel to please Julia Domna, who shared the eclecticism apparent in Alexander Severus when he placed busts of Christ and of Apollonius of Orphens and of Abraham in his Lararium, and who wished for some rival to set up against the exclusive Christian religion—whether in short he was, as Godet says, consciously opposing a Pythagorean Messiah to the Christian Messiah, or was merely (as seems more likely) a credulous romancer, weaving into his narrative besides what he derived from the earlier biographies of Apollonius by Maximus and Darius, stories also from Greek mythology and from the Gospels. For an estimate of the character of Apollonius we have no guide in the cursory allusions of Apuleius and Lucian, of whom the former seems to consider him as a magician, the latter as a teacher of imposture to Alexander. But we have some striking testimony to his personal virtue and even to the purity of some of his tenets, in

Christian writers—in Eusebius (*iii 5 iv 12*); in Origen, who had the biography of Moeragenes before him (*contr. Cels. vi 41*), and in Sidonius Apollinarius (*Ep. viii 3*). These passages have been recently discussed by Professor Dyer (*Gods of Greece*), and in a dissertation by Professor Gildersleeve. We are led to the conclusion that Apollonius was probably one of those enthusiasts of high aim and real virtue whose claim to divine power and inspiration was not wholly a conscious imposture, but was possibly in greater part a self-deception. His tenets were that the soul must be liberated from the fetters of the sensual body by purity of life and true worship of the highest god, by prayer and contemplation but not by sacrifices; that life must be purified by asceticism and devoted to the good of the world, and that the highest proficients in such virtues would have supernatural powers such as were ascribed alike to Pythagoras and to Apollonius himself.—8 Of Tyre, a Stoic philosopher, who lived in the reign of Ptolemy Auletes wrote a history of the Stoic philosophy from the times of Zeno (*Strab. 707*).—9 Apollonius and Tauriscus of Tralles (about 150 B.C.), were two brothers, and the sculptors of the group which is commonly known as the Farnese bull, representing the punishment of Dirca by Zethus and Amphion. [Dirca] It was taken from Rhodes to Rome by Asinius Pollio, and afterwards placed in the baths of Caracalla, where it was dug up in the sixteenth century, and deposited in the Farnese palace. It is now at Naples. These sculptors belong to the Hellenistic Asiatic schools. Their work is great in its rendering of anatomy, but departs from the repose of sculpture and prefers passion and emotion. Their style has many points of likeness to that of Agesander as seen in his Laocœus.—10 Apollonius, a sculptor of Athens in the 1st century B.C. His work is the famous Heracles-torso in the Vatican, belonging to what is now called the 'Attic Renaissance'.

Apollōphānes (Ἀπολλοφάνης), a poet of the old Attic Comedy, of whose comedies a few fragments are extant, lived about B.C. 400.

Aponus or Aponi Fons (Apono), warm medicinal springs, near Patavium, hence called Aquæ Patavinæ, were much frequented by the sick (*Plin. ii 227, xxxi 61, Mart. vi 42, Lucan, vi 193, Claud. Id. 6*).

Appia or Apla (Ἀππία, Ἀπία), a city of Phrygia Pacatiana.

Appia Via, the most celebrated of the Roman roads (*regina viarum*, *Stat. Sil. ii 2, 12*), was commenced by Ap. Claudius Cæcilius, when censor, B.C. 312, and was the great line of communication between Rome and southern Italy. It issued from the *Porta Capena* and passing through Aricia, *Tres Tabernæ*, *Appi Forum*, *Tarracina*, *Fundî*, *Formiæ*, *Minturnæ*, *Sinuessa*, and *Casertum*, terminated at *Capua* (131 Roman miles), but was eventually extended through *Calatia* and *Caudium* to *Beneventum*, and finally thence through *Venusia*, *Tarentum*, and *Uria* to *Brundisium*. The total distance by this route from Rome to Brundisium was 363 miles. A variation of the route from Beneventum by *Canusium* and *Banum* to Brundisium was first regularly constructed and generally adopted under Trajan, with the name of *Via Trajana*, often called *Via Appia*. It was a route, however, sometimes used in earlier times (e.g. by Horace), instead of the regular road to Brundisium. In Horace's time also, travellers used the canal through the Pontine

marshes from Forum Appii; but a road also ran by the side of the canal (cf. Strab. p. 233). The road from Capua by Nuceria to Rhegium, originally Via Popilia, is also sometimes called Via Appia.

**Appiānus** (Ἀππιανός), the Roman historian, was born at Alexandria, and lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius. He wrote in Greek a Roman history (Ῥωμαϊκά, or Ῥωμαϊκὴ ἱστορία), in 24 books, arranged not synchronistically, but ethnographically—that is, he did not relate the history of the Roman empire in chronological order; but he gave a separate account of the affairs of each country, till it was finally incorporated in the Roman empire. The subjects of the different books were: 1. The kingly period. 2. Italy. 3. The Samnites. 4. The Gauls or Celts. 5. Sicily and the other islands. 6. Spain. 7. Hannibal's wars. 8. Libya, Carthage, and Numidia. 9. Macedonia. 10. Greece and the Greek states in Asia Minor. 11. Syria and Parthia. 12. The war with Mithridates. 13–21. The civil wars, in 9 books, from those of Marius and Sulla to the battle of Actium. 22. Ἐκατονταετία, comprised the history of a hundred years, from the battle of Actium to the beginning of Vespasian's reign. 23. The wars with Illyria. 24. Those with Arabia. We possess only 11 of these complete: namely, the 6th, 7th, 8th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, and 23rd: there are fragments of several of the others. The Parthian history, which has come down to us as part of the 11th book, is not a work of Appian, but merely a compilation from Plutarch's Lives of Antony and Crassus. Appian's work is a compilation. His style is clear and simple; but he possesses few merits as an historian, and he frequently makes blunders. Thus, for instance, he places Saguntum on the N. of the Iberus, and states that it takes only half a day to sail from Spain to Britain. Nevertheless he is an indispensable authority for the period of the civil wars, and in other portions has preserved for us records of writers whose works have perished.—*Editions.* Schweighäuser, 1785; Bekker, 1852; Mendelssohn, 1879.

**Appias**, a nymph of the Appian well, which was situated near the temple of Venus Genetrix in the forum of Julius Caesar. It was surrounded by statues of nymphs, called *Appiades*. (Ov. A.A. i. 82, 3; Plin. xxxvi. 33.)

**Appii Forum.** [FORUM APPII.]

**Apuleius.** [APULEIUS.]

**Appulēius Saturninus.** [SATURNINUS.]

**Aprīēs** (Ἀπρίης, Ἀπρίας), a king of Egypt, the Pharaoh-Hophra of Scripture, succeeded his father Psammetichus II. and reigned B.C. 588–570. He increased the number of Greek mercenaries to 30,000, which roused the jealousy of the Egyptian soldiers, who mutinied on the occasion of an unsuccessful attempt against Cyrene. They chose Amasis, the king's brother-in-law, as their leader, and defeated Apries and his mercenaries. Amasis allowed him to reign six years jointly with himself, and then put him to death. (Hdt. ii. 151.)

**Aprōnīus.** 1. Q., one of the worst instruments of Verres in oppressing the Sicilians.—2. L., served under Drusus (A. D. 14) and Germanicus (15) in Germany. In 20 he was proconsul of Africa, and praetor of Lower Germany, where he lost his life in a war against the Frisii. Apronius had two daughters: one of whom was married to Plautius Silvanus; the other to Lentulus Gaetulicus, consul in 26.

**Apsilae** (Ἀψίλαι), a Scythian people in Colchis, N. of the river Phasis.

**Apsīnes** (Ἀψίνης), of Gadara in Phoenicia, a Greek sophist and rhetorician, taught rhetoric at Athens about A. D. 235. Two of his works are extant: *Περὶ τῶν μερῶν τοῦ πολιτικοῦ λόγου τέχνη*, which is much interpolated: and *Περὶ τῶν ἐσχηματισμένων προβλημάτων*, both of which are printed in Walz, *Rhetor. Graec.*

**Apsus** (*Crevasa*), a river in Illyria (Nova Epirus), flowing into the Ionian sea (Strab. p. 316; Caes. B. C. iii. 19, &c.; Appian, B. C. ii. 56).

**Apsyrus.** [ΑΠΣΥΡΤΟΣ.]

**Apta Julia** (Ἀπτ), chief town of the Vulgientes in Gallia Narbonensis, and a Roman colony.

**Apṭēra** (Ἀπτέρα: Ἀπτεράϊος: *Palaeokastron* on the G. of Suda), a town on the W. coast of Crete, 80 stadia from Cydonia (Strab. p. 479).

**Apuāni**, a Ligurian people on the Macra, were subdued by the Romans after a long resistance and transplanted to Samnium, B.C. 180 (Liv. xxxix. 2, 20, 32, xl. 1, 38, 41).

**Apulēius**, of Madaura in Africa, was born about A. D. 114, of respectable parents. He received the first rudiments of education at Carthage, and afterwards studied the Platonic philosophy at Athens. He next travelled extensively, visiting Italy, Greece, and Asia, becoming initiated in most mysteries, and gathering information on magic and necromancy. At length he returned home, and spent about two years at Rome; but soon afterwards undertook a new journey to Alexandria. On his way thither he was taken ill at the town of Oea, and was hospitably received into the house of a young man, Sicius Pontianus, whose mother, a very rich widow of the name of Pudentilla, he married. Her relatives, being indignant that so much wealth should pass out of the family, accused Apuleius of gaining the affections of Pudentilla by charms and magic spells. The cause was heard at Sabrata before Claudius Maximus, proconsul of Africa, A. D. 173, and the defence (*Apologia*) spoken by Apuleius is still extant. Of his subsequent career we know little, except that he lectured on rhetoric at Carthage, and declaimed in public with great applause. The most important of the extant works of Apuleius are: 1. *Metamorphoseon seu de Asino Aurco Libri XI.* This celebrated romance is imitated from the *Λούκιος ἢ ὄνος* of Lucian, but has much that is the fruit of Apuleius' own imagination or researches, notably the tale of Cupid and Psyche, and the stories of bandits, magicians, jugglers and priests. It is a satire in the guise of a fantastical autobiography of a supposed Lucius who is transformed by an enchantress, with whom he is in love, into an ass, in which shape he has opportunities for observing the follies of men, until he is restored to his natural form by the priests of Isis. It seems to have been intended as a satire upon the hypocrisy and debauchery of certain orders of priests, the frauds of juggling pretenders to supernatural powers, and the general profligacy of public morals. A vein of mysticism, however, runs through the work, and there are some who discover a more recondite meaning, and especially bishop Warburton, in his *Divine Legation of Moses*, who has at great length endeavoured to prove, that the *Golden Ass* was written with the view of recommending the Pagan religion in opposition to Christianity, and especially of inculcating the importance of initiation into

the purer mysteries. The well known and beautiful episode of Cupid and Psyche is introduced in the 4th, 5th, and 6th books. This, whatever opinion we may form of the principal narrative, is evidently an allegory, and is generally understood to shadow forth the progress of the soul to perfection II. *Floridorum Libri IV* An Anthology, containing select extracts from various orations and dissertations, collected probably by some admirer III. *De Deo Socratis Liber IV De Dogmate Platonis Libri tres* The first book contains some account of the speculative doctrines of Plato, the second of his morals, the third of his logic V. *De Mundo Liber* A translation of the work *ἡ ἀστρονομία*, at one time ascribed to Aristotle VI. *Apologia sive de Magna Liber* The oration described above, delivered before Claudius Maximus—The style of Apuleius is stilted and pretensions, and his writings are stated by Macrobius to have been of small account. His novel, however, is amusing, and in spite of its hecatic tone, must be valued as instructive in several features of the period to which it belongs, as well as for the beauty of the allegory of Cupid and Psyche—Editions By Hildebrand, 1812, Oudendorp 1823, *ed princeps*, Rome, 1469, *Metemorph* by Eyssenhardt, 1869, O. Jahn 1830, cf. Friedländer *Sittengesch.* vol. 1.

**Apulia** or **Apullia** (Ἀπουλία Apullus or Apullus, Ἀπουλίας) The 'waterland' (root *ap, ngn*, see *Apia*) It is probable that the name first belonged to Strabo says, to the plain just north of M. Garganus, which is extremely well watered. As the name was extended the meaning was lost, and Horace writes 'Siton locos Apuliae, and 'Daunus pauper agros' (*Epod.* 3, 16, *Od.* ut 30, 11), in reference to the plains of Northern Apulia, and in summer included, in its widest signification, the whole of the SE. of Italy from the river Frento to the promontory Iapygium, and was bounded on the N. by the Frentani, on the E. by the Adriatic, on the S. by the Tarentine gulf, and on the W. by Samnium and Lucania, thus including the modern provinces of Bari, Otranto, and *Capitanata*, in the former kingdom of Naples. Apulia in its narrower sense was the country E. of Samnium on both sides of the Aufidus, the Daunia and Peucetia of the Greeks the whole of the SE. part was called Calabria by the Romans. The Greeks gave the name of Daunia to the N. part of the country from the Frento to the Aufidus; of Peucetia to the country from the Aufidus to Tarentum and Brundisium, and of Iapygia or Messapia to the whole of the remaining S. part though they sometimes included under Iapygia all Apulia in its widest meaning (Strab. pp. 277, 293, 285, Ptol. ut 1, 15, 72.) The NW. of Apulia is a plain, but the S. part is traversed by the E. branch of the Apennines, and has only a small tract of land on the coast on each side of the mountains. The country was very fertile, especially in the neighbourhood of Tarentum, and afforded excellent pasturage; but the plain of Northern Apulia, rich in winter, became dry in summer, and the flocks were then driven to the upland valleys of Samnium and the Abruzzi. The population was of a mixed nature in legend they are said to have settled in the country under the guidance of Ispyr, Daunus, and Peucetius, three sons of an Illyrian king, Lycæon. But the Iapygian or Messapian race seems to have more affinity to Greeks than to the Italian stock. It may be conjectured that this part of Italy was peopled by Pelasgian tribes

from Epirus and Greece The Apulians joined the Samnites against the Romans, and became subject to the latter on the conquest of the Samnites

**Aquæ**, the name given by the Romans to many medicinal springs and bathing places (Plin. xxxi. 1-63) —(1) **ALBELLÆ** or **COLONIA AURELIA ACQUEVIS** (Baden-Baden) (2) **APOLLINARES**, in Etruria between Sabate and Tarquinum—'Phœbi vada' (Mart. vi. 42, 7) (3) **BORMONIÆ**, applied to springs at Bourbonne l'Archambault in Allier, and also to those at Bourbonne in Haute Marne Bormonia was a Celtic deity of medicinal springs (4) **CYLLIÆ**, mineral springs in Samnium near the ancient town of Cutilia, which perished in early times, and E. of Reate There was a celebrated lake in its neighbourhood with a floating island, which was regarded as the umbilicus or centre of Italy Vespasian died at this place (Dionys. l. 15, Macrobius Sat. i. 7, Sen. N. Q. iii. 25, Strab. p. 223, *buēt I esp* 24) (5) **GRATIÆ**, ALE in Savoy on the Lac de Bourget (6) **MATTIACÆ** or **FONTES MATTIACI** (Wiesbaden), in the land of the Mattiaci in Germany (7) **NISIVÆ**, *Bourbon l'Anci* in Saône et Loire (8) **PASPERIÆ**, in Etruria between Volturnus and Forum Cassi (Mart. vi. 42) now *Dacuco*, 5 miles N. of Viterbo (9) **PATAVINÆ** *APONI FONS* (10) **SIZIÆ** (Aiz), a Roman colony in Gallia Narbonensis, founded by Sextius Calvinus, *s.c.* 123, its mineral waters were long celebrated, but were thought to have lost much of their efficacy in the time of Augustus Near this place Marius defeated the Teutoni, *s.c.* 102 (Strab. pp. 178, 180) It is 18 miles N. of Marseille. (11) **SOLIS** (Bath) in Britain called *Ysora Sepid* in Ptol. u. 3, 29 (12) **STATIELLÆ** (Acqui) a town of the Statieli in Liguria, celebrated for its warm baths (Strab. p. 217; Plin. xxxi. 6) (13) **TARBELLÆ**, on the Atrus (Adour), now *Dacs* (14) **TACRI** in Etruria, 5 miles N. of Civita Vecchia now *Bagni di Ferrato*

**Aquæ**, in Africa. 1 (*Meriga*, Ra.) in the interior of Mauretania Caesariensis.—2 **CALIDÆ** (*Gurbo* or *Hammam l'Enf*), on the gulf of Carthage.—3 **REOITE** (*Hammam Truzen*), in the N. part of Byzacena.—4 **TACAFITANÆ** (*Hammam el Akabi*), at the S. extremity of Byzacena, close to the large city of Tacape (*Khatib*)

**Aquila** 1 Of Pontus, translated the Old Testament into Greek, in the reign of Hadrian, probably about A.D. 130 Only a few fragments remain, which have been published in the editions of the Hexapla of Origen.—2 **Julius Aquila**, a Roman jurist quoted in the Digest, lived under or shortly before the reign of Septimius Severus, A.D. 193-198.—3 **L. Ponticus Aquila**, a friend of Cicero, and one of Caesar's murderers, was killed at the battle of Mutina, *s.c.* 43 (Appian, *B.C.* u. 153, Dio Cass. xlv. 38, 40, Cic. *Phil.* xi. 6, xiii. 12, *Fam.* x. 33)—4 **Aquila Romanus**, a rhetorician, who probably lived in the third century after Christ, wrote a small work entitled *De Figuris Sententiarum et Elocutionis*, which is usually printed with *Ruthus Lupus*—Editions By Ruhnkens, Lugd. Bat. 1763, reprinted with additional notes by Frotcher, Lips. 1831

**Aquilâria** (*Alhowareah*), a town on the coast of Zeugitana in Africa, on the W. side of Hermæum Fr. (*C. Bon*), the E. extremity of the Gulf of Carthage It was a good landing place in summer (Caes. *B.C.* u. 23)

**Aquilâria** (*Aquileiensis Aquileia* or *Aglar*), a town in Gallia Transpadana at the very top

of the Adriatic, between the rivers Sontius and Natisio, about 60 stadia from the sea. It was founded by the Romans in *n.c.* 182 as a bulwark against the N. barbarians, and is said to have derived its name from the favourable omen of an eagle (*aquila*) appearing to the colonists (Liv. xl. 34, xliii. 17; Vell. Pat. i. 15). As it was the key of Italy on the N.E., it was made one of the strongest fortresses of the Romans (Amm. Marc. xxi. 12). From its position it became also a most flourishing place of commerce: the Via Aemilia was continued to this town, and from it all the roads to Rhætia, Noricum, Pannonia, Istria, and Dalmatia branched off. Under Diocletian it was the chief city of Venetia and Histria. Ansonius (*Ord. Nob. Urb.* 6) reckons it as ninth of the cities of the Roman Empire in the 4th century, and in Italy inferior only to Romo, Milan, and Capua. It was taken and completely destroyed by Attila in *a.d.* 452; its inhabitants escaped to the Lagoons, where Venice was afterwards built.

**Aquila Severa, Julia**, a vestal virgin, whom Elagabalus married, after divorcing Paula (Dio Cass. lxxix. 9).

**Aquillius or Aquillus**. 1. *M'*, consul *n.c.* 129, finished the war against Aristoniceus, son of Eumenes of Pergamus. He laid down the road in the province of Asia from Ephesus to Apamea. On his return to Romo he was accused of maladministration in his province, but was acquitted by bribing the judges (Just. xxxi. 4; Vell. Pat. ii. 4).—2. *M'*, consul *n.c.* 101, conquered the slaves in Sicily, who had revolted under Athenion. In 98 he was accused of maladministration in Sicily, but was acquitted. In 88 he went into Asia as one of the consular legates in the Mithridatic war: he was defeated and handed over by the inhabitants of Mytileno to Mithridates, who put him to death by pouring molten gold down his throat (Appian, *Mithrid.* vii. 19, 21; Vell. Pat. ii. 18; Cic. *pro Leg. Man.* 5; Athen. p. 213.)

**Aquillus Gallus**. [GALLUS.]

**Aquilonia** (Aquilōnus), a town of Samnium, E. of Bovianum, destroyed by the Romans in the Samnite wars (Liv. x. 38–43).

**Aquinum** (Aquinas: *Aquino*), a town of the Volscians, E. of the river Melpis, in a fertile country; a Roman municipium and afterwards a colony; the birth-place of Juvenal; celebrated for its purple dye (Strab. p. 237; Tac. *Hist.* i. 88, ii. 63; Hor. *Ep.* i. 10, 27; Juv. iii. 319; Cic. *Phil.* ii. 41, 106).

**Aquitania**. 1. The country of the Aquitani, extended from the Garumna (*Garonne*) to the Pyrenees, and from the ocean to Gallia Narbonensis; it was first conquered by Caesar's legates, and again upon a revolt of the inhabitants in the time of Augustus (Caes. *B. G.* i. 1, viii. 46; Appian, *B. C.* v. 92; Dio Cass. xlviii. 49; Suet. *Aug.* 21).—2. The Roman province of Aquitania, formed in the reign of Augustus, was of much wider extent, and was bounded on the N. by the Ligeris (*Loire*), on the W. by the ocean, on the S. by the Pyrenees, and on the E. by the Mons Cevenna, which separated it from Gallia Narbonensis (Strab. p. 177; Plin. iv. 108).—The *Aquitani* were one of the three races which inhabited Gaul; they were of Iberian or Spanish origin, and differed from the Gauls and Belgians in language, customs, and physical peculiarity (Dio Cass. *l.c.*; Strab. *l.c.*).

**Ara Ubiorum**, in the *Civitas Ubiorum* (= *Cologne*) was a sanctuary for the surrounding province, not merely for the Ubii, since one

of the Cherusci is mentioned as priest (Tac. *Ann.* i. 37, 39, 45, 57; see COLONIA AGRIPPINA).

**Arabia** († *ʿArabia*: *ʿAraḥ*, pl. *ʿAraḥes*, *ʿAraḥot*, Arabs, *Arābūs*, pl. *Arāḥes*, *Arābi*: *Arabia*), a country at the SW. extremity of Asia, forming a large peninsula, of a sort of hatchet shape, bounded on the W. by the ARABICUS SINUS (*Red Sea*), on the S. and SE. by the ERYTHRAEUM MARE (*Gulf of Bab-el-Mandeb* and *Indian Ocean*) and on the NE. by the PERSICUS SINUS (*Persian Gulf*). On the N. or land side its boundaries were somewhat indefinite, but it seems to have included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other; and it was often considered to extend even further on both sides, so as to include, on the E., the S. part of Mesopotamia along the left bank of the Euphrates, and, on the W., the part of Palestine E. of the Jordan, and the part of Egypt between the Red Sea and the E. margin of the Nile valley, which, even as a part of Egypt, was called Arabiæ Nomos. In the stricter sense of the name, which confines it to the peninsula itself, Arabia may be considered as bounded on the N. by a line from the head of the Red Sea (at *Suez*) to the mouth of the Tigris (*Shat-el-Arab*) which just about coincides with the parallel of 30° N. lat. It was divided into 3 parts: (1) *Arabia Petraea* († *πετραία ʿΑραβία*: NW. part of *El-Hejaz*), including the triangular piece of land between the two heads of the Red Sea (the peninsula of M. Sinai) and the country immediately to the N. and NE.; and called from its capital Petra, while the literal signification of the name 'Rocky Arabia' agrees also with the nature of the country; (2) *Arabia Deserta* (*El-Jebel*), including the great Syrian Desert and a portion of the interior of the Arabian peninsula; (3) *Arabia Felix* (*El-Nejef*, *El-Hejaz*, *El-Yemen*, *El-Hadramaut*, *Oman* and *El-Hejer*), consisted of the whole country not included in the other two divisions; the ignorance of the ancients respecting the interior of the peninsula leading them to accept the name Arabia Felix, although much of it consists of a sandy desert of steppes and table land, interspersed with Oases (*Wadis*), and fringed with mountains, between which and the sea, especially on the W. coast, lies a belt of low land (called *Tehamah*), intersected by numerous mountain torrents, which irrigate the strips of land on their banks, and produce that fertility with which the ancients credited the whole peninsula (Strab. p. 767; Diod. ii. 48; Mela, iii. 8; Plin. vi. 142 f.). [The name *Felix* or *εὐδαίμων*, or in Plin. v. 65 *beata*, is said to have arisen from the Semitic word *Jaman* meaning 'right side'—i.e. 'south'—being misinterpreted to mean 'lucky'.] The width of the *Tehamah* is, in some places on the W. coast, as much as from one to two days' journey, but on the other side it is very narrow, except at the E. end of the peninsula (about *Muskat* in Oman) where for a small space its width is again a day's journey.—The inhabitants of Arabia were of the Semitic race. The NW. district (Arabia Petraea) was inhabited by the various tribes which constantly appear in Jewish history: the Amalekites, Midianites, Edomites, Moabites, Ammonites &c. The Greeks and Romans called the inhabitants by the name of NABATHAEI, whose capital was Petra (Jos. *Ant.* xiv. 1, 4; Ptol. v. 17). The people of Arabia Deserta were called Arabes Scenitæ (*Σκηνίται*), from their dwelling in

tents, and Arabes Nomades (*Nomades*), from their mode of life, which was that of wandering herdsmen, who supported themselves partly by their cattle, and to a great extent also by the plunder of caravans, as their unchanged descendants, the *Bedouins*, still do. The people of the *Tehamah* were (and are) of the same race, but their position led them at an early period to cultivate both agriculture and commerce, and to build considerable cities. The chief tribes were known by the following names, beginning S of the Nabathæe on the W coast the *Thamydeni* and *Minaei* (in the S part of *Hejaz*) in the neighbourhood of *Macoraba* (*Mecca*), the *Sabaee* and *Homeritæ* in the SW part of the peninsula (*Yemen*), on the SE coast, the *Chatramolitæ* and *Adramitæ* (in *El Hadramaut* a country very little known, even to the present day), on the E. and NE coast the *Omanitæ* and *Darachi* (in *Oman*, and *El-Asha* or *El-Hejer*). From the earliest known period a considerable traffic was carried on by the people in the N (especially the Nabathæe) by means of caravans, and by those on the S and E coast by sea, in the productions of their own country (chiefly gums, spices, and precious stones), and in those of India and Arabia. Besides this peaceful intercourse with the neighbouring countries, they seem to have made military expeditions at an early period for there can be no doubt that the *Hytos* or Shepherd kings, who for some time ruled over Lower Egypt were Arabians. On the other hand, they have successfully resisted all attempts to subjugate them. The alleged conquests of some of the Assyrian kings could only have affected small portions of the country on the N. Of the Persian empire we are expressly told that they were independent. Alexander the Great died too soon even to attempt his contemplated scheme of circumnavigating the peninsula, and subduing the inhabitants. The Greek kings of Syria made unsuccessful attacks upon the Nabathæe. Under Augustus, Aelius Gallus, assisted by the Nabathæe, made an expedition into Arabia Felix, but was compelled to retreat into Egypt to save his army from famine and the climate. Under Trajan, Arabia Petraea was conquered by A. Cornelius Palma (A.D. 107), and the country of the Nabathæe became a Roman province, to which in 295 Auranitis, Batanea, and Trachonitis were added (Dio Cass. lxxviii. 14, Amm. Marc. xiv. 8). In the 5th century there were two divisions of this province, the northern called Arabia with the chief city Bosra, the southern called Palaestina Tertia or Palaestina Salutaris of which Petra was the capital. Some partial and temporary footing was gained on the SW coast by the Ethiopians, and both in this direction and from the N Christianity was early introduced into the country, where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabæism, or the worship of heavenly bodies) and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in 622.

**Arābicus Sinus** (δ' *Ἀραβικὸς κόλπος* *Red Sea*) a long narrow gulf between Africa and Arabia connected on the S with the Indian Ocean by the *Angustæ Divæ* (*Straits of Babel Mandeb*) and on the N divided into two heads by the peninsula of Arabia Petraea (*Penins. of Sinai*) the F of which was called *Sinus Aelanites* or *Aelaniticus* [*Gulf of Akaba*] and the W *Sinus Hieropolites* or *Hieropoliticus*.

*cus* [*Gulf of Suez*], which must in Strabo's time have extended 40 miles north of its present limit, and included *Lake Timsah*. The upper part of the sea was known at a very early period, but it was not explored in its whole extent till the maritime expeditions of the Ptolemies. Respecting its other name see **ERYTHRAEUM MARE**.

**Arābis** (*Ἀραβίς*, also *Ἀραβίος*, *Ἀραβίς*, *Ἀραβίς*, and *Ἀραβίος* Poorly or *Agbor*), a river of Gedrosia, falling into the Indian Ocean 1000 stadia (100 geog miles) W of the mouth of the Indus, and dividing the *Oristæ* on its W from the *Arabitæ* or *Arabiea* on its E, who had a city named *Arbis* on its E bank (Strab. p. 720, Ptol. vi. 19).

**Arabissa** (*Ἀλάνquer*), a town of the Luntani on the right bank of the *Tagus*.

**Arachnaeum** (*Ἀραχναῖον*), a mountain forming the boundary between Argolis and Corinthia (Paus. ii. 2, 10).

**Arachne**, a Lydian maiden, daughter of *Idmon* of Colophon a famous dyer in purple. Arachne excelled in the art of weaving and, proud of her talent, ventured to challenge *Athene* to compete with her. The work of *Athene* showed the Olympian gods in all their dignity. Arachne produced a piece of cloth in which the amours of the gods were woven, and as *Athene* was indignant at the taunt, and jealous of the faultless work, she tore it to pieces. Arachne in despair hanged herself; the goddess loosened the rope and saved her life, but the rope was changed into a cobweb and Arachne herself into a spider (*ἀράχνη*), the animal most odious to *Athene*. (Or *Aet* vi. 1 seq., Verg. Georg. iv. 215.) The myth seems to represent the rivalry between the Lydian and Greek arts of weaving. *Nonnus* (*Dion. xvi. 215*) makes her an Assyrian.

**Arāchōsīā** (*Ἀραχωσία* *Ἀραχωσίη* or *Ἄρα* SE part of *Afghanistan* and NE part of *Beloochistan*), one of the extreme E provinces of the Persian (and afterwards of the Parthian) empire, bounded on the E by the Indus, on the N by the *Paropamisadae*, on the W by *Drangiana*, and on the S by *Gedrosia*. It was a fertile country, watered by the river *Arachotus* (*Ἀράχωτος*), some distance from which stood a city of the same name *Arachotus*, which was said to have been built by *Semuramis*, and which was the capital of the province until the foundation of *ALEXANDRIA*. The shortest road from Persia to India passed through *Arachosia* (Strab. p. 723, Arrian, An. vi. 17).

**Arāchōtus** [*ARACHOSIA*]

**Arachthos** or **Arētho** (*Ἀραχθός* or *Ἀρεθός* *Arta*), a river of Epirus, rises in M. *Iacmon* or the *Tympean* mountains, and flows into the *Ambracian* gulf, S of *Ambracia*. It is deep and difficult to cross and navigable up to *Ambracia* (Strab. pp. 323, 327).

**Aracynthus** (*Ἀρακύνθος* *Zigos*), a mountain on the SW coast of *Actolia* near *Pleuron*, sometimes placed in *Acarmania* (Strab. p. 430, 460). *Virgil* and *Propertius*, however, place it between *Attica* and *Boeotia*, and hence mention it in connexion with *Amphion*, the *Boeotian* hero. (*Propert.* iii. 13. 41, *Actæo* [i.e. *Attico*] *Aracyntho* Verg. *Ecl.* ii. 24).

**Arādus** (*Ἀραδός* *Ἀραδός* *Arādus* in O. T. *Arad* *Ῥαδ*) an island off the coast of *Phoenicia*, at the distance of 20 stadia (2 geog miles), with a city which occupied the whole surface of the island, 7 stadia in circumference, which was said to have been founded by exiles from *Sidon*, and which was a very flourishing

place under its own kings, under the Seleucidae, and under the Romans. It possessed a harbour on the mainland, called **ANTARADUS** (Strab. p. 753).

**Aræ Philænorum.** [PHILÆNORUM ARÆ.]

**Aræthyrea** (*Ἀραιθυρέα*), daughter of Aras, an autochthon who was believed to have built Arantea, the most ancient town in Phlissia. After her death, her brother Aoris called the country of Phlissia Aræthyrea, in honour of his sister (Paus. ii. 12, 5; Hom. *Il.* ii. 571; Strab. p. 882).

**Arāphēn** (*Ἀραφήν*: *Ἀραφήνριος*, *Ἀραφήνοθεν*: *Rafina*), an Attic demus belonging to the tribe Aegaeis, on the E. of Attica, N. of the river Erasinus, not far from its mouth.

**Arar** or **Arāris** (*Σαῶν*), a river of Gaul, rises in the Vosges, receives the Dubis (*Doubs*) from the E., after which it becomes navigable, and flows with a quiet stream into the Rhone at Lugdunum (*Lyon*). In the time of Ammianus (A.D. 370) it was also called *Sauconna*, and in the middle ages *Sangona*, whence its modern name *Saône* (Amm. Marc. xv. 11).

**Ararōs** (*Ἀραρώς*), an Athenian poet of the Middle Comedy, son of Aristophanes, flourished B.C. 375. (Fragments in Moineke.)

**Aras.** [ARÆTHYREA.]

**Araspēs** (*Ἀράσπης*), a Mede, and a friend of the elder Cyrus, is one of the characters in Xenophon's *Cyropædia*. He contends with Cyrus that love has no power over him, but shortly afterwards refutes himself by falling in love with Panthea, whom Cyrus had committed to his charge. (Xen. *Cyr.* v. 1, vi. 1, 36; *ABRADATAS*.)

**Arātus** (*Ἀράτος*). 1. The celebrated general of the Achæans, son of Chnius, was born at Sicyon, B.C. 271. On the murder of his father by ABANTIDAS, Aratus, who was then a child, was conveyed to Argos, where he was brought up. When he had reached the age of 20 he gained possession of his native city, B.C. 251, deprived the usurper Nicæoles of his power, and united Sicyon to the Achæan League, which gained in consequence a great accession of power. [ACHÆÆ.] In 245 he was elected general of the League, which office he frequently held in subsequent years. Through his influence a great number of the Greek cities joined the League; but he excelled more in negotiation than in war, and in his war with the Aetolians and Spartans he was often defeated. Indeed, it must be admitted that he showed positive cowardice in battle strangely contrasted with the boldness of his plans and policy. In 234, through the patriotism of Lydiadas, tyrant of Megalopolis, that city was joined to the Achæan League; but it must be observed, as detracting from the well-deserved fame of Aratus, that his jealousy of Lydiadas often interfered with the interests of the League. Thus he opposed the scheme of Lydiadas for union with Argos in 229, but when he himself became general he effected it. The death of Lydiadas also at Laodicea (226) and the consequent defeat by the Spartans were due to the want of courage which Aratus showed in the battle. A still greater calamity was his rejection of the proposal of Cleomenes to bring Sparta into the League, and his resolution to seek the friendship of Antigonus, and to surrender Acrocorinthus to a Macedonian garrison—certainly the greatest mistake of his life. To strengthen himself against Aetolia and Sparta he cultivated the friendship of Antigonus Doson, and of his successor Philip; but as Philip was evidently

anxious to make himself master of all Greece, dissensions arose between him and Aratus, and the latter was eventually poisoned in 213 by the king's order. Divine honours were paid to him by his countrymen, and an annual festival (*Ἀράτεια*: see *Dict. of Antig.*) established. Aratus wrote *Commentaries*, being a history of his own times down to B.C. 220, which are commended by Polybius (ii. 40). Aratus unquestionably deserves the credit of the development and early successes of the League, and his extraordinary personal ascendancy, even after reverses, with the citizens of the League is a strong testimony to his political ability; but he ruined the chances of the Achæan League to become a lasting and independent bulwark of Greece when he rejected the union with Sparta and gave the key of the position to Macedonia (Plut. *Arat.* and *Agis*; Polyb. ii., iv., vii., viii.).—2. Of Soli, afterwards Pompeiopolis, in Cilicia, or (according to one authority) of Tarsus, flourished B.C. 270, and spent all the latter part of his life at the court of Antigonus Gonatas, king of Macedonia. He wrote two astronomical poems, entitled *Phænomena* (*Φαινόμενα*), consisting of 732 verses, and *Diosemeia* (*Διοσμήτεια*), of 422. The design of the *Phænomena* is to give an introduction to the knowledge of the constellations, with the rules for their risings and settings. The *Diosemeia* consists of prognostics of the weather from astronomical phenomena, with an account of its effects upon animals. It appears to be an imitation of Hesiod, and to have been imitated by Virgil in some parts of the *Georgics*. The style of these two poems is distinguished by elegance and accuracy; but it wants originality and poetic elevation. That they became very popular both in the Grecian and the Roman world (*cum sole et luna semper Aratus erit*, Ov. *Am.* i. 15, 16) is proved by the number of commentaries and Latin translations. Parts of three poetical Latin translations are preserved: one written by Cicero when very young; one by Caesar Germanicus, the grandson of Augustus; and one by Festus Avienus.—*Editions.* By Voss, Heidelberg. 1824, with a German poetical version; by Buttmann, Berol. 1826; and by Bekker, Berol. 1828.

**Arauris** (*Herault*), erroneously Rauraris in Strabo, a river in Gallia Narbonensis, rises in M. Cevenna, and flows into the Mediterranean (Strab. p. 182; Mel. ii. 5).

**Arausio** (*Orange*), a town of the Cavari or Cavares, and a Roman colony, in Gallia Narbonensis, on the road from Arêlate to Vienna: it still contains remains of an amphitheatre, circus, aqueduct, triumphal arch, &c. (Strab. p. 185; Mel. ii. 5; Plin. iii. 36).

**Araxes** (*Ἀράξης*), the name of several rivers.

—1. In Armenia Major (*Eraskh* or *Aras*), rises in M. Aha or Ahus (nr. *Erzeroum*), from the opposite side of which the Euphrates flows; and, after a great bend SE. and then NE., joins the Cyrus (*Kour*), which flows down from the Caucasus, and falls with it into the Caspian by two months, in about 39° 20' N. Lat. The lower part, past ANTAXATA, flows through a plain, which was called τὸ Ἀραξηνὸν πεδῖον (Strab. p. 531; Ptol. v. 13). Herodotus, i. 202, iv. 40, is clearly speaking of this Araxes, which, he says, runs eastward from the country of the Matieni into the Caspian; but he seems to be misinformed about the position of the Massagetae and to place them and other tribes too far west, or the Araxes and Caspian too far east. The upper branch or affluent of the

Araxes is called Phasis (Xen *Anab* iv 6, 4) [PHASIS] The Araxes was proverbial for the force of its current, and hence Virgil (*Aen* vii 728) says *pontem indignatus Araxes*, with special reference to the failure of Alexander to throw a bridge over it (Arr *An* vii 16, 3)—2 In Mesopotamia [CHABORAS]—3 In Persia (Bend-Emir), the river on which Persepolis stood, rises in the mountains E of the head of the Persian Gulf, and flows SE into a salt lake (Bahhtegan) not far below Persepolis—4 The PENELOS, in Thessaly, was called Araxes (*apaxos*) from the violence of its torrent (Strab l c)

**Araxus** ('Αραξος *C Papa*), a promontory of Achaia near the confines of Elis

**Arbaces** (Ἀρβάκης) the founder of the Median empire, according to Ctesias (Diod ii 34), is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the Assyrian empire under the reign of Sardanapalus. Ctesias assigns 28 years to the reign of Arbaces, apparently about a c 870, and makes his dynasty consist of eight kings. This account differs from that of Herodotus, who makes Darius the first king of Media, and assigns only four kings to his dynasty. There seems to be in Ctesias (who is frequently confuted by the inscriptions) a confused allusion to the overthrow of Sardanapalus by the Babylonians in alliance with Cyaxares (Kastant) king of Media at a much later date [CYAXARES]

**Arbela** (Ῥα'Αρβηλα *Eroille*) a city of Adiabene in Assyria, between the rivers Lycus and Caprus (the greater and lesser Zab), celebrated as the head-quarters of Darius Codomannus, before the last battle in which he was overthrown by Alexander (B c 331), which is hence frequently called the battle of Arbela, though it was really fought near GALGAXELA, about 20 miles W of Arbela. The district about Arbela was called Arbelitis (Ἀρβηλῖτις) (Strab p 737, Diod xvii 53, Arr *An* vi 8, Curt iv 9, Amm Maro xiiii 6)

**Arbis** [ARABIS]

**Arbucella** or **Arbocula** (*Alberca*?), the chief town of the VACCÆI in Hispania Tarraconensis north of the Tagus, in the modern province of Salamanca, taken by Hannibal after a long resistance (Liv xxi 8)

**Arbuscula**, a celebrated female actor in pantomimes in the time of Cicero (Cic *Att* iv 15, Hor *Sat* i 10, 76)

**Arca** or **-ae** ('Αρκη, or αἰ *Tell-Arka*) a very ancient city in the N of Phoenicia, not far from the sea-coast, at the foot of M Lebanon a colony under the Romans, named *Arca Caesarea* or *Caesarea Libani* the birthplace of the emperor Alexander Severus, and famous for a temple of Astarte (Ptol v 15, Macrobi *Sat* i 21, Vit *Alex Sev*)

**Arcadia** (Ἀρκαδία *Ἀρκας*, pl *Ἀρκαδῖες*), a country in the middle of Peloponnesus, was bounded on the E by Argolis, on the N by Achaia, on the W by Elis and on the S by Messenia and Laconia. Next to Laconia it was the largest country in the Peloponnesus: its greatest length was about 50 miles, its breadth from 35 to 41 miles (Strab pp 335-337). It was surrounded on all sides by mountains, which likewise traversed it in every direction, and it may be regarded as the Switzerland of Greece. Its principal mountains were Cyllene and Erymanthus in the N, Artemisium in the E, and Parthenius, Maenalus and Lycæus in the S and SW. The Alps in the greatest river of Peloponnesus, rises in Arcadia, and flows through a considerable part of the country,

receiving numerous affluent. The N and E parts of the country were barren and unproductive, the W and S were more fertile, with numerous valleys where corn was grown. The Arcadians, said to be descended from the eponymous hero ARCAS, regarded themselves as the most ancient people in Greece: the Greek writers call them indigenous (αὐτόχθονες) and Pelasgians, and Pelasgus is the name given to their earliest king (Paus viii 1). They were said to have 'lived before the moon' (πρὸ σελήνης), which is probably a corruption of a statement that they were in the Peloponnesus before the Syllam or Hellenes. Their claim to antiquity is just, since in the security of their mountains they withstood the Dorian conquest. In consequence of the physical peculiarity of the country, they were chiefly employed in hunting and the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia, and of Artemis. They were a people simple in their habits and moderate in their desires: they were passionately fond of music, and cultivated it with great success (*soli cantare peritis Arcades*, Verg *Ecl* x 39), which circumstance was supposed to soften the natural roughness of their character. The Arcadians, thanks to their rugged country, experienced fewer changes than any other people in Greece. Like the other Greek peoples, they were originally governed by kings, but are said to have abolished monarchy towards the close of the second Messenian war, and to have stoned to death their last king Aristocrates because he betrayed his allies the Messenians. The different towns then became independent republics, of which the most important were MANTINEÆ, TEGÆA, ORCHOMENUS, PHOEBUS, and PRÆNESS, which lie in the secluded valleys of the north and east, protected by their mountains, to the west the valleys of the Alpheus and Ladon are more accessible, and here, accordingly, were centres of hamlets rather than independent cities. In the upper valley of the Alpheus the Maenalians, and Eutresians, lower down, the Parthians, Cynurians and Heraeans, in the valley of the Ladon the Azanes. The bond of union from early times was religious. Pan arcadian festivals were held to Zeus at M Lycæus, to Athene Alea at Tegea, and to Artemis Hymnia at Orchomenus (Paus viii 2, 5, 33). Like the Swiss, the Arcadians frequently served as mercenaries, and in the Peloponnesian war they were found in the armies of both the Lacedæmonians and Athenians. The Lacedæmonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (B c 371); and in order to resist all future aggressions on the part of Sparta, the



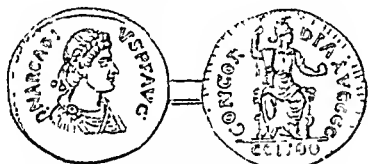
Coins of Arcadia.

Obv. Head of Zeus. Rev. Pan seated on a rock holding a knotted shepherd's staff.

Arcadians, upon the advice of Epaminondas, and led by Lycomedes, built the city of MEGALOPOLIS, and instituted a general assembly of

the whole nation, called the *Myrii* (*Μυριοί*, *Diect. of Antiq. s.v.*). This Arcadian League did not last long. Mantinea and Tegea were at enmity already before the death of Epaminondas, and though the assembly of the Ten Thousand existed in the time of Demosthenes we have no trace of an Arcadian League after the end of the fourth cent. B.C. The Arcadian cities subsequently joined the Achaean League, and finally became subject to the Romans.

**ARCADIUS**, emperor of the East (A.D. 395-408), elder son of Theodosius I., was born in Spain, A.D. 383. On the death of Theodosius he became emperor of the East, while the West was given to his younger brother Honorius. Arcadius possessed neither physical nor intellectual vigour, and was entirely governed by unworthy favourites. At first he was ruled by Rufinus, the praefect of the East; and on the murder of the latter, soon after the accession of Arcadius, the government fell into the hands of the eunuch Eutropius. Eutropius was put to death in 399, and his power now devolved upon Gainas, the Goth; but upon his revolt and death in 401 Arcadius became entirely dependent upon his wife Eudoxia, and it was through her influence that St. Chrysostom was exiled in



Arcadius, Roman Emperor, A.D. 395-408.  
*Obv.*, Dominus Noster Arcadius Pater Patriae Augustus;  
*rev.*, Concord. The letters *Con* signify the mint of Constantinople, and *ob* the purity of the metal (52 soldi to one pound of gold).

404. Arcadius died on May 1, 408, leaving the empire to his son Theodosius II., who was a minor. (Sozom. viii.; Socr. *Hist. Eccl.* vi.; Cedren. i.; Claudian.)

#### ARCANUM. [ARPINUM.]

**ARCAS** (*Ἀρκας*), king and eponymous hero of the Arcadians, son of Zeus and Callisto, grandson of Lycaon and father of Aphidas, Elatus, and Azan. He taught his subjects the arts of baking and weaving. Arcas was the boy whose flesh his grandfather Lycaon placed before Zeus to try his divine character. Zeus upset the table (*τράπεζα*) which bore the dish, and destroyed the house of Lycaon by lightning, but restored Arcas to life. When Arcas had grown up, he built on the site of his father's house the town of Trapezus. Arcas in hunting followed his mother Callisto, who had the form of a she-bear, into the temple of Zeus Lycaeus, a profanation which by Arcadian law would have caused their death, but Zeus changed them into stars as Arctophylax and the Great Bear. The legends show traces of primitive totemism, and of human sacrifices. (Hgg. *Astr.* 2; Paus. viii. 4; *Or. Met.* ii. 496, *Fest.* ii. 183.)

**ARCĒSILĀUS** or **ARCĒSĪLAS** (*Ἀρκείσιλαος*, *Ἀρκείσιλας*), a Greek philosopher (about B.C. 315-240), son of Senteus or Scythes, was born at Pitane in Aeolis. He studied at first in his native town under Autolycus, a mathematician, and afterwards went to Athens, where he became the disciple first of Theophrastus and next of Polemo and of Crantor. He succeeded Crates about B.C. in the chair of the Academy, and became the founder of the second or middle (*μεσην*) Academy. He is said to have died in

his 76th year from a fit of drunkenness (*Diog. Laërt.* iv. 30). His philosophy was of a sceptical character, though it did not go so far as that of the followers of Pyrrhon. He did not doubt the existence of truth in itself, only our capacities for obtaining it by the senses or by reason, and he combated most strongly the dogmatism of the Stoics, as regards Zeno's doctrine of the *καταληπτικὴ φαντασία* (or impression producing conviction), holding that no impressions provided a testimony of their truth: hence the necessity of suspended judgment (*ἐπαχή*), though action according to our reason was not precluded (*Cic. de Orat.* iii. 18, 67, *Acad.* ii. 24, 77).

**ARCĒSILĀUS** (*Ἀρκείσιλαος*). 1. Son of Lyeus and Theobule, leader of the Boeotians in the Trojan war, slain by Hector.—2. The name of four kings of Cyrene. [BATTUS and BATTIADAES.]

**ARCĒSIUS** (*Ἀρκείσιος*), son of Zeus and Euryodia, father of Laërtes, and grandfather of Ulysses. Hence both Laërtes and Ulysses are called *Arceiades* (*Ἀρκείσιδης*) (*Od.* xvi. 118; *Or. Met.* xii. 144). According to Eustathius (*ad Hom.* 1961), his mother was a she-bear, Cephalus having been told by an oracle that he should have a son by the first female being whom he met on his way home. The story doubtless arose from his name.

**ARCHEOÛPŌLIS** (*Ἀρχαιοῦπολις*), the later capital of Colchis; near the river Phasis.

**ARCHAGATHUS**, a Greek physician, the first who made medicine a profession at Rome. He came from the Peloponnese, and settled at Rome B.C. 219, where a shop was bought for him, and he received the *Jus Quiritium*. His practice was mainly surgical (*Plin.* xxix. 12).

**ARCHANDRŌPŌLIS** (*Ἀρχάνδρον πόλις*), a city of Lower Egypt, on the Nile, between Canopus and Cereasorus.

**ARCHĒDĒMUS** (*Ἀρχέδημος*; Dor. *Ἀρχέδαμος*).

1. A popular leader at Athens, took the first step against the generals who had gained the battle of Arginusae, B.C. 406. The comic poets called him 'blear-eyed' (*γλαῦρον*), and said that he was a foreigner, and had obtained the franchise by fraud. (*Xen. Hell.* vii. 1, *Mem.* ii. 9; *Arist. Ran.* 419, 588; *Lys. c. Alc.* § 25).—2. An Aetolian (called Archidamus by Livy), commanded the Aetolian troops which assisted the Romans in their war with Philip (B.C. 199-197). He afterwards took an active part against the Romans, and eventually joined Perses, whom he accompanied in his flight after his defeat in 168.—3. Of Tarsus, a Stoic philosopher, mentioned by Cicero, Seneca, and other ancient writers.

**ARCHĒDĒICUS** (*Ἀρχέδικος*), an Athenian comic poet of the New Comedy, supported Antipater and the Macedonian party.

**ARCHĒGĒTES** (*Ἀρχηγέτης*), a surname of Apollo.

**ARCHĒLĀIS** (*Ἀρχελαΐς*). 1. In Cappadocia (*Ἀκσεραί*), on the Cappadox, a tributary of the Halys, a city founded by Archelaus, the last king of Cappadocia, and made a Roman colony by the emperor Claudius.—2. A town of Palestine, near Jericho, founded by Archelaus, the son of Herod the Great.

**ARCHĒLĀUS** (*Ἀρχέλαος*). 1. Son of HEROD the Great, was appointed by his father as his successor, and received from Augustus Judaea, Samaria, and Idumaea, with the title of ethnarch. In consequence of his tyrannical government, the Jews accused him before Augustus in the 15th year of his reign (A.D. 7); Augustus banished him to Vienna in Gaul, where he died.—



2. King of MACEDONIA (B.C. 413-339), an illegitimate son of PERDICAAS II, obtained the throne by the murder of his half brother. He improved the internal condition of his kingdom, and was a warm patron of art and literature. His palace was adorned with magnificent paintings by ZEAXIS, and EURYPIDES, IGATHON and other men of eminence, were among his guests. According to some accounts Archelaus was accidentally slain in a hunting party by his favourite, CRATERUS, but according to other accounts he was murdered by CRATERUS (Diod. xiv 37, Aristot. Pol. v 10).—3 A general of MITHRIDATES. In B.C. 87 he was sent into Greece by Mithridates with a large fleet and army, at first he met with considerable success, held most of northern Greece, and took PERRAÏA. After sustaining a siege he withdrew to BOEOTIA, where he was twice defeated by SULLA in 86, near CHAERONEA and ORCHOMENOS. Thereupon he was commissioned by Mithridates to sue for peace which he obtained, but subsequently being suspected of treachery by the king he deserted to the Romans just before the commencement of the second Mithridatic war B.C. 81 (Pant. Sull. 11-24, Appian. Mithr. 17-64, Vell. Pat. ii 2).—4. Son of the preceding, was raised by POMPEY in B.C. 63 to the dignity of priest of the goddess (Enyo or Bellona) at COMANA in Pontus or Cappadocia. In 56 or 55 Archelaus became king in Egypt by marrying Berenice the daughter of Ptolemy Auletes, who after the expulsion of her father had obtained the sovereignty of Egypt. Archelaus, however was king of Egypt only for 6 months, for CABBANA marched with an army into Egypt in order to restore Ptolemy Auletes, and in the battle which ensued Archelaus perished. (Bell. Alex. 66, Strab. pp. 558, 706, Dio Cass. xxxix 58, Cic. pro Rab. Post. 8).—5 Son of No. 4 and his successor in the office of high priest of Comana, was deprived of his dignity by Julius Caesar in 47 (Cic. Fam. xv 4, Bell. Alex. 66).—6 Son of No. 5, received from Antony, in B.C. 36, the kingdom of Cappadocia—a favour which he owed to the charms of his mother Glaphyra. After the battle of Actium Octavianus not only left Archelaus in the possession of his kingdom, but subsequently added to it a part of Cilicia and Lesser Armenia. But having incurred the enmity of Tiberius by the attention which he had paid to C. Caesar, he was summoned to Rome soon after the accession of Tiberius and accused of treason. His life was spared, but he was obliged to remain at Rome, where he died soon after, A.D. 17. Cappadocia was then made a Roman province. (Strab. pp. 540, 706, Dio Cass. li 3, Tac. Ann. ii 42, Suet. Tib. 37, Cal. 1).—7 A philosopher, probably born at Athens, though others make him a native of Miletus, flourished about B.C. 450. The philosophical system of Archelaus is remarkable as forming a point of transition from the older to the newer form of philosophy in Greece. As a pupil of ANAXAGORAS he belonged to the Ionian school, but he added to the physical system of his teacher some attempts at moral speculation. Against the statement that Socrates was taught by him (Diog. Laert. ii 19) it must be noted that Plato and Xenophon say nothing about it.—8 A Greek poet, in Egypt, lived under the Ptolemies, and wrote epigrams, some of which are still extant in the Greek Anthology.—9 A sculptor of PNESE, son of APOLLONIUS, made the marble bas-relief representing the Apotheosis of HOMER which formerly belonged to the Colonna family at Rome, and is now in the

British Museum. This work, which probably belongs to the early part of the reign of Tiberius, is noticed as a mixture of styles. The upper part is composed more in the painter's manner than the sculptor's (as is sometimes found in the Alexandrian school), the lower part revives the older style of Greek votive tablets.

Archēmōrus (Ἀρχεμωρος), or OPHELTES, son of the Nemean king LYCURGUS and EURYDICE. When the Seven heroes on their expedition against THEBES stopped at Nemea to obtain water HYPSIPYLE the nurse of the child OPHELTES, while showing the way to the Seven, left the child alone. In the meantime, the child was killed by a serpent. The Seven gave him burial, but as AMPHARAUS saw in this accident an omen boding destruction to himself and his companions they called the child Archemorus, that is 'Forerunner of Death,' and instituted the Nemean games in honour of him. His death is frequently represented in works of art (Find. Nem. viii 51, x 28, Paus. ii 15, viii 49, Apollod. ii 6, Stat. Theb. iv 624).

Archestrātus (Ἀρχεστράτος), of Gela or BYRACUS, about B.C. 350 wrote a poem on the Art of Cookery which was imitated or translated by ENNIUS in his *Carmina Helvethetica* or *Helvethica* (from ἡλυσθητικά).—Fragments by Ribbeck, Berlin 1877.

Archias (Ἀρχίας) 1 An HERACLED of CORINTH, left his country in consequence of the death of ACTÆON, and founded BYRACUS, B.C. 734, by command of the Delphic oracle (Time vi 8, Paus. v 7, 2, Strab. pp. 202, 209).—2 A LUCANUS ARCHIAS, a Greek poet, born at ANTIOCH in SYRIA, about B.C. 120, very early obtained celebrity by his verses. In 102 he came to ROME, and was received in the most friendly way by many of the Roman nobles, especially by the LUCULLI, from whom he afterwards obtained the gentle name of LUCIANA. After a short stay at Rome he accompanied L. LUCULLUS, the elder, to SICILY, and followed him, in the banishment to which he was sentenced for his management of the slave war in that island, to HERACLEA in LUCANIA, in which town Archias was enrolled as a citizen, and as this town was a state united with Rome by a *foedus*, he subsequently obtained the Roman franchise in accordance with the Lex Plantia Papiria passed in B.C. 89. At a later time he accompanied L. LUCULLUS the younger to the Mithridatic war. Soon after his return, a charge was brought against him in 61 of assuming the citizenship illegally, and the trial came on before Q. CICERO, who was praetor this year. He was defended by his friend M. CICERO in the extant speech *Pro Archia*, in which the orator, after briefly discussing the legal points of the case, rests the defence of his client upon his surpassing merits as a poet, which entitled him to the Roman citizenship. We may presume that Archias was acquitted, though we have no formal statement of the fact. Archias wrote a poem on the Cimbrian war in honour of MARCUS, another on the Mithridatic war in honour of LUCULLUS, and at the time of his trial was engaged on a poem in honour of CICERO's consulship. No fragments of these works are extant, and it is doubtful whether the epigrams preserved under the name of Archias in the Greek Anthology were really written by him. (Cic. pro Arch. ad Att. i 16, Quintil. ii 7, 19).

Archidāmus (Ἀρχιδάμος), the name of 5 kings of SPARTA. 1 Son of ANAXIDAMUS contemporary with the Tegeatan war, which fol-

lowed soon after the second Messenian, *n.c.* 668 (Paus. iii. 7, 6).—2. Son of Zeuxidamus, succeeded his grandfather Leotycheides, and reigned *n.c.* 469–427. During his reign, *n.c.* 464, Sparta was made a heap of ruins by a tremendous earthquake; and for the next 10 years he was engaged in war against the revolted Helots and Messenians. Towards the end of his reign the Peloponnesian war broke out: he recommended his countrymen not rashly to embark in the war, and he appears to have taken a more correct view of the real strength of Athens than any other Spartan. After the war had been declared (*n.c.* 431) he invaded Attica, and held the supreme command of the Peloponnesian forces till his death in 429. (Hdt. vi. 71; Thuc. i.–iii.; Diod. xi. 63; Paus. iii. 7.)—3. Grandson of No. 2, and son of Agesilaus II., reigned *n.c.* 361–338. During the lifetime of his father he took an active part in resisting the Thebans and the various other enemies of Sparta, and in 367 he defeated the Arcadians and Argives in the 'Tearless Battle,' so called because he had won it without losing a man. In 362 he defended Sparta against Epaminondas. In the third Sacred war (*n.c.* 356–346) he assisted the Phocians. In 338 he went to Italy to aid the Tarentines against the Lucanians, and there fell in battle. (Xen. *Hell.* v. 4, vii. 1–5; Diod. xv., xvi.; Strab. p. 280.)—4. Grandson of No. 3, and son of Eudamidas I., was king in *n.c.* 296, when he was defeated by Demetrius Poliorcetes (Plut. *Demetr.* 35).—5. Son of Eudamidas II., and the brother of Agis IV. On the murder of Agis, in *n.c.* 240, Archidamus fled from Sparta, but afterwards obtained the throne by means of Aratus. He was, however, slain almost immediately after his return to Sparta. He was the last king of the Euryptomid race. (Plut. *Cleom.* 1, 5; Polyb. v. 37, viii. 1.)

**Archigēnes** (*Ἀρχιγένης*), an eminent Greek physician, born at Apamea in Syria, practised at Rome in the time of Trajan, *A.D.* 98–117. He published a treatise on the pulse, on which Galen wrote a Commentary. It seems to be founded on preconceived theory rather than practical observation. He was the most eminent physician of the sect of the Eclectic, and is mentioned by Juvenal as well as by other writers. Only a few fragments of his works remain. (Juv. vi. 236, xiii. 98, xiv. 252.)

**Archilochus** (*Ἀρχιλόχος*), of Paros, was one of the earliest Ionian lyric poets, and the first Greek poet who composed iambic verses according to fixed rules. He lived about *n.c.* 720–676. He was descended from a noble family, who held the priesthood in Paros. His grandfather was Tellis, his father Telesicles, and his mother a slave named Enipo. In the flower of his age (between *n.c.* 710 and 700), Archilochus went from Paros to Thasos with a colony, of which one account makes him the leader. The motive for this emigration can only be conjectured. It was most probably the result of a political change, to which cause was added, in the case of Archilochus, a sense of personal wrong. He had been a suitor to Neobule, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Enraged at this treatment, Archilochus attacked the whole family in an iambic poem, accusing Lycambes of perjury, and his daughters of the most abandoned lives. The verses were recited at the festival of Demeter, and produced such an effect that the daughters of Lycambes are said to have hanged themselves through shame (Hor. *Epod.* 6, 13). The bitterness which

he expresses in his poems towards his native island seems to have arisen in part also from the low estimation in which he was held, as being the son of a slave. Neither was he more happy at Thasos. He draws the most melancholy picture of his adopted country, which he at length quitted in disgust.

While at Thasos, he incurred the disgrace of losing his shield in an engagement with the Thracians of the opposite continent; but, instead of being ashamed of the disaster, he recorded it in his verse: not, however, because he felt himself to be a coward, but because he felt that his courage had been proved beyond dispute, and he wished to express a cynical disapprobation of staying to be killed when there was nothing to be gained by it.



Archilochus

The feeling of Horace (if his case is real and not a mere copy of Archilochus) was different, since he never professed to be a warrior by nature. At length he returned to Paros, and in a war between the Parians and the people of Naxos, he fell by the hand of a Naxian named Calondas or Corax. The force and originality of Archilochus is vindicated by the Greek critics, who gave him a place in poetry beside Homer, Pindar, and Sophocles—perhaps as heading a fourth branch of poetry (Longin. xiii. 3; Vell. Pat. i. 5; Diog. Laërt. ix. 1; Cic. *Orat.* 1, 4). He shared with his contemporaries, Thaletas and Terpander, in the honour of establishing lyric poetry throughout Greece. The invention of the elegy is ascribed to him, as well as to Callinus; but it was on his satiric iambic poetry that his fame was founded. His iambs expressed the strongest feelings in the most unmeasured language. The licence of Ionian democracy and the bitterness of a disappointed man were united with the highest degree of poetical power to give them force and point. The emotion accounted most conspicuous in his verses was 'rage'—'*Archilochum proprio rabies armavit iambo*' (Hor. *Ar. Poët.* 79).—The fragments of Archilochus are collected in Bergk's *Poet. Lyricæ Græcæ*, 1867, and by Liebel, *Archilochi Reliquiae*, Lips. 1812, 8vo.

**Archimēdes** (*Ἀρχιμήδης*), of Syracuse, the most famous of ancient mathematicians, was born *n.c.* 287. He was a friend, and according to Plutarch a kinsman, of Hiero, though his actual condition in life does not seem to have been elevated. In the early part of his life he travelled into Egypt, where he studied under Conon the Samian, a mathematician and astronomer. After visiting other countries, he returned to Syracuse (Diod. v. 37). Here he constructed for Hiero various engines of war, which, many years afterwards, were so far effectual in the defence of Syracuse against Marcellus as to convert the siege into a blockade, and delay the taking of the city for a considerable time (Plut. *Marcell.* 14–18; Polyb. viii. 5; Liv. xxiv. 34). The accounts of the performances of these engines are evidently exaggerated; and the story of the burning of the Roman ships by the reflected rays of the sun, though very current in later times, is probably a fiction: it is not recorded by Plutarch, Polybins, or Livy; the earliest writers who mention it are Galen (*de Temp.* iii. 2) and Lucian (*Hipp.* 2, 2). It is described more par-

ticularly by Tzetzes (*Chil* ii 103 f). He superintended the building of a ship of extraordinary size for Hiero, of which a description is given in Athenaeus (p 206 D), where he is also said to have moved it to the sea by the help of a screw. He invented a machine called, from its form *Coclea*, and now known as the water screw of Archimedes, for pumping the water out of the hold of this vessel (*Vitr* i 11, *Dict Ant* s v *Coclea*). Another celebrated proof of his genius was the construction of a *sphere*—a kind of orrery, representing the movements of the heavenly bodies (*Cic N D* ii 35, 88, *Tusc* i 20, 63, *Or Fast* vi 277, Claudian, *Ep* 21). When Syracuse was taken (in c 212), Archimedes was killed by the Roman soldiers being at the time intent upon a mathematical problem (*Lav* xxv 31, *Plut Marc* 19, *Val Max* viii 7, *Cic de Fin* i 19 50). Upon his tomb was placed the figure of a sphere inscribed in a cylinder. When Cicero was quaestor in Sicily (75) he found this tomb near one of the gates of the city almost hid amongst briars, and forgotten by the Syracusans (*Cic Tusc* v 23 64). The intellect of Archimedes was of the very highest order. He possessed, in a degree never exceeded unless by Newton, the inventive genius which discovers new provinces of inquiry and finds new points of view for old and familiar objects: the clearness of conception which is essential to the resolution of complex phenomena into their constituent elements, and the power and habit of intense and persevering thought without which other intellectual gifts are comparatively fruitless. The following works of Archimedes have come down to us: 1 *On Equiponderants and Centres of Gravity*. 2 *The Quadrature of the Parabola*. 3 *On the Sphere and Cylinder*. 4 *On Dimension of the Circle*. 5 *On Spirals*. 6 *On Conoids and Spheroids*. 7 *The Arenarius* (*δ ψαμνίτης*), in which he calculates the sphere of the stars, and shows that it is possible to note a number greater than that of the grains of sand which would fill it (64 figures in our notation is his estimate). His real point is to maintain that the power of notation is not limited as his contemporaries thought. It is remarkable that he in some degree anticipated the invention of logarithms. 8 *On Floating Bodies*. 9 *Lemma*—Editions. Of his works, by Torelli Oxon 1792, of the *Spirals*, by C Scherling Lübeck, 1865, of the *Dimension of the Circle*, by H Menge, Coblenz, 1874. There is a French translation of his works, with notes, by F Peyrard, Paris, 1808 and an English translation of the *Arenarius* by G Anderson, London 1784.

**Archinus** (*Ἀρχίνος*), one of the leading Athenians who, with Thrasybulus and Anytas, overthrew the government of the Thirty, c 403 (*Dem c Tim* p 742, *Aeschin c Ctesiph* 61).

**Archippus** (*Ἀρχίππος*), an Athenian poet of the Old Comedy, about c 415. In his play *Ἰχθύς*, he seems to have followed Magnes (as Aristophanes does in the *Birds*) in introducing animals, for he has a chorus of fishes—*Fragm.* in Meineke.

**Archytas** (*Ἀρχύτας*). 1 Of Amphissa a Greek epic poet flourished about c 500 (Athen p 82)—2 Of Tarentum, a distinguished philosopher, mathematician, general, and statesman probably lived about c 400, and on wards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with the tyrant Dionysius (*Tetz. Chil* i 353, xi 363, cf. *Plut. Dion* 18). He was 7

times the general of his city, and he commanded in several campaigns, in all of which he was victorious. Whether we are to believe that he was drowned while upon a voyage in the Adriatic, depends on the interpretation of *Hor Od* i 28. It is generally supposed that if the drowned body is not that of Archytas, his tomb was on the shore near the spot where the body lay, but we have no positive record of his death or the place of his burial. Our chief authority for the little known of his life is *Diog Laert* viii 79-83, cf. *Cic de Sen* 12, 39, *Tusc* iv 36 78 *de Rep* i 39, *Val Max* iv 1. As a philosopher he belonged to the Pythagorean school, and through his genius and reputation raised the sect to something of its former influence in Magna Graecia, from which it finally declined as regards science soon after his death, and the Pythagorean mysteries alone maintained their position. Like the Pythagoreans in general, he paid much attention to mathematics. To his theoretical science he added the skill of a practical mechanic, and constructed various machines and automata among which his wooden flying dove in particular was the wonder of antiquity. He also applied mathematics with success to musical science and even to metaphysical philosophy. His influence as a philosopher was so great that Plato was undoubtedly indebted to him for some of his views, and Aristotle is thought by some writers to have borrowed the idea of his categories as well as some of his ethical principles, from Archytas. When Horace calls him *mensorem arenae* he implies, rightly or wrongly, that Archytas had pursued the calculations of Archimedes in the *ψαμνίτης*.

**Arconneus** (*Ἀρκόννης*; *Ἀρκοννήσιος*). 1. An island off the coast of Ionia, near Lebedus also called *Aspis* (Strab p 648)—2 (*Orak Ada*), an island off the coast of Caria, opposite Haharnassus, of which it formed the harbour (Strab p 656, *Arrian*, i 28).

**Arctines** (*Ἀρκτίνες*), of Miletus, the most distinguished among the cyclic poets, probably lived about c 776. Two epic poems were attributed to him: 1 *The Aethiops*, which was a kind of continuation of Homer's *Iliad*; its chief heroes were Memnon, king of the Ethiopians, and Achilles, who slew him, in vengeance for the slaughter of Antilochus. It narrates also the combat between the Greeks and Amazons, and the death of Penthesilea, and concludes with the death of Achilles, his funeral rites and the contest for his arms. 2 *The Sack of Ilion* (*Ἰλίου πειρῆς*), which contained a description of the destruction of Troy, and the subsequent events until the departure of the Greeks, with which the story of the 2nd Aeneid mainly agrees. The substance of these two epics of Arctinus are preserved by Proclus. *Fragments* in G Kinkel *Epic Graec* Fr 1877, Kockly, *Corp Ep Graec*.

**Arctophylax** (*Ἀρκτοφύλαξ*).

**Arctos** (*Ἄρκτος*) 'the Bear,' two constellations near the N Pole. 1 *THE GREAT BEAR* (*Ἄρκτος μεγάλη* *Ursa Major*), also called the *Waggon* (*ἀμάξα* *plaustrum*). The ancient Italian name of this constellation was *Septem Triones*, that is, the *Seven Ploughing Oxen*, also *Septentrio*, and with the epithet *Major* to distinguish it from the *Septentrio Minor*, or *Lesser Bear*; hence Virgil (*Aen* iii 566) speaks of *geminusque Triones*. The Great Bear was also called *Helice* (*Ἠλική*) from its sweeping round in a curve—2 *THE LESSER* or *LITTLE*

BEAR (*Ἄρκτος μικρά*: *Ursa Minor*), likewise called the *Waggon*, was first added to the Greek catalogues by Thales, by whom it was probably imported from the East. It was also called *Phœnice* (*φαινίκη*), from the circumstance that it was selected by the Phœnicians as the guide by which they shaped their course at sea, the Greek mariners with less judgment employing the Great Bear for the purpose; and *Cynosura* (*Κυνόσουρα*), *dog's tail*, from the resemblance of the constellation to the upturned curl of a dog's tail. The constellation before the Great Bear was called *Boötes* (*Βοώτης*), *Arctophylax* (*Ἀρκτοφύλαξ*), or *Arcturus* (*Ἀρκτοῦρος* from *ὄρος*, *guard*); the two latter names suppose the constellation to represent a man upon the watch, and denote simply the position of the figure in reference to the Great Bear, while *Boötes*, which is found in Homer, refers to the *Waggon*, the imaginary figure of *Boötes* being fancied to occupy the place of the driver of the team. At a later time *Arctophylax* became the general name of the constellation, and the word *Arcturus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph *Callisto*, the daughter of *Lycaon*, metamorphosed by *Zeus* upon the earth into a she-bear. [See *ARCAS*.] In the poets the epithets of these stars have constant reference to the family and country of *Callisto*: thus we find them called *Lycaonis Arctos*: *Maenalia Arctos* and *Maenalia Ursa* (from *M. Maenalius* in Arcadia): *Erymanthis Ursa* (from *M. Erymanthus* in Arcadia): *Parrhasides stellæ* (from the Arcadian town *Parrhasia*). Though most traditions identified *Boötes* with *Arctas*, others pronounced him to be *Icarus* or his daughter *Erigone*. Hence the *Septentriones* are called *Boves Icarii*. (See *Dict. of Antiq.* s. v. *Astronomia*).

**Arđalus**, son of *Hephaestus*, built at *Troezen* a temple to the *Muses*, where they were called locally *Ἀρδαλαί*; said also to have invented the flute. (Paus. ii. 31, 4; Plut. *de Mus.* 5).

**Arctūrus**. [ANCROS.]

**Arđea** (*Ardeas*, -ātis: *Ardea*). 1. The chief town of the *Rutuli* in *Latium*, a little to the left of the river *Numicus*, 3 miles from the sea, was situated on a rock surrounded by marshes, in an unhealthy district (Strab. p. 291; Mart. iv. 80). It was one of the most ancient places in Italy, and was said to have been the capital of *Turnus* (Verg. *Aen.* vii. 410; Plin. iii. 56). It was one of the 30 cities of the *Latin League*, and was besieged by *Tarquinius Superbus* (Dionys. iv. 64, v. 61; Liv. i. 57). It was conquered and colonised by the Romans, B.C. 442, from which time its importance declined (Liv. iv. 11; Diod. xii. 34; cf. Liv. v. 44, xxvii. 9; Verg. *Aen.* vii. 413; Strab. p. 291; Juv. xii. 105). In its neighbourhood was the *Latin Aphrodisium* or temple of *Venus*, under the superintendence of *Ardentes*.—2. (*Ardekān*?), an important town in *Persis*, SW. of *Persepolis*.

**Arđuenna Silva**, the *Ardennes*, a vast forest, in the NW. of Gaul, extended from the *Rhine* and the *Treviri* to the *Nervi* and *Remi*, and N. as far as the *Scheldt*: there are still considerable remains of this forest, though the greater part of it has disappeared (Cæs. B. G. v. 3, vi. 29, 33). There was a Celtic goddess of this name, whose attributes seem to have been akin to those of *Artemis* (*C. I. L.* vi. 46).

**Arđys** (*Ἀρδύς*), son of *Gyges*, king of *Lydia*, reigned B.C. 678–629: he took *Priene* and made war against *Miletus* (Hdt. i. 15; Paus. iv. 24).

**Arēā** or **Arētīās** (*Ἀρεία* or *Ἀρητίās νήσος*, i.e. the island of *Ares*: *Kerasunt Ada*), also called *Chalceritis*, an island off the coast of *Pontus*, close to *Pharnaecia*, celebrated in the legend of the *Argonauts* (Ap. Rhod. ii. 384; Mel. ii. 7).

**Arētīhōus** (*Ἀρητιόος*), king of *Arne* in *Boeotia*, and husband of *Philomedusa*, is called in the *Iliad* (vii. 8) *κορυνητής*, because he fought with a club: he fell by the hand of the *Areadian* *Lycurgus* (Il. vii. 132; Paus. viii. 11, 3).

**Arelāte**, **Arelas**, or **Arelātum** (*Arelatensis*: *Arles*), a town in *Gallia Narbonensis* at the head of the delta of the *Rhone* on the left bank, and a Roman colony founded by the soldiers of the sixth legion, *Colonia Arelate Sextanorum*. It is first mentioned by *Caesar*, and under the emperors it became one of the most flourishing towns on this side of the Alps. Constantine the Great built an extensive suburb on the right bank, which he connected with the city by a bridge. The Roman remains at *Arles* attest the greatness of the ancient city: there are still to be seen an obelisk of granite, and the ruins of an aqueduct, theatre, amphitheatre, palace of Constantine, and a large Roman cemetery. (Strab. p. 181; Mel. ii. 5; Plin. iii. 36; Cæs. B. G. i. 86, ii. 5; Auson. Urb. Nob. 8.)

**Aremōrica**. [ARMONICA.]

**Arenacum** (*Arenheim* or *Aert*?), a town of the *Batavi* in *Gallia Belgica* (Tac. *Hist.* v. 20).

**Arēōpāgus**. [ATHENÆ.]

**Ares** (*Ἄρης*), the Greek god of war, represented as the son of *Zeus* and *Hera* (Il. v. 890; Hes. *Th.* 922). Another tradition makes his birth a parallel to that of *Athene*: he is born from *Hera* alone, to whom a flower had been given by *Flora* (Ov. *Fast.* v. 229). But while *Athene* represents wisdom in war, *Ares* is described in Homer, who makes *Eris* his sister, as rejoicing in tumult and bloodshed, and a fierce partisan (*ἀλλοπρόσαλλος*, Il. v. 889): he helps the *Trojans* though he had promised aid to the *Greeks* (Il. v. 832, xxi. 412). His character is not congenial to the Greek mind, certainly not to the spirit of Homer, and for that reason, and probably also because in spite of the parentage given him he is still to some degree felt to be a foreign Thracian god, we find him represented in undignified positions in the *Iliad*, and often overborne by the more truly Greek deities. He is ignominiously driven from the field by *Athene* and *Diomedes* (Il. v. 776); again overcome by *Athene* (Il. xxi. 405), prevented by her from avenging his son *Ascalaphus* (Il. xv. 125), his son *Cycnus* (Hes. Sc. 455): he was imprisoned for thirteen months by the *Aloidae* (Il. v. 385), and made a laughing-stock to the gods (Ov. viii. 266), when the partner of his disgrace was *Aphrodite*, herself in many aspects a deity of alien origin. He fights oftenest on foot, but sometimes in a chariot (Il. v. 356, xv. 119; Hes. Sc. 109, 191; Pind. *Pyth.* iv. 87). *Quintus Smyrnaeus* names his four horses *Aitbon*, *Phlogios*, *Konabos*, *Phobos*; in Homer he has two, and *Deimos* and *Phobos* are his sons, not his horses. As god of battles he has the epithet or surname *Ἐννάλιος* in Homer (Il. ii. 512, xiii. 518): the name was probably used as a battle-cry (cf. Xen. *Anab.* i. 8, 18), and in later writers given to a separate deity [ENYALIOS.] The love of *Ares* for *Aphrodite* is noticed in the *Iliad*, and in various traditions *Eros* and *Anteros*, *Deimos* and *Phobos*, and *Priapus* are their children. According to the Theban story he was the hus-

band of Aphrodite, and father by her of Harmonia (Hes Th 937). In Homer Thrace is the home of Ares (Il xiii 301, Od viii 361 of Hd1 v 7, Soph Ant 970, O R 196), but the most ancient seat of his worship in Greece appears to have been Thebes (Aesch Th 13-),



Ares and Aphrodite  
(Osterley Denkmäler)

whence in the Iliad the walls of Thebes are called *τείχος Ἀριον* (iv 107) and he was the father of the dragon which Cadmus slew at the well of Ares (Paus. ix 10 § Cadmus). At Athens his temple was on the western slope of Areiopagus and contained statues of Aphrodite of Ares (by Alcamenes), of Athene and Enyo (Paus. i 8, 5). The Athenian story makes him marry the daughter of Erechtheus, and become the father of Alcippus as slayer of Halirrhothius, who

assaulted Alcippe he was tried before the council of gods in the Areiopagus (HALLIBROTHUS, *Dict Ant a v Areiopagus*). It is clear that this story points to a period when his worship was introduced as that of a separate deity [For the Amazons daughters of Ares, and their attack on Athens see ANAXAGORAS]. As regards the origin of Ares some from a theory that a war god is not a primitive idea, suppose him to have been a storm god or a light-god, others with greater truth regard him as one of the *χθονιοὶ θεοί*, working from the depths of the earth to produce on the one hand increase, on the other death and destruction whence he became the god of war. It may be replied that it is difficult to conceive a primitive time to which war was not familiar, and it is vain to inquire what deity was appealed to by primitive warring tribes. There must have been different deities in different local religions whose worship was appropriated by Ares. The worship of *Ἀρης ἀρείων* at Tyre and of *Ἀρης γυναικὸς* (Paus. viii 41 § 6, 48 §) very likely points to an old nature worship of a god of increase, as may also be suggested by his union with Aphrodite on the other hand when we find *Ἀρης ἱερὸς* honoured with *Ἀθήνη* *ἱερὰ* at Olympia, and Ares receiving sacrifices of dogs at Therapsae the inference is that he replaced for purposes of war a local animal worship (Paus iii 20, i, 14 § 9, v 15, 4). But that Ares mainly represents a worship of a god of the underworld in various parts of Greece is highly probable. As regards the earliest site of this worship there is every probability that the idea of Ares which predominated in Greece was derived from Thrace as is implied by Homer and Herodotus, and was adopted by Thebes and other states as a modification of their own worship. There may be fewer Thracian than Theban legends about Ares, but we know more about Thebes than Thrace. The Theban story seems to express the struggle between an ancient serpent worship with which Ares had become identified, perhaps through Thracian influence, and a new civilisation probably at the time when the worship of Dionysus began to prevail. In older art Ares is represented as a fully armed, bearded warrior in the 5th century from

Phedias onwards the type is that of a handsome beardless youth, naked or nearly so,



Ares (Ludovisi Statue in Rome)

with a spear and sometimes a helmet the bearded type reappears later.

**Arestor** (*Ἀρεστόρ*) father of Argus, the guardian of Io who is therefore called *Ἀρεστόριος*.

**Areteus** (*Ἀρεταῖος*), the Cappadocian, one of the most celebrated of the ancient Greek physicians probably lived in the reign of Vespasian. He wrote in Ionic Greek a general treatise on diseases in 8 books which is still extant. He is noticeable for accuracy of diagnosis, and for a departure from the method of Hippocrates when he considered that the symptoms required it in which he is supported by modern experience.—The best edition is by C. G. Kühn Lips 1878.

**Aretas** (*Ἀρετας*), the name of several kings of Arabia Petraea. 1 A contemporary of Pompey, invaded Judaea in b.c. 65 in order to place Hyrcanus on the throne, but was driven back by the Romans who exposed the cause of Aristobulus. His dominions were subsequently invaded by Scourus, the lieutenant of Pompey (Dio Cass. xliii 15, Plut. Pomp. 30, Joseph. Ant. xiv 2). The father in law of Herod Antipas, invaded Judaea, because Herod had dismissed the daughter of Aretas in consequence of his connexion with Herodias (Jos. Ant. xiii). This Aretas seems to have been the prince who had possession of Damascus at the time of the conversion of the Apostle Paul, Act. 31.

**Arete** (*Ἀρετή*) 1 Wife of Alcmon king of the Phaeacians received Ulysses with hospitality, and induced her people not to give up Medea to the emissaries of Aeetes (Od. vi 305 viii 66 ff., Ap. Rh. iv 1010, Apollod. i 9, 25). —2 Daughter of the elder Dionysus and Aristomache, wife of Theaides and after his death of her uncle Dion. After Dion had fled from Syracuse, Arete was compelled by her brother to marry Timocrates, one of his friends, but she was again received by Dion as his wife when he had obtained possession of Syracuse and expelled the younger Dionysus. After the assassination of Dion in 353 she was drowned by his enemies (Plut. Dion., Ael. V. H. xii 47, where Arete and Aristomache are

confused)—3. Daughter of Aristippus, the founder of the Cyrenaic school of philosophy, was instructed by him in the principles of his system, which she transmitted to her son the younger Aristippus (Diog Laert ii 72).

Arethusa ('Αρεθούσα), one of the Nereids, and the nymph of the famous fountain of Arethusa in the island of Ortygia near Syracuse. For details, see ALPHETUS Virgil (Eclog iv 1, v 1) reckons her among the Sicilian nymphs, and as the divinity who inspired pastoral poetry. The head of Arethusa with her hair confined in a net and surrounded by fishes, occurs in the coins of Syracuse—There were several other fountains in Greece which bore the name of Arethusa, of which the most important was one in Ithaca, now Lebado, and another in



Arethusa. Coin of Syracuse of the reign of Gelon whose Olympic victory is shown on the reverse

Tuboea near Chalers (Strab p 58, Eui Iph Jul 170)

Arēthusa ('Αρεθούσα) *Li Restun*, a town and fortress on the Orontes, in Syria (Strab p 753, Appian, *Syr* 57) For its history and government see EUPHSA

Arētiās [AREA]

Arētium. [ARNETIV]

Arens ('Αρενς), two kings of Sparta. 1. Succeeded his grandfather, Cleomenes II (since his father Acrotatus had died before him), and reigned B.C. 309–265. He made several unsuccessful attempts to deliver Greece from the dominion of Antigonus Gonatas, and at length fell in battle against the Macedonians in 265, and was succeeded by his son Acrotatus (Justin xxiv. 1; Plut *Pyrrh* 26–29, Paus iii 6, Diod xv 29)—2. Grandson of No 1, reigned as a child for 8 years under the guardianship of his uncle Leonidas II, who succeeded him about B.C. 256 (Plut *Ages*, 3)

Arēvācae or Arēvāci, the most powerful tribe of the Celtiberians in Spain, near the sources of the Tagus, derived their name from the river Arēva (*Arlanzo*), a tributary of the Durus (*Duero*) (Strab p 162, Polyb xxv 2, Appian *Hisp*, 45, Plin. iii 19, 27)

Argaeus ('Αργαῖος). 1. King of Macedonia, son and successor of Perdiccas I, the founder of the dynasty—2. A pretender to the Macedonian crown, dethroned Perdiccas II and reigned 2 years (Diod xiv 92, xvi 2)

Argaeus Mons ('Αργαῖος *Drgh*), a lofty snow-capped mountain nearly in the centre of Cappadocia; an offset of the Anti Taurus. At its foot stood the celebrated city of Mazaca or Caesarea (Strab p 538)

Arganthōnius ('Αργανθώνιος), king of Tartessus in Spain, in the 6th century B.C., is said to have reigned 80 years, and to have lived 120 (Hdt i 163; Strab p 151, Lucian, *Macrob*, 10, Cic *de Sen* 19, Plin vii 174, who cites Anacreon as making him live 150 years).

Arganthōnis or Arganthus Mons (ἄρ' Ἀργανθώνιος ὄρος *Katirli*), a mountain in Bithynia, running out into the Propontis, forming the Prom. Posidum (*C Bouz*), and separating the bays of Cios and Astacus (Strab p 564).

Argennum or Arginum ('Αργεννον, 'Αργινον *C Blanco*), a promontory on the Ionian coast, opposite to Chios (Thuc iii 34)

Argentarius Mons 1. *Monte Argentaro*, a promontory of Etruria, where it is said there are traces of ancient silver mines—2. Part of M. Orospea in southern Spain, the source of the river Baetis (Strab p 148)

Argentēns, a small river in Gallia Narbonensis, which flows into the Mediterranean near Forum Juli (Cic *Tam* v 34, Plin iii 35)

Argentoratum or -tns (*Strasbourg*), an important town on the Rhine in Gallia Belgica, the head quarters of the 8th legion, and a Roman municipium. In its neighbourhood Julian gained a brilliant victory over the Alemanni, A.D. 357. It was subsequently called *Strateburgum* and *Stratisburgum* in the *Notitia* and *Ravenna Geog* (Amm Marc vi 11, vii 12; Zosim iii 3)

Arges [CICEROPE]

Argia ('Αργεία), daughter of Adrastus and Amphluther, and wife of Polynices (Apollod i 9; Diod ii 65)

Argia ('Αργεία) [ARGOS]

Argiletum, a district in Rome, which extended from the S. of the Quirinal to the Capitoline and the Forum. It was chiefly inhabited by mechanics and booksellers. The origin of the name is uncertain: the most obvious derivation is from *argilla*, 'potter's clay'; but the more common explanation in antiquity was *Argiletum*, 'death of Argus,' from a hero Argus who was buried there (Varro, *L L* iv 32, Cic. *Att* vii 32; Verg *Aen* vii 345, Mart i 4)

Argilus ('Αργίλος *'Argilos*), a town in Bithynia, the E. part of Mygdonia in Macedonia, between Amphipolis and Bormiscus, a colony of Andros (Thuc ii 103, v 6)

Arginūsae ('Αργινούσαι or 'Αργινούσσαι), 3 small islands off the coast of Aeolis, opposite Mytilene in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians under Callicratidas, B.C. 406 (Strab. p 617; Xen *Hell* i 6)

Argiphontes ('Αργειφόντης), 'the slayer of Argus,' a surname of HERMES

Argippaei ('Αργιππαιοί), a Scythian tribe in Sarmatic Asia, who appear, from the description of them by Herodotus (iv 23), to have been of the Calmuck or Mongolian race

Argissa. [ARGURA]

Argithēa, the chief town of Athamania in Epirus

Argiva, a surname of Hera or Juno.

Argivi. [ARGOS]

Argo [ARGONAUTAE]

Argolis [ARGOS]

Argonautae ('Αργοναῦται), the Argonauts, 'the sailors of the Argo,' were the heroes who sailed to Aea (afterwards called Colchis) for the purpose of fetching the golden fleece. The story of the Argonauts is variously related by the ancient writers, but the common tale ran as follows. In Iolcus in Thessaly reigned Pelias, who had deprived his half brother Aeson of the

sovereignty In order to get rid of Jason, the son of Aeson, PELLAS persuaded Jason to fetch the golden fleece, which was suspended on an oak tree in the grove of Ares in Colchis, and was guarded day and night by a dragon. Jason willingly undertook the enterprise, and commanded Argus, the son of Phrixus, to build a ship with 50 oars, which was called *Argo* (*Ἄργη*) after the name of the builder. Jason was accompanied by all the great heroes of the age and their number is said to have been 50-60 (Pindar names only 11). Among these were Heracles, Castor and Pollux, Zetes and Calais, the sons of Boreas, the singer Orpheus, the seer Mopsus, Philammon, Tydeus, Theseus, Amphiaras, Peleus, Nestor, Admetus &c. According to Hdt. iv. 179 Jason made a preliminary voyage round the Peloponnesus, wishing to get to Delphi by the Corinthian gulf, and was driven from Malea to Libya, where the *Argo* went ashore at Lake Tritonis and was helped off by a Triton. Their start from Iolus for the real expedition is marked by the name *Aphetae* (Strab. p. 436 Hdt. vii. 193). After leaving Iolus they first landed at Lemnos.

and Phineus now advised them, before sailing through the Symplegades, to mark the flight of a dove and to judge from its fate what they themselves would have to do. When they approached the Symplegades they sent out a dove which in its rapid flight between the rocks lost only the end of its tail. The Argonauts now with the assistance of Hera, followed the example of the dove sailed quickly between the rocks and succeeded in passing without injury to their ship, with the exception of some ornaments at the stern. Henceforth the Symplegades stood unmoveable in the sea. On their arrival at the Mariandyni the Argonauts were kindly received by their king, Lycus. The seer Idmon and the helmsman Tiphys died here and the place of the latter was supplied by Ancaeus. They now sailed along the coast until they arrived at the mouth of the river Phasis. The Colchian king Aetes promised to give up the golden fleece, if Jason alone would yoke to a plough two fire-breathing oxen with brazen feet and sow the teeth of the dragon which had not been used by Cadmus at Thebes and which he had received from Athene.



Athene supervising the Building of the Argo (from a terracotta panel in British Museum).

where they united themselves with the women of the island who had just before murdered their fathers and husbands. From Lemnos they sailed to the Doliones at Cyzicus, where king Cyzicus received them hospitably. They left the country during the night, and being thrown back on the coast by a contrary wind they were taken for Pelasgians, the enemies of the Doliones, and a struggle ensued, in which Cyzicus was slain, but he was recognised by the Argonauts, who buried him and mourned over his fate. They next landed in Mysia where they left behind Heracles and Polyphemus who had gone into the country in search of Hylas, whom a nymph had carried off while he was fetching water for his companions. In the country of the Bebryces king Amycus challenged the Argonauts to fight with him, and when Pollux had conquered him, the Argonauts afterwards slew many of the Bebryces and sailed to Salmydessus in Thrace where the seer Phineus was tormented by the Harpies. When the Argonauts consulted him about their voyage he promised his advice on condition of their delivering him from the Harpies. This was done by Zetes and Calais, two sons of Boreas,

The love of Medea furnished Jason with means to resist fire and steel, on condition of his taking her as his wife, and she taught him how he was to kill the warriors that were to spring up from the teeth of the dragon. While Jason was engaged upon his task, Aetes formed plans for burning the ship *Argo* and for killing all the Greek heroes. But Medea's magic powers sent to sleep the dragon who guarded the golden fleece, and after Jason had taken possession of the treasure, he and his Argonauts, together with Medea and her young brother Absyrtus embarked by night and sailed away. Aetes pursued them, but before he overtook them, Medea murdered her brother, cut him into pieces, and threw his limbs overboard, so that her father might be detained in his pursuit by collecting the limbs of his child. Aetes at last returned home, but sent out a great number of Colchians threatening them with the punishment intended for Medea if they returned without her. While the Colchians were dispersed in all directions the Argonauts had already reached the mouth of the river Eudanus. But Zeus, angry at the murder of Absyrtus, raised a storm which cast the ship from its course. When driven on the Absyrtian islands the ship began to speak, and declared that the anger of Zeus would not cease unless they sailed towards Ausonia and were purified by Circe. They now sailed along the coasts of the Lagyrans and Celts and through the sea of Sardinia and continuing their course along the coast of Tyrrhenia, they arrived in the island of Aea, where Circe purified them. When they were passing by the Sirens Orpheus sang to prevent the Argonauts being allured by them. Butes, however, swam to them, but Aphrodite carried

him to Lilybaeum. Thetis and the Nereids conducted them through Scylla and Charybdis and between the whirling rocks (*πέτραι πλαγυραί*); and sailing by the Thriacian island with its oxen of Helios, they came to the Phlaecian island of Coreyra, where they were received by Alcinous. In the meantime, some of the Colchians, not being able to discover the Argonauts, had settled at the foot of the Ceraunian mountains; others occupied the Absyrtian islands near the coast of Illyrium; and a third band overtook the Argonauts in the island of the Phlaecians. But as their hopes of recovering Medea were deceived by Arete, the queen of Alcinous, they settled in the island, and the Argonauts continued their voyage. During the night they were overtaken by a storm; but Apollo sent brilliant flashes of lightning which enabled them to discover a neighbouring island, which they called Anaphe. [According to one account, in the Pseudo-Orpheus, the stranding of the ship in the Syrtes, and its reaching Lake Tritonis, comes in here on the return voyage.] Here they erected an altar to Apollo, and solemn rites were instituted, which continued to be observed down to very late times. Their attempt to land in Crete was prevented by Talus, who guarded the island, but was killed by the artifices of Medea. From Crete they sailed to Aegina, and from thence between Euboea and Loeris to Ioleus. Respecting the events subsequent to their arrival in Ioleus, see Aeson, Medea, Jason, Pelias. (Apoll. Rh. *Argonautica*; Apollod. i. 9, 16-26; Pind. *Pyth.* iv. 171; Valer. Flacc. *Argon.*) Strabo notices the local traditions in his account of each place at which the Argo is supposed to have touched. It is clear that the story was already a subject for poets at any rate in the later Homeric age; for the Argo is *πᾶσι μέλουσα* in *Od.* xii. 70; Jason is her captain, and she passes through rocks like the Symplegades. In the *Iliad* there are traces of a local tradition about Jason at Lemnos (*Il.* vii. 467, xxi. 40); but no apparent knowledge of the Argo or of Jason's voyages. The story of the Argonauts is by many writers construed as a sun myth, expressing either sunset and sunrise or a drawing of clouds by the sun in various directions at various times of the year. No doubt the idea of the golden fleece in an Eastern land may have been in some degree suggested by the sun's rays; but the main drift of the myth is to express the idea of the earliest sea voyage. In different places there were local traditions of the earliest seafarers, and these have become a more or less connected story attached to the name of Jason, who, with his band of heroes, sets out on a search which some modern writers have compared to the search after the Holy Grail. It is natural that the mythical king of the Eastern land should appear as the child of the sun. In ancient art the most famous representations (which have perished) were the sculptures of Lysippus (Plin. xxiv. 79), the paintings of Micon in the temple of the Dioscuri at Athens (Paus. i. 18), those of Cydias (Plin. xxv. 130), and those on the portico of Neptune (Juv. vi. 153; Mart. ii. 14). The Argonauts in Bithynia are shown on the Ficoroni Cista. One of the most remarkable of the vase-paintings on this subject is at Munich, showing Jason at the moment of taking the fleece from the custody of the dragon.

Argos (*ἄργος*, -εος), is said by Strabo (p. 372) to have signified a plain in the language of the Macedonians and Thessalians, and it

may therefore contain the same root as the Latin word *ager*. In Homer we find mention of the Pelasgic Argos (*Il.* ii. 681), that is, a town or district of Thessaly, and of the Achaean Argos (*Il.* ix. 141; *Od.* iii. 251), by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos of which Mycenae was the capital, and sometimes the town of Argos. As Argos in Homeric times was the most important part of the Peloponnesus, and sometimes stood for the whole of it, so the *Ἀργεῖαι* often occur in Homer as a name of the whole body of the Greeks, in which sense the Roman poets also use *Argivi*.—1. *Argos*, a district of Peloponnesus, called *Argolis* (*ἡ Ἀργολίς*) by Herodotus (i. 82), but more frequently by other Greek writers either *Argos*, *Argia* (*ἡ Ἀργεία*), or *Argolice* (*ἡ Ἀργολικὴ*). Under the Romans *Argolis* became the usual name of the country, while the word *Argos* or *Argi* was confined to the town. *Argolis* under the Romans signified the country bounded on the N. by the Corinthian territory, on the W. by Arcadia, on the S. by Laconia, and included towards the E. the whole Aetæ or peninsula between the Saronic and Argolic gulfs: but during the time of Grecian independence *Argolis* or *Argos* did not include the territories of Epidauris, &c., on the E. and S.E. coasts of the Aetæ, but only the country lying round the Argolic gulf, bounded on the W. by the Arcadian mountains, and separated on the N. by a range of mountains from Corinth, Cleonae, and Phlius. *Argolis*, as understood by the Romans, was for the most part a mountainous and unproductive country; the whole eastern part is of a dry and thirsty soil, with few streams, the *πολυδύσιον Ἄργος* of *Il.* iv. 171. The only extensive plain adapted for agriculture was in the neighbourhood of the city of Argos: this was the *κοῖλον Ἄργος* (Soph. O. C. 378), and being well watered was famed as *Ἄργος ἱππόβοτον* (*Il.* ii. 287; Strab. p. 388). Its rivers were, however, small and often dry in summer: the most important was the Inachus. The country was divided into the districts of *Argia* or *Argos* proper, *EPIDAURIA*, *TROEZENIA*, and *HERMIONIA*. The original inhabitants of the country were, according to mythology, the Cynurii; but the main part of the population consisted of Pelasgi and Achaei, to whom Dorians were added after the conquest of Peloponnesus by the Dorians. The fame of the cities of *Argolis*, and their prosperity in early days, were greatly due to the favourable position of the country for maritime intercourse in the more timid period of navigators, when the peculiar facility which vessels had for sailing through a chain of sheltering islands SE. to Crete, Cyprus, and Egypt, E. to Ephesus or Miletus, and N. by Euboea to Thessaly, &c., gave the settlements at Mycenae, Tiryns, or Argos a start in the commerce before the 6th century B.C.—2. *Argos*, or *Argi*, -orum, in the Latin writers, now *Argo*, the capital of *Argolis*, and, next to Sparta, the most important town in Peloponnesus, situated in a level plain a little to the W. of the Inachus. It had an ancient Pelasgic citadel, called *Larissa*, and another built subsequently on another height (*duas arces habent Argi*, Liv. xxxiv. 25). It possessed numerous temples, and was particularly celebrated for the worship of Hera, whose great temple, *Heraeum*, lay between Argos and Mycenae. The remains of the Cyclopean walls of Argos are still to be seen. It is the natural centre of the plain, and probably



existed as early as any other Argolic city, though not at first the most powerful. The city is said to have been built by **INACHUS** or his son **PHORONEUS**, or grandson **ARGUS**. The descendants of Inachus, who may be regarded as the Pelasgian kings, reigned over the country for 9 generations, but were at length deprived of the sovereignty by **DANAUS**, who is said to have come from Egypt. This story, like the similarity of Io and Isis, points to an early connexion with Egypt, though how early is a doubtful question [See **ÆGÏPTUS**]. The descendants of Danaus were in their time obliged to submit to the Achæan race of the Pelopidae. Under the rule of the Pelopidae Mycenæ became the capital of the kingdom and Argos was a dependent state. Thus Mycenæ was the royal residence of Atreus and of his son Agamemnon, but under Orestes Argos was preferred. Upon the conquest of Peloponnesus by the Dorians, Argos fell to the share of Temenus, whose descendants ruled over the country; but the great bulk of the population continued to be Achæan, and the existence of a fourth tribe at Argos (the Hymethian) probably points to the inclusion of a part of the old inhabitants in the citizenship. With the Dorian conquest the supremacy of Mycenæ in Argolis ceased, and Argos thenceforth became the leading city. All these events belong to mythology and Argos first appears in history

province of Achæa. At any early time Argos was distinguished by its cultivation of music and poetry [**SACADA**, **TELESILLA**], but at the time of the intellectual greatness of Athens, literature and science seem to have been entirely neglected at Argos. It produced some great sculptors, of whom **AGELADAS** and **POLYCLETUS** are the most celebrated. It must not be forgotten that Argolis, in its extended sense was especially a land of great religious festivals: the *Nemea* at Cleonæ, that of Apollo *Lycaeus* at Argos, the *Heræa* at the temple of Hera, near Mycenæ, those of *Asclepius* at Epidauria, the *Cithonia* of Demeter at Hermione [See **Dict. Ant.** s.v.].

**Argæa Amphilocheia** (*Ἀργαὶ τὸ Ἀμφιλοχίαι*), the chief town of Amphilocheia in Acarnania, situated on the Ambracian gulf, and founded by the Argive **AMPHILOCHUS** (Thuc. ii. 68, Strab. p. 525).

**Argos Hipplum**. [**Ἀργί**]

**Argos Portus** (*Porto Ferraro*), a town and harbour in the island of Elva (*Elba*).

**Argæa** (*Ἀργαῖα*), a town in Pelasgiotis in Thessaly, called *Argæa* by Homer (*Il.* ii. 738).

**Argæa** (*Ἀργος*). 1 Son of Zeus and Niobe, 3rd king of Argos from whom Argos derived its name (Apollod. ii. 1, Paus. ii. 16)—2 Son named *Panoptes* 'the all seeing,' because he had a hundred eyes, son of Agenor, Arestor, Inachus or Argus. Hera appointed him guardian of the cow into which Io had been metamorphosed, but Hermes, at the command of Zeus, put Argus to death, either by stoning him, or by cutting off his head after sending him to sleep by the sweet notes of his flute. Hera transplanted his eyes to the tail of the peacock, her favourite bird (Apollod. ii. 1; *Or. Met.* i. 261, *Aesch. Pr.* 569, *Mosch.* ii. 58). Many have seen in the story a reference to the starry eyes of the sky.—3 The builder of the Argos, son of Phrixus, Arestor, or Polybus, was sent by Aetes, his grandfather, after the death of Phrixus, to take possession of his inheritance in Greece. On his voyage thither he suffered shipwreck, was found by Jason in the island of Aetna, and carried back to Colchis (*Ap. Rh.* i. 1093, *Apollod.* ii. 9).

**Argyra** (*Ἀργυρά*), a town in Achæa near Patrae with a fountain of the same name.

**Argyrips**. [**Ἀργί**]

**Aria** (*Ἀρία*, *Ἀρία*, *Ἀρία*, *Ἀρία*), the E part of *Ekhorsan*, and the W. and NW part of *Afghanistan*, the most important of the E provinces of the ancient Persian Empire, was bounded on the E by the *Paropamisadae*, on the N by *Margiana* and *Hyrcania*, on the W by *Parthia*, and on the S by the great desert of *Carmania*. It was a vast plain, bordered on the N and E by mountains, and on the W. and S by sandy deserts; and, though forming a part of the great sandy tableland, now called the Desert of Iran, it contained several very fertile oases, especially in its N part, along the base of the *Sarips* (*Kohistan* and *Hazarah*) mountains, which was watered by the river *Arius* or *as* (*Herirood*), on which stood the later capital *Alexandria* (*Herat*). The river is lost in the sand. The lower course of the great river *Erymanthus* (*Helmund*) also belonged to *Aria*, and the lake into which it falls was called *Aria Lacus* (*Zurrah*). From *Aria* was derived the name under which all the E provinces were included [**ARIA**].

**Aria Lacus**. [**Ἀρία**]

**Ariabignes** (*Ἀριαβιγνης*) son of Darius Hyaspas, one of the commanders of the fleet of



Argos in Peloponnesus  
Otr head of Hera. rrr dolphin and human

about B.C. 750, as the chief state of Peloponnesus, under its ruler **PHIDON**. The successors of Temenus appear as **CISUS**, **VEDON**, **THESTIUS**, **MEROPE**, **ARISTODAMIDAS**, **ERETAS**, **PHIDON** (Paus. ii. 19). After the time of Phidon its power declined, being greatly weakened by its wars with Sparta. The two states long contended for the district of *Cynuria*, which lay between Argolis and *Loconia*, and which the Spartans at length obtained by the victory of their 300 champions, about B.C. 550. In B.C. 521 Cleomenes, the Spartan king, defeated the Argives with such loss near *Tiryns*, that Sparta was left without a rival in Peloponnesus. In the north also, after B.C. 500, the power of *Periander* of *Corinth*, and *Cleisthenes* of *Sicyon*, exceeded that of Argos, nor did she regain her hegemony. In consequence of its weakness and of its jealousy of Sparta, Argos took no part in the Persian war. In order to strengthen itself, Argos attacked the neighbouring towns of *Tiryns*, *Mycenæ*, &c., destroyed them, and transplanted their inhabitants to Argos. The introduction of so many new citizens was followed by the abolition of royalty and of Dorian institutions, and by the establishment of a democracy, which continued to be the form of government till later times, when the city fell under the power of tyrants. In the Peloponnesian war Argos sided with Athens against Sparta. In B.C. 213 it joined the Achæan League, and on the conquest of the latter by the Romans, 146, it became a part of the Roman

Xerxes, fell in the battle of Salamis, B.C. 480. (Hdt. vii. 97, viii. 89.)

**Ariadne** (*Ἀριάδνη*), daughter of Minos and Pasiphaë or Creta, fell in love with Theseus, when he was sent by his father to convey the tribute of the Athenians to Minotaurus, and gave him the clue of thread by means of which he found his way out of the Labyrinth, and which she herself had received from Hephaestus. Theseus in return promised to marry her, and she accordingly left Crete with him; but on their arrival in the island of Dia (Naxos), she was killed by Artemis. This is the Homeric account (*Od.* xi. 322); but the more common tradition, to mitigate the perfidy of Theseus, related that Theseus left Ariadne in Naxos alive, either because he was forced by Dionysus to leave her, or because he was ashamed to bring a foreign wife to Athens, or because he was carried away by a storm (*Plut. Thes.* 20; *Diod.* iv. 61; *Paus.* i. 20). Dionysus found her at Naxos, made her his wife, and placed among the stars the crown which he gave her at their marriage (*Or. Met.* viii. 181, *Fast.* iii. 459; *Hyg. Ast.* 2, 5). There is no doubt that we have in Ariadne the story of various local nature-goddesses in the islands of Crete, Naxos and Delos, nearly akin to and in some aspects identified with Aphrodite; whence the story of the wooden statue of Aphrodite by Daedalus left at Delos by Ariadne (*Paus.* ix. 40, 3; *Callim. Hymn. Del.* 303): this was honoured with a Cretan labyrinth dance (*Plut. Lc.*). In Cyprus also there was the tomb of Ariadne in the grove sacred to Ariadne-Aphrodite. The twofold aspect in Naxos of Ariadne the mourner, deserted by Theseus, and Ariadne the joyful bride of Dionysus, presents the idea of the earth abandoned by its flowers and fruits in winter, and renewing its gaiety in spring. The same was probably the meaning of the *σύνμικτος τῷ Διονύσῳ καὶ ὁ γάμος* in *Aristot. 'Aθην. πολιτ.* ch. 3. Similarly in Italy, Ariadne becomes *Libera* the bride of *Liber*.

**Ariaeus** (*Ἀριάτος*), or **Aridaeus** (*Ἀριδαῖος*), the friend of Cyrus, commanded the left wing of the army at the battle of Cunaxa, B.C. 401 (*Xen. An.* i. 8; *Diod.* xiv. 22). After the death of Cyrus he first joined the Greeks, but afterwards obtained the pardon of Artaxerxes by abandoning them and aiding Tissaphernes to destroy the Greek generals (*Xen. An.* ii.; *Plut. Artax.* 18). We hear afterwards of his being employed to put Tissaphernes to death, and again of his revolting from Artaxerxes in 395 (*Polyaen.* viii. 16; *Diod.* xiv. 80; *Xen. Hell.* iv. 1, 27).

**Ariamnes** (*Ἀριάμνης*), the name of two kings of Cappadocia, one the father of Ariarathes I., and the other the son and successor of Ariarathes II.

**Ariāna** (*Ἀριανή*: *Iran*), derived from *ARIA*, from the specific sense of which it must be carefully distinguished, was the general name of the E. provinces of the ancient Persian Empire, and included the portion of Asia bounded on the W. by an imaginary line drawn from the Caspian to the mouth of the Persian Gulf, on the S. by the Indian Ocean, on the E. by the Indus, and on the N. by the great chain of mountains called by the general name of the Indian Caucasus, embracing the provinces of Parthia, Aria, the Paropamisadae, Arachosia, Drangiana, Gedrosia, and Carmania (*Khorasan, Afghanistan, Beloochistan, and Kirman*). But the name was often extended to the country as far W. as the margin of the Tigris-

valley, so as to include Media and Persia, and also to the provinces N. of the Indian Caucasus, namely Baetria and Sogdiana (*Bokhara*). The knowledge of the ancients respecting the greater part of this region was confined to what was picked up in the expeditions of Alexander and the wars of the Greek kings of Syria, and what was learned from merchant caravans. (*Strab.* pp. 688, 696, 720 ff.; *Plin.* vi. 93.)

**Ariarathes** (*Ἀριαράθης*), the name of several kings of Cappadocia.—1. Son of Ariamnes I., assisted Ochus in the recovery of Egypt, B.C. 350. Ariarathes was defeated by Perdiccas, and crucified, 322. Eumenes then obtained possession of Cappadocia (*Diod.* xviii. 16, xxxi. 3; *Plut. Eum.* 3).—2. Son of Holophernes, and nephew of Ariarathes I., recovered Cappadocia after the death of Eumenes, B.C. 315. He was succeeded by Ariamnes II. (*Diod.* xxxi. 28).—3. Son of Ariamnes II., and grandson of No. 2, married Stratonice, daughter of Antiochus II., king of Syria.—4. Son of No. 3, reigned B.C. 220–162. He married Antiochis, the daughter of Antiochus III., king of Syria, and assisted Antiochus in his war against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 183, which he obtained on favourable terms. In 133–179, he assisted Eumenes in his war against Pharnaces. (*Liv.* xxxvii. 81, xxxviii. 38; *Polyb.* xxii. 24, xxxi. 12–14).—5. Son of No. 4, reigned B.C. 163–180. He was surnamed Philopator, and was distinguished by the excellence of his character and his cultivation of philosophy and the liberal arts, having been educated at Rome (*Liv.* xli. 19). He assisted the Romans in their war against Aristonicus of Pergamus, and fell in this war, 130 (*Justin.* xxxv. i.; *Polyb.* xxxii. 20, xxxiii. 12).—6. Son of No. 5, reigned B.C. 180–96. He married Laodice, sister of Mithridates VI., king of Pontus, and was put to death by Mithridates by means of Gordius. On his death the kingdom was seized by Nicomedes, king of Bithynia, who married Laodice, the widow of the late king. But Nicomedes was soon expelled by Mithridates, who placed upon the throne (*Justin.* xxxvii. 1, xxxviii. 1).—7. Son of No. 6. He was, however, also murdered by Mithridates, in a short time, who now took possession of his kingdom. The Cappadocians rebelled against Mithridates, and placed upon the throne.—8. Second son of No. 6; but he was speedily driven out of the kingdom by Mithridates, and shortly afterwards died. Both Mithridates and Nicomedes attempted to give a king to the Cappadocians; but the Romans allowed the people to choose whom they pleased, and their choice fell upon Ariobarzanes (*Justin.* l.c.; *Strab.* p. 540).—9. Son of Ariobarzanes II. went to Rome to seek Caesar's support B.C. 45; got the throne after Philippi, and reigned B.C. 42–36. He was deposed and put to death by Antony, who appointed Archelaus as his successor. (*Appian.* B. C. v. 7; *Dio Cass.* xlix. 33; *Cic. Fam.* xv. 2, *Att.* xiii. 2.)

**Ariaspaer** **Agriaspaer** (*Ἀριάσπαι, Ἀγριάσπαι*), a people in the S. part of the Persian province of Drangiana, on the very borders of Gedrosia, with a capital city, Ariaspe (*Ἀριάσπη*). In return for the services which they rendered to the army of Cyrus the Great, when he marched through the desert of Carmania, they were honoured with the name of *Εὐεργέται*, and were allowed by the Persians to retain their independence, which was confirmed to them by Alexander as the reward of similar services to himself. (*Arrian.* iii. 27, 37; *Curt.* vii. 3.)

**Arícia** (Ancient *Ariceia* or *Riceia*), an ancient town of Latium at the foot of the Alban Mount, on the Appian Way, 16 miles from Rome. It was a member of the Latin confederacy, was subdued by the Romans, with the other Latin towns, in c. 338, and received the Roman franchise (Liv. viii. 14). In its neighbourhood was the celebrated grove and temple of Diana Aricina, on the borders of the Lacus Nomentanus (Nemi). [See DIANA, and Dict. Ant. s. v. *Rex Nomentanus*.]

**Ariconium** (Weston) in Herefordshire, between Blestun (Monmouth) and Glevum (Gloucester), on the road leading from Silchester to Caerleon.

**Aridæus** [ARIELS ARRHIDAEUS]

**ARIL** [ARIA]

**Arimaspi** (Ἀριμασπῆς), a people in the N. of Scythia, of whom a fabulous account is given by Herodotus (iv. 97). The germ of the fable is perhaps to be recognised in the fact that the Ural Mountains abound in gold.

**Arimazes** (Ἀριμαζῆς) or **Arimæza** (Ἀριμαζῆς), a chief in Sogdiana, whose fortress was taken by Alexander in c. 328. In it Alexander found Roxana (the daughter of the Bactrian chief, Oxyartes), whom he made his wife. Curtius states that Alexander crucified Arimazes, but this is not mentioned by Arrian or Polyænus (Arrian, iv. 19, Curt. vi. 11, Polyæn. iv. 3).

**Arimi** (Ἀριμί) and **Arimæ** (τὰ Ἀριμα σὺ ὄρη) the names of a mythical people, district and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus. Virgil (*Aen.* ix. 716) has misunderstood the εἰς Ἀριμῶν of Homer (*Il.* ii. 783), and made Typhoeus lie beneath Inarime, an island off the coast of Italy—namely, Pithecusa or Aenaria (*Ischia*).

**Ariminum** (Ariminensis *Rimini*), a town in Umbria on the coast at the mouth of the little river Ariminus (*Maronechia*). It was originally inhabited by Umbrians and Pelasgians, was afterwards in the possession of the Senones, and was colonised by the Romans in c. 268, as one of the 12 most recent Latin colonies which had commercium, but not civitas (Cic. *pro Coec.* 8a, 102). It obtained the full franchise in 189, and is mentioned by Appian (*B. C.* iv. 3) as a flourishing city in 43 B.C. Augustus established a military colony there. It became in later times subject to the Emperors of Ravenna. After leaving Cisalpine Gaul, it was the first town which a person arrived at in the NE. of Italia proper. It was connected by the Via Flaminia with Rome, and by the Via Aemilia with Placentia (Strab. p. 217).

**Ariobarzanes** (Ἀριobarζάνης). I. **Kings of Satraps of Pontus**.—1. Betrayed by his son Mithridates to the Persian king, about c. 400 (Xen. *Cyr.* viii. 8, Ar. *Pol.* v. 8).—2. Son of Mithridates I., reigned c. 368–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus (Diod. xvi. 90).—3. Son of Mithridates III., reigned 266–240, and was succeeded by Mithridates IV.—II. **Kings of Cappadocia**.—1. Surnamed *Philoromæus*, reigned c. 93–63, and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, was restored by Sulla in 92, expelled in 80, and fled to Rome, restored by Aquilius in 83, expelled the next year, but received his throne in 81 from Sulla, was expelled again by Mithridates in 66, and finally

restored by Pompey in 63 (App. *Mithr.* 10, 57, 60, *Plut. Sull.* 21, Justin xxxviii. 2).—2. Surnamed *Philopator*, succeeded his father in 63. The time of his death is not known; but it must have been before 51, in which year his son was reigning (Cic. *Fam.* xv. 2, *de Prov. Cons.* 4).—3. Surnamed *Eusebes* and *Philoromæus*, son of No. 2 whom he succeeded about 51. He assisted Pompey against Caesar in 48, but was nevertheless pardoned by Caesar, who even enlarged his territories. He was slain in 42 by Cassius because he was plotting against him in Asia. (Cic. *Fam.* ii. 17, xv. 2, Diod. xlii. 45, Dio Cass. xlvii. 33, *Caes. B. C.* iii. 4).

**Arion** (Ἄριων). 1. Of Methymna in Lesbos, an ancient Greek bard and a celebrated player on the cithara. He lived about c. 620, and spent a great part of his life at the court of Periander, tyrant of Corinth. His great work was to develop the dithyramb or choral hymn to Dionysus. He first employed a trained chorus of 50 singers with distinct parts for singing and action, ranged in a circle around the altar, and therefore called the cyclic chorus, whereas Doric choruses had been drawn up in a rectangular form. This was an important step towards the growth of Greek tragedy (see *Dict. Ant.* s. v. *Tragedia*). Of his life scarcely any thing is related beyond the beautiful story of his escape from the sailors with whom he sailed from Sicily to Corinth. On one occasion, thus runs the story, Arion went to Sicily to take part in some musical contest. He won the prize and laden with presents, he embarked in a Corinthian ship to return to his friend Periander. The rude sailors coveted his treasures, and meditated his murder. After trying in vain to save his life, he at length obtained permission once more to play on the cithara. In festive attire he placed himself in the prow of the ship and invoked the gods in inspired strains, and then threw himself into the sea. But many song-loving dolphins had assembled round the vessel, and one of them now took the bard on its back and carried him to Taenarum, from whence he returned to Corinth in safety, and related his adventure to Periander. Upon the arrival of the Corinthian vessel Periander inquired of the sailors after Arion, who replied that he had remained behind at Tarentum, but when Arion, at the bidding of Periander, came forward, the sailors owned their guilt, and were punished according to their desert. In the time of Herodotus and Pausanias there existed at Taenarus a brass monument, representing Arion riding on a dolphin. Arion and his cithara (lyre) were placed among the stars (Hdt. i. 23; Aelian, *N. A.* xii. 45, Cic. *Tusc.* ii. 27, 67; Or. *Fest.* n. 83). A fragment of a hymn to Poseidon, ascribed to Arion, is contained in Bergk's *Poetae Lyrici Graeci*, p. 566, d.c.—2. A fabulous horse, of which Poseidon was the father [POSEIDON].

**Arionatus**, a German chief, who crossed the Rhine at the request of the Sequani, when they were hard pressed by the Aedui. He subdued the Aedui, but appropriated to himself part of the territory of the Sequani, and threatened to take still more. The Sequani now united with the Aedui in imploring the help of Caesar, who defeated Arionatus about 50 miles from the Rhine, c. 58. Arionatus escaped across the river in a small boat. (*Caes. B. G.* i. 51–53; Dio Cass. xxxviii. 31, *Plut. Caes.* 18). That his name lived in Gaul is seen from Tac. *Hist.* iv. 74.

**Ariphron**. 1. Grandfather of Pericles (Hdt. vi. 131).—2. A lyre poet of Sicyon (Athen. p.

702; Lucian, *de Laps.* 6). A fragment is printed in Bergk, *Poet. Lyr.*

**Arisbe**, a town of the Troad. It was a camp of Alexander, and was taken by the Gauls (*II. ii.* 836; Arrian, i. 12; Polyb. v. 111).

**Aristaenetus**, a rhetorician of Nicaea, friend of Libanius, killed in an earthquake at Nicomedia A.D. 358 (*Amm. Marc.* xvii. 7). To him is wrongly ascribed a collection of erotic epistles, ed. Hercher, 1873.

**Aristaeus** (*Ἀρίσταιος*), of Megalopolis, sometimes called *Aristaenetus*, was frequently strategus or general of the Achaean League from B.C. 198 to 185. He was the political opponent of Philopoemen, and a friend of the Romans. (Polyb. xvii. 1-13, xxiii. 7, xxxii. 19; Liv. xxxiv. 25.)

**Aristaeus** (*Ἀρίσταιος*), an ancient divinity representing the giver of best gifts, worshipped in many parts of Greece, especially in Thessaly, Boeotia, Arcadia, Ceos, Coreyra, and other islands of the Aegean and Adriatic. No doubt Thera was an ancient seat of this worship, and thence it passed to Cyrene. When the later Hellenic religion prevailed, Aristaeus was represented as the son of one of the deities, a mortal deified for his virtues. His origin is then variously related in local traditions. (*Hes. Th.* 975; *Pind. Pyth.* ix. 45; *Diod.* iv. 81; *Ap. Rh.* iii. 500; *Verg. Georg.* i. 14, iv. 283.) He is described either as a son of Uranus and Ge, or, according to a more general tradition, as the son of Apollo and Cyrene. His mother Cyrene had been carried off by Apollo from mount Pelion to Libya, where she gave birth to Aristaeus. Aristaeus subsequently went to Thebes in Boeotia; but after the unfortunate death of his son ACTAEON, he left Thebes and visited almost all the Greek colonies on the coasts of the Mediterranean. Finally he went to Thrace, and after dwelling for some time near mount Haemus, where he founded the town of Aristaeon, he disappeared. Aristaeus is one of the most beneficent divinities in ancient mythology: he was worshipped as the protector of flocks and shepherds, of vine and olive plantations; he taught men to keep bees, and averted from the fields the burning heat of the sun and other causes of destruction.

**Aristagoras** (*Ἀρισταγόρας*), of Miletus, brother-in-law of Histiaeus, was left by the latter during his stay at the Persian court, in charge of the government of Miletus. Having failed in an attempt upon Naxos (B.C. 501), which he had promised to subdue for the Persians, and fearing the consequences of his failure, he induced the Ionian cities to revolt from Persia. He applied for assistance to the Spartans and Athenians: the former refused, but the latter sent him 20 ships and some troops. In 499 his army captured and burnt Sardis, but was finally chased back to the coast. The Athenians now departed; the Persians conquered most of the Ionian cities; and Aristagoras in despair fled to Thrace, where he was slain by the Edonians in 497 (*Hdt.* v. 30-51, 97-126; *Thuc.* iv. 102).

**Aristander** (*Ἀρίστανδρος*), the most celebrated soothsayer of Alexander the Great, wrote on prodigies (Arrian, iv. 4; *Plin.* xvii. 243).

**Aristarchus** (*Ἀρίσταρχος*). 1. An Athenian, one of the leaders in the revolution of the 'Four Hundred,' B.C. 411. He was afterwards put to death by the Athenians, not later than 406 (*Thuc.* viii. 90; *Xen. Hell.* i. 7, 28).—2. A Lacedaemonian, succeeded Cleander as harmost of Byzantium in 400, and in various ways ill treated

the Cyrean Greeks, who had recently returned from Asia (*Xen. An.* vii. 2-6).—3. Of TEGEA, a tragic poet at Athens, contemporary with Euripides, flourished about B.C. 451, and wrote 70 tragedies (Nauck, *Fr. Poet. Trag.* 1856).—4. Of SAXOS, an eminent mathematician and astronomer at Alexandria, flourished between B.C. 280 and 264. He employed himself in the determination of some of the most important elements of astronomy; but none of his works remain, except a treatise on the magnitudes and distances of the sun and moon (*περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης*). Edited by Wallis, Oxon. 1688, and reprinted in vol. iii. of his works; by Nizze, 1856.—5. Of SAMOTRACE, the celebrated grammarian, flourished B.C. 156. He was educated in the school of Aristophanes of Byzantium, at Alexandria, where he himself founded a grammatical and critical school. At an advanced age he left Alexandria, and went to Cyprus, where he is said to have died at the age of 72, of voluntary starvation, because he was suffering from incurable dropsy. Aristarchus was the greatest critic of antiquity. His labours were chiefly devoted to the Greek poets, but more especially to the Homeric poems, of which he published a recension, which has been the basis of the text from his time to the present day. The great object of his critical labours was to restore the genuine text of the Homeric poems, and to clear it of all later interpolations and corruptions. He marked those verses which he thought spurious with an obelos, and those which were repeated with an asterisk. He adopted the division (already made) of the *Iliad* and *Odyssey* into 24 books each. He did not confine himself to a recension of the text, but also explained and interpreted the poems: he opposed the allegorical interpretation which was then beginning to find favour, and which at a later time became very general. His grammatical principles were attacked by many of his contemporaries: the most eminent of his opponents was CRATES of Mallus. His criticisms are best preserved in the Venetian Scholia (ed. Bachmann, 1835). These Scholia include the *Epitome*, formed from the collection which Didymus and other Aristarcheans made from the writings of their master.

**Aristeas** (*Ἀρίστεας*), of Proconnesus, an epic poet of whose life we have only fabulous accounts. His date is quite uncertain: some place him in the time of Croesus and Cyrus; but other traditions make him earlier than Homer, or a contemporary and teacher of Homer. We only know that he was earlier than Herodotus. He seems to have been a mystic writer about the Hyperboreans, and was said to be a magician, whose soul could leave and re-enter its body according to its pleasure. He was connected with the worship of Apollo, which he was said to have introduced at Metapontum. He is said to have travelled through the countries N. and E. of the Euxine, and to have visited the Issedones, Arimaspaes, Cimmerii, Hyperborei, and other mythical nations, and after his return to have written an epic poem in 3 books, called *The Arimaspeia* (τὰ Ἀριμασπεῖα). This work is frequently mentioned by the ancients, but it is impossible to say who was the real author of it. (*Hdt.* iv. 13, 36; *Strab.* pp. 6, 39; *Tzetz.* ii. 724; *Paus.* i. 24, 6, v. 7, 9; *Gell.* ix. 4.)

**Aristeas** or **Aristaeus**, an officer of Ptolemy Philadelphus (B.C. 285-247), the reputed author of a Greek work giving an account of the manner in which the translation of the Septuagint

was executed, but which is generally admitted by the best critics to be spurious. Printed at Oxford, 1692, 8vo

**Aristides** (Ἀριστίδης) 1 An Athenian, son of Lysimachus, surnamed the 'Just,' was of an ancient and noble family. He was the political disciple of Cleisthenes and partly on that account, partly from personal character, opposed from the first to Themistocles. Aristides fought as the commander of his tribe at the battle of Marathon B.C. 490, and next year, 489, he was archon. In 483 he suffered ostracism, probably in consequence of the triumph of the maritime and democratic policy of his rival. From Hdt. viii. 79 he is generally supposed to have been still in exile in 480 at the battle of Salamis, where he did good service by dislodging the enemy, with a band raised and armed by him, self from the islet of Pyttaleia; but the words of Herodotus are not precise, and in Arist. 'Aθ. παλ.' 22 it is said that he was recalled before the battle; this agrees with Plutarch (Arist. 8). He was appointed general in the following year (479), and commanded the Athenians at the battle of Plataea. In 477, when the allies had become disgusted with the conduct of Pausanias and the Spartans, he and his colleague Cimon had the glory of obtaining for Athens the command of the maritime confederacy, and to Aristides was by general consent entrusted the task of drawing up its laws and fixing its assessments. He sketched out the changes which Ephialtes adopted in developing democracy by the overthrow of the Areopagus (Arist. 'Aθ. παλ.' 41). This first tribute (φάρος) of 460 talents paid into a common treasury at Delos, bore his name, and was regarded by the allies in after times as marking their Saturnian age. This is his last recorded act. He died after 471, the year of the ostracism of Themistocles, and very likely in 468. He died so poor that he did not leave enough to pay for his funeral; his daughters were portioned by the state, and his son Lysimachus received a grant of land and of money (Plut. Arist., Nep. Arist., Hdt. vi. 110, viii. 80, ix. 18-70, Thuc. viii. 79).—2 The author of a work entitled *Milesiaca*, which was probably a romance, having Miletus for its scene. It was written in prose, and was of a licentious character. It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and it seems to have become popular with the Romans. Aristides is reckoned as the inventor of the Greek romance, and the title of his work gave rise to the term *Milesian*, as applied to works of fiction. He probably wrote at Miletus in the 1st or 2nd century B.C. (Ov. Trist. ii. 413, 415, Plut. Crass. 32). Fragm. by C. Müller 1851.—3 Of THEBES, a celebrated Greek painter flourished about B.C. 360-330. The point in which he most excelled was in depicting the feelings, expressions, and passions which may be observed in common life. His pictures were so much valued that long after his death Attalus, king of Pergamus, offered 600,000 sesterces for one of them (Plin. xxv. 98, Diet. Ant. s.v. Pictura).—4 P. Aelius Aristides, surnamed THEOPHROTES, a celebrated Greek rhetorician was born at Adrian in Mysia, in A.D. 117. He studied under Herodes Atticus at Athens, and subsequently travelled through Egypt, Greece, and Italy. The fame of his talents and acquirements was so great that monuments were erected to his honour in several towns which he had honoured with his presence. Shortly before his return he was attacked by an illness which lasted for 13 years,

but this did not prevent him from prosecuting his studies. He subsequently settled at Smyrna, and when this city was nearly destroyed by an earthquake in 178, he used his influence with the emperor M. Aurelius to induce him to assist in rebuilding the town. The Smyrnaeans showed their gratitude to Aristides by offering him various honours and distinctions, most of which he refused; he accepted only the office of priest of Asclepius, which he held until his death, about A.D. 180. The works of Aristides which have come down to us, are 55 orations and declamations, and 2 treatises on rhetorical subjects of little value. His orations are much superior to those of the rhetoricians of his time, showing power both of thought and expression. The best edition of Aristides is by W. Dindorf, Lips. 1829.—5 Quintilianus Aristides the author of a treatise in 3 books on music, probably lived in the 1st century after Christ. His work is perhaps the most valuable of all the ancient musical treatises; it is printed in the collection of Meibomius entitled *Antiquae Musicae Auctores Septem*, Amst. 1652.

**Aristion** (Ἀριστίων), a philosopher either of the Epicurean or Peripatetic school, made himself tyrant of Athens through the influence of Mithridates. He held out against Sulla in B.C. 87, and when the city was taken by storm, he was put to death by Sulla's orders. (Athen. p. 211.)

**Aristippus** (Ἀριστίππος) 1 Son of Antades, and founder of the Cyrenaic school of philosophy was born at Cyrene, probably about 428 B.C. The fame of Socrates brought him to Athens, and he remained with him until a little before his execution, B.C. 399. He then lived as a teacher, receiving money from his pupils, in various places, first at Aegina, and afterwards at the court of Dionysius, tyrant of Syracuse, but he appears at last to have returned to Cyrene, and there to have spent his old age. His philosophy rejected as useless discussions about mathematics and physical science. Like Protagoras, he held that sensation consisted in motion, and he distinguished two kinds of motion, the rough (ῥαχέια) producing pain, and the smooth (λεία) producing pleasure, the absence of motion a neutral state. As we are concerned only with our own feelings, not with those of others, we should aim at gaining as much of the pleasurable and as little of the painful or neutral as possible. The nature of actions is indifferent, so long as the result produces a balance of pleasure. It is thus clear that Aristippus was a Hedonist, but it would be a mistake to suppose that he was himself an advocate of immorality, or even what we should call a mere sensualist, however much his theories tended to that end. He held that by nature the pleasant coincided with the good, and the unpleasant with the bad, thus being at liberty to condemn the vicious as ignorant of true pleasure, he taught that we should not seek pleasures purchased by greater pain, and that we should attain wisdom or insight to judge rightly of relative values. Further he required self-control, saying that there was no shame in indulgences, but it would be disgraceful if at any time he could not give them up. He was eminently gifted with *εὐπραξία*, the power of adapting himself to circumstances so as to extract the greatest possible enjoyment from them, while he secured his contentment by limiting his desires. This is expressed in the lines of Horace, 'mihi res non me rebus subjungere,' 'omnis Aristippum decuit color et

status et res, tantantem majora, fere praesentibus aequum' (*Ep. i. 1. 19; i. 17. 23*). In his striving for *φρόνησις* and freedom of mind he witnesses to the teaching of Socrates, though in his philosophy of life he is as far as possible from the ethics of Socrates and from the Socratic view of real existence. Among the members of his school (some of whom, as might be expected, pushed their founder's view of pleasure to an extreme without his safeguards) were Antipater, Anniceris, Theodorus and Hegesias. His daughter Arete carried on his teaching, and imparted it to her son Aristippos the younger, thence called *δ μητροδιδάκτορ*. (*Xen. Mem. ii. 1; Plut. Dion, 19; Diog. Laert. ii. 8, 56; Cic. Acad. ii. 42, 181, Fin. i. 7, 23, Tusc. ii. 6, 15*).—2. Two tyrants of Argos, in the time of Antigonus Gonatas. See ARISTOMACHUS, Nos. 3 and 4.

**Aristo, T.**, a distinguished Roman jurist, lived under the emperor Trajan, and was a friend of the Younger Pliny. His works are occasionally mentioned in the Digest, but there is no direct extract from any of them in that compilation. He wrote notes on the *Libri Posteriorum* of Labeo, on Cassius, whose pupil he had been, and on Sabinus.

**Aristo.** [ARISTOX.]

**Aristobulus** (*Ἀριστοβούλος*), princes of Judaea. 1. Eldest son of Joannes Hyrcanus, assumed the title of king of Judaea, on the death of his father in B.C. 107. He put to death his brother Antigonus, in order to secure his power, but died in the following year, 106. (*Jos. Ant. xiii. 11, B. J. i. 2*).—2. Younger son of Alexander Jannaeus and Alexandra. After the death of his mother in B.C. 70, there was a civil war for some years between Aristobulus and his brother Hyrcanus, for the possession of the crown. At length, in B.C. 63, Aristobulus was deprived of the sovereignty by Pompey and carried away as a prisoner to Rome. In 57, he escaped from his confinement at Rome, with his son Antigonus, and, returning to Judaea, renewed the war; but he was taken prisoner, and sent back to Rome by Gabinius. In 49, he was released by Julius Caesar, who sent him into Judaea, but he was poisoned on the way by some of Pompey's party. (*Jos. Ant. xiii. 16, xiv. 1; B. J. i. 6; Dio Cass. xxxvii. 15, xli. 18*).—3. Grandson of No. 2, son of Alexander and brother of Herod's wife Mariamne. He was made high-priest by Herod, when he was only 17 years old, but was afterwards drowned at Jericho, by order of Herod, B.C. 35. (*Jos. Ant. xv. 2*).—4. Son of Herod the Great by Mariamne, was put to death in B.C. 6, with his brother Alexander, by order of their father, whose suspicions had been excited against them by their brother ANTIPATER. (*Jos. Ant. xvi. 1*).—5. Surnamed 'the Younger,' son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome with his two brothers, Agrippa I. and Herod the future king of Chaleis. He died, as he had lived, in a private station. (*Jos. Ant. xviii. 5*).—6. Son of Herod king of Chaleis, grandson of No. 4, and great-grandson of Herod the Great. In A.D. 55, Nero made him king of Armenia Minor, and in 61 added to his dominions some portion of the Greater Armenia which had been given to Tigranes. He joined the Romans in the war against Antiochus, king of Commagene, in 78. (*Jos. Ant. xx. 8; Tac. Ann. xiii. 7, xiv. 26*).

**Aristobulus.** 1. Of Cassandrea, served under Alexander the Great in Asia, and wrote a history of Alexander, which was one of the chief

sources used by Arrian in the composition of his work.—2. An Alexandrine Jew, and a Peripatetic philosopher, lived B.C. 170, under Ptolemy VI. Philometor.

**Aristoteles** (*Ἀριστοτέλης*). 1. Of Rhodes, a Greek grammarian and rhetorician, a contemporary of Strabo.—2. Of Pergamus, a sophist and rhetorician, and a pupil of Herodes Atticus, lived under Trajan and Hadrian.—3. Of Messene, a Peripatetic philosopher, probably lived about the beginning of the 3rd century after Christ. He wrote a work on philosophy, some fragments of which are preserved by Eusebius.—4. Sculptors. There were at least two sculptors of this name: 1. Aristoteles of Sicyon, brother of Canachus, who is said to have founded a school of sculpture at Sicyon, with an hereditary reputation for 7 generations, five of which are named: Aristoteles, Synnoön, Ptolecius, Sostratus, and Pautias. This Aristoteles probably lived about B.C. 520, in the later archaic period.—2. Aristoteles of Athens, who lived at the end of the same period, and of whose work a stele has been preserved. It is probable that the Aristoteles of Cydonia mentioned by Paus. v. 25 as a very ancient sculptor is different from both of these and of an earlier date. Whether the Aristoteles 'son and pupil of Cleoctas' (*Paus. v. 24*) is the same as No. 2 remains uncertain. The inscription on the stele seems to mean that the author of it was son of Aristion (cf. *Paus. vi. 3, 9*).

**Aristocrates** (*Ἀριστοκράτης*). 1. Last king of Arcadia, was the leader of the Arcadians in the second Messenian war, when they assisted the Messenians against the Spartans. Having been bribed by the Spartans, he betrayed the Messenians, and was in consequence stoned to death by the Arcadians, about B.C. 668, who now abolished the kingly office. (*Strab. p. 862; Paus. iv. 17, viii. 5*).—2. An Athenian of wealth and influence, son of Seellus, was one of the Athenian generals at the battle of Arginusae, B.C. 406, and on his return to Athens was brought to trial and executed (*Thuc. viii. 89; Xen. Hell. i. 5-7; Diod. xiii. 101; Plat. Gorg. 472*).

**Aristodēmus** (*Ἀριστοδῆμος*). 1. A descendant of Heraeles, son of Aristomachus, and father of Eurysthenes and Procles. According to some traditions Aristodemus was killed at Naupactus by a flash of lightning, just as he was setting out on his expedition into Peloponnesus; but a Laedaemonian tradition related that Aristodemus himself came to Sparta, was the first king of his race, and died a natural death (*Paus. ii. 18, iii. 1; Hdt. vi. 52*).—2. A Messenian, one of the chief heroes in the first Messenian war. As the Delphic oracle had declared that the preservation of the Messenian state demanded that a maiden of the house of the Aegyptids should be sacrificed, Aristodemus offered his own daughter. In order to save her life, her lover declared that she was with child by him, but Aristodemus, enraged at this assertion, murdered his daughter and opened her body to refute the calumny. Aristodemus was afterwards elected king in place of Euphaes, who had fallen in battle against the Spartans, though the soothsayers objected that he was guilty of his daughter's blood. He continued the war against the Spartans till at length, finding further resistance hopeless, he put an end to his life on the tomb of his daughter, about B.C. 728. (*Paus. iv. 9-18*).—3. Tyrant of Cumae in Campania, at whose court Tarquinius Superbus died, B.C. 496 (*Liv. ii. 21*).—4. One of the 800 Spartans at Thermopylae (B.C. 480),

was not present at the battle in which his comrades fell, either in consequence of sickness, or because he had been sent on an errand from the camp. The Spartans punished him with *Atimia*, or civil degradation. Stung with this treatment he met his death at Plataea in the following year (479), after performing the wildest feats of valour (Hdt. vi. 227).—5 A tragic actor of Athens in the time of Demosthenes, took a prominent part in the political affairs of his time, and advocated peace with Macedonia. He was employed by the Athenians in their negotiations with Philip, with whom he was a great favourite (Dem. *de Cor.* p. 232, § 21, *I.L.* p. 344, § 12).—6 Of Miletus, a friend and flatterer of Antigonus, king of Asia, who sent him into Greece in B.C. 315, in order to promote his interests there (Diod. xix. 57–66).—7 There were many literary persons of this name referred to by the ancient grammarians. Two were natives of Nyas in Caria, both grammarians, one a teacher of Pompey, and the other of Strabo. There was also an Aristodemus of Elis, and another of Thebes, who are quoted as writers.

**Aristogiton** (Ἀριστογίτων) 1 The conspirator against the sons of Pisistratus. See *HARMODIUS*.—2 An Athenian orator and adversary of Demosthenes, Hyperides, and Demarchus. He was often accused by Demosthenes and others and defended himself in a number of orations which are lost. A speech of Demarchus against Aristogiton is extant, and two which are attributed to Demosthenes, but are probably spurious.

**Aristomache** (Ἀριστομάχη) daughter of Hipparchus of Syracuse, sister of Dion, and wife of the elder Dionysius, who married her and Doro of Leontini on the same day. She afterwards perished with her daughter ARETE.

**Aristomachus** (Ἀριστομάχος) 1 Son of Talauus and brother of Adrastus.—2 Son of Cleodemus or Cleodasena, grandson of Hyllus, great-grandson of Heracles, and father of Temenus, Cresphontes, and Aristodemus. He fell in battle when he invaded Peloponnesus; but his three sons were more successful and conquered Peloponnesus. (Hdt. vi. 52, Paus. ii. 7, 6, Apollod. ii. 8).—3 Tyrant of Argos, under the patronage of Antigonus Gonatas, was assassinated and succeeded by Aristippus II. (Plut. *Araf.* 25).—4 Tyrant of Argos, succeeded Aristippus II., he resigned his power upon the death of Demetrius in B.C. 223, and induced Argos to join the Achaean League. He afterwards deserted the Achaeans, and again assumed the tyranny of Argos, but the city being again taken by Antigonus Doson, Aristomachus fell into the hands of the Achaeans, and was by them put to death. It must be recollected in his favour that his preference of the Spartan leader to the Macedonian, whom Aratus called in, was the better policy (Polyb. ii. 10, Plut. *Araf.* 20–41).

**Aristomènes** (Ἀριστομένης) 1 The Messenian, the hero of the second war with Sparta, belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aegyptus. Tired of the yoke of Sparta, he began the war in B.C. 685, thirty-nine years after the end of the first war. Soon after its commencement he so distinguished himself by his valour that he was offered the throne, but refused it, and received the office of supreme commander. After the defeat of the Messenians in the third year of the war, through the treachery of Aristocrates, the Arcadian

leader, Aristomenes retreated to the mountain fortress of Ira, and there maintained the war for eleven years, constantly ravaging the land of Laconia. In one of his incursions, however, the Spartans overpowered him with superior numbers, and carrying him with fifty of his comrades to Sparta, cast them into the pit (*acédus*) where condemned criminals were thrown. The rest perished; not so Aristomenes, the favourite of the gods, for legends told how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But having incurred the anger of the Twin Brothers, his country was destined to ruin. The city of Ira, which he had so long successfully defended, fell into the hands of the Spartans, Aristomenes, after performing prodigies of valour, was obliged to leave his country, which was again compelled to submit to the Spartans B.C. 668. He afterwards settled at Ialysus in Rhodes, where he died. Damagetas, king of Ialysus, had been enjoined by the Delphic oracle 'to marry the daughter of the best of the Greeks,' and he therefore took to wife the daughter of Aristomenes, who accompanied him to Rhodes. The Rhodians honoured Aristomenes as a hero, and from him were descended the illustrious family of the Diagoridae. At Lenetia his apparition was seen aiding the Thebans against the Spartans. (Paus. iv. 14, 24, 53, Polyb. iv. 52).—2 An Acarnanian, who governed Egypt with justice and wisdom during the minority of Ptolemy V. Epiphanes but was put to death by Ptolemy in 192 (Polyb. xv. 31, xviii. 26).—3 A comic poet of Athens, flourished during the Peloponnesian war.

**Ariston** (Ἀρίστην) 1 Of Chios a Stoic philosopher, and a disciple of Zeno, flourished about B.C. 260. Though he professed himself a Stoic, yet he differed from Zeno in several points. He more nearly approached to the Cynics, he despised all culture, the study of dialectics and physics, and valued ethical discussion alone, holding indifference to worldly goods to be the aim of philosophy.—2 A Peripatetic philosopher of Iulis in the island of Ceos, succeeded Lycon as head of the Peripatetic school, about B.C. 224. He wrote several philosophical works which are lost (Diog. Laert. v. 70, Cic. *de Fin.* v. 5).—3 Of Alexandria, a Peripatetic philosopher and a contemporary of Strabo, wrote a work on the Nile (Strab. p. 690).

**Aristonautae** (Ἀριστοναυταί), a town in Achaia, the harbour of Pallene.

**Aristonicus** (Ἀριστόνικος) 1 A natural son of Eumenes II. or Pergamus. Upon the death of his brother Attalus III. B.C. 133 who left his kingdom to the Romans, Aristonicus laid claim to the crown. At first he met with considerable success. He defeated in 131 the consul P. Lucius Crassus, but in 130 he was defeated and taken prisoner by M. Perperna, was carried to Rome by M. Aquilius in 129, and was there put to death. (Vell. Pat. ii. 4; Flor. ii. 20, Strab. p. 616).—2. An Alexandrian grammarian, a contemporary of Strabo, and the author of several works, most of which related to the Homeric poems (Strab. p. 53).

**Aristonymus** (Ἀριστόνυμος), a comic poet and contemporary of Aristophanes and Amippos.

**Aristophānes** (Ἀριστοφάνης) 1 The celebrated comic poet of Athens, was born about B.C. 444, he belonged to the deme of Cratides-moon. His father Philippus had possessions in Aegina, and may originally have come from

that island, whence a question arose whether Aristophanes was a genuine Athenian citizen: his enemy Cleon brought against him more than one accusation to deprive him of his civic rights (*ἐξίς τὰ γράμματα*), but without success. He had three sons, Philippus, Araros, and Nicostratus, but of his private history we know nothing. He probably died about B.C. 380. The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures of the leading men of the day, and a contemporary commentary on the evils existing at Athens. Indeed, the caricature is the only feature in modern social life which at all resembles them. Aristophanes wrote because he was a genius and a poet; and it would be a mistake to suppose that he produced plays merely or primarily with a political purpose. At the same time he wrote with a patriotic feeling, and in many points with wisdom; though in many also he was above measure reactionary. He had the strongest affection for Athens, and longed to see her restored to the state in which she was flourishing in the previous generation, and almost in his own childhood, before Pericles became the head of the government, and when the age of Miltiades and Aristides had but just passed away. The first great evil of his own time against which he inveighs, is the Peloponnesian war, which he regards as the work of Pericles. To this fatal war, among a host of evils, he ascribes the influence of demagogues like Cleon at Athens. Another great object of his indignation was the recently adopted system of education which had been introduced by the Sophists, acting on the speculative and inquiring turn given to the Athenian mind by the Ionian and Eleatic philosophers, and the extraordinary intellectual development of the age following the Persian war. The new theories introduced by the Sophists threatened to overthrow the foundations of morality, by making persuasion and not truth the object of man in his intercourse with his fellows, and to substitute a universal scepticism for the religious creed of the people. The worst effects of such a system were seen in Alcibiades, who combined all the elements which Aristophanes most disliked, heading the war party in politics, and protecting the sophistical school in philosophy and also in literature. Of this latter school—the literary and poetical Sophists—Euripides was the chief, whose works are full of that *μεταπορφία* which contrasts so strongly with the moral dignity of Aeschylus and Sophocles; on account of which Aristophanes introduces him as soaring in the air to write his tragedies. Another feature of the times was the excessive love for litigation at Athens, the consequent importance of the dicasts, and disgraceful abuse of their power; all of which enormities, are made by Aristophanes objects of continual attack. But though he saw what were the evils of his time, he had not wisdom to find a remedy for them, except the hopeless and undesirable one of a movement backwards. His first comedy was the *Δαυραῖς*, or *Banqueters*, which in B.C. 427 gained the second prize: like the *Clouds*, it objected to the modern tendency of education to produce quibbles of rhetoric. In 428 his *Babylonians* was produced in the name of Callistratus (*Acharn.* 685). The title was applied to foreign slaves and the chorus consisted of slaves branded on the forehead with an owl, as the property of Athens. The play was directed

against the arbitrary treatment of her allies by Athens; and as many of them were then present for the spring payment of tribute, the offence was greater, and Callistratus was indicted by Cleon (*Acharn.* 377). The following is a list of his extant comedies, with the year in which they were performed. In the first group, those before the Sicilian expedition may be reckoned, which used political satire with no restraint: viz. in 425, *Acharnians*. Produced in the name of Callistratus. First prize.—424. *Ἰππῆς*, *Knights* or *Horsemen*. The first play produced in the name of Aristophanes himself. First prize; second, Cratinus.—423. *Clouds*. First prize, Cratinus; second, Amipsias.—422. *Wasps*. Second prize.—*Clouds* (second edition), failed in obtaining a prize. Some writers place this B.C. 411, and the whole subject is very uncertain.—419. *Peace*. Second prize; Eupolis first. In the second group there is less of political satire and less bitterness: viz. in 414, *Birds*. Second prize; Amipsias, first; Phrynichus, third.—411. *Lysistrata*.—*Thesmophoriazuses*. During the Oligarchy.—408. First *Plutus*.—405. *Frogs*. First prize; Phrynichus, second; Plato, third. Death of Sophocles.—392. *Ecclesiazuses*.—388. Second edition of the *Plutus*. In the *Ecclesiazuses* and the *Plutus* the personal satire has nearly disappeared, and there is more approach to the Middle Comedy: the *Plutus* may be regarded as the transition, which is also marked by the disappearance of the chorus, connected perhaps with the poverty of the time.—The last two comedies of Aristophanes were the *Accolosicon* and *Cocalus*, produced about B.C. 387 (date of the peace of Antalcidas) by Araros, one of his sons. They seem to have resembled the Middle Comedy, having no chorus or parabasis and more regular plots. Suidas tells us that Aristophanes was the author, in all, of 51 plays. As a poet Aristophanes possessed merits of the highest order. His works contain exquisite snatches of lyric poetry; and some of his choruses, particularly one in the *Knights*, in which the horses are represented as rowing triremes in an expedition against Corinth, are written with a spirit and humour unrivalled in Greek. They were in some points not very dissimilar to English ballads. He was a complete master of the Attic dialect, and in his hands the perfection of that glorious language is wonderfully shown. The burlesque element also is freely admitted: animals of every kind are pressed into his service; frogs chaunt choruses, a dog is tried for stealing a cheese, and an iambic verse is composed of the grunts of a pig.—*Editions*. In the *Poetæ Scenici* of Dindorf, 1870; Bergk, 1872; Meineke, 1861; Holden, 1868: the *Frogs* and *Wasps* by Rogers, with a verse translation are to be recommended. For the whole the most useful assistance is Bekker's edition with notes *variorum* and Scholia.—2. Of Byzantium, son of Apelles, and one of the most eminent Greek grammarians at Alexandria. He was pupil of Zenodotus and Eratosthenes, and teacher of the celebrated Aristarchus. He was born about 260 B.C., lived in the reigns of Ptolemy II. and Ptolemy III., and had the supreme management of the library at Alexandria. Aristophanes was the first who introduced the use of accents in the Greek language. He devoted himself chiefly to the criticism and interpretation of the Greek poets, and more especially of Homer, of whose work he made a new and critical edition



(*διδωσκας*) The philosopher Plato and Aristotle likewise engaged his attention, and of the former, as of several of the poets, he made new and critical editions. All we possess of his numerous works consists of fragments scattered through the Scholia on the poets, some Arguments to the plays of the tragic poets and of Aristophanes, and a part of his *Accusations*, which is printed in Boissonade's edition of Herodian's *Partitions*, London, 1819 p. 283-289, Nauck 1848.

**Aristophōn** (Ἀριστοφῶν) 1. Of the demus of Azenia in Attica, one of the most distinguished Athenian orators about the close of the Peloponnesian war. The number of laws which he proposed may be inferred from his own statement, as preserved by Aeschines, that he was accused 75 times of having made illegal proposals, but that he had always come off victorious. In B.C. 354 he accused Iphicrates and Timotheus, and in the same year he came forward in the assembly to defend the law of Leptines against Demosthenes. The latter treats him with great respect and reckons him amongst the eloquent orators (*Dem. Eubul.* § 20, Athen pp. 13, 38). — 2. Of the demus of Colytus, a contemporary of Demosthenes and an orator of great distinction and influence. It was thus Aristophon whom Aeschines served as a clerk, and in whose service he was trained for his public career. — 3. A comic poet of the Middle Comedy. — 4. A painter of some distinction, son and pupil of Aglaophon, and brother of Polygnatus.

**Aristotēles** (Ἀριστοτέλης), the philosopher, was born at Stagira, a town in Chalcidice in Macedonia, B.C. 384. His father, Nicomachus, was physician in ordinary to Amyntas II., king of Macedonia, and the author of several treatises on subjects connected with natural science. His mother, Phaestis (or Phaestias), was descended from a Chalcidian family. The studies and occupation of his father account for the early inclination manifested by Aristotle for the investigation of nature, an inclination which is perceived throughout his whole life. He lost his father before he had attained his 17th year, and he was entrusted to the guardianship of one Proxenus of Atarneus in Mysia, who was settled in Stagira. In 367, he went to Athens to pursue his studies, and there became a pupil of Plato, who had just returned from Sicily, about 365. Plato soon distinguished him above all his other disciples. He named him the 'intellect of his school,' and his house, the house of the 'reader.' Aristotle lived at Athens for 20 years, till 347. During this whole of this period the good understanding which subsisted between teacher and scholar continued, with some trifling exceptions, undisturbed, for the storms of the disrespect and ingratitude of the latter towards the former are nothing but calumnies invented by his enemies. During the last 10 years of his first residence at Athens, Aristotle gave instruction in rhetoric, and distinguished himself by his opposition to Isocrates. It was at this time that he published his first rhetorical writings. Upon the death of Plato (347) Aristotle left Athens, perhaps he was offended by Plato having appointed Speusippus as his successor in the Academy. He first repaired to his friend Hermias at Atarneus, where he married Pythias, the adoptive daughter of the prince. On the death of Hermias, who was killed by the Persians (344), Aristotle fled from Atarneus to Mytilene. Two years afterwards (342) he accepted an invitation from Philip of Macedonia,

to undertake the instruction of his son Alexander, then 13 years of age. Here Aristotle was treated with the most marked respect. His native city, Stagira, which had been destroyed by Philip, was rebuilt at his request, and Philip caused a gymnasium (called *Nymphæum*) to be built there in a pleasant grove expressly for Aristotle and his pupils. Several of the youths of the Macedonian nobles were educated by Aristotle along with Alexander. Aristotle spent 7 years in Macedonia, but Alexander enjoyed his instruction without interruption for only 4. Still with such a pupil even this short period was sufficient for a teacher like Aristotle to fulfil the highest purposes of education, and to create in his pupil that sense of the noble and great, which distinguishes Alexander from all those conquerors who have only swept like a hurricane through the world. On Alexander's accession to the throne in 335, Aristotle returned to Athens. Here he found his friend Xenocrates president of the Academy. He himself had the Lyceum, a gymnasium sacred to Apollo Lycæus, assigned to him by the state. He soon assembled round him a large number of distinguished scholars, to whom he delivered lectures on philosophy in the shady walks (*περίπατος*) which surrounded the Lyceum, while walking up and down (*περίπατον*), and not sitting, which was the general practice of the philosophers. From one or other of these circumstances the name *Peripatetic* is derived, which was afterwards given to his school. According to an account preserved by Gellius (x. 5) he gave two different courses of lectures every day. Those which he delivered in the morning (*ἑσπέρια περίπατος*) to a narrower circle of chosen (esoteric) hearers, and which were called *acroamatic* or *acroatic*, embraced subjects connected with the more abstruse philosophy (theology), physics, and dialectics. Those which he delivered in the afternoon (*ἡμετέρια περίπατος*) and intended for a more promiscuous circle (which accordingly he called *exoteric*), extended to rhetoric, sophistics, and politics. He appears to have taught not so much in the way of conversation, as in regular lectures. His school soon became the most celebrated at Athens, and he continued to preside over it for 13 years (335-323). During this time he also composed the greater part of his works. In these labours he was assisted by the truly kindly liberality of his former pupil, who not only presented him with 800 talents, but also caused large collections of natural curiosities to be made for him, to which posterity is indebted for one of his most excellent works, the *History of Animals*. Meanwhile various causes contributed to throw a cloud over the latter years of the philosopher's life. In the first place, he felt deeply the death of his wife, Pythias, who left behind her a daughter of the same name. He lived subsequently with a friend of his wife, the slave Herpyllis, who bore him a son, Nicomachus. Another trouble was the breach in his friendship with Alexander, caused by the affair of Callisthenes. [See ALEXANDER; CALLISTHENES.] The story that Aristotle had a share in poisoning the king is a fabrication of a later age; and moreover it is certain that Alexander died a natural death. After the death of Alexander (323) Aristotle was looked upon with suspicion at Athens as a friend of Macedonia, but as it was not easy to bring any political accusation against him, he was accused of impiety (*ἀσεβείας*) by the hierophant Eurymedon. He withdrew from Athens

before his trial, and escaped in the beginning of 322 to Chalcis in Euboea, where he died in the course of the same year, in the 63rd year of his age, of a chronic disease of the stomach. His body was transported to his native city Stagira, and his memory was honoured there, like that of a hero, by yearly festivals. He bequeathed to Theophrastus his well-stored library and the originals of his writings. Implicit reliance cannot be placed on the depreciatory picture of some later writers, that Aristotle was short and of slender make, with small eyes, and a lisp in his pronunciation, using *L* for *R*, and with a sort of sarcastic expression in his countenance (Diog. Laert. i 1, Ael. V.H. in 19, *Anth. Pal.* in 176). At any rate these carplings show



ΑΡΙΣΤΟ.

Dust of Aristotle

that there was nothing to allege against the nobility of character which may be inferred from his writings. He exhibited remarkable attention to external appearance, and bestowed much care on his dress and person. He is described as having been of weak health, which, considering the astonishing extent of his studies, shows all the more the energy of his mind. The importance

of Aristotle's work can hardly be over estimated, though his place as the greatest of ancient philosophers was not fully recognised till the middle ages. Indeed, it would be difficult to name a writer in any age who to such a degree combined thoroughness and reality with comprehensiveness. For Aristotle dealt scientifically, so far as existing materials could go, with all branches of knowledge. He founded the *science* of reasoning, since called Logic, as opposed to the Dialectic or art of discussion instituted by Socrates and Plato. In theoretical physics he could not supply us with anything that makes for present knowledge, but he did supply the foundation upon which the greater part of the system of the Schoolmen, and the literature which grew out of it, was based. In mathematics he seems to have quitted the speculative methods of Plato and to have brought us nearer to the real discoveries of Archimedes. In natural history, investigating the whole of zoology, he arrived, as will be seen, at broad classifications entirely his own, but approved by modern science. The same force and clearness of reason, and the same comprehensive grasp of his subjects, mark his works on moral philosophy, on political history, and on literary criticism, and have left their impress in much of modern thought and method where the debt to Aristotle as the originator is often forgotten. A complete list of the works written by Aristotle is unattainable. It is remarkable that while we have two lists handed down, one said to be by the Alexandrian Hermippus (200 A.D.), the other by Ptolemaeus, a Peripatetic of the 2nd century A.D. (preserved by Arabian writers), the former, putting the total at 400 writings, does not mention important works of Aristotle which we now possess. It was probably a list of Aristotelian works at that time in the Alexandrian library. In the collection which we now have many, no doubt, are rightly noted by modern writers as spurious. It does not, however, follow

that they present to us nothing of Aristotle, for, while in several that are rightly attributed to Aristotle there are insertions and alterations by later writers, on the other hand much that Aristotle did not write probably represents the notes of his teaching thrown into shape by his pupils and followers. The works by Aristotle, or bearing his name, may be divided into the following classes, according to the subjects of which they treat. I DIALLECTICS AND LOGIC.—The extant logical writings are comprehended as a whole under the title *Organon* (*Ὀργανον*, i.e. instrument of science). They are occupied with the investigation of the method by which man arrives at knowledge. An insight into the nature and formation of conclusions and of proof by means of conclusions, is the common aim and centre of all the separate 6 works composing the *Organon*. These separate works are, 1 *Katēgoriai*, *Praedicamenta*, in which Aristotle treats of the (10) comprehensive generic ideas, under which all the attributes of things may be subordinated as species that is, in order to get an exhaustive definition of concepts they are made to fall under one or other of these classes or categories, of which the 4 most important determine the substance of anything (*οὐσία* or *τί ἐστι*), the quantity (*πόσον*), the quality (*ποιόν*), the relation (*πρὸς τίς*). 2 *Περὶ ἑρμηνείας*, *De Interpretatione*, concerning the expression of thought by means of speech. [This is by a later writer.] 3, 4 *Ἀναλυτικά πρότερα* and *ὕστερα*, *Analytica*, each in 2 books, on the theory of conclusions so called from the resolution of the conclusion into its fundamental component parts. 5 *Τοπικά*, *De Locis*, in 8 books, of the general points of view (*τόποι*) from which conclusions may be drawn. 6 *Περὶ σοφιστικῶν ἐλεγχῶν* (the 9th of the *Topica*), concerning the fallacies which only apparently prove something. The term 'logic' was not applied to this science by Aristotle (who called it 'Analytic'), but by the Stoic school. The best edition of the *Organon* is by Waitz, Lips 1846.—II METAPHYSICS, or 'the first philosophy,' in 14 books (*τῶν μετὰ τὰ φυσικά*), originally distinct treatises, independent of one another, which were put together as one work after Aristotle's death (Books 11 and 12 from ch. 8 are spurious). The title also is of late origin, and was given to the work from its being placed in the collection of Andronicus after (*μετὰ*) the *Physics* (*τὰ φυσικά*). The subject is the origin and nature of existence, or, more particularly, it treats of (a) the relation of the individual to the universal, (b) form to matter, (c) the moving to the moved. Whereas Plato allows only ideas (the universal) to have real existence, Aristotle denies the separate and independent existence of the Platonic ideas. His view is that the formless substance of matter (*ὕλη*) has merely the capacity for becoming something (*δυνάμει ἐστι*), it attains reality (*ἐνέργεια* or *ἐντελέχεια*) when form (*εἶδος*) is communicated to it. From the relations of form and matter arises motion: the moving element is the form, which produces reality, the moved is the potential or material. The highest good being the final object is the ultimate source of movement and life in the world. [Separately edited by Bonitz and Schwegler].—III SCIENCE, including (a) Mathematics, on which we have two treatises not by Aristotle, but probably, conveying his teaching viz *Περὶ ἀτόμων γραμμῶν*, i.e. concerning indivisible lines, and *Μηχανικά προβλήματα*, Mechanical Problems, (b) *Physics*, in

which we have—(1) *φυσικὴ ἀρχαία* (called also by others *πρὸς ἀρχὴν*), in 8 books. In these Aristotle develops the general principles of natural science (Cosmology). (2) *Concerning the Heavens* (*πρὸς οὐρανόν*), in 4 books. (3) *On Production and Destruction* (*πρὸς γενέσθαι καὶ φθορὰς, de Generatione et Corruptione*) in 2 books, develop the general laws of production and destruction. (4) *On Meteorology* (*μετεωρολογικά, de Meteoris*), in 4 books. (5) *On the Universe* (*πρὸς κόσμον de Mundo*), a letter to Alexander treats this subject of the last 2 works in a popular tone and a rhetorical style altogether foreign to Aristotle and is certainly not his work. The theories of Aristotle about the nature of the world, where he was left to speculation unaided by experience have a different value from his treatment of natural history. With the problems of creation he was not concerned, because he held matter and form to be eternal. His theories of the spherical earth in the centre, with concentric heavenly spheres around it, and the heaven of the fixed stars as the innermost are of a purely literary value from their bearing on the *Paradiso* of Dante. (6) *The History of Animals* (*πρὸς ζωῶν ἱστορίαν*), in 9 books (the 10th being spurious), treats of all the peculiarities of this division of the natural kingdom, according to genera classes and species, especially giving all the characteristics of each animal according to its external and internal vital functions, according to the manner of its copulation its mode of life, and its character. The best edition is by Schneider, Lips 1811. The observations in this work are the triumph of ancient sagacity, and have been confirmed by the results of the most recent investigations. For instance, he divides the animal kingdom into the vertebrate and invertebrate in the former he distinguishes mammals, birds, reptiles and fishes and recognises that whales are mammals. (7) *On the Parts of Animals* (*πρὸς ζωῶν μορφῶν*), in 4 books, in which Aristotle, after describing the phenomena in each species develops the causes of these phenomena by means of the idea of the formation of the purpose which is manifested in the formation of the animal. (8) *On the Generation of Animals* (*πρὸς ζωῶν γένεσιν*), in 5 books, treats of the generation of animals and the organs of generation. (9) *De Incessu Animalium* (*πρὸς ζωῶν πορείαν*) [*πρὸς ζωῶν κινήσιν* is spurious]. (10) *Three books on the Soul* (*πρὸς ψυχὴν*). Aristotle defines the soul to be that which gives real form to the bodily matter, and therefore movement and life. Man differs from other animals in having spirit (*πνεῦμα*) besides the animal soul. There are besides smaller treatises connected with this subject, on memory, sleep, dreams, &c. (11) In the 87 sections of *Problems* (*προβλήματα*) we have many remarks that are Aristotelian on various branches of knowledge, but buried in a mass of later additions. The treatises *πρὸς οὐρανόν*, *πρὸς χωρὶσθῆναι*, *πρὸς ἀκουσθῆναι*, *πρὸς θάλασσαν ἀκουσθῆναι*, and the *φασματωμένα* are spurious. Several anatomical works of Aristotle have been lost. He was the first person who in any especial manner advocated anatomical investigations, and showed the necessity of them for the study of the natural sciences. He frequently refers to investigations of his own on the subject.—IV PRACTICAL PHILOSOPHY OR POLITICS.—All that falls within the sphere of practical philosophy comprehended in three principal works, the *Ethics*, the *Politics*, and the *Oeconomica*. (1) *The*

*Nicomachean Ethics* (*Ἠθικά Νικομάχεια*), in 10 books. Aristotle here begins with the highest and most universal end of life for the individual as well as for the community in the state. This is happiness (*εὐδαιμονία*), and its conditions are on the one hand, perfect virtue exhibiting it self in the actor, and, on the other hand, corresponding bodily advantages and favourable external circumstances. Virtue is the readiness to act constantly and consciously according to the laws of the rational nature of man (*ὁρθὸς λόγος*). The nature of virtue shows itself in its appearing as the medium between two extremes. In accordance with this, the several virtues are characterised. Editions by Grant, 1871, Ramsauer, 1878, Bywater, 1890, Notes by Stewart, 1893, Book v by H Jackson 1879.—(2) *The Eudemean Ethics* (*Ἠθικά Εὐδημεία*), in 7 books of which only books i, ii and vii are preserved, while the remaining books iv, v and vi are a repetition of books v, vi and vii of the *Nicomachean Ethics*. This ethical work is a recension of Aristotle's lectures edited by Eudemus.—(3) *Ἠθικά Μέγιστα*, in 2 books, a sketch compiled from the *Nicomachean* and *Eudemean Ethics*.—(4) *Politics* (*Πολιτικά*), in 8 books. The *Ethics* conduct us to the *Politics*. The connexion between the two works is so close that in the *Ethics* by the word *πολιτεία* reference is made by Aristotle to the *Politics*, and in the latter by *ἠθικὴ* to the *Ethics*. The *Politics* show how happiness is to be attained for the human community in the state for the object of the state is not merely the external preservation of life, but 'happy life, as it is attained by means of virtue' (*ἀρετή*, perfect development of the whole man). Hence also *ethics* form the first and most general foundation of political life, because the state cannot attain its highest object if morality does not prevail among its citizens. The house the family, is the element of the state. Accordingly Aristotle begins with the doctrine of domestic economy, then proceeds to a description of the different forms of government after which he gives a delineation of the most important Hellenic constitutions, and then investigates which of the constitutions is the best (the ideal of the state)—an aristocracy in which the citizenship is enjoyed only by those whose position and education fits them to direct the state. Hence he deems a state education for the citizens. Manual labour is left to slaves and aliens, for he assumes slavery as a necessary condition. The doctrine concerning education, as most important in this best state, forms the conclusion. Editions by Congreve, 1874, Susseml, 1879, Newman, Oxford, 1887, transl. by Jowett, and by Wellou.—(5) It was known that Aristotle had written wholly or in part several *πολιτικά*, i.e. particular accounts of the constitutions of various states (more than 100 in number, as was said). Of these it was supposed that only fragments, collected by Neumann and by Rose, survived. But a papyrus was discovered in Egypt and was published in 1891 by the British Museum, containing the greater part of the *Ἀθηναίων πολιτεία*, a treatise of considerable historical value for the elucidation and confirmation of several points in the constitutional history of Athens down to the close of the 5th century B.C. How far, or in what sense, this is to be regarded as a genuine work of Aristotle is still a subject of discussion. There is internal evidence of its having been written before the date of Aristotle's death, if not by

himself, at least from notes of his teaching. *Editio princeps* by Kenyon, 1891; also by Sandys, 1892.—(7) *Oeconomics* (*οἰκονομικά*), in 2 books, which are by a later writer.—V. **WORKS OF ART.** To these belong the *Poetics* and *Rhetoric*. (1) *The Poetics* (*Περὶ ποιητικῆς*). Aristotle penetrated deeper than any of the ancients into the essence of the Hellenic art. He is the father of the *aesthetics of poetry*, as he is the completer of Greek rhetoric as a science. He holds that 'Poetry is more serious and more profound than History, because it deals with universal truth, not with that which lies in details.' The greatest part of the treatise contains a theory of Tragedy, under which head he has left as criticisms on particular Greek plays: he defines Tragedy as the imitation of some action of proper magnitude in fitting language, not by narrative, but by action, so as to effect through pity and terror a purgation of the passions (*κάθαρσις*), i.e. so that the excitable passions are 'worked out' and the mind is left calm though elevated (*κάθαρσις* being a medical metaphor). He calls Euripides the 'most tragic' of the Tragedians. Epic poetry, as though superseded in value by Tragedy, he treats slightly, and says little of Lyric. [Editions and comments by Christ, 1878; Bernays, 1880; Braunscheid, 1882; Wharton, 1883; Prickard, 1891.]—(2) *The Rhetoric* (*ῥήτορική*), in 3 books; but the genuineness of the 3rd is doubtful. Rhetoric, as a science, according to Aristotle, stands side by side with Dialectics. That which makes a scientific treatment of rhetoric possible is the argumentation which awakens conviction: he therefore directs his chief attention to the theory of oratorical argumentation. The second division of the work treats of the production of that favourable disposition in the hearer in consequence of which the orator appears to him to be worthy of credit. The third part treats of oratorical expression and arrangement. Edition by Cope and Sandys, 1877; *transl.* by Welldon. [The 'ῥητορική πρὸς Ἀλέξανδρον' is spurious].—VI. **POETRY.** Though several epigrams are falsely attributed to him, it is probable that the beautiful *Scolion* beginning 'Ἀρετὰ πολύμορθε γένοιτο βροτέα, in praise of *Hermias*, is his work.—According to a story current in antiquity Aristotle bequeathed his library and MSS. to Theophrastus, his successor in the Academy. On the death of Theophrastus, the libraries and MSS. both of Aristotle and Theophrastus are said to have come into the hands of his relation and disciple, *Neleus of Scepsis*. This *Neleus* sold both libraries to *Ptolemy II.* king of Egypt, for the Alexandrian library; but he retained for himself, as an heirloom, the original MSS. of the works of these two philosophers. The descendants of *Neleus*, who were subjects of the king of Pergamus, knew of no other way of securing them from the search of the Attali, who wished to rival the Ptolemies in forming a large library, than concealing them in a cellar, where for a couple of centuries they were exposed to the ravages of damp and worms. It was not till the beginning of the century before the birth of Christ that a wealthy book-collector, the Athenian *Apellicon* of Teos, traced out these valuable relics, bought them from the ignorant heirs, and prepared from them a new edition of Aristotle's works. After the capture of Athens, Sulla conveyed *Apellicon's* library to Rome, B.C. 84. *Tyrannion* made copies of them, and *Andronicus* of Rhodes

thence arranged an edition of Aristotle's works. [*APELlicon*.] From this story an error arose, which has been handed down from the age of Strabo to recent times. It was concluded from this account, that neither Aristotle nor Theophrastus had published their writings, with the exception of some exoteric works, which had no important bearing on their system; and that it was not till 200 years later that they were brought to light by the above-mentioned *Apellicon*, and published to the philosophical world. That, however, was by no means the case. Aristotle, indeed, did not prepare a complete edition, as we call it, of his writings. Nay, it is certain that death overtook him before he could finish some of his works and put the finishing hand to others. Nevertheless it cannot be denied that the Peripatetics in this interval of 200 years were acquainted with Aristotle's writings. It has, indeed, been surmised that the 146 works catalogued (as stated above) about 200 B.C. were the lost Dialogues of Aristotle's earlier and Platonic style, which would have explained Cicero's description of his language as having 'a golden flow.'—The complete edition of Aristotle's works by Bekker has Scholia and a Latin translation. This does not include the recently discovered treatise on the Constitution of Athens. This edition has been reprinted at Oxford in 11 vols. 8vo.; and by Tauchnitz, 1877: there is a convenient edition in one volume by Weise, 1843; for editions of separate treatises see above.

**Aristoxénus** (*Ἀριστοξένος*), of Tarentum, a Peripatetic philosopher and a musician, flourished about B.C. 318. He was a disciple of Aristotle, whom he appears to have rivalled in the variety of his studies. According to Suidas, he produced works to the number of 453 upon music, philosophy, history, in short every department of literature. We know nothing of his philosophical opinions, except that he held the soul to be a *harmony* of the body (*Cic. Tusc. i. 10*), a doctrine which had already been discussed by Plato in the *Phaedo*. Of his numerous works the only one extant is his *Elements of Harmony* (*ἁρμονικὰ στοιχεῖα*), in 3 books: edited by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652.

**Aristus** (*Ἀρίστος*). 1. Of Salamis in Cyprus, wrote a history of Alexander the Great (Arrian, vii. 19; Strab. p. 682).—2. An Academic philosopher, a contemporary and friend of Cicero, and teacher of M. Brutus (*Cic. ad Att. v. 10*; *Plut. Brut. 2*).

**Arius**, river. [*ARIA*.]

**Arīusia** (*Ἄριαυσια χώρα*), a district on the N. of Chios, where the best wine in the island was grown (*Verg. Ecl. v. 71*; *Plin. xiv. 73*).

**Armenē** (*Ἀρμένη*, or *-ήνη*: *Aklman*), a town on the coast of Paphlagonia, where the 10,000 Greeks, during their retreat, rested 5 days, entertained by the people of Sinope, a little to the W. of which Armenē stood (*Xen. An. vi. 1, 15*; Strab. p. 545).

**Armēnia** (*Ἀρμενία*: *Ἀρμένιος*, Armenius: *Armenia*), a country of Asia, lying between Asia Minor and the Caspian, is a lofty tableland, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, containing the sources also of the Tigris and of the Euphrates, the latter of which divides the country into 2 unequal parts, which were called Major and Minor. 1. *Armenia Major* or *Propria* (*Ἡ μεγάλη* or *ἡ ἰδίᾳ καλούμενη*: *Erzeroum*, *Kars*, *Van*, and *Erivan*), was bounded

on the NE and N by the Cyrus (*Kur*), which divided it from Albania and Iberia, on the NW and W. by the Moschur mountains (the prolongation of the chain of the Anti-Taurus), and the Euphrates (*Frat*), which divided it from Colchis and Armenia Minor, and on the S and SE by the mountains called Masius, Niphates, and Gordiaei (the prolongation of the Taurus), and the lower course of the ARAXES, which divided it from Mesopotamia, Assyria, and Media on the E the country comes to a point at the confluence of the Cyrus and Araxes. It is intersected by chains of mountains, between which run the two great rivers ARAXES, flowing E into the Caspian, and the Arsanias, or S branch of the Euphrates (*Murad*), flowing W into the main stream (*Frat*) just above M Masius. The E extremity of the chain of mountains which separates the basins of these two rivers, and which is an offshoot of the Anti Taurus, forms the Ararat of Scripture. In the S of the country is the great lake of Van, Thospita Palus, enclosed by mountain chains which connect Ararat with the S range of mountains—2 Armenia Minor (*A μινωρ* or *Βαρυριση*), was bounded on the E by the Euphrates, which divided it from Armenia Major, on the N and NW by the mountains Scodisae, Paryadres, and Anti Taurus, dividing it from Pontus and Cappadocia, and on the S by the Taurus dividing it from Commagene in N Syria, so that it contained the country E and S of the city of Sisias (the ancient Cabira or Sebaste) as far as the Euphrates and the Taurus. The boundaries between Armenia Minor and Cappadocia varied at different times, and indeed the whole country up to the Euphrates is sometimes called Cappadocia, and, on the other hand, the whole of Asia Minor E of the Halys seems at one time to have been included under the name of Armenia. It is described by Justin (*lib* 2) as the land 'from Cappadocia to the Caspian'. The people of Armenia claimed to be aboriginal. Herodotus connects them with the Phrygians, Strabo, with the Thessalians (*lib* vii 23, Strab. p. 530). They seem to have belonged to the same stem as the Medes. Their language, though possessing some remarkable peculiarities of its own, was nearly allied to the Indo-Germanic family; and their manners and religious ideas were similar to those of the Medes and Persians, but with a greater tendency to the personification of the powers of nature, as in the goddess Anahitis, whose worship was peculiar to Armenia. They had commercial dealings with Assyria and Phoenicia. The earliest Armenian traditions represent the country as governed by native kings, who had perpetually to maintain their independence against attacks from Assyria. They were said to have been conquered by Semiramis, but again threw off the yoke at the time of the Median and Babylonian revolt. Their relations to the Medes and Persians seem to have varied between successful resistance, unwilling subjection, and friendly alliance. A body of Armenians formed a part of the army which Xerxes led against Greece, and they assisted Darius Codomannus against Alexander, and in this war they lost their king, and became subject to the Macedonian empire (s.c. 329). After another interval of successful revolt (s.c. 317-374), they submitted to the Greek kings of Syria, but when Antiochus the Great was defeated by the Romans (s.c. 190), the country again regained its independence, and it was at this

period that it was divided into the two kingdoms of Armenia Major and Minor, under two different dynasties, founded respectively by the nobles who headed the revolt, Artaxias and Zariadras. Ultimately, Armenia Minor was made a Roman province (but for no long time) by Trajan. M Aurelius reduced it, but did not make it a province, but later two provinces were formed from Armenia Minor, and under Justinian four, the fourth comprising a part of Armenia Major.

**Armēniūs Mons** (τὸ Ἀρμένιος ὄρος), a branch of the Anti Taurus chain in Armenia Minor.

**Arminius** (the Latinised form of *Hermann*, 'the chieftain'), son of Sigimer, 'the conqueror', and chief of the tribe of the Cherusci, who inhabited the country to the north of the Harz mountains, now forming the S of Hanover and Brunswick. He was born in B.C. 18, and in his youth he led the warriors of his tribe as auxiliaries of the Roman legions in Germany, where he learnt the language and military discipline of Rome, and was admitted to the freedom of the city, and enrolled among the equites. In A.D. 9, Arminius, who was now 27 years old, and had succeeded his father as chief of his tribe, persuaded his countrymen to rise against the Romans, who were now masters of this part of Germany, which seemed destined to become, like Gaul, a Roman province. His attempt was crowned with success. Quintilius Varus, who was stationed in the country with three legions, was destroyed with almost all his troops (*Varus*), and the Romans had to relinquish all their possessions beyond the Rhine. In 14, Arminius had to defend his country against Germanicus. At first he was successful, the Romans were defeated, and Germanicus withdrew towards the Rhine, followed by Arminius. But having been compelled by his uncle, Ingomer, against his own wishes, to attack the Romans in their entrenched camp, his army was routed, and the Romans made good their retreat to the Rhine. It was in the course of this campaign that Thimelda, the wife of Arminius, fell into the hands of the Romans, and was reserved with the infant boy to whom she soon after gave birth in her captivity, to adorn the triumph of Germanicus at Rome. In 18, Arminius was again called upon to resist Germanicus, in which campaign he rejected with scorn the entreaties of his brother to join the Romans, he was defeated, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence put to death by his own relations in the 37th year of his age, A.D. 19 (*Tac. Ann.* i 55-68, ii 9, 16, 45, 68, Strab. p. 293, *Suet.* Aug. 23, *Vell. Pat.* ii 118, *Dio Cass.* lvi 18).

**Armorica** or **Aremorica**, the name of the NW coast of Gaul from the *Lageris* (*Loire*) to the *Sequana* (*Seine*), derived from the Celtic *ar*, *air*, 'upon, and *muir*, *môr*, 'the sea.' The *Armoricae civitates* are enumerated by Caesar (*B. G.* vii 75).

**Arna** (*Arnas* - *ἄρνας* - *Civittella d'Arno*), a town in Umbria near Perugia.

**Arnes** (*Ἀρνας*), a town in Chalcidice in Macedonia, S. of Aulon and Broomicus.

**Arnē** (*Ἄρνη*). 1. A town in Boeotia mentioned by Homer (*Il.* ii 507), supposed by Pausanias to be the same as Chaeronēa, but placed by others near Acrasphium on the E of the lake Copais.—2. A town in the SW. of Thessaly, near the modern *Mataranga* (*Thuc.* ii 12).

Arnissa ('Αρνίσσα: *Ostrova?*), a town in Eordæa in Macedonia.

Arnobius, a native of Africa, lived about A.D. 300, in the reign of Diocletian. He was at first a teacher of rhetoric at Sica in Africa, but afterwards embraced Christianity; and to remove all doubts as to the reality of his conversion, he wrote, while yet a catechumen, his celebrated work against the Pagans, in 7 books (*Libri septem adversus Gentes*), which we still possess. It is chiefly valuable for the information which it gives about Greek and Roman customs and ritual.—*Editions.* By Orelli, Lips. 1816; by Reifferscheid, Vindob. 1875.

Arnōn ('Αρνών: *Wād-el-Mojib*), a considerable river of E. Palestine, rising in the Arabian Desert, and flowing W. through a rocky valley into the Lacus Asphaltitis (*Dead Sea*). The surrounding district was called Arnonas; and in it the Romans had a military station, called Castra Arnonensis.

Arnus (*Arno*), the chief river of Etruria, rises in the Apennines, flows by Pisae, and falls into the Tyrrhenian sea. It gave the name to the *Tribus Arnensis*, formed B.C. 387. (Strab. p. 222; Liv. xxii. 2; Tac. *Ann.* i. 79.)

Αρόα ('Αρόα or 'Αρόη), the ancient name of PATRÆ.

Arōmātā ('ῥά Ἀρώματα, Ἀρωμάτων ἄκρον: *Cape Guardafui*), the E.-most promontory of Africa, at the S. extremity of the Arabian Gulf; also the surrounding district was called Aromata or Aromatophora Regio, with a town Ἀρωμάτων ἐμπόριον: so named from the abundance of spices which the district produced.

Arpi (Arpānus: Ἀρπί), an inland town in the Daunian Apulia, founded, according to tradition, by Diomedes, who called it Ἀργος Ἰππιον, from which its later name, *Argyrrippa* or *Argyripa* and *Arpi* are said to have arisen (*Ille* [Diomedes] *urbem Argyripam, patriæ cognomine gentis*, Verg. *Æn.* xi. 246). During the time of its independence it was a flourishing commercial town, using Salapia as its harbour. It was friendly to the Romans in the Samnite wars, but revolted to Hannibal after the battle of Cannæ, B.C. 216: it was taken by the Romans in 318, deprived of its independence, and never recovered its former prosperity. (Strab. p. 283; Liv. xxii. 12, xxiv. 46.)

Arpinum (Arpinas, -ātis: *Arpino*), a town of Latium on the small river Fibrenus (*Fibreno*), originally belonging to the Volscians and afterwards to the Samnites, from whom the Romans wrested it, was a Roman municipium, and received the *jus suffragii*, or right of voting in the Roman comitia, B.C. 188. (Strab. p. 220; Liv. xxxviii. 36.) It was the birthplace of Marius and Cicero, the latter of whom was born in his father's villa, situated on a small island formed by the river Fibrenus. Cicero's brother Quintus had an estate S. of Arpinum, called *Areanum*. (Sall. *Jug.* 67; Cic. *Legg.* ii. 1, 3, *ad Fam.* xiii. 11.)

Arretium or Arētium (Arretinus: *Arezzo*), one of the most important of the twelve cities of Etruria, was situated in the NE. of the country at the foot of the Apennines, and possessed a fertile territory near the sources of the Arnus and the Tiber, producing good wine and corn (Liv. ix. 37, x. 37; Strab. pp. 222, 226.) It was a Roman colony and municipium after the 2nd Punic war. It was particularly celebrated for its pottery, which was of red ware. The Cilnii, from whom Maecenas was descended, were a noble family of Arretium. The ruins of a city 2 or 3 miles to the SE. of Arezzo on a

height called *Poggio di San Cornelio*, or *Castel Secco*, are probably the remains of the ancient Arretium.

Arrhaphachitis ('Αρραραχίτις), a district of Assyria, between the rivers Lycus and Choatras.

Arrhibæus ('Αρριβαῖος), chieftain of the Macedonians of Lynceus, revolted against king Perdiccas in the Peloponnesian war. It was to redress him that Perdiccas sent for Brasidas (B.C. 424), and against him took place the unsuccessful joint expedition, in which Perdiccas deserted Brasidas, and Brasidas effected his bold and skilful retreat. (Thuc. ii. 93, iv. 79, 83, 124; Strab. p. 326.)

Arrhidaeus ('Αρριδαῖος) or Aridaeus ('Αριδαῖος). 1. A half-brother of Alexander the Great, son of Philip and a female dancer, Philinna of Larissa, was of imbecile understanding. He was at Babylon at the time of Alexander's death, B.C. 323, and was elected king under the name of Philip. The young Alexander, the infant son of Roxana, was associated with him in the government. In 322 Arrhidaeus married Eurydice. On their return to Macedonia, Eurydice attempted to obtain the supreme power in opposition to Polysperchon; but Arrhidaeus and Eurydice were made prisoners, and put to death by order of Olympias, 317. (Plut. *Alex.* 77; Just. xiv. 5; Diod. xix. 52; Paus. viii. 7, 5.)—2. One of Alexander's generals, obtained the province of the Hellenistic Phrygia, at the division of the provinces which was made in 321, but was deprived of it by Antigonus in 319 (Just. xiii. 4; Diod. xviii. 51, 72).

Arria. 1. Wife of Caecina Paetus. When her husband was ordered by the emperor Claudius to put an end to his life, A.D. 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said, 'Paetus, it does not pain me.' (Plin. *Ep.* iii. 16; Dio Cass. ix. 16; Mart. i. 14.)—2. Daughter of the preceding, and wife of Trajan (Tac. *Ann.* xvi. 34).

Arriānus ('Αρριανός). 1. Of Nicomedia in Bithynia, born about A.D. 90, was a pupil and friend of Epictetus, and first attracted attention as a philosopher by publishing at Athens the lectures of his master. In 124 he gained the friendship of Hadrian during his stay in Greece, and received from the emperor the Roman citizenship; from this time he assumed the name of Flavius. In 136 he was appointed praefect of Cappadocia, which was invaded the year after by the Alani or Massagetae, whom he defeated. Under Antoninus Pius, in 146, Arrian was consul; and about 150 he withdrew from public life, and from this time lived in his native town of Nicomedia, as priest of Demeter and Persephone. He died at an advanced age in the reign of M. Aurelius. Arrian was one of the most active and best writers of his time. He was a close imitator of Xenophon, both in the subjects of his works and in the style in which they were written. He regarded his relation to Epictetus as similar to that of Xenophon to Socrates; and it was his endeavour to carry out that resemblance. With this view he published (1) the philosophical lectures of his master (Διατριβὰς Ἐπικτήτου) in 8 books, the first four of which are still extant. Edited in Schweighauser's *Epictetæ Philosophiæ Monumenta*, vol. iii., and in Coraes' Πάρεργα Ἑλλην. Βιβλιοθ. vol. viii. (2) An abstract of the practical philosophy of Epictetus (Ἐγχειρίδιον Ἐπικτήτου), which is still extant. This cele-

breated work maintained its authority for many centuries, both with Christians and Pagans. The best editions are those of Schweighäuser and Coraes, in the collections above referred to. He also published other works relating to Epictetus, which are now lost. His original works are (3) A treatise on the chase (*Κυνήγητος*), which forms a kind of supplement to Xenophon's work on the same subject, and is printed in most editions of Xenophon's works. (4) The History of the Asiatic expedition of Alexander the Great (*Ἀνδραγαγία Ἀλεξάνδρου*) in 7 books, the most important of Arrian's works. This great work reminds the reader of Xenophon's *Anabasis* not only by its title, but also by the ease and clearness of its style. It is also of great value for its historical accuracy, being based upon the most trustworthy histories written by the contemporaries of Alexander, especially those of Ptolemy the son of Lagna and of Aristobolus, the son of Aristobolus. (5) On India (*Ἰνδική* or *τὰ Ἰνδικά*) which may be regarded as a continuation of the *Anabasis* at the end of which it is usually printed. This work is written in the Ionic dialect, probably in imitation of Ctesias of Cnidus whose work on the same subject Arrian wished to supplant by a more trustworthy and correct account. The best editions of the *Anabasis* are by Sintenis, Berlin 1807 Abicht, Leipzig, 1876 of the *Indica* by Schmieder Halle, 1793 (6) A description of a voyage round the coasts of the Euxine (*περίπλους τοῦ Εὐξείνου*) which had been made by Arrian himself during his government of Cappadocia. This Periplus has come down to us together with a Periplus of the Erythraean, and a Periplus of the Euxine and the Pelus Maecotis, both of which also bear the name of Arrian, but they belong to a later period. The best editions are in Hudson's *Geographi Minores*, vol. 1, and in Gail's and Müller's collections of the minor Geographers. (7) A work on Tactics (*Ἀόροι τακτικά* or *τάξις τακτική*), sometimes ascribed to him, is now generally held to be by Aelian.—2 A Roman juriconsult, probably lived under Trajan, and is perhaps the same person with the orator Arrianus who corresponded with the younger Pliny. He wrote a treatise *de Interdictis*, of which the second book is quoted in the Digest.

**Arribas, Arrýbas, Arymbas, or Tharrytas** (*Ἀρρίβας, Ἀρρύβας, Ἀρυμβας, or Θάρρυτας*), a descendant of Achilles, and one of the early kings of the Molossians in Epirus. He is said to have been educated at Athens, and on his return to his native country to have framed for the Molossians a code of laws and established a regular constitution (Paus. 11, Plut. Pyrrh. 1).

**Q. Arrius** 1 Praetor, B.C. 72, defeated Crixus, the leader of the runaway slaves, but was afterwards conquered by Spartacus. In 71, Arrius was to have succeeded Verres as praetor in Sicily, but died on his way to Sicily (Cic. Verr. II, iv 20).—2 A son of the preceding, was an unsuccessful candidate for the consulship, B.C. 69. He was an intimate friend of Cicero (Cic. pro Mil. 17, ad Att. II, 5, 7).

**Arrius Aper** (APER.)

**L. Arruntius** 1. Proscribed by the triumvirs in B.C. 43, but escaped to Sext. Pompey in Sicily, and was restored to the state with Pompey. He subsequently commanded the left wing of the fleet of Octavianus at the battle of Actium, 31, and was consul in 22 (App. B.C. II, 46, Plut. Ant. 66).—2 Son of the preceding, consul A.D. 6. Augustus declared in his last

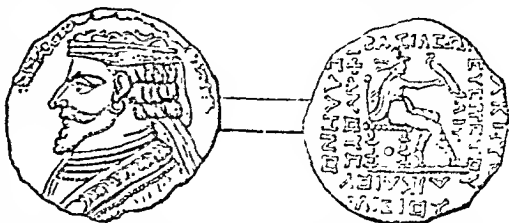
illness that Arruntius was not unworthy of the empire, and would have boldness enough to seize it if an opportunity presented. This rendered him an object of suspicion to Tiberius. He was charged in A.D. 37, as an accomplice in the crimes of Albius, and put an end to his own life (Tac. Ann. I, 8, 13, 76, vi 27, 47, Dio Cass. lvi 27).

**Arsa (Acunga)**, a town in Hispania Baetica.

**Aršaces (Arsaces)**, the name of the founder of the Parthian empire, which was also borne by all his successors, who were hence called the *Arsacidae*.—I He was of obscure origin, of Scythian race, according to Strabo from the country of the Ochus. He and his brother Tiridates who had small satrapies in Bactria under Antiochus II, resenting the tyranny of Agathocles slew him, and driving out the Syrians, established for Arsaces a small Parthian kingdom with the capital Hecatompylus, B.C. 256 (Arrian ap. Syncellus 281, Strab. p. 515, Appian, Syr. 65). He induced the Parthians to revolt from the Syrian empire of the Seleucidae and he became the first monarch of the Parthians. This event probably took place about B.C. 250 in the reign of Antiochus II.; but the history of the revolt, as well as of the events which immediately followed, is stated very differently by different historians. Arsaces reigned only two years and was succeeded by his brother Tiridates.—II = Tiridates, reigned 37 years B.C. 248–211 and defeated Seleucus Callinicus the successor of Antiochus II.—III = Artabanus I., son of the preceding, was attacked by Antiochus III. (the Great), who, however, was unable to subdue his country, and at length recognised him as king about 210 (Polyb. x. 27, Just. xii 5).—IV = Fraspatus, son of the preceding, reigned 15 years and left three sons, Phraates, Mithridates, and Artabanus.—V = Phraates I., subdued the Mards, and, though he had many sons left the kingdom to his brother Mithridates.—VI = Mithridates I. son of Arsaces IV, greatly enlarged the Parthian empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138. Mithridates treated Demetrius with respect and gave him his daughter Rhodogune in marriage. Mithridates died during the captivity of Demetrius, between 138 and 129 (Just. xi 6, Strab. pp. 516, 521; Appian, Syr. 67).—VII = Phraates II., son of the preceding, carried on war against Antiochus VII. Sidetes, whom Phraates defeated and slew in battle, B.C. 129. Phraates himself was shortly after killed in battle by the Scythians, who had been invited by Antiochus to assist him against Phraates but who did not arrive till after the fall of the former (Just. xxxviii 10, xlii 1).—VIII = Artabanus II., youngest brother of Arsaces VI, and youngest son of Arsaces IV, fell in battle against the Thogari or Tochari, apparently after a short reign.—IX = Mithridates II., son of the preceding, prosecuted many wars with success, and added many nations to the Parthian empire, whence he obtained the surname of Great. It was in his reign that the Romans first had any official communication with Parthia. Mithridates sent an ambassador to Sulla, who had come into Asia B.C. 92, and requested alliance with the Romans (Just. xlii 2 4, Plut. Sull. 5).—X = (Mnasacres?) Nothing is known of the successor of Arsaces IX. Even his name is uncertain.—XI = Sasanctres reigned seven years, and died about B.C. 70.—XII = Phraates III., son of the preceding. He lived at the time of the war between the

Romans and Mithridates of Pontus, by both of whom he was courted. He contracted an alliance with the Romans, but he took no part in the war. At a later period misunderstandings arose between Pompey and Phraates, but Pompey thought it more prudent to avoid a war with the Parthians, although Phraates had invaded Armenia, and Tigranes, the Armenian king, implored Pompey's assistance. Phraates was murdered soon afterwards by his two sons, Mithridates and Orodes (Dio Cass. xxxvi. 28, 31, xxxvii. 6, xxxix. 56; Appian, *Syr.* 104; Plut. *Pomp.* 33-39). —XIII. = Mithridates III., son of the preceding, succeeded his father during the Armenian war. On his return from Armenia, Mithridates was expelled from the throne, on account of his cruelty, and was succeeded by his brother Orodes. Mithridates afterwards made war upon his brother, but was taken prisoner and put to death (Dio Cass. xxxix. 56; Appian, *Syr.* 51; Jos. *B. J.* i. 8). —XIV. = Orōdes I., brother of the preceding, was the Parthian king whose general Surenas defeated Crassus and the Romans, *b.c.* 53. [Crassus.] After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who entered Syria in 51 with a small force, but was driven back by Cassius. In 50 Pacorus again crossed the Euphrates with a much larger army, and advanced as far as Antioch, but was defeated near Antigonēa by Cassius. The Parthians now remained quiet for some years. In 40 they crossed the Euphrates again, under the command of Pacorus and Labienus, the son of T. Labienus. They overran Syria and part of Asia Minor, but were defeated in 39 by Ventidius Bassus, one of Antony's legates: Labienus was slain in the flight, and the Parthians retired to their own dominions. In 38, Pacorus again invaded Syria, but was completely defeated and fell in the battle. This defeat was a severe blow to the aged king Orodes, who shortly afterwards surrendered the crown to his son, Phraates, during his lifetime (Dio Cass. xl. 28, xlviii. 24-41, xlix. 19, 23; Just. xlii. 4; Appian, *B. C.* v. 65; Plut. *Ant.* 33; Cic. *Att.* v. 18, *Fam.* xv. 1). —XV. = Phraates IV., commenced his reign by murdering his father, his 30 brothers, and his own son, who was grown up, that there might be none of the royal family whom the Parthians could place upon the throne in his stead. In consequence of his cruelty many of the Parthian nobles fled to Antony (37), who invaded Parthia in 36, but was obliged to retreat after losing a great part of his army (Dio Cass. xlix. 23-31; Plut. *Ant.* 37-51; Strab. p. 523). A few years afterwards the cruelties of Phraates produced a rebellion against him; he was driven out of the country, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates (Hor. *Od.* ii. 2, 17, cf. i. 26, 5, iii. 8, 19). Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony (Dio Cass. li. 18, liii. 33, liv. 8; Just. xlii. 5; Suet. *Aug.* 21; Hor. *Od.* iv. 15, 6, *Epist.* i. 18). They were given up in 20; their restoration caused universal joy at Rome, and was celebrated not only by the poets, but by festivals and commemorative monuments. Phraates also sent to Augustus

as hostages his four sons, with their wives and children, who were carried to Rome. In A.D. 2, Phraates was poisoned by his wife Thermusa, and her son Phraataces (Jos. *Ant.* xviii. 2, 4). —XVI. = Phraataces, reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected



Coin of Phraataces.  
This is a good specimen of the Parthian coins. Obv. head of king; rev., Parthian holding a bow, with the legend BAZINERZ BAZIAEN: APZAKOY EYEPITETOY ZIAIAOY KAHANOUZ ZIAAMINOU (APTE)MIZIOY. AIT=311.

as king Orodes, who was of the family of the Arsacidae. —XVII. = Orōdes II., also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV., who was accordingly granted to them (Tac. *Ann.* ii. 1-4). —XVIII. = Vonōnes I., son of Phraates IV., was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom. Artabanus drove Vonones out of Parthia, who resided first in Armenia, next in Syria, and subsequently in Cilicia. He was put to death in A.D. 19, according to some accounts by order of Tiberius on account of his great wealth (Tac. *Ann.* ii. 1-4, 56, 68; Suet. *Tib.* 49). —XIX. = Artabānus III., obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. Artabanus placed Arsaces, one of his sons, over Armenia, and assumed a hostile attitude towards the Romans. His subjects, whom he oppressed, despatched an embassy to Tiberius to beg him to send to Parthia Phraates, one of the sons of Phraates IV. Tiberius willingly complied with the request; but Phraates upon arriving in Syria was carried off by a disease, A.D. 35. As soon as Tiberius heard of his death, he set up Tiridates, another of the Arsacidae, as a claimant to the Parthian throne: Artabanus was obliged to leave his kingdom, and to fly for refuge to the Hyrcanians and Carmanians. Hereupon Vitellius, the governor of Syria, crossed the Enphrates, and placed Tiridates on the throne. Artabanus was, however, recalled next year (36) by his fickle subjects. He was once more expelled by his subjects, and once more restored (Tac. *Ann.* ii. 58, vi. 31-37, 41-44; Dio Cass. lviii. 26, lxi. 27; Jos. *Ant.* xviii. 5). He died soon after his last restoration, leaving two sons, Bardanes and Gotarzes. —XX. = Gotarzes, succeeded his father, Artabanus III., but was defeated by his brother Bardanes and retired into Hyrcania. —XXI. = Bardanes, brother of the preceding, was put to death by his subjects in 47, whereupon Gotarzes again obtained the crown. But as he ruled with cruelty, the Parthians secretly begged the emperor Claudius to send them from Rome Meherdates, grandson of Phraates IV. Claudius complied with their request, and commanded the governor of Syria to assist Meherdates, but the latter was defeated in battle, and taken prisoner by Gotarzes. (Tac. *Ann.* xi.



8-10, *xii*. 10-14 The account varies in *Jom. Ant. xi*. 3.)—**XXII**—Vologases II., succeeded G. started about 50 His reign was short—**XXIII**—Vologases I., son of Vologases II. or Artabanus III. Soon after his accession, he conquered Armenia, which he gave to his brother Tiridates. In 55 he gave up Armenia to the Romans, but in 58 he again placed his brother over Armenia and declared war against the Romans. This war terminated in favour of the Romans the Parthians were repeatedly defeated by Domitian Corbulo, and Tiridates was driven out of Armenia. At length, in 62 peace was concluded between Vologases and the Romans on condition that Nero would surrender Armenia to Tiridates provided the latter would come to Rome and receive it as a gift from the Roman emperor Tiridates came to Rome in 63, where he was received with extraordinary splendor, and obtained from Nero the Armenian crown. Vologases afterwards maintained friendly relations with Vespasian, and seems to have lived till the reign of Domitian (*Tac. Ann. xiii* 5-9 *xiv* 23 *xv* 1-10 2-31 *Dio Cass. lxxi* 19-23 *lxxii* 1-7, *lxxvi* 11)—**XXIV**—Pacorus, succeeded his father Vologases I. and was a contemporary of Domitian and Trajan (*Mart. ix* 39, *Phn. Ep. i* 16)—**XXV** Chosroes or Osrôes succeeded his brother Pacorus during the reign of Trajan His conquest of Armenia occasioned the invasion of Parthia by Trajan, who stripped it of many of its provinces and made the Parthians for a time subject to Rome (*TRAJANUS*) Upon the death of Trajan in A.D. 117, the Parthians expelled Parthamaspates, whom Trajan had placed upon the throne and recalled their former king, Chosroes. Hadrian relinquished the conquests of Trajan, and made the Euphrates, as before, the eastern boundary of the Roman empire Chosroes died during the reign of Hadrian (*Dio Cass. lxxv* 17-33)—**XXVI**—Vologases II., succeeded his father Chosroes, and reigned from about 122 to 149 (*Dio Cass. lxxix* 13)—**XXVII**—Vologases III., began to reign in 149 He invaded Syria in 162, but the generals of the emperor Verus drove him back into his own dominions, invaded Mesopotamia and Assyria, and took Seleucia and Ctesiphon, and Vologases was obliged to purchase peace by ceding Mesopotamia to the Romans. From this time to the downfall of the Parthian empire there is great confusion in the list of kings (*Dio Cass. lxx. 2, lxxi. 2, Capitol. M. Ant. Phil. 8 9 Ver. 6 7, Euseb. viii. 10*),—**XXVIII**—Vologases IV., probably ascended the throne in the reign of Commodus. His dominions were invaded by Septimius Severus, who took Ctesiphon in 197 On the death of Vologases IV., at the beginning of the reign of Caracalla, Parthia was torn asunder by contests for the crown between the sons of Vologases (*Dio Cass. lxxv. 9 lxxvii. 12, Herodian, iii. 1-10, Script. Aug. Sever. 10 16*)—**XXIX**—Vologases V., son of Vologases IV., was attacked by Caracalla in 215 and about the same time was dethroned by his brother Artabanus (*Dio Cass. lxxviii. 19*)—**XXX**—Artabanus IV., the last king of Parthia. The war commenced by Caracalla against Vologases was continued against Artabanus, but Macrinus, the successor of Caracalla, concluded peace with the Parthians. In this war Artabanus had lost the best of his troops, and the Persians seized the opportunity of recovering their long lost independence. They were led by Artaxerxes (Ardashir), the son of Sassan, and defeated

the Parthians in three great battles in the last of which Artabanus was taken prisoner and killed, A.D. 226 (*Dio Cass. lxxviii. 1-27, lxxx. 3, Herodian, iv. 9-15, Capitol. Macrin. 8, 12, Syncell. p. 677*) Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years. The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the Sassanidae, which continued to reign till A.D. 631.

**Arasla** (*Apasla* Ru SE of Teheran), a great city of Media, S. of the Caspian Portae, originally named Rhagae (*Parys*), rebuilt by Seleucus Nicator, and called Europus (*Εὐρώπης*), again destroyed in the Parthian wars and rebuilt by Arsaces, who named it after himself (*Strab. pp. 514, 524*)

**Arsacidae**, the name of a dynasty of Parthian kings [**ARSACES**] It was also the name of a dynasty of Armenian kings, who reigned in Armenia from B.C. 140 to A.D. 425 This dynasty was founded by ARTAXIAS I., who was related to the Parthian Arsacidae.

**Arsamöskita** (*Arasamöskita*, also wrongly abbrev. *Arasamöskita*), a town and strong fortress in Armenia Major, between the Euphrates and the sources of the Tigris near the most frequented pass of the Taurus (*Tac. Ann. xv. 10, Plin. vi. 26*)

**Arsanias** -rus, or -us (*Arasias* &c.), the name of two rivers of Great Armenia.—1. (*Murad*), the S. arm of the Euphrates. (*Armenia*).—2. (*Arslan*?), a small stream rising near the sources of the Tigris, and flowing W. into the Euphrates near Melitene.

**Aršēnāra**, or -ēnā (*Arasēnāra* *Arzan*, Ru.), a town in Mauretania Caesariensis, 3 miles (Rom.) from the sea a Roman colony (*Plin. v. 19*)

**Aršēnē** [**ARZANENE**]

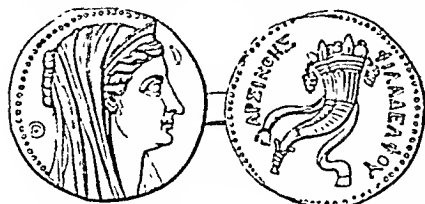
**Arses**, *Narsēs*, or *Oarsēs* (*Arēs*, *Νάρσης*, or *Οὐάρσης*), youngest son of king Artaxerxes III. Ochus, was raised to the Persian throne by the eunuch Bagoas after he had poisoned Artaxerxes, A.C. 333, but he was murdered by Bagoas in the 3rd year of his reign, when he attempted to free himself from the bondage in which he was kept. After the death of Arses, Bagoas made Darius III. king (*Diod. xvi. 5, Strab. p. 736, Arrian, An. ii. 14*)

**Arsla** (*Arza*), a river in Istria, forming the boundary between Upper Italy and Illyricum, with a town of the same name upon it.

**Arsla Silva**, a wood in Etruria celebrated for the battle between the Tarquins and the Romans (*Lat. vi. 7*)

**Arslōe** (*Arasōn*) I. *Mythological* 1. Daughter of Phlegon, and wife of Alcmaeon. As she disapproved of the murder of Alcmaeon, the sons of Phlegon put her into a chest and carried her to Agapenor at Tegea, where they accused her of having killed Alcmaeon. [*ALCMAEON*, *AGAPENOR*].—2. Nurse of Orestes, saved the latter from the hands of Clytemnestra, and carried him to Strophius, father of Pyriades (*Pind. Pyth. xi. 18*). Some accounts call her Leodamia.—3. Daughter of Leucippus and Philodice, became by Apollo mother of Eriops and Asclepiades.—II. *Historical* 1. Mother of Ptolemy I., was a concubine of Philip, father of Alexander the Great, and married Lagos, while she was pregnant with Ptolemy.—2. Daughter of Ptolemy I. and Berenice married Lygdamachus, king of Thrace, in A.C. 300 receiving the cities of Heracles and Diium as her appanage. After the death of Lygdamachus in 251, she lived at Cassandrea in Macedonia.

Her half-brother, Ptolemy Ceraunus, got possession of this town through promise of marriage, but drove out Arsinoë, and slew her two children. Afterwards, in 279, she married her own brother, Ptolemy II. Philadelphus. Though Arsinoë bore Ptolemy no children, she was exceedingly beloved by him; he gave her name to several cities, called a district (*νομός*) of Egypt Arsinoites after her, and honoured her memory in various ways (Just. xxiv. 2; Plut. *Demetr.* 31; Paus. i. 7; Theoc. xv. 128;



Arsinoë, daughter of Ptolemy I., and wife of Ptolemy II. Rec., double cornucopia (*Dict. Ant. & v. Rhyton*).

Athen. p. 497; *Dict. Ant. & v. Rhyton*.)—3. Daughter of Lysimachus, married Ptolemy II. Philadelphus soon after his accession, B.C. 295. In consequence of her plotting against her namesake (No. 2), when Ptolemy fell in love with her, she was banished to Coptos in Upper Egypt. She had by Ptolemy three children, Ptolemy III. Evergetes, Lysimachus, and Berenice (Polyb. xv. 25; Pans. l.c.). It is probable that she is the Arsinoë who afterwards married Magas, king of Cyrene (Just. xxvi. 3).—4. Also called *Eurydice* and *Cleopatra*, daughter of Ptolemy III. Evergetes, wife of her brother Ptolemy IV. Philopator, and mother of Ptolemy V. Epiphanes. She was killed by Philammon by order of her husband (Polyb. v. 83, xv. 25-33).—5. Daughter of Ptolemy XI. Auletes, escaped from Caesar, when he was besieging Alexandria in B.C. 47, and was recognised as queen by the Alexandrians. After the capture of Alexandria she was carried to Rome by Caesar, and led in triumph by him in 46. She was afterwards dismissed by Caesar, and returned to Alexandria; but her sister Cleopatra persuaded Antony to have her put to death, in 41 (Dio Cass. xlii. 39; Caes. B. C. iii. 112; B. Alex. 4, 88; Appian, B. C. v. 9).

Ἀρσινόη (*Ἀρσινόη*: Ἀρσινόης, or -οῦρης), the name of several cities of the times of the Diadochi, each called after one or other of the persons in the preceding article.—1. In Aetolia. [CONOP.]—2. On the N. coast of Cyprus, on the site of the older city of Marium (Μάριον), which Ptolemy I. had destroyed (Strab. p. 683).—3. A port on the W. coast of Cyprus (Strab. *ib.*).—4. (*Famagosta*), on the SE. coast of Cyprus, between Salamis and Leuconia (Strab. p. 682).—5. In Cilicia, E. of Anemurium (Strab. p. 672).—6. (*Ajeroud* or *Suez*), in the Nomos Herakleopolites or W. branch of the Red Sea (*Gulf of Suez*). It was afterwards called Cleopatris.—7. (*Medinet-el-Faioum*, Ru.), the chief city of the Nomos Arsinoites in the Heptanomis or Middle Egypt [ΑΙΓΥΠΤΟΣ]; formerly called Crocodilopolis (Κροκοδείλων πόλις), and the district Nomos Crocodilopolites, from its being the chief seat of the Egyptian worship of the crocodile. This nomos also contained the Lake Moeris and the labyrinth (Strab. p. 809; Hdt. ii. 48; Plin. v. 61).—8. In Cyrenaica, also called TAUCHEIRA.—9. On the coast of the Troglodytae on the western coast of the Red Sea (Strab. p. 763). Its probable position is a little below the

parallel of Thebes.—Some other cities called Arsinoë are better known by other names, such as EPHEsus in Ionia and PATARA in Lycia.

Ἀρσισσα or Ἀρσέα (*Ἀρσισσα*: *Argish*), part of the lake Thospitis, in the S. of Armenia Major. [THOSPITIS.]

Artabānus (*Ἀρτάβανος*). 1. Son of Hystapes and brother of Darius, whom he tried to dissuade from the Scythian expedition, also mentioned in the reign of his nephew Xerxes, as a wise and frank counsellor (Hdt. iv. 83, vii. 10, 46-53).—2. A Hyrcanian, commander of the body-guard of Xerxes, assassinated this king in B.C. 465, with the view of setting himself upon the throne of Persia, but was shortly afterwards killed by Artaxerxes (Diod. xi. 69; Just. iii. 1).—3. I. II. III. IV., kings of Parthia. [ARSACES, III. VIII. XIX. XXX.]

Artabāzus (*Ἀρτάβαζος*). 1. A Mede, acts a prominent part in Xenophon's account of Cyrus the Elder (Xen. *Cyrop.* i. 4, &c.).—2. A distinguished Persian, a son of Pharnaces, commanded the Parthians and Choasians, in the expedition of Xerxes into Greece, B.C. 480 (Hdt. vii. 66). He served under Mardonius in 479, and after the defeat of the Persians at Plataea, he fled with 40,000 men, and reached Asia in safety. Afterwards an intermediary between Xerxes and Pausanias (Hdt. ix. 41, 89; Diod. xi. 33-44; Thuc. i. 129).—3. A general of Artaxerxes I., fought against Inarus in Egypt, B.C. 462.—4. A Persian general, fought under Artaxerxes II. against Datames, satrap of Cappadocia, B.C. 362. Under Artaxerxes III., Artabazus, who was then satrap of W. Asia, revolted in B.C. 356, but was defeated and obliged to take refuge with Philip of Macedonia. He was afterwards pardoned by Artaxerxes, and returned to Persia; and he was one of the most faithful adherents of Darius III. Codomannus, who raised him to high honours. On the death of Darius (330) Artabazus received from Alexander the satrapy of Bactria. One of his daughters, Barsine, became by Alexander the mother of Heracles; a second, Artocama, married Ptolemy son of Lagus; and a third, Artonia, married Eumenes. (Diod. xvi. 22; Arrian, iii. 21; Strab. p. 578.)

Artabri, afterwards Arotēbae, a Celtic people in the NW. of Spain, near the Promontory Nerium or Celticum, also called Artabrum after them (C. *Finisterre*). (Strab. pp. 137, 147.)

Artacē (*Ἀρτάκη*: *Artaki*), a seaport town of the peninsula of Cyzicus, in the Propontis; also a mountain in the same peninsula. (Strab. pp. 576, 582.)

Artachaeus (*Ἀρταχάης*), a distinguished Persian in the army of Xerxes, died while Xerxes was at Athens. The mound which the king raised over him is still in existence. (Hdt. vii. 22, 117.)

Artācōāna (*Ἀρτακόανα*, or -κάνα: *Sekhan*?) the ancient capital of ARIA, not far from the site of the later capital, ALEXANDRIA.

Artaei (*Ἀρταίοι*), was, according to Herodotus (vi. 61), the old native name of the Persians. It signifies *noble*, and appears, in the form *Αρτα*, as the first part of a large number of Persian proper names.

Artānes (*Ἀρτάνης*). 1. A river in Thrace, falling into the Ister.—2. A river in Bithynia.

Artaphernes (*Ἀρταφέρνης*). 1. Son of Hystapes and brother of Darius. He was satrap of Sardis at the time of the Ionian revolt, B.C. 500. See ARISTAGORAS.—2. Son of the former, commanded, along with Datis, the Persian

army of Darius, which was defeated at the battle of Marathon, *c* 490 Artaphernes commanded the Lydians and Mysians in the invasion of Greece by Xerxes in 480 (*Hdt.* vi 94 116, *Aesch. Pers.* 21)—3 An ambassador from Artaxerxes to Sparta *c* 425, intercepted by the Athenians (*Thuc.* iv 50)

**Artaxunum** (*Salzburg* near Homburg?), a Roman fortress in Germany on M. Tannus, built by Drusus and restored by Germanicus (*Dio Cass.* lrv 35, *Tac. Ann.* i 56) Others take it to be the modern Wurtzburg

**Artavasdes** or **Artabazus** (*Արտաշէս*)  
1 King of the Greater Armenia succeeded his father Tigranes. In the expedition of Crassus against the Parthians, *c* 54, Artavasdes was an ally of the Romans, but after the defeat of the latter, he concluded a peace with the Parthian king (*Plut. Crass.* 19-22). In 36 he joined Antony in his campaign against the Parthians and persuaded him to invade Media, because he was at enmity with his namesake Artavasdes, king of Media, but he treacherously deserted Antony in the middle of the campaign. Antony accordingly invaded Armenia in 31 contrived to entice Artavasdes into his camp, where he was immediately seized, carried him to Alexandria, and led him in triumph. He remained in captivity till 30 when Cleopatra had him killed after the battle of Actium and sent his head to his old enemy Artavasdes of Media, in hopes of obtaining assistance from the latter. (*Dio Cass.* xlv 33-40 *Vell. Pat.* ii 52 *Tac. Ann.* ii 3, *Plut. Ant.* 37-50) Thus Artavasdes was well acquainted with Greek literature, and wrote tragedies, speeches and historical works (*Plut. Crass.* 33).—2 King of Armenia, probably a grandson of No 1, was placed upon the throne by Anguains, but was deposed by the Armenians (*Tac. Ann.* ii 3, 4).—3 King of Media Atropatene, and an enemy of Artavasdes I., king of Armenia. Antony invaded his country in 80, at the instigation of the Armenian king, but he was obliged to retire with great loss. Artavasdes afterwards concluded a peace with Antony, and gave his daughter Iotape in marriage to Alexander, the son of Antony. With the Roman help he was successful, but when Antony recalled his troops, he was defeated by Artaxias. After Actium Octavianus restored to him his daughter Iotape (*Dio Cass.* xlv 25-41, li 16, *Plut. Ant.* 38, 52)

**Artaxata** or **-ae** (*ԴԱՐՏԱՏԱ*, or *ԴԱՐԱ* Ru above *Nalshutan*), the later capital of Great Armenia, built by ARTAXIAS, under the advice of Hannibal, on a peninsula, surrounded by the river Araxes. After being burnt by the Romans under Corbulo (*A.D.* 58), it was restored by Tiridates, and called Neromana. It was still standing in the fourth century (*Strab.* p. 528, *Dio Cass.* lxxvii 7, *Tac. Ann.* vi 39, xii 50, xiii 39)

**Artaxerxes** or **Artaxerxes** (*Արտաշէս* or *Արտաքսէս*), the name of four Persian kings  
1 Surnamed Longimanus, from the circumstance of his right hand being longer than his left, reigned *c* 465-425. He ascended the throne after his father, Xerxes I., had been murdered by Artabanus, and after he himself had put to death his brother Darius on the instigation of Artabanus. His reign was disturbed by several dangerous insurrections of the satraps. The Egyptians also revolted in 460, under Inarus, who was supported by the Athenians. The first army which Artaxerxes sent under his brother Achaemenes was defeated and Achaemenes slain. The second

army which he sent, under Artabazus and Megabyzus, was more successful. Inarus was defeated in 456 or 455, but Amyrtæus, another chief of the insurgents, maintained himself in the marshes of Lower Egypt. At a later period (419) the Athenians under Cimon sent assistance to Amyrtæus, and even after the death of Cimon the Athenians gained two victories over the Persians, one by land and the other by sea, in the neighbourhood of Salamis in Cyprus. After this defeat Artaxerxes is said to have concluded peace with the Greeks on terms very advantageous to the latter. Artaxerxes was succeeded by his son Xerxes II.—2. Surnamed Mnemon, from his good memory, succeeded his father, Darius II., and reigned *c* 405-359. Cyrus, the younger brother of Artaxerxes, who was satrap of W. Asia, revolted against his brother, and, supported by Greek mercenaries, invaded Upper Asia. In the neighbourhood of Cunaxa, near Babylon, a battle was fought between the armies of the two brothers, in which Cyrus fell, *c* 401 (*Xen. Anab.* i. 8-10 *CYRUS*). Tissaphernes was appointed satrap of W. Asia in the place of Cyrus, and was actively engaged in wars with the Greeks (*THUCYD.*, *DERCILLIDAS*, *AGAGIALAS*). Notwithstanding these perpetual conflicts with the Greeks, the Persian empire maintained itself by the disunion among the Greeks themselves, which was fomented and kept up by Persian money. The peace of Antalcidas in *c* 388 gave the Persians even greater power and influence than they had possessed before (*ANTALCIDAS*). But the empire was suffering from internal disturbances, and Artaxerxes had to carry on frequent wars with tributary princes and satraps, who endeavoured to make themselves independent. Thus he maintained a long struggle against Evagoras of Cyprus, from 380 to 376, he also had to carry on war against the Carduans, on the shores of the Caspian Sea, and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by the unnatural conduct of his son Ochus, who caused the destruction of two of his brothers, in order to secure the succession for himself (*Plut. Artax.*, *Diod.* xv 9, 90-93, *Just.* x 3). Artaxerxes was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III.—3 Also called Ochus, reigned *c* 339-336. In order to secure his throne, he began his reign with a merciless extirpation of the members of his family. He himself was a cowardly and reckless despot, and the great advantages which the Persian arms gained during his reign were owing only to his Greek generals and mercenaries. These advantages consisted in the conquest of the revolted satrap Artabazus (*ARTABAZUS*, No 4), and in the reduction of Phoenicia, of several revolted towns in Cyprus, and of Egypt, 350. The reins of government were entirely in the hands of the eunuch Bagoas, and of Mentor the Rhodian. At last he was poisoned by Bagoas, and was succeeded by his youngest son, ARSES (*Diod.* xvi 40-52, *xvii* 5).—4. The founder of the dynasty of the SASSANIDS.

**Artaxias** (*Արտաշէս*) or **Artaxia** (*Արտաշէս*), the name of kings of Armenia.—1 The founder of the Armenian kingdom was one of the generals of Antiochus the Great but revolted from him about *c* 188, and became an independent sovereign. Hannibal took refuge at

the court of Artaxias, and he superintended the building of ARTAXATA, the capital of Armenia. Artaxias was conquered and taken prisoner by Antiochus IV. Epiphanes, about 165. (Strab. pp. 528-532; Plut. *Lucull.* 31; Appian, *Syr.* 45, 66; Polyh. xxvi. 6.)—2. Son of Artavasdes, was made king by the Armenians when his father was taken prisoner by Antony in 34. In 20 Augustus, at the request of the Armenians, sent Tiberius into Armenia, in order to depose Artaxias and place Tigranes on the throne, but Artaxias was put to death before Tiberius reached the country. Tiberius, however, took the credit to himself of a successful expedition: whence Horace (*Epist.* i. 12, 26) says, *Claudi virtute Neronis Armenius cecidit* (Dio Cass. xlix. 29-34, liv. 9; Tac. *Ann.* n. 3; Suet. *Tib.* 9.)—3. Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus, in A.D. 18. He died about 35. His original name was Zenon, but Artaxias had become a general title of Armenian kings (Tac. *Ann.* ii. 56, vi. 31).

**Artayctes** (Ἀρταύκτης), Persian governor of Sestos on the Hellespont, when the town was taken by the Greeks in B.C. 178, met with an ignominious death on account of the sacrilegious acts which he had committed against the tomb of the hero Protesilaus. (Hdt. vii. 33, 78, ix. 116, 118-120; Paus. i. 4, 5.)

**Artēmidōrus** (Ἀρτεμίδωρος). 1. Surnamed Aristophanias, from his being a disciple of the celebrated grammarian Aristophanes, was himself a grammarian, and the author of several works now lost.—2. Of Cnidus, a friend of Julius Caesar, was a rhetorician, and taught the Greek language at Rome (Strab. p. 656; Plut. *Caes.* 63).—3. Daldianus, a native of Ephesus, but called Daldianus, from Daldis in Lydia, his mother's birthplace, to distinguish him from the geographer Artemidorus. He lived at Rome in the reigns of Antoninus Pius and M. Aurelius (A.D. 138-180), and wrote a work on the interpretation of dreams (*Ὀνειροκριτικά*), in 5 books, which is still extant. The object of the work is to prove that the future is revealed to man in dreams, and to clear the science of interpreting them from the abuses with which the fashion of the time had surrounded it. The style is simple and good, and the book is valuable as giving an account of myth and ritual and of contemporary thought.—*Editions.* By Reiff, Lips. 1805; by Hercher, Lips. 1864.—4. Of Ephesus, a Greek geographer, lived about B.C. 100. He made voyages round the coasts of the Mediterranean, in the Red Sea, and apparently even in the S. ocean. He also visited Iberia and Gaul. The work in which he gave the results of his investigations consisted of 11 books, of which Marcianus afterwards made an abridgment. The original work is lost; but we possess fragments of Marcianus' abridgment, which contain the periplus of the Pontus Euxinus, and accounts of Bithynia and Paphlagonia. These fragments are printed in Hudson's *Geographi Minores*, vol. i.—5. The son-in-law of the Stoic Mnemonius Rufus, himself a friend of Pliny the Younger, and one of the philosophers expelled from Rome by Domitian, A.D. 93 (Plin. *Ep.* iii. 11).

**Artemis** (Ἄρτεμις), as presented to us in literature, was the daughter of Zeus and Leto, twin sister of Apollo, born at Ortygia (*Hymn. ad Apoll.* 15), which is taken to be Delos or the small island of Rheneia, close to Delos. Hence for most Greeks Delos is their birthplace, but local traditions make this claim for other

places named Ortygia, especially at Syracuse and Ephesus. [See ORTYGIA.] Already in Homeric times Artemis is a kind of female Apollo: that is, she as a female divinity represented the same idea that Apollo did as a male divinity. Apollo represented the beauty of youths, Artemis of maidens (*Od.* vi. 107, xx. 71); as Apollo was sung in the pæan, so we have Ἄρτεμις ἑμυία (Paus. viii. 5). As sister of Apollo, Artemis is, like her brother, armed with a bow, quiver, and arrows, and sends plagues and death among men and animals. Sudden death, but more especially those of women, are described as the effect of her arrows. (*Il.* xxi. 483) These deaths are oftenest painless (*Il.* vi. 423; *Od.* xi. 172); but also as a punishment (*Il.* xxiv. 606; *Od.* v. 123; NIOBE); she also heals (*Il.* v. 447) Delighting in wild beasts, like the Arcadian Artemis (see below), she was regarded as the Huntress (*Il.* xxi. 511, xxiv. 606; *Hymn. ad Dian.* 10). Hence the Attic name for the month Elaphebolion (deer-shooting), which corresponds to that elsewhere called Artemios. Although not a maiden-goddess in primitive religions, she has, as the daughter of Leto, before Homer's time come to be so regarded; and the epithets ἀγνή, παρθένος, αἰμυτή refer to the belief then prevalent, that she was never conquered by love (cf. Eur. *Hipp.* 1301; Paus. vii. 19, 2). She was also, but in post-Homeric literature and art (not earlier than the 5th century B.C.), connected with the moon, as Apollo with the sun, taking the place of Selene (even sometimes in the story of Endymion), and so called σελασφόρος (Paus. i. 31, 2), ἀμφίπορος (cf. Aesch. *Fr.* 164; Soph. *O. R.* 207), Ἄρτεμις Ἐκάτη and Ἀρτ. σεληναία (Aesch. *Suppl.* 676; Eur. *Med.* 396, *Phoen.* 176), and worshipped in terebinth-woods. [BENDIS; HECATE.] It is plain that this worship of Artemis had developed from a union of various religious observances, and it is necessary to examine the different local traditions and rites which have combined to form the Artemis described above. From these traditions, especially from those of the Arcadian and Brauronian Artemis, it will appear that the deity who was in historic times worshipped in Greece as the daughter of Leto and sister of Apollo, and as the virgin goddess, was developed in most places from a nature-goddess, representing and fostering the streams which fertilise the earth, the trees which grow from it, the wild animals of the wooded hills and their increase; and hence also presiding over human birth and motherhood. But it is probable that we may go a step further back, and infer that this ancient worship itself sprang from something older—a worship of a goddess of increase and harvest under the form of the various animals which were each regarded either as the tutelary deity of tribes, or as the spirit of the corn or of the wood, to whom human sacrifice was offered. The deity, at first the animal itself, became in some rites the recipient of the animal sacrifice; in others, the protectress of the animal itself; and it is not unlikely that the choice of different animals in different localities depended on the animal totem of the tribe or family from which the ritual sprang. Recently a stone figure of a bear has been found in the Acropolis, which may possibly have been an offering to Artemis Brauronia.—1. The Arcadian Artemis is a nature-deity of fountains, streams, and wooded hills: in this aspect a female Pan rather than a female Apollo. (For her connexion with streams see Paus. viii. 22, 5; ARETHUSA.) She is called

δέσποινα λίμνης and ποταμῶν (Eur. *Hipp* 220; Paus. v 14, 4), she is worshipped on hills (Paus. iii 20, 7, viii 36, 5), she is also the goddess of vegetable fertility, of woods and trees, even her image is hung on trees (Paus. viii 13, 2), thus indicating that her worship was formerly that of the tree itself. Thus will explain how she was identified with the goddess of the ancient rites at Aricia or Nemi [See DIANA] That she was thus at one time regarded in many places as a goddess of harvest appears in the Aetolian story, where Artemis resents not receiving harvest-offerings (II ix 530, MELEAGER). It is easy enough to trace her special character as huntress of wild animals from this Arcadian idea of her dwelling in wooded hills. But from the Arcadian story of CALLISTO, who is sometimes Artemis herself, and yet was changed into a bear, it appears that a primitive worship of animals was transferred to this goddess, who thus became their patroness, and in a further development the huntress. Animals were sacrificed to her at the festival of Laphria, and figures of animals were carried in processions to do her honour

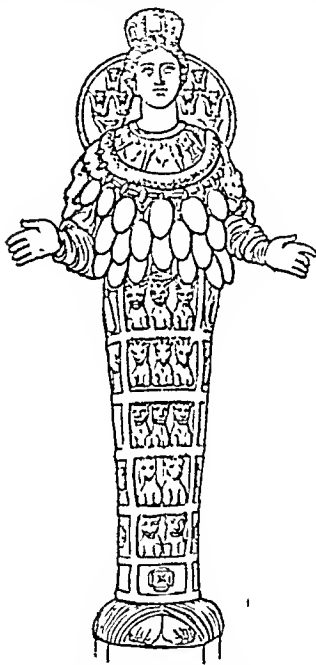


Artemis (Louvre in Paris)

(Paus. vii 18, 7, Theocrit. ii 67, *Dict. Ant.* s.v. *Laphria*). The more ancient totemistic religion leaves traces also in her epithet at Tegea, *Kratiatis* (Paus. viii 53, 5), signifying that the statue of this deity was clothed in the skin of the sacrificed animal [see below], the more recent development in her Aetolian epithet *hyspasia*, which represents her as taming the sacred animals—wolves and deer—which are kept in the enclosure of her temple (Strab. p. 215, Paus. viii 18 gives a different tradition).—2 Artemis Brauronia, Artemis Orthia, and Artemis Taurica. These rites in Attica show almost more clearly the absorption of an ancient savage religion into that of Artemis. The dance of girls in imitation of bears (*apareta*), wearing formerly the bear skin and afterwards the saffron robe instead (Aristoph. *Lys* 646), was the remnant in civilised times of the local religion, in which the deity herself was a bear, and worshipped with human sacrifices to which refers the story that they were instituted because a bear which tore a maiden to pieces had been killed. Tradition therefore connected it with the worship of Artemis Orthia at Lernaean in

Lacomia, at which the human sacrifices of older times were replaced by the blood of boys scourged at the altar (Paus. iii 16, 7), and also with the savage rites of Artemis Taurapola in the Tauric Chersonese [IPIGONIA]. Legend clearly represents the rites in Greece as derived from those of the Chersonese, and so there is a dispute whether the wooden image at Brauron, or that at Lernaean, or that at Laodicea, was the actual *Idaios* brought by Iphigenia. This does not prove that the rites actually came from the Crimea, but merely that the Greeks found a resemblance between the relics of savage ritual which they still had and the savage ritual which existed later in the Crimea. [See also *Dict. Ant.* s.v. *Brauronia*].—3 Artemis Taurapola. Although the poets, from the similarity of the name, connect Artemis Taurapola with the bloodthirsty goddess of Brauron and Tauri (I T 1424 ff.; Soph. *Aj* 172), there is little real likeness. The chief sites of this religion were Samos and Icaria (Hdt. iii 46, Strab. p. 639, Steph. Byz. s.v.); the name belongs to her also at Amphipolis (Diod. xviii 4, Liv. xlv 44), and in some towns of Asia Minor. The goddess was regarded as presiding over the herds and receiving bloodless offerings, and in some as riding upon a bull. Similarly at Phraeae, a country of horsemen, she presided over horses, and called *hrosta* and *eipista* (Pind. *Ol.* iii 27, Paus. viii 18). In each case no doubt there had been the identification with the animal, and probably bloody sacrifices, but the idea of protectress of animals only remained.—4 Artemis Eleithya, as the goddess presiding over childbirth. [*ELI TATA*]. Artemis and Eleithya were regarded as distinct deities in earlier poets, but are confused in the Tragedians (e.g. Eur. *Hipp* 166) and the epithets *ελαχος*, *λοχία*, *λυσιγυναι* are applied to her. There is no ground for attaching any such meaning to Homer *Il.* xxi. 491. Some have thought that this function was assigned to her as a moon-goddess connected with menstruation and with the fertilising dew, but it is much more probable that it was one of the attributes of the nature goddess who favoured increase and presided over the young alike of animals and of human beings whence she was called also *κουροτρόφος* &c.—5 Artemis of Ephesus shows all the characteristics of an Asiatic nature-goddess, whose worship the Ionians have found and have brought into their own religion. Her statue, of unknown antiquity, which was said to have fallen from heaven (*βασίλει*) was an uncouth and essentially non-Greek idol with many breasts, which symbolised the productive forces of nature, and differed as widely as possible from the Greek ideal of the goddess of maiden purity. Later tradition of course tried to account for her Ephesian worship as though she were the Artemis of Greek literature, and Tacitus records a local belief that her birthplace, the Ortygia of this legend, was at Ephesus, not at Delos (Ann. iii 61). The Oriental character of her temple service, however, still remained in the service of eunuch priests called *πυρρῶν* (Strab. p. 641), combined with three grades of priestesses termed *ἐπαῖ*, *παρῆται*, and *μελλῆται*, there were also temple slaves (*ἐπιδούλοι*). The tumultuous procession of her idol, attended with rot and bloodshed, is described by Christian writers (Metaphr. *Vita Timoth.* 769; *Act. Sanct.* 556). The original deity of this religion, whether connected, as some think, with Comana or not, presents many points of resemblance with the Asiatic proto-

types of Aphrodite, regarded not only as the goddess of fruitfulness, but also as a moon-goddess and as a goddess of the sea, protectress of sailors, and having fish among her sacred animals (Athen. p. 361; Plin. ii. 201; cf. Callim. *Dian.* 229); and she appears to have been for the more northern parts of Asia Minor what Ashtoreth and the equivalent deities were more to the south. [See APHRODITE.] The supposed connexion of Artemis with the Amazons points the same way. The reason for the Greek colonists identifying this Oriental deity with Artemis may have been either because both were regarded as goddesses of the moon, or from the Arcadian idea of a deity presiding over natural fruitfulness and birth, and caring for the young, as is symbolised by the animals upon the lower part of her image. It is remarkable that Pausanias mentions a worship of Artemis after the Ephesian fashion at Alca in



Artemis (Diana) of Ephesus.

Arcadia, and that Pan is said to have been associated with her in the Asiatic temples. The Ephesian cult was carried by colonists to Marseilles and Spain (Strab. pp. 159, 179). Tacitus (*Ann.* iii. 62) mentions also the worship of an *Artemis Persica* at Hierocæsarea in Lydia, apparently akin to fire-worship; for, according to Pausanias (v. 27, 9), there was a Magian priest who used barbaric prayers and invocations, causing fire to blaze spontaneously on the altar. At Perga there was an oracle and temple of *Artemis Pergaea*, served by mendicant priests (Strab. p. 667; Cic. *Verr.* i. 20, 54; Suid. Phot. *s.v.* 'Αρτ. Περγ.). [For 'Αρτεμῖς see BRITOMARTIS; for the Roman deity, DIANA.] In art the most familiar type is the ideal of staid maiden beauty, the dress a short chiton; she is represented as a huntress, with bow and quiver, holding a stag, as in the statue from Hadrian's Villa (the Versailles Diana), or driving a chariot drawn by deer. Another

characteristic shows her as a light-goddess or moon-goddess, and one of those honoured by the torch-race. She bears a torch in her left hand, but is still distinguished by the quiver, though the dress is no longer that of the huntress. Her connexion with the moon is also represented by the attribute of a crescent, or by her appearance in a *biga*. As Artemis Tauropolos she is shown riding on a bull. The types of the Ephesian Artemis as shown on coins and statuettes have no doubt refined upon the original as regards the freedom of the arms and the character of the face, but still retain the multitude of breasts.

**Artemisium** ('Αρτεμῖσιον), properly a temple of Artemis. 1. A tract of country on the N. coast of Euboea, opposite Magnesia, so called from the temple of Artemis belonging to the town of Hestiaea: off this coast the Greeks defeated the fleet of Xerxes, B.C. 480 (Hdt. vii. 185, viii. 8; Plut. *Them.* 7; Diod. xi. 12).—2. A promontory of Caria near the gulf Glaucus, so called from the temple of Artemis in its neighbourhood (Strab. p. 651) = Pedalium (Plin. v. 103).—3. A mountain ridge between Argolis and Arcadia (Paus. ii. 25, 3, viii. 5, 6).

**Artēmita** ('Αρτεμίτα). 1. (*Shereban*?) a city on the Sillas, in the district of Apolloniatis in Assyria (Strab. p. 519; Ptol. vi. 1).—2. A city of Great Armenia, S. of the lake Arsissa (Ptol. v. 13, 21). There is a village *Artemid* near Van.

**Artēmōn** ('Αρτεμῶν), a Laecdaemonian, built the military engines for Pericles in his war against Samos B.C. 441 (Plut. *Pericl.* 27; Diod. xii. 28). Pliny (xxxiv. 56) mentions his statue by Polyclethus. Among the writers of this name are: 1. Artemon of Clazomenae (Ael. *H. A.* xii. 23).—2. Of Cassandreia, a grammarian (Athen. p. 694).—3. Of Pergamus, who wrote a history of Sicily. (Frag. of all three in *Frag. Hist. Graec.* ed. C. Müller).—4. Artemon of Magnesia, wrote a treatise on the virtues of women (Phot. *Bibl.* 103).

**M. Artorius**, a physician at Rome, was the friend and physician of Augustus, whom he attended in his campaign against Brutus and Cassius, B.C. 42. He was drowned at sea shortly after the battle of Actium, 31 (Vell. Pat. ii. 70; Appian, *B. C.* iv. 110; Dio Cass. xlvii. 41; Suet. *Aug.* 91).

**Arverni**, a Gallic people in Aquitania in the country of the M. Cebenna, in the modern *Auvergne*. In early times they were the most powerful people in the S. of Gaul: they were defeated by Domitius Ahenobarbus and Fabius Maximus in B.C. 121, but still possessed considerable power in the time of Caesar (58). Their capital in Caesar's time was GERGOVIA, afterwards transferred to Nemossos, also named Augustonemetum or Arverni on the Eläver (*Aliter*), with a citadel, called, at least in the middle ages, Clarus Mons, whence the name of the modern town, Clermont (Caes. *B. G.* i. 45, vii. 7 ff.; Strab. p. 191; VERENGATOR).

**Arvina**, a cognomen of the Cornelia gens, borne by several of the Corneli, of whom the most important was A. Cornelius Cossus Arvina, consul B.C. 343 and 322, and dictator 320. He commanded the Roman armies against the Samnites, whom he defeated in several battles (Liv. vii. 19-38).

**Aruns**, an Etruscan word, was regarded by the Romans as a proper name, but perhaps signified a younger son in general. 1. Younger brother of Lucumo, i.e. L. Tarquinius Priscus.—2. Younger brother of L. Tarquinius Superbus, was murdered by his wife.—3. Younger

son of Tarquinius Superbus, fell in combat with Brutus.—4. Son of Porcena, fell in battle before Aricia.—5. Of Clusium, invited the Gauls across the Alps (Liv. i. 31, 46, 56, ii. 14 v. 53).

#### ARUNTIVS (ARUNTIVS)

**Aruntianus**, Messius or Messius, a Roman grammarian, lived about A.D. 390 and wrote a Latin phrase-book, entitled *Quadriga, vel Exempla Elocutionum ex Virgilio Sallustio Terentio, et Cicerone per literas digesta*. It is called *Quadriga* from its being composed from four authors, from whom he selects an example for each construction in his alphabetical list of substantives, adjectives, prepositions and verbs.—*Edition*. By Landmann, in his *Corpus Grammaticorum Latin* vol. i. p. 199.

**Arxata** (Ἀρξάτα *Arxhatan*), the capital of Great Armenia, before the building of Artaxata, lay lower down upon the Araxes on the confines of Media (Strab. p. 529).

**Aryandes** (Ἀρυάνδης), a Persian, who was appointed by Cambyses governor of Egypt, but was put to death by Darius, because he coined silver money of the purest metal in imitation of the gold money of that monarch (Hdt. iv. 163, 200).

**Arycanda** (Ἀρυκάνδα) a small town of Lycia, on the river Arycandus, a tributary of the Lymyrus (Stephan. s. v., Plin. v. 100).

**Artazene** (Ἀρταζήνη) a district of Armenia Major bounded on the S. by the Tigris, on the W. by the Tymphrius, and containing in it the lake Arsene (Ἀρσηνὴ Ἐρζην). It formed part of GORDYENE.

**Arzen** or **-és**, or **Atranzzin** (Ἀρζή *Arzes*, Ἀρζανζή *Arzeroum*), a strong fortress in Great Armenia, near the sources of the Euphrates and the Araxes, founded in the 5th century.

**Asaei** (Ἀσάοι), a people of Sarmatia Asiaea, near the mouth of the Tanais (Dion. Ptol. v. 9).

**Asander** (Ἀσανδρῆς) 1. Son of Philotas, brother of Parmenion, and one of the generals of Alexander the Great, appointed governor of Lydia, B.C. 334, sent to bring reinforcements from Europe 331. After the death of Alexander in 323 he obtained Caria for his satrapy, and took an active part in the wars which followed. He joined Ptolemy and Cassander in their league against Antigonus, but was defeated by Antigonus in 313 (Arrian, *Anab.* i. 18, iv. 7, Just. xiii. 4, Dio. xix. 63-70).—2. A general of Pharnaces II., king of Bosphorus. He put Pharnaces to death in 47, after the defeat of the latter by Julius Caesar, in hopes of obtaining the kingdom. But Caesar conferred the kingdom upon Mithridates of Pergamum, with whom Asander carried on war. Augustus afterwards confirmed Asander in the sovereignty (Dio Cass. xiv. 46, iv. 24, Appian, *Bell. Mithr.* 120, *Bell. Alex.* 78).

**Asbystae** (Ἀσβυσταί), a Libyan people in the N. of Cyrenaica. Their country was called *Asbystis* (Hdt. iv. 170, Ptol. iv. 4).

**Asca** (Ἀσκα), a city of Arabia Felix.

**Ascalābus**, son of Hymæ. When Demeter came to this part of Attica, Hymæ gave her a jar of water, which the goddess drained. Ascalābus mocked at her greediness, whereupon the goddess changed him to a lizard (Or. Met. v. 446, *Virand. Ther.* 484, and ap. Anton. Lib. 24). The same story is told of Abas, son of Metaneira. (Abas No. 1).

**Ascalāphus** (Ἀσκαλάφος) 1. Son of Ares and Asychoe, led, with his brother Ilmenus, the Minyans of Orchomenos against Troy, and

was slain by Delphobus (*Il.* ii. 511. *xiii.* 518, *xv.* 110, Paus. ix. 37, 7).—2. Son of Achæron and Gorgyra or Orphne. When Persephone was in the lower world, and Pluto gave her permission to return to the upper, provided she had not eaten anything Ascalāphus declared that she had eaten part of a pomegranate. Demeter punished him by burying him under a huge stone, and when this stone was subsequently removed by Heracles, Persephone changed him into an owl (*ασκαλάπος*) by sprinkling him with water from the river Phlegæthon (Or. Met. v. 529, Apollod. i. 5, 3).

**Ascalon** (Ἀσκαλὼν *Askalonitis Asalan*) one of the chief cities of the Philistines, on the coast of Palestine, between Azotus and Gaza.

**Ascalia** (ἡ Ἀσκαλία λίμνη) 1. (Lake of *Iznik*), in Bithynia, a great fresh-water lake, at the E. end of which stood the city of *Nicaea* (*Iznik*). The surrounding district was also called *Ascania* (Strab. p. 665).—2. (Lake of *Buldur*) a salt-water lake on the borders of Phrygia and Pisidia, the boundary between Pisidia and the Roman province of Asia (Strab. p. 665, *Il.* ii. 862).

**Ascanius** (Ἀσκανίος), son of Aeneas by Creusa. According to some traditions Ascanius remained in Asia after the fall of Troy, and reigned either at Troy itself or at some other town in the neighbourhood. According to other accounts he accompanied his father to Italy. Other traditions again gave the name of Ascanius to the son of Aeneas and Lavinia. Livy states that on the death of his father Ascanius was too young to undertake the government, and that after he had attained the age of manhood, he left Lavinum in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. Some writers relate that Ascanius was also called *Nus* or *Julus*. The gens *Jala* at Rome traced its origin from *Julus* or *Ascanus*. (For the variations of the story and for fuller details, see *ARVUS*.)

**Asclurgium** (*Asburg* near *Murs*), an ancient place on the left bank of the Rhine, founded, according to fable, by Clyseus (Tac. *Hist.* iv. 33. *Germ.* 3).

**Asclepiadae**, the reputed descendants of Asclepius. (ASCLÆPIS.)

**Asclepiādes** (Ἀσκληπιάδης) 1. Alyne poet of Samos early in the 2nd century B.C. who is said to have invented the metre called after him (*Metrum Asclepiadæum*) (Epigrams in *Anth. Pal.*)—2. There were a great many physicians who assumed this name as a sort of professional title, the most celebrated of whom was a native of Prusias, in Bithynia, who came to Rome in the middle of the first century B.C., where he acquired a great reputation (Plin. vii. 124, *xviii.* 58, *xviii.* 12). Nothing remains of his writings but a few fragments published by Gumpert, *Asclepiades Bithyni Fragmenta*, Vinar 1734.

**Asclepiōdōrus** (Ἀσκληπιόδορος) 1. A general of Alexander the Great, afterwards made satrap of Persia by Antigonus, B.C. 317 (Arrian, *Anab.* iv. 13, Dio. xix. 48).—2. An Athenian painter, a contemporary of Apelles (Plin. *xxxv.* 107).

**Asclepius** (Ἀσκληπιός), called *Asclēpius* by the Romans, the god of the medical art, at first in all probability the deity of a Thessalian oracle. The name is connected by some modern scholars with *ἀσκαλάπος* (which is taken to have meant a serpent as well as a lizard), by others with *ἄσκα*. In the Homeric poems he is not a

deity, but simply the 'blameless physician' (*ἰατὴρ ἀνύμωτος*), whose sons, Machaon and Podalirius, were the physicians in the Greek army, and ruled over Tricca, Ithome, and Oechalia. The common story of later poets relates that he was the son of Apollo and Coronis, the daughter of Phlegyas, and that when Coronis was with child by Apollo, she became enamoured of Ischys, an Arcadian. Apollo, informed of this by a raven, which he had set to watch her,



Asclepius. (Statue at Florence.)

or, according to Pindar, by his own prophetic powers, sent his sister Artemis to kill Coronis. Artemis accordingly destroyed Coronis in her own house at Lacteria in Thessaly, on the shore of Iako Bæhna. According to Ovid (*Met.* ii. 605), it was Apollo himself who killed Coronis and Ischys. When the body of Coronis was to be burnt, either Apollo or Hermes saved the child Asclepius from the flames, and carried him to Chiron, who instructed the boy in the art of healing and in hunting. In this account the Hesiodic poem *Eoæe* and Pindar (*Pyth.* iii.) mainly agree,

except that Pindar gives greater credit to Apollo than the earlier writer has given. The legend is continued by Pindar that he not only cured all the sick, but called the dead to life again. But while he was restoring Glaucus (or according to Verg. *Aen.* vii. 761, Hippolytus) to life, Zeus killed him with a flash of lightning, as he feared lest men might contrive to escape death altogether. He was married to Epione, and besides the two sons spoken of by Homer, we also find mention of the following children of his: Telesphorus, Ianiscus, Alexenor, Aratus, Hygieia, Aegle, Iaso, and Panacea, most of whom are only personifications of the powers ascribed to their father. The fact is that the traditions are modified according to the place to which they belong. Thessaly and then Boeotia appear to have been the earliest seats of his worship. Hence the descent of Asclepius from Phlegyas. But, as the worship passed into the Peloponnese, we find Phlegyas a native of Epidaurus, with a daughter Aegle (or Coronis), who bears Asclepius, the god of healing, to Apollo, but without mention of any catastrophe. (Insert of a poem by Isyllus of Epidaurus, *Ἐφημ.* 'Αρχ. 1885.) Similarly we find an Arcadian story which makes him the son of Arsinoe and Arsippos, and a Messenian story which makes him the son of Arsinoe and Apollo (see Pausan. ii. 26; Cic. *Nat. De.* iii. 22, 57). O. Müller and later writers are probably right in the conclusion that Asclepius, the deity of the Phlegyæ, was once the rival of Apollo, and that the idea of his sonship to Apollo was introduced to reconcile the two cults when the Apollo worship predominated. We may go a step further back and recognise in Asclepius the

survivor of a serpent worship which preceded the Greek theology in that country, and was perhaps even then connected with an oracle. It is true that the poets from Homer onwards represent him as a hero who dies, and that in very late writers we find him among the Argonauts and in the Calydonian hunt; but the fact remains that in his temples he was worshipped as a god. Thracæmer has noticed that out of 320 places where his cult was preserved, only four cities show traces of a hero worship: from three of these we have the somewhat dubious mention of his tomb, the fourth is Athens, where *ἡρώα* are mentioned in the Asclepieion; but this may well refer to a hero worship of some of the Asclepiadae. The chief temples of Asclepius were at Tricca, Tithorea, Athens, Pergamus, Colophon, and above all, Epidaurus, from which place the worship of Asclepius was introduced into Rome to avert a pestilence B.C. 293 (Liv. x. 47). In the recently discovered Mimes of Herodas (No. 4) there is a description of his temple, probably at Cos (cf. Strab. p. 657), and of the offerings made. The rites for these temples consisted in lustral bathings of the worshippers, and in offerings of sacrifices, more especially of cakes, and of libations: among the sacrifices is to be noticed that of a cock (Plat. *Phæd.* ad fin.; Herodas, 4, 13), the reason for which is uncertain: some have suggested that the cock is the herald of the dawn (of a new life): those who regard Asclepius as representing the winds cite Pausan. ii. 34, 2, where a cock is the sacrifice to avert wind harmful to the vines. The essential part of his temple worship was the sleeping in the temple itself (*incubatio*: see Arist. *Plut.* 421 ff.), where an oracle through a dream revealed to the patient the method of cure. That such dream apparitions could easily be contrived by the priests is obvious, and there is no doubt that the remedies were such as the priests believed, rightly or wrongly, would be beneficial. The cure, real or supposed, was commemorated by an *ex voto* tablet. Hence these temples supplied the place of public hospitals (see *Dict. of Antiq.* s. v. *Valetudinaria*). The supposed descendants of the god were called the *Asclepiadae*, to whom Hippocrates belonged; in them was by inheritance the knowledge of medicine, and from them in great part, though not exclusively, were taken the priests of the *ἀσκληπιεία*. In art the god is



Asclepius and a Sick Man  
(Münch. Gal. Myth., tav. 32, No. 107.)

represented (except in later Roman art) as a bearded man with a head something like that of Zeus; the distinctive attribute is a staff with a serpent twisted round it: he often stands by the Omphalos (as in the Florentine statue); with him we find, on coins and reliefs, his daughter Hygieia and the boy Telesphorus.

Q. ASCONIUS PEDIANUS, a Roman grammarian, born at Patavium (Padua), about B.C. 2, lost his sight in his 73rd year in the reign of Vespas-



sian, and died in his 85th year in the reign of Domitian. His most important work was a Commentary on the speeches of Cicero, and we still possess fragments of his Commentaries on the *Pro Cornelio*, *In Pisonem*, *Pro Milone*, *Pro Scauro* and *In Toga candida*. They refer chiefly to points of history and antiquities, great pains being bestowed on the illustration of those constitutional forms of the senate, the popular assemblies, and the courts of justice, which were fast falling into oblivion under the empire. The notes on the Verrine orations which bear the name of Asconius, are written in an unclassical style, and belong to a later period probably the 4th century or later—Edited in the 5th volume of Cicero's works by Orelli and Baetzer. There is a valuable essay on Asconius by Madvig, *Hafniam*, 1823.

**Ascordus**, a river in Macedonia, which rises in M. Olympus and flows between Agassia and Drum into the Thermaic gulf.

**Aeaea** (*Ἀεαία*, *Ἀεαπαις*) a town in Boeotia on M. Helicon, where Hesiod resided who had removed thither with his father from Cyme in Aeolis, and who is therefore called *Aeacraeus* (Strab. pp. 409, 413, Hes. *Op.* 673).

**Asculum**. 1 **Picenum** (*Asculinus Ascoli*), the chief town of Picenum and a Roman municipium, was destroyed by the Romans in the Social War (s.c. 89), but was afterwards rebuilt (Strab. p. 241, Flor. l. 19, Caes. *B. C.* l. 15, Cic. *pro Sull.* 8).—2 **Apulum** (*Asculinus Ascoli di Satriano*), a town of Apulia in Daunia on the confines of Samnium, near which the Romans were defeated by Pyrrhus, s.c. 279 (Flor. l. 18, Plin. *Pyrrh.* 21, Zonar. viii. 5).

**Ascluris** (*Ἐσέρω*), a lake in M. Olympus in Parraechia in Thessaly, near Lapathus (Liv. xlv. 2).

**Asdrubal** [*Ἀσδρὺβαλ*].

**Asia** (*ἡ Ἀσία*), a town in Arcadia, not far from Megalopolis (Strab. pp. 275, 343, Paus. viii. 27, 8).

**Asellio**, P. Sempronius, tribune of the soldiers under P. Scipio Africanus at Numantia, s.c. 133, wrote a Roman history from the Punic wars inclusive to the times of the Gracchi (Gell. ii. 13, v. 18, xvi. 22).

**Asellus**, Tib. Claudius, a Roman eques, was deprived of his horse by Scipio Africanus Minor, when censor, s.c. 142, and in his tribuneship of the plebs in 139 accused Scipio Africanus before the people (Gell. ii. 20, iii. 4, Cic. *de Orat.* ii. 64, 66).

**Asia** (*Ἀσία*), daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Prometheus, and Epimetheus (Hes. *Th.* 349, Apollod. i. 2). According to some traditions, the continent of Asia derived its name from her (Hdt. iv. 45).

**Asia** (*Ἀσία*, *Ἀσιεύς*, *-ιάδης*, *ἄστυς*, *-ασιεύς* Asia), also in the poets *Ἀσίς* (*Ἀσίς*), one of the three great divisions which the ancients made of the known world. It is doubtful whether the name is of Greek or Eastern origin, but, in either case, it seems to have been first used by the Greeks for the W. part of Asia Minor, especially the plains watered by the river Cayster, where the Ionian colonists first settled, and, thence, as their geographical knowledge advanced they extended it to the whole country E., NE., and SE. Apart from the use of *Ἀσίς* *Ἀσιεύς* used of this plain (Hom. *Il.* ii. 463), the earliest writers who use the name are Pindar (who speaks of the land opposite Rhodes as a promontory of Asia, *Ol.* vii. 18), Aeschylus (who separates Europe and Asia

by the Commerian Bosphorus, *Pr.* 730), and Hecataeus. The Greek legends respecting the Argonautic and the Trojan expeditions, and other mythical stories, on the one hand, and the allusions to commercial and other intercourse, with the people of Asia Minor, Syria, and Egypt, on the other hand, indicate a certain degree of knowledge of the coast from the mouth of the Phasis, at the E. extremity of the Black Sea, to the mouth of the Nile. This knowledge was improved and increased by the colonisation of the W., N., and S. coasts of Asia Minor, and by the relations into which these Greek colonies were brought, first with the Lydian, and then with the Persian empires, so that, in the middle of the 5th century B.C., Herodotus was able to give a pretty complete description of the Persian empire, and some imperfect accounts of the parts beyond it, while some knowledge of S. Asia was obtained by way of Egypt, and its N. regions, with their wandering tribes, formed the subject of marvelous stories which the traveller heard from the Greek colonists on the N. shores of the Black Sea. The conquest of Alexander, besides the personal acquaintance which they enabled the Greeks to form with those provinces of the Persian empire hitherto only known to them by report, extended their knowledge over the regions watered by the Indus and its four great tributaries (the *Punjab* and *Seinde*), the lower course of the Indus and the shores between its mouth and the head of the Persian Gulf were explored by Nearchus, and some further knowledge was gained of the nomad tribes which roamed (as they still do) over the vast steppes of Central Asia by the attempt of Alexander to penetrate on the NE. beyond the Jaxartes (*Sihoun*), while on all points, the Greeks were placed in advanced positions from which to acquire further information, especially at Alexandria, whither voyagers constantly brought accounts of the shores of Arabia and India, as far as the island of Taprobana, and even beyond this, to the Malay peninsula and the coasts of Cochinchina. On the E. and N. the wars and commerce of the Greek kingdom of Syria earned Greek knowledge of Asia no further, except in the direction of India to a small extent, but of course more acquaintance was gained with the countries already subdued until the conquest of the Parthians shut out the Greeks from the country E. of the Tigris-valley, a limit which the Romans, in their turn, were never able to pass. They pushed their arms, however, further N. than the Greeks had done, into the mountains of Armenia, and they gained information of a great caravan route between India and the shores of the Caspian, through Bactria, and of another commercial track leading over Central Asia to the distant regions of the Seres. This brief sketch will show that all the accurate knowledge of the Greeks and Romans respecting Asia was confined to the countries which slope down S. wards from the great mountain-chain formed by the Caucasus and its prolongation beyond the Caspian to the Himalayas of the vast elevated steppes between these mountains and the central ranges of the Altai (from which the N. regions of Siberia again slope down to the Arctic Ocean) they only knew that they were inhabited by nomad tribes, except the country directly N. of Ariana, where the Persian empire had extended beyond the mountain-chain, and where the Greek kingdom of Bactria had been subsequently established.—The notions of

the ancients respecting the size and form of Asia were such as might be inferred from what has been stated. Distances computed from the accounts of travellers are always exaggerated; and hence the S. part of the continent was supposed to extend much further to the E. than it really does (about 60° of long. too much, according to Ptolemy), while to the N. and NE. parts, which were quite unknown, much too small an extent was assigned. However, all the ancient geographers, except Pliny, agreed in considering it the largest of the three divisions of the world, and all believed it to be surrounded by the ocean, with the curious exception of Ptolemy, who recurred to the early notion, that the E. parts of Asia and the SE. parts of Africa were united by land which enclosed the Indian Ocean on the E. and S. (Plin. v. 47; Ptol. vii. 3). The different opinions about the boundaries of Asia on the side of Africa are mentioned under AFRICA: on the side of Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azof*), Pontus Euxinus (*Black Sea*), Propontis (*Sea of Marmora*), and the Aegean (*Archipelago*).—The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists the river Halys, the E. boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (ἡ ἄνω Ἀ., or τὰ ἄνω Ἀσίης, and ἡ κάτω Ἀ., or τὰ κάτω τῆς Ἀσίης, or Ἀ. ἡ ἐντὸς Ἄλως ποταμοῦ); and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *A. intra Taurum*, i.e. the part of Asia N. and NW. of the Taurus, and *A. extra Taurum*, all the rest of the continent (Ἀ. ἐντὸς τοῦ Ταύρου, Ἀ. ἐκτὸς τοῦ Ταύρου). The division ultimately adopted, but apparently not till the 4th century of our era (e.g. in Justin) was that of *A. Major* and *A. Minor*.—1. *Asia Major* (Ἀ. ἡ μεγάλη) was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included the countries of Sarmatia Asiatica with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylon, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinæ and Serica; respecting which, see the several articles.—2. *Asia Minor* (Ἀσία ἡ μικρά: *Anatolia*), was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was for the most part a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks: namely, Mysia, Lydia, and Caria, on the W.; Lycia, Pamphylia, and Cilicia, on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre; see also the articles TROAS, AEOLIA, IONIA, DORIA, LYCAONIA, PERGAMUM, HALYS, SANGARIUS, TAURUS, &c.—3. *Asia Propria* (Ἀ. ἡ ἰδίως καλούμενη), or simply *Asia*, the Roman province, formed out of the kingdom of

Pergamum, which was bequeathed to the Romans by ATTALUS III. B.C. 133 (Liv. Ep. 58, 59; Plut. *Ti. Gracch.* 14; Justin, xxxvi. 4; Strab. p. 621; Plin. xxxiii. 148), and the Greek cities on the W. coast, and the adjacent islands. It included, as arranged by M. Aquilius B.C. 129 (Strab. p. 646), the districts of Mysia, Lydia, Caria, and Phrygia; but it did not include Rhodes (cf. Cic. *pro Flacc.* 27, 65). The town and districts of Cibyra were included in Asia by Sulla; but in B.C. 50 the three districts of Cibyra, Apamea and Synnada were included in the province of Cilicia: after B.C. 49 they belonged to Asia (cf. Cic. *Fam.* xiii. 67). The eastern part of Phrygia Magna belonged to Galatia after 36 B.C. It was governed by a praetor (sometimes, however, called proconsul); but after B.C. 27, when it was assigned to the senate, by a proconsul. Sulla for purposes of tribute divided it into 44 regions; but the distribution which prevailed was the grouping of several into *Conventus*, or dioceses, for judicial purposes, taking the name of the principal town. Under the empire seven cities of Asia stood forth as *μητροπόλεις*, Smyrna, Sardis, Synnada, Pergamum, Lampsacus, Cyziens, Ephesus, of which the last was distinguished as the chief of all by the title *πρώτη*. Under Diocletian Asia was divided into seven small provinces: 1. *Asia proconsularis*, chief town Ephesus; 2. *Hellespontus*, chief town Cyziens; 3. *Lydia*, chief town Sardis; 4. *Phrygia prima*, or *Pacatiana*, chief town Laodicea; 5. *Phrygia secunda*, or *salutaris*, chief town Eucarpia; 6. *Caria*, chief town Aphrodisias; 7. *Insularum provincia*, chief town Rhodes. [For its fluctuations of freedom see RHODUS; for the religious organisation of Asia, see *Dict. Ant.* s. v. *Asiarchae*.]

*Asinārus* (Ἀσινάρος: *Fiume di Noto* or *Freddo?*), a river on the E. side of Sicily, on which the Athenians were defeated by the Syracusans, B.C. 413; the Syracusans celebrated here an annual festival called *Asinaria* (Thuc. vii. 84; Plat. *Nic.* 28).

*Asinē* (Ἀσίνη: Ἀσινάιος). 1. A town in Laconica on the coast between Taenarum and Gythium (Strab. p. 363).—2. A town in Argolis, W. of Hermione, was built by the Dryopes, who were driven out of the town by the Argives after the first Messenian war, and built No. 3 (Il. ii. 560; Paus. ii. 36; Strab. p. 273).—3. (*Saratza*?), an important town in Messenia near the Promontory Acritas, on the Messenian gulf, which was hence also called the Asinaean gulf (Paus. iv. 34, 12).

*Asinia* Gens, plebeian, came from Teate, the chief town of the Marrucini; and the first person of the name mentioned is Herius Asinius, the leader of the Marrucini in the Marsic war, B.C. 90 (cf. Sil. Ital. xvii. 453). The Asinii are given under their surnames, GALLUS and POLLIO.

*Asius* (Ἀσιος). 1. Son of Hyrtacus of Arisbe, and father of Acamas and Phaenops, an ally of the Trojans, slain by Idomeneus (Il. xiii. 389, xvii. 582).—2. Son of Dymas and brother of Heecuba, whose form Apollo assumed when he roused Hector to fight against Patroclus (Il. xvi. 715).—3. Of Samos, one of the earliest Greek poets, lived probably about B.C. 700. He wrote epic and elegiac poems, which have perished with the exception of a few fragments. (Athen. 125, Paus. vii. 4, 2.) *Fragm. in Poet. Lyr. Bergk.*

*Asmiraea*, a district and city of Serica in the N. of Asia, near mountains called *Asmiraei Montes*, which are supposed to be the *Altai*

range, and the city to be *Khami*, in the centre of Chinese Tartary (Ptol. vi 16, *Amm. Marc. xiii* 6)

**Asōpos** (Ἀσώπος) 1 (*Βασιλῖος*), a river in Peloponnesus rises near Phlois, and flows through the Sicyonian territory into the Corinthian gulf (*Il. iv* 883, *Strab. pp* 271, 282, 408, 409, *Thuc. ii* 5)—2 (*Asopo*), a river in Boeotia, forms the N boundary of the territory of Plataeae, flows through the S of Boeotia, and falls into the Euboean sea near Delphium in Attica. The battle of Plataeae was fought on the banks, *s.c.* 479 (*Hdt. ix* 51)—3 A river in Phthiotis in Thessaly, rises in M Oeta, and flows into the Malisac gulf near Thermopylae (*Strab. p* 382)—4 A river in Paros (*Id. ib.*)—5 A river in Phrygia, flows past Laodicea into the Lycos—6 A town in Laconica on the E side of the Laconian gulf (*Strab. p* 264, *Paus. ii* 21, 22)

**Asopus**, the river god, is claimed both by the Boeotians and the Sicyonians as their indigenous deity with a somewhat singular genealogy (*Paus. ii* 5, 2). Asopus was the son of Poseidon and Pero (according to others of Oceanus and Tethys of Poseidon and Helusa or Zeus and Eorynne). He married Metope daughter of the river god Ladon, who bore besides Ismenus and Pelasgos, a great number of daughters. In this tablet dedicated at Olympia by Phlius, Nemea, Aegina, Corcyra and Thebe are named (Paus. v 23 5). To these Apollo dorms adds Salamis, Euboea, Cleone, Tanagra, Thespise, Oenia and Chalcis. A story (which clearly started in Sicyon) runs that Zeus earned off Aegina. Asopus followed to Corinth, and, having created a spring in Acrocorinthus, where water had been scarce, he learned from Sisyphus the name of the robber. As he still persisted in the pursuit Zeus smote him with a thunderbolt, and from that time the river carries down charcoal in its bed (*Apollod. iii* 12; *Eur. I. A.* 697, *Anton. Lib.* 58). Aegina was conveyed to the island which took her name, or, according to one story, was changed into an island. These many daughters seem to indicate partly the towns connected by religious rites or otherwise with the two chief rivers, partly places to which the name passed, whether as a local name for a stream, or as representing the worship of river deities (cp the name *Arethusa*). Other daughters of Asopus are Antiope and Evadne. The name Asopus applies to the daughters, Asopides to Aeacus, son of Zeus and Aegina.

**Aspadāna** (Ἀσπαδῖνα *Ispahan?*), a town of the district Parsetacene in Persia.

**Asparagium** (*Iscarpur*), a town in the territory of Dyrrhacium in Illyria (*Caes. B. G.* ii 30 76).

**Aspasia** (Ἀσπασία) 1 The elder, of Miletus, daughter of Axiochus the most celebrated of the Greek Hetaerae (see *Dict. of Antiq.* v), came to reside at Athens. Here she was visited by Athenians most distinguished for position and culture, offering what may be compared to a *salon* for witty and even learned conversation. Socrates is said to have been among those found there, but in especial she gained the affections of Pericles, who separated from his wife and took Aspasia to live with him, in as close a union as could be formed with a foreigner. There was no doubt much exaggeration as to the political influence which she exerted, and the stories of her inducing Pericles to make war on Samos for the sake of Miletus, and on Sparta because of Aspasia's quarrel with

Megara (*Plut. Pericl.* 24; *Anistoph. Ach.* 497), may be dismissed as lampoons. The enemies of Pericles accused Aspasia of impiety (*ισοβεία*), and it required all the personal influence of Pericles, who defended her, and his most earnest entreaties, to procure her acquittal. On the death of Pericles (*s.c.* 429), Aspasia is said to have attached herself to one Lysicles a dealer in cattle, and to have made him by her instructions a first-rate orator. The son of Pericles by Aspasia was legitimated by a special decree of the people, and took his father's name. Some of the sayings of Aspasia are collected in *Mulierum Graec. Fragmenta* by Wolf, 1739. The bust here engraved was found at Civitā Vecchia. The genuineness of the inscription is, however, now disputed.—2 The younger, a Phocaeae, daughter of Hermotimus, was the favourite concubine of Cyrus the Younger, who called her Aspasia after the mistress of Pericles, her previous name having been Milto. After the death of Cyrus at the battle of Cunaxa (*s.c.* 401), she fell into the hands of Artaxerxes. When Darius, son of Artaxerxes was appointed successor to the throne, he asked his father to surrender Aspasia to him. Artaxerxes gave her up, but he soon after took her away again, and made her a priestess of a temple at Ecabatae, where strict celibacy was requisite (*Plut. Artax.* 25-29, *Jost x* 2).

**Aspasii**. [*Aspii*]

**Aspasius** (Ἀσπασίος) 1 A Peripatetic philosopher, lived about A.D. 80, and wrote commentaries on most of the works of Aristotle. A portion of his commentaries on the Nicomachean Ethics is still preserved.—2 Of Byblus, a Greek sophist, lived about A.D. 180, and wrote commentaries on Demosthenes and Aeschines, of which a few extracts are preserved.

**Aspendus** (Ἀσπένδρος Ἀσπένδιος, *Aspendus* *Dashashkehr* or *Manavgat*), a strong and flourishing city of Pamphylia, on the small navigable river Eurymedon, 60 stadia (6 geog. miles) from its mouth said to have been a colony of the Argives (*Strab. p* 667, *Thuc. vii* 81, *Polyb. v* 73).

**Asper**, *Aemilius*, a Roman grammarian, of the age of Trajan, who wrote commentaries on Terence and Virgil, must be distinguished from a very inferior grammarian of the 6th century, usually called *Asper Junior*, the author of a small work entitled *Ars Grammatica*, printed in the *Grammat. Lat. Auctores*, by Putschius, Hanov. 1605. For remains of Aemilius Asper see Hagen, *Philolog.* xiv.

**Asphalittes Lacus** or *Mare Mortuum* (Ἀσφαλτῖτις or Ὠδομαῖτις λίμνη or ἡ θάλασσα ἡ νεκρά *Dead Sea*) the great salt and bituminous lake in the SE of Palestine, which receives the water of the Jordan. It has no visible outlet, and its surface is considerably below the level of the Mediterranean (*Diod. Sic. ii* 43).

**Aspi** or *Aspasi* (Ἀσπίς, Ἀσπασίσις), an Indian tribe, in the district of the Paropamisadae.



ASPASIA

Aspasia (Vatican)

sadae, between the rivers Choes (*Kama*) and Indus, in the NE. of *Afghanistan* and the NW. of the *Punjab* (Arrian, *An.* iv. 23).

**Aspis** (*Ἀσπίς*). 1. *Clypea* (*Klibiah*), a city on a promontory of the same name, near the NE. point of the Carthaginian territory, founded by Agathocles, and taken in the first Punic War by the Romans, who called it *Clypea*, the translation of *Ἀσπίς*, a name said to be derived from the shield-like hill on which it stands (Strab. p. 884; Polyb. i. 29, 36).—2. (*Marsa-Zafran*? Ru.), in the African Tripolitana, the best harbour on the coast of the great Syrtis (Strab. p. 886).—3. [ARCONNESUS.]

**Asplēdon** (*Ἀσπληδών*: *Ἀσπληδόνης*), or *Splēdon*, a town of the Minyae in Bocotia on the river Melas, near Orehomennus; built by the mythical Asplēdon, son of Poseidon and Midēa (*Il.* ii. 510; Strab. p. 416).

**Assa** (*Ἀσσα*: *Ἀσσαῖος*), a town in Chalcidice in Macedonia, on the Singitic gulf (*Hdt.* vii. 122).

**Assacēni** (*Ἀσσηκηνός*), an Indian tribe, in the district of the Paropamisadae, between the rivers Cophen (*Cabool*) and Indus, in the NW. of the *Punjab* (Curt. viii. 10; Arr. *An.* iv. 25; Strab. p. 698).

**Assārācus** (*Ἀσάρακος*), king of Troy, son of Tros, father of Capys, grandfather of Aeneides, and great-grandfather of Aeneas. Hence the Romans, as descendants of Aeneas, are called *domus Assaraci* (Verg. *Aen.* i. 284). [Tnos.]

**Assēsus** (*Ἀσσησός*), a town of Ionia near Miletus, with a temple of Athene surnamed *Ἀσσησία* (*Hdt.* i. 19).

**Assōrus** (*Ἀσσωρός* or *Ἀσσωρίων*: *Ἀσσωρίνος*: *Asaro*), a small town in Sicily between Enna and Agryium. It contained a temple of the local river god Chrysas, which Verres tried to plunder (*Cic. Verr.* iv. 44). It was a Sicel town, and a faithful ally of Dionysius in B. C. 396 (*Diod.* xiv. 58).

**Assus** (*Ἀσσός*: *Ἀσσιος*, *Ἀσσεύς*: *Asso*, Ru., near *Berani*), a flourishing city in the Troad, on the Adramyttian Gulf, opposite to Lesbos; afterwards called *Apollonia*: the birthplace of Cleanthes the Stoic (Strab. pp. 610, 735).

**Assyria** (*Ἀσσυρία*: *Ἀσσύριος*, Assyrius, *Kurdistan*). [The name is said to be derived from an ancient capital, Assur='river-bank,' now *Kalch Sherghat*, on the right bank of the Tigris: others derive the name of the town from the Assyrian god Asur.]—1. The country properly so called, in the narrowest sense, was a district of W. Asia, extending along the E. side of the Tigris, which divided it on the W. and NW. from Mesopotamia and Babylonia, and bounded on the N. and E. by M. Niphates and M. Zagrus, which separated it from Armenia Media, and on the SE. by Susiana. It was watered by several streams, flowing into the Tigris from the E.; two of which, the Lyeus or Zabatus (*Great Zab*), and the Caprus or Zabas or Anzabas (*Little Zab*), divided the country into three parts: that between the Upper Tigris and the Lyeus was called Aturia (a mere dialectic variety of Assyria), was probably the most ancient seat of the monarchy, and contained the capital, Nineveh or Nixus: that between the Lyeus and the Caprus was called Adiabene: and the part SE. of the Caprus contained the districts of Apolloniatis and Sittacene. Another division into districts, given by Ptolemy, is the following: Arrhaphachitis, Calacine, Adiabene, Arbelitis, Apolloniatis, and Sittacene.—2. In a wider sense the name was applied to the whole country watered by the

Enphrates and the Tigris, between the mountains of Armenia on the N., those of *Kurdistan* on the E., and the Arabian Desert on the W., so as to include, besides Assyria Proper, Mesopotamia and Babylonia (Strab. p. 736); nay, there is sometimes an apparent confusion between Assyria and Syria (Verg. *Georg.* ii. 465).—3. By a further extension the word is used to designate the Assyrian Empire in its widest sense. The early history of this great monarchy cannot be given here in any detail. It was far less ancient than the Babylonian monarchy. The Assyrian rulers were at first merely petty princes of Assur, subject to Babylon, among whom Sammas-Rimmon, who built the temple of Rimmon at Assur, is dated 1820 B.C. The first 'king' of Assyria seems to have been Belusumeli-capi, about 1700 B.C.; but it was not till the reign of Rimmon-nirari (the historical Ninus), about 1330 B.C., that the king of Assyria stood forth as completely independent, a rival and superior of the Babylonish king, and Nineveh became the capital. Babylon was captured by Tiglath-Adar, king of Assyria, in 1270, but regained its independence in the next reign, when the Assyrians were at war with the Hittite empire, which Tiglath-Pileser I. overthrew for a time in 1130. The empire of this king and his successors, though at some periods curtailed by Babylonian, Hittite, or Syrian enemies, included the countries just mentioned, with Media, Persia, and portions of the countries to the E. and NE., Armenia, Syria, Phoenicia, and Palestine, except the kingdom of Judah; and, beyond these limits, some of the Assyrian kings made incursions into Arabia and Egypt. The empire, however, dwindled in the eighth century B.C., several provinces revolted, and the dynasty fell about 750. Pul or Poros, who then seized the throne and called himself Tiglath Pileser II. founded the 'second' Assyrian empire and restored all its power, which was further extended by Shalmaneser IV., and Sargon, who made himself master of Syria and of Babylon (whose king he took captive) before his death in 705. His son, Sennacherib, failed in his attempt to conquer Egypt, and met with disaster in Judaea, 700 B.C. This so weakened the empire, that after the death of Assurbanipal (SARDANAPALUS) the Medes revolted and formed a separate kingdom, and at last, in B.C. 606, the governor of Babylonia united with Cyaxares, the king of Media, to conquer Assyria, which was divided between them, Assyria Proper falling to the share of Media, and the rest of the empire to Babylon. The king (prob. Esarhaddon II.) perished, and Nineveh was razed to the ground. [Comp. BABYLON and MEDIA.]

**Asta** (*Astensis*). 1. (*Asi* in Piedmont), an inland town of Liguria on the Tanarus, a Roman colony (Plin. iii. 49).—2. (*Mesa de Asta*), a town in Hispania Baetica, near Gades, a Roman colony with the surname *Regia* (Strab. p. 140).

**Astābōras** (*Ἀσταβόρας*: *Atbarah* or *Tacazza*) and **Astāpus** (*Ἀσταπός*, *Bahr-el-Azak* or *Blue Nile*), two rivers of Aethiopia, having their sources in the highlands of *Abyssinia*, and uniting in about 17° N. Lat. to form the Nile. The land enclosed by them was the island of *MEROË*.

**Astācus** (*Ἀστακος*), father of Ismarus, Leades, Asphodiens, and Melanippus (*Hdt.* v. 67; Aesch. *Th.* 407; Apollod. iii. 6).

**Astākus** (*Ἀστακος*: *Ἀστακηνός*). 1. (*Dra-gomestre*), a city of Acarnania, on the Acheloiis (Strab. p. 459).—2. A city of Bithynia, at the SE. corner of the *Sinus Astacenus* (*Ἀστακηνός κόλπος*), a bay of the Propontis, was a colony

from Megara, but afterwards received fresh colonists from Athens, who called the place *Oibia* (Ὀΐβια) (Strab p 563; Scyl p. 35) It was destroyed by Lysimachus but rebuilt on a neighbouring site, at the NE corner of the gulf, by Nicomedes I, who named his new city **NICOMEDIA**.

**Astāpa** (Ἀστέπα), a town in Hispania Baetica, burnt by the inhabitants when the Romans besieged it (Liv xxviii. 23, Appian, *Hispan* 83).

**Astāpus** {ASTAEORUS}

**Astartē** {APHRODITE AND SYRIA DEAR}

**Astelēphus** (Ἀστελέφω), a river of Colchis falling into the Euxine 4 miles N of the Hippus.

**Astēria** (Ἀστέρια), daughter of the Titan Coeus and Phoebe, sister of Leto (Latona), wife of Perseus, and mother of Hecate. In order to escape the embraces of Zeus, she is said to have taken the form of a quail (ortyx, ὄρυξ) and to have thrown herself down from heaven into the sea, where she was metamorphosed into the island *Astēria* (the island which had fallen from heaven like a star), or *Ortygia*, afterwards called Delos. Cicero makes her the mother of the Tynan Heracles (Hes Th 409, Apollod. 1. 2, Cic N D iii 16, 42).

**Astērion** or **Astērion** (Ἀστέριον or Ἀστέριος) 1 Son of Tentarus and king of the Cretans, married Europa after she had been carried to Crete by Zeus, and brought up her three sons, Minos, Sarpedon and Rhadamanthys of whom Zeus was the father—2 Son of Cometes, Pyreus, or Priscus, by Antigone, daughter of Phereus, was one of the Argonauts (Ap Rh. 1. 35).

**Astēris** or **Astēria** (Ἀστέρις, Ἀστέρια), a small island between Ithaca and Cephalonia (Od iv 346; Strab pp 59, 456).

**Astērion** (Ἀστέριος), a town in Magnesia in Thessaly (Il ii 735, Strab p. 439).

**Astērōpeus** (Ἀστέροπος), son of Pelegon, leader of the Paeanians, and an ally of the Trojans, was slain by Achilles (Il xii 140-200).

**Astigi**, a town in Hispania Baetica on the river Singula, a Roman colony with the sur name *Augusta Firma* (Strab p. 141).

**Astraea** (Ἀστροπαία), daughter of Zeus and Themis, or, according to others, of Astraeus and Eos. During the golden age, this star bright maiden lived on earth and among men, whom she blessed, but when that age had passed away, Astraea, who tarried longest among men, withdrew, and was placed among the stars, where she was called Παρθένος or *Virgo*. Her sister *Albōs* or *Pudicitia*, left the earth along with her (*ad superos Astraea recessit, hac Pudicitia comite*, Juv vi 19, cf *Or Met* 1. 149, Hyg Ast ii. 2, Arat Phaen. 96).

**Astraeus** (Ἀστροπῆος), a Titan, son of Cronus and Eurybia, husband of Eos (Aurora), and father of the winds Zephyrus, Boreas, and Notus, Eosphorus (the morning star) and all the stars of heaven. Ovid (*Met* xiv 545) calls the winds *Astraei* [ad] fratres, the 'Astraeian brothers' (Hes Th 376).

**Astūra** 1 (*La Stura*), a river in Latium, rises in the Alban mountains, and flows between Antium and Curium into the Tyrrhenian sea. At its mouth it formed a small island with a town upon it, also called *Astura* (*Torre d' Astura*) here Cicero had an estate (Strab p 232, Cic Att xii 19, 40 *Fam* vi. 19)—2 (*Esela*), a river in Hispania Tarraconensis, flowing into the Durius.

**Astūrea**, a people in the NW of Spain, bounded on the E by the Cantabri and Vaccaei.

on the W by the Gallaeci, on the N by the Ocean, and on the S by the Vettones, thus inhabiting the modern *Asturias* and the northern part of *Leon* and *Valladolid*. They contained 22 tribes and 240,000 freemen, and were divided into the Angustani and Transmontani, the former of whom dwelt S of the mountains as far as the Durius, and the latter N of the mountains down to the sea-coast. The country of the Astures was mountainous rich in minerals and celebrated for its horses, the people themselves were rude and warlike. Their chief town was *Asturica Augusta* (*Astorga*) (Strab pp 153, 167, Plin iii 35).

**Astýages** (Ἀστυάγης), son of Cyaxares last king of Media, reigned B.C. 594-559. Alarmed by a dream, he gave his daughter Mandane in marriage to Cambyse, a Persian of good family, by whose son Cyrus he was dethroned. [For details see CYRUS].

**Astýanax** (Ἀστυνάξ), son of Hector and Andromache, his proper name was Scamandrius but he was called Astyanax or 'lord of the city' by the Trojans, on account of the services of his father (Il vi 400, Plat Cratyl. 392 a). After the taking of Troy the Greeks hurled him down from the walls, that he might not restore the kingdom of Troy. This is prophesied in Il xxiv 734, and related as performed either by resolution of the Greeks or as a private act of Neoptolemus in Eur Tro 730, Pans x 25, 4 (citing Lesches), Eur And 10, *Or Met* xii 415, Hyg Fab 109. Other traditions make him survive and found cities in the Troad (Strab p. 607).

**Astýdāmas** (Ἀστυδάμας) 1 A tragic poet, son of Morsimus, the great nephew of Aeschylus (PHILOCLERUS), wrote 240 tragedies, and gained the prize 15 times. His first tragedy was acted B.C. 399—2 Son of the above, and a tragic poet of considerable eminence, since it is recorded that a statue to him was decreed on account of his play *Parthenopaeus*, and that he won the prize in two consecutive years.

**Astýdāma** (Ἀστυδάμα) 1. Daughter of Amyntor and mother of Tlepolemus by Hercules.—2 Wife of ACASTUS.

**Astymēdusa** (Ἀστυμεδούσα), wife of Oedipus after the death of Jocasta.

**Astýnōmē** (Ἀστυνόμη), daughter of Chryses, better known under her patronymic CHRYSEIS.

**Astýochē** or **Astýochia** (Ἀστυόχη or Ἀστυόχεια) 1 Daughter of Actor, by whom Ares begot Ancalaphus and Ialmenus.—2 Daughter of Phylax, king of Ephrya in Thesprotia, became by Hercules the mother of Tlepolemus.

**Astýōchus** (Ἀστυόχος), the Lacedaemonian admiral in B.C. 412, commanded on the coast of Asia Minor, where he was bribed by the Persians to remain inactive.

**Astýpalaea** (Ἀστυπάλαια) 'Ἀστυπαλαίαν, Ἀστυπαλαίαν', *Stampalia*, one of the Sporades in the S part of the Grecian archipelago (so called after the daughter of Phoenix), with a town of the same name, founded by the Megarians, which was under the Romans a *libera civitas* (*Astypalia regna*, i.e. *Astypalaea* *Or Met* vii 461) (Strab p. 488, Plin iv 71). An inscription of B.C. 105 mentions it as a *civitas foederata* (C I G 2485) [See also CLEONIDES].

**Astýra** (Ἀστυρά), a town of Μύθρα, NW of Adramyttium, on a marsh connected with the sea, with a grove sacred to Artemis surnamed *Ἀστυρίαν* or *πύθ* (Strab p. 613, Xen *Hell* iv 1, 41).

**Asychis** (Ἀσυχίς), an ancient king of Egypt.

succeeded MYCERINUS (Hdt. ii. 186). He must therefore be the king Shepses-kaf, the last of the Fourth Dynasty, whose date is placed by Brugsch at 2600 B.C.

**Atabŭlus**, the name in Apulia of the parching S.E. wind, the Sirocco, which is at present called *Alito* in Apulia.

**Atabyris** or **Atabyrium** (*Ἀταβύριον*), the highest mountain in Rhodes on the S.W. of that island, on which was a celebrated temple of Zeus Atabyrius, said to have been founded by Althameus, the grandson of Minos. (Pind. Ol. vii. 87; Strab. p. 655; Diod. v. 59.)

**Atāgis**. [ATHESIS.]

**Atalanta** (*Ἀταλάντη*). 1. The *Arcadian Atalanta*, was the daughter of Iasus (Iasion or Iasius) and Clymene. Her father, who had wished for a son, was disappointed at her birth, and exposed her on the Partheuian (virgin) hill, where she was suckled by a she-bear, the symbol of Artemis. After she had grown up she lived in pure maidenhood, slew the centaurs who pursued her, and took part in the Calydonian hunt. Her father subsequently recognised her as his daughter; and when he desired her to marry, she required every suitor who wanted to win her, to contend with her first in the foot-race. If he conquered her, he was to be rewarded with her hand; if not, he was to be put to death. This she did because she was the most swift-footed of mortals, and because the Delphic oracle had cautioned her against marriage. She conquered many suitors, but was at length overcome by Milanion with the assistance of Apbrodite. The goddess had given him 3 golden apples, and during the race he dropped them one after the other: their beauty charmed Atalanta so much, that she could not abstain from gathering them, and Milanion thus gained the goal before her. She accordingly became his wife. [PARTHENOPÆUS.] They were subsequently both metamorphosed into lions, because they had profaned by their embraces the sacred grove of Zeus. (Callim. *Dian.* 216; Hyg. *Fab.* 99; Prop. i. 1.10; Paus. iii. 24. 2; Apollod. iii. 9. 2.)—2. The *Boeotian Atalanta*. The same stories are related of her as of the Arcadian Atalanta, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoenus, and to have been married to Hippomenes. Her foot-race is transferred to the Boeotian Onchestus, and the sanctuary which the newly married couple profaned by their love, was a temple of Cybele, who metamorphosed them into lions, and yoked them to her chariot (Ov. *Met.* viii. 318, x. 565; Hyg. *Fab.* 185). It is clear that these are not to be regarded as distinct personages. Indeed, Atalanta herself, in whatever locality her story is placed, seems to be an expression in mortal form of Artemis the virgin huntress, round whom the local legends have gathered, and, as is often the case, the representative of the goddess becomes—not in this instance her child, but her foster-child, or the foster-child of her symbolical animal. [See ARTEMIS.] An attribute of Artemis, the goddess of springs, is seen in the story of her striking water from a rock (Pans. l. c.).

**Atalantē** (*Ἀταλάντη*; *Ἀταλανταῖος*). 1. A small island in the Enripis, on the coast of the Opuntian Locri, with a small town of the same name (Strab. pp. 61, 395; Thuc. ii. 32, iii. 89).—2. A town of Macedonia on the Axins, in the neighbourhood of Gortynia and Idomene (Thuc. ii. 100).

**Atārantēs** (*Ἀτάραντες*), a people in the E. of Libya, described by Herodotus (iv. 184).

**Atārbēchis**. [ATHRITOPOLIS.]

**Atarneus** or **Atarne** (*Ἀταρνέως*; *Dikē*), a city on M. Cane, on the coast of Mysia, opposite to Lesbos: a colony of the Chians; the residence of the tyrant Hermias, with whom Aristotle resided some time: destroyed before the time of Pliny (Hdt. i. 160; Strab. p. 670; Plin. v. 122).

**Ataulphus**, **Athaulphus**, **Adaulphus** (i.e. *Athaulf*, 'sworn helper,' the same name as that which appears in later history under the form of Adolf or Adolphus), brother of Alaric's wife. He assisted Alaric in his invasion of Italy, and on the death of that monarch in A.D. 410, he was elected king of the Visigoths. He then made a peace with the Romans, married Placidia, sister of Honorius, retired with his nation into the S. of Gaul, and finally withdrew into Spain, where he was murdered at Barcelona. (Jordan. *de Reb. Get.* 32.)

**Atax** (*Aude*), originally called Narbo, a river in Gallia Narbonensis, rises in the Pyrenees, and flows by Narbo Martius into the Lacus Rubrens or Rubrensis, which is connected with the sea (Plin. iii. 82). In Polyb. iii. 37, xxxiv. 10, the river itself is called Narbo. From this river the poet P. Terentius Varro obtained the surname *Atacinus*. [VARRO.]

**Atē** (*Ἀτῆ*), daughter of Eris or Zeus, was an ancient Greek divinity, who led both gods and men into rash and inconsiderate actions. She personifies the infatuation which comes upon the guilty and lures them to ruin, thus making sin work its own punishment. She once even induced Zeus, at the birth of Heracles, to take an oath by which Hera was afterwards enabled to give to Eurystheus the power which had been destined for Heracles. When Zeus discovered his rashness, he hurled Ate from Olympus and banished her for ever from the abodes of the gods. In the myth of *Il.* ix. 502 Ate speeds on her work of evil for man, while behind come the mediating Prayers (*Ἄραι*) who heal the mischief for those who regard them, but entreat Zeus to bring greater evil on the stubborn. In *Il.* xix. 85 Agamemnon says that the cause of his guilt is the infatuation which the fates brought on him, and that this Ate is a 'goddess born of Zeus who goes softly over men's heads,' i.e. takes men unawares, and leads them to ruin. In the tragic writers Ate appears in a different light: she avenges evil deeds and inflicts just punishments upon the offenders and their posterity, so that her character is almost the same as that of Nemesis and Erinnyes; but still she has grown out of the idea that sin brings its punishment. She appears most prominent in the dramas of Aeschylus, and least in those of Euripides, with whom the idea of Dike (justice) is more fully developed.

**Atēius**, surnamed *Prætextatus*, and *Philologus*, a celebrated grammarian at Rome, about B.C. 40, and a friend of Sallust, for whom he drew up an Epitome (*Breviarium*) of Roman history. After the death of Sallust Ateius lived on intimate terms with Asinius Pollio, whom he assisted in his literary pursuits. (Sueton. *Gramm.* 10.)

**Atēius Cāpito**. [CAPITO.]

**Atella** (*Atellānus*; *Aversa*), a town in Campania between Capua and Neapolis, originally inhabited by the Oscans, afterwards a Roman municipium and a colony. It revolted to Hannibal (B.C. 216) after the battle of Cannae, and

the Romans in consequence transplanted its inhabitants to Calatia, and peopled the town with new citizens from Nucera. Atella owes its celebrity to the *Atellanæ Fabulæ* or Oscan farces, which took their name from this town (*Dict of Antiq* s v *Satura*).

**Aternum** (*Pescara*) a town in central Italy on the Adriatic, at the mouth of the river Aternus (*Pescara*), was the common harbour of the Vestini, Marrucini and Peligni (Strab p 241).

**Aternus** [ATERNUS].

**Ateſtē** (Ateſtinus *Eſte*), a Roman colony in the country of the Veneti in Upper Italy (Mart x 93).

**Athacus**, a town in Lyncestia in Macedonia.

**Athamania** (*Ἀθαμανία* *Ἀθαμνί, -ἄνως*), a mountainous country in the S of Epirus, on the W side of Pindus, of which Argithea was the chief town. The Athamanes were a Thessalian people, who had been driven out of Thessaly by the Lapithæ. They were governed by independent princes, the last of whom was ΑΛΤΗΛΑΝΔΗΛ (Strab pp 434 449).

**Athamas** (*Ἀθάμας*), son of Aeolus and Enarete, and king of Orchomenus in Boeotia. At the command of Hera, Athamas married Nephele, by whom he became the father of PHRIXUS and Helle. But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes, and Nephele on discovering that Ino had a greater hold on his affections than herself, disappeared in anger. Having thus incurred the anger both of Hera and of Nephele Athamas was seized with madness, and in this state killed his own son, Learchus. Ino threw herself with Melicertes into the sea, and both were changed into marine deities Ino becoming Leucothes, and Melicertes Palaemon. Athamas, as the murderer of his son was obliged to flee from Boeotia, and settled in Thessaly—Hence we have *Athamantides*, son of Athamas; i.e. Palaemon, and *Athamantia*, daughter of Athamas; i.e. Helle [See PHRIXUS, IVO, MELICERTES].

**Athanagla** (*Agramunt*?), the chief town of the Iltergetes in Hispania Tarraconensis.

**Athanasius**, king of the Visi Goths during their stay in Dacia. In A.D. 367-369 he carried on war with the emperor Valens, with whom he finally concluded a peace. In 374 Athanasius was defeated by the Huns, and, after defending himself for some time in a stronghold in the mountains of Dacia, was compelled to fly in 380, and take refuge in the Roman territory. He died in 381 (Amm Mar xxvii 5, xxx 3, Sozom vi 37).

**Athanasius**, archbishop of Alexandria A.D. 326 (See *Dict of Christian Biogr*).

**Athene** (*Ἀθηνᾶ* or *Ἀθηναία*, whence *Ἀθηνᾶ* contracted in Attic into *Ἀθῆνᾶ*, in Trag. *Ἀθῆνα*, in older Ionic *Ἀθήνη*), one of the great deities of the Greek race, personifying to them the guiding influence of life, in wise counsel, in industry, and in strategy of war. The story of her birth, as given in Hesiod and in *Hymn ad Apoll*, tells that Metis (= wise counsel) was the wife of Zeus, and being pregnant with Athene was, in the form of a fly which he had persuaded her to assume, swallowed by him, because he found that her child would be his superior in might (Hes Th 886). Athene was then born from the head of Zeus springing forth, as Pindar tells, fully armed with a great shout (*Ol* vii 83). This has all the appearance of a very old tradition from primitive ancestors, but Homer, perhaps because he constantly discards the more grotesque myths which Hesiod

retains, does not mention it, though his knowledge of it may perhaps be traced in *Il* v 875 and in the epithets *δῆμιος* and *ἐπιτολῆς*. The story fixed on later Tritonis in Libya as the scene of her birth (cf. Apollod. i 3, 6) and from *Hdt* iv 180 it may be surmised that some local sea or water deity, daughter of Poseidon had become identified with Athene. Out of her other name Pallas (often a surname Πάλλας *Ἀθηνῆ*), which some derive from her brandishing the spear, others interpret as = 'maiden, probably arose a later story that she was the daughter of the giant Pallas (Tzet. ad *Lyc* 355, Cic *N D* iii 23, 59). In Homer she appears as the champion of the Greeks and in the *Odyssey* especially of the wise Odysseus (cf. *Il* x. 244). She is already not only the goddess of wisdom (*σοφροσύνη*), but also the goddess of war yet always of war tempered by prudence (*Il* i 206), already the goddess of womanly industries (*Il* v 735, ix 890), and of other arts (*Od* vi 233), whence came the later surname *Ἐργάνη* (Paus i 21), and already the protectress of Greek states (*ἱερουργία*, *Il* vi 300) whence she was afterwards *Ἀθῆνα πόλις* or *καλλιστοχόος*. From this character as helper of industries she is regarded in later literature as the goddess of agriculture also and so as the giver of the olive to Athens. The story ran that, in the reign of Cecrops, Poseidon and Athene contended for the control of Athens: the gods decreed that whichever produced the gift most useful to mortals should possess the city. Poseidon struck the ground with his trident and a horse appeared. Athene made the olive spring up, and was adjudged the giver of the best gift and the protectress of Athens (*Hdt* viii 55, Apollod. iii 14). A contest between two deities generally means that the new religion brought in by immigrants prevailed over some older cult. It is probable in this case that the worship of Poseidon had been established by the Pelasgic inhabitants of Attica, to whom the Lapithæ belonged, and that the Ionian immigrants made that of Athene take the chief place. Thenceforth she was entreated and thanked for the fruits of the land and other aid. Her connexion with the harvest appears in the story of ΕΡΕΣΤΙΑΖΕΣ, and in the festivals of the *Panathenæa*, the *Plynteria*, the *Procharisteria*, the *Oschophoria*, the *Arrhephoria*, and the *Scirophoria* [*Dict Ant* s v]. As divine patroness of all arts, and not merely of weaving, she was at Athens the especial deity of the potters: this brought about a union of her worship with that of Hephaestus (as well as Prometheus) in the torch race [*Dict Ant* s v *Lampadedromia*], which accounts for the connexion of these two deities in myths. The Peplos in the *Panathenæa* shows her as the weavers' goddess. [For the special myths of her in connexion with weaving, see *ARCTONE*.] As goddess of war we find her in post Homeric story celebrated in the battle of the giants and the Gorgon (Eur *Hec* 466, *Ion*, 937, Verg *Æn* vi 578, Paus. vii 47), whence her epithets *γorgοφόρος*, *γίγαντοκτερεα*. But she was also the goddess of military arts in general and so of martial music (*Pind Pyth* xii 6, cf. *Ἀθῆνᾶ Σάτυρον* Paus ii 21, 3), and of war ships [*Ἄρκο*] both music and ship were represented in the *Panathenæa* (both a triremis, however, might be derived from her care for art and for commerce). It is more doubtful whether we should regard, as some do, her epithets *ἵππια*, *χαλκίτης* (cf. *ΒΕΛΛΕΡΟΦΩΝ*), *δαειδαίμων*, as goddess of horses and chariots

with the idea of *war-horses* and *war-chariots*, or with an older religion in which the horse was a sacred animal to her as it was to Poseidon (Paus. i. 80, 4, ii. 4; Pind. *Ol.* xiii. 79; Soph. *O. C.* 1071). She was the inventress also, by some accounts, of the Pyrrhic dance (Plat. *Legg.* 796 n), and, as giver of victory in war, was worshipped in *Ἀθήνη Νίκη* (Paus. i. 42, 4). She was in fact *Νίκη ἄντερος*, the wingless Victory, to distinguish her from the conventional symbol of winged Victory. As protectress of cities she was called *πολιούχος* not only at Athens but in other states (Paus. i. 42, iii. 17): at Athens in this character she presided over the phratric or clans, and sacrifice was offered to her at the *Apaturia*. In many local legends of the Peloponnesus, connected apparently with the Dorian conquest, she appears as the friend and ally of Heracles (Paus. v. 17, 11, vi. 19, 12). The animals sacred to her were the owl, the serpent, and the cock: for the last Pausanias (vi. 26, 2) gives the rather doubtful reason that the cock

is in truth very slight ground for the supposition that Athene was originally conceived as a goddess of the thunderstorm. Arguments for this origin from the thunderstorm, which are far from satisfactory, are found in the aegis, and even in Pindar's description of her birth. Others see in the Athene myth the clouds, and argue that her attribute of weaving was imagined from the fleecy clouds of heaven: others again upon the doubtful foundation of etymology base the conclusion that she was the goddess of dawn or of light. It is better not to regard Athene as a nature goddess at all, but simply as the divinity of wisdom, of arts and of industry: the ideal for the Greek race of the policy and skill which brought prosperity to the state and their protectress against barbarism: a deity who, far from resembling the nature deities, is always the inviolate maiden goddess. Besides the Athenian festivals mentioned above, the Argive ceremony deserves special notice, in which the archaic image of Athene was washed in the river Inachos, as a symbolical cleansing of the



Athene. (Aegina Marbles.)



Statuette of Athene Parthenos.

was a pugnacious bird; the serpent was probably consecrated to her as representative of an old local religion connected with Erichthonius. As regards the owl, the most reasonable explanation is that at one time she was worshipped as the owl itself in the primitive days of animal worship, and that when Greek art and civilisation rejected monstrous forms of deities and chose the idealised human form, then the owl became merely her sacred bird or her symbol on coins. (Even Homer seems to preserve a trace of this primitive religion when he makes Athene assume the form of a bird: *Il.* vii. 59; *Od.* iii. 372, v. 353.) It is impossible to accept the idea that Homer when he called Athene *γλαυκῶπις* pictured her to himself as an owl-faced deity, but there is much probability that at one period she had that form: it is even possible that though Homer (cf. Pans. i. 14, 6) attached the sense of 'keen-eyed' to the word, he may be using an epithet which once meant owl-faced. This is more reasonable than to accept Roscher's view that the name was actually derived from the flashing of lightning; for there



Athene. (From a Statue in the Hope Collection.)

blood-stained goddess after her battle with the giants. (Callim. *Lavacr. Pall.*) She was worshipped also at Epidaurus in the temple of Asclepius as Athene Hygieia, in which character she had an altar at Athens. It is remarkable that the serpent and the cock were



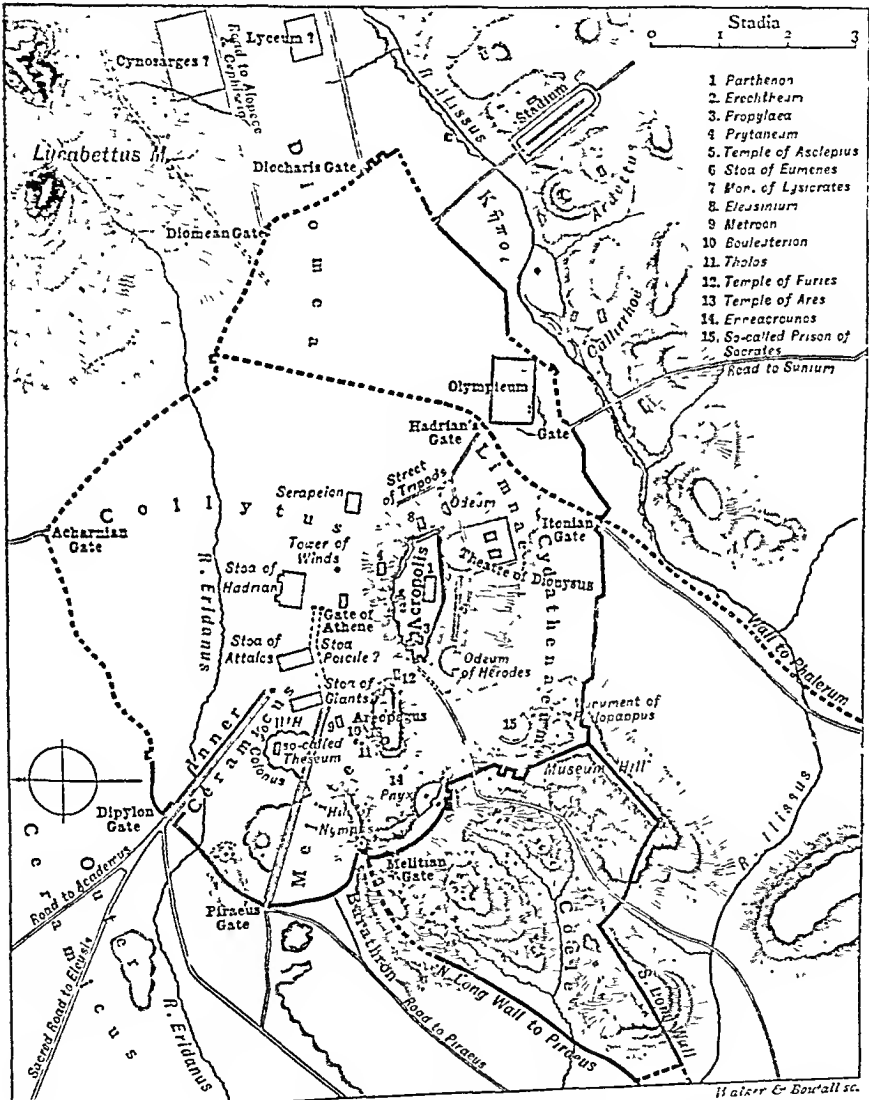
sacred to Asclepius as well as to Athene, but there is not sufficient clue to the origin of the consecration of these animals to warrant a conclusion that they belonged to her healing character especially. The temple of Athene Itonia, near Coronea, was famous for the meeting of the Boeotian congress. In archaic art Athene was represented (1) as a throned and unarmed deity, which may have been the form in the *ἑκάτορ* of Athene Polias, (2) as a goddess armed with helmet, shield and spear, which was the form of the Palladium. The armed type was adopted and idealised by Phidias in his famous statues, the colossal Athene Promachos on the Acropolis [ACROPOLIS] and that of Athene Parthenos which we know from copies as wearing a high ornamented helmet, the aegis (a goat skin plated with scales and having the Gorgon's head in the centre) on her breast, carrying the figure of victory in her right hand and resting her left on a shield. Often her helmet is the 'Corinthian' visored helmet, plain with openings for eyes and mouth; this helmet she wears on many coins, and in other representations, thrown back on the head the Attic helmet which she wears on Athenian coins has a high *ἐλάς* (see coin on p. 144), but not so high as that of Athene Parthenos; a neck piece fitting close to the neck and a narrow guard for the face which can be moved up or down. Her face has a dignified type of beauty with some what compressed lips, a broad clear brow, and thoughtful eyes. The characteristic objects often added are the owl, the serpent, and the olive branch.

Athēnē (*Ἀθῆναι*, also *Ἀθήνη* in Homer *Ἀθηναίη*, *Athemensis* *Athenis*), the capital of Attica, is situated about three miles from the sea coast, in the central plain of Attica, which is enclosed by mountains on every side except the south, where it is open to the sea. This plain is bounded and sheltered on the NW by Mt. Parnes, on the NE by Mt. Pentelcus, on the SE by Mt. Hymettus, and on the W by Mt. Aegaleos. In the southern part of the plain there rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the Hill of St George, which used to be identified by topographers with the ancient Antheismos, but which is now admitted to be the more celebrated Lycabettus. This mountain, which was not included within the ancient walls, lies to the northeast of Athens, and forms the most striking feature in the environs of the city. It is to Athens, as a modern writer has aptly remarked, what Vesuvius is to Naples or Arthur's Seat to Edinburgh. The visitor to Athens is probably surprised when he sees Lycabettus that so little is said of it in Attic writers—in Plato, for instance, that it should only once be mentioned (*Crit.* p. 112), and then without much distinction. Strabo however, does mention it as being the characteristic height of Athens, as Taygetus was of Sparta, or Atabyria of Rhodes (p. 493). South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the Acropolis, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis, is a second hill of irregular form, the Areiopagus. To the south-west there rises a third hill,

the *Phnyx*, on which the assemblies of the citizens were held, and to the south of the latter is a fourth hill, known as the Museum. On the eastern and western sides of the city there run two small streams, both of which are nearly exhausted by the heats of summer and by the channels for artificial irrigation before they reach the sea. The stream on the east, called the *Ilissus*, was joined by the *Eridanous* close to the Lyceum outside the walls, and then flowed in a south-westerly direction through the southern quarter of the city. The stream on the west, named the *Cephissus*, runs due south at a distance of about a mile and a half from the walls. South of the city lay the Saronic gulf and the harbours of Athens. As in the case of most early towns in Greece, and indeed elsewhere, the first settlement was made on the most defensible eminence of the plain, and this was the Acropolis, which was at once a more convenient height and a more convenient shape than the peaked Lycabettus [See ACROPOLIS]. This was the nucleus round which later Athens grouped itself when it had grown to be the head of a united Attica. [See under *Attica*, *ACROPS*, *THESEUS*.] The city was burnt by Xerxes in B.C. 480, but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon and especially by Pericles, in whose time (B.C. 460-429) it reached its greatest splendour. Its beauty was chiefly owing to its public buildings, for the private houses were mostly insignificant, and its streets badly laid out. Towards the end of the Peloponnesian war, it contained 10,000 houses (*Xen. Mem.* iii. 6, 14) which at the rate of 12 inhabitants to a house would give a population of 120,000, though some writers make the inhabitants as many as 160,000. Under the Romans Athens continued to be a great and flourishing city, and retained many privileges and immunities when S. Greece was formed into the Roman province of Achaia. It suffered greatly on its capture by Sulla B.C. 86, and was deprived of many of its privileges. It was at that time, and also during the early centuries of the Christian aera, one of the chief seats of learning, and the Romans were accustomed to send their sons to Athens, as to a University, for the completion of their education. Hadrian, who was very partial to Athens and frequently resided in the city (A.D. 122, 129), adorned it with many new buildings, and his example was followed by Herodes Atticus, who spent large sums of money upon beautifying the city in the reign of M. Aurelius.—Athens consisted of three distinct parts united with one line of fortifications. I. The ACROPOLIS (*Ἀκρόπολις*) or POLIS (*Πόλις*), also called the Upper City (*ἡ ἄνω πόλις*), which is described in a separate article [ACROPOLIS]. II. The ASTY (*ἡ ἄστυ*), also called the Lower City (*ἡ κάτω πόλις*) to distinguish it from the Acropolis surrounded with walls by Themistocles. III. The three harbour towns of Piræus, Munychia, and Phalerum, also surrounded with walls by Themistocles, and connected with the city by means of the long walls (*τὰ μακρὰ τείχη*), built under the administration of Pericles. The long walls consisted of the wall to Phalerum on the E. 35 stadia long (about 4 miles), and of the wall to Piræus on the W. 40 stadia long (about 4½ miles), between these two, at a short distance from the latter and parallel to it another wall was erected, thus making two walls leading to the Piræus (sometimes called *τὰ σκελῆ*), with

a narrow passage between them. There were therefore three long walls in all; but the name of *Long Walls* seems to have been confined to the two leading to the Piræus, while the one leading to Phalerum was distinguished by the name of the *Phalerian Wall* (τὸ Φαληρικὸν τεῖχος). The entire circuit of the walls was 17½ stadia (nearly 22 miles), of which 43 stadia (nearly 5½ miles) belonged to the city, 75 stadia

passed over the hill of the Museum including in after times the monument of Philopappus; they then continued a little to the north of the Ilissus, including the Olympieum; on the E. they did not extend as far as the Lyceum.—**Gates.** On the W. side were:—(1) *Dipylon* (Διπύλον, more anciently *Θριασία* or *Κεραμικὰ*), the most frequented gate of the city, leading from the inner Ceramicus to the outer Cera-



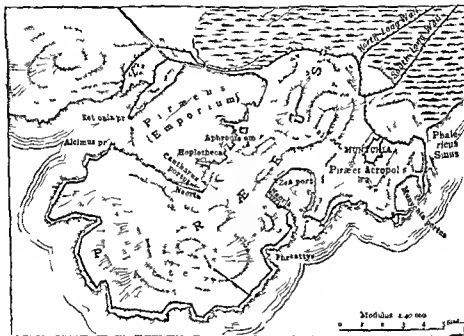
Map of Ancient Athens.

(9½ miles) to the long walls, and 56½ (7 miles) to Piræus, Munychia, and Phalerum.—**Topography of the Lower City—Walls.** The line of the walls surrounding the whole city, which were built by Themistocles (Thuc. i. 90) can be traced with certainty (see map above), and a portion of them is especially noticeable near the Dipylon Gate. On the W. they passed over the hill of the Nymphs and included the Pnyx; on the S. they

passed over the hill of the Museum including in after times the monument of Philopappus; they then continued a little to the north of the Ilissus, including the Olympieum; on the E. they did not extend as far as the Lyceum.—**Gates.** On the W. side were:—(1) *Dipylon* (Διπύλον, more anciently *Θριασία* or *Κεραμικὰ*), the most frequented gate of the city, leading from the inner Ceramicus to the outer Cera-

nat on Dipylon vase<sup>1</sup> to this class [*Dict Ant s v Vas*] This was the gate through which the procession to Eleusis passed hence it is called by Plutarch *Ιερὰ πύλαι* [It was long supposed that this *Sacred Gate* was a separate opening but the opening so explained has been shown to be a watercourse through which the Eridanus flowed] The name *Thria* as an was given because it led to the Eleusinian deme Thria It is probable that the name *Ἠφαίαι πύλαι* the *Gate of the Dead* belonged to this gate also because it led to the *Cerameus* (2) *The Piræean Gate* (*ἡ Πειραιέως*) Plut. *Sill.* 14) between the Dipylon and the *Nymphs Hill* (3) *The Melitian Gate* (*αἱ Μελητίδες*) so called because it led between the Long Walls to the deme Melite within the city On the S side going from W to E — (4) *The Itonian Gate* (*αἱ Ἰτωνίαι*) near the *Ilissus* where the road to Phalerum began On the E side going from S to N — (5) *The*

outer *Cerameus* the S part of the inner *Cerameus* contained the *Agora* (*αγορά*) or market place The political *Agora* occupied the space named after surrounding the *Areopagus* and between the *Areopagus* *Phyx* and *Acropolis* and there also was the market-place of commerce but as business increased the market for buying and selling was pushed further out into the *Cerameus* N and NE to the neighbourhood of the *Stoa* of *Attalos* and the *Colonos Agora* (on the hill on which the temple falsely called *Theseum* stand, and in Roman times further East to the *Stoa* of *Hadr* and an gate of *Athene Archegetis* This gate of *Athene Archegetis* was built from donations of *Julius Caesar* and *Augustus*, as an inscription on it records It seems to mark the SE entrance to the *Agora* of the Roman period whether as some have conjectured it was designed to mark some special point in state processions, cannot be determined. The re



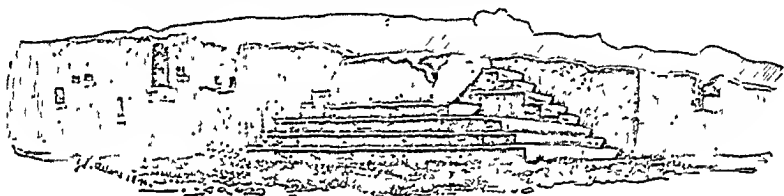
Plan of the Harbour of Athens

*Gate of Diochares* (*αἱ Διοχάρους*) leading to the *Lyceum* — 6 *The Dorian Gate* (*ἡ Δωρική*) leading to *Cynosarges* and the deme *Domea*. On the NE side (7) *The Acharnian Gate* (*αἱ Ἀχαρνῶν*) leading to the deme *Acharnae* on the north — 8 *The Knephtis Gate* (*αἱ Κνέφτις*) leading to *Sunium*. There were other unnamed gates e.g. one leading to the *Stadium* probably existed. It must be observed that near these gates (great double gates and therefore usually though not invariably spoken of in the plural) there was a postern door (*πύλαις*) for foot passengers e.g. near the *Acharnian Gate* (Plut. *Lys* p. 203 a) — *Chief Districts*. The inner *Cerameus* (*Κεραμεὺς*) or *Potters Quarter* in the W of the city extending N as far as the gate *Dipylon* by which it was separated from the

ma as now extant standing in the modern *Pankle Street*, consist of four Doric columns with an architrave and a plain pediment. The deme *Melite* lay south of the inner *Cerameus* and W of the *Agora* reaching nearly as far as the *Museum* hill on the south and on the north to the *Piræean gate* and *Colonos Agoraios* (*Dem. c. Con* p. 1258 § 7 *Plut. Parm* 126). The position of the deme *Scambonidae* is disputed by recent writers. Some place it outside the city others make it a city deme to the south west of the *Acropolis* the latter view is on the whole the best. The deme *Collytus* and *Cydathenaeum* cannot be placed with certainty probably the former lay in the northern part of the city the latter south of the *Acropolis*. *Coele* a district south of *Collytus* and the *Museum* along the *Ilissus*, in which were the graves of *Cimon* and *Thucydides*. *Limnaea* a district F of *Melito* and *Collytus* between the *Acropolis*

and the Ilissus. *Diomea*, a district in the E. of the city, near the gate of the same name and the Cynosarges. *Agrae*, a district S. of Diomea. —**Hills.** The *Areiopagus* (Ἀρείου πᾶγος or Ἀρείος πᾶγος), the 'Hill of Ares,' W. of the Acropolis (traditionally the hill from which the Amazons attacked the Acropolis: Aesch. *Eum.* 680), which gave its name to the celebrated council that held its sittings there (*Dict. of Ant.* s. v.), was accessible on the S. side by a flight of steps cut out of the rock. On its N. slope stood a temple of Ares, the chasm on the NE. side near the top is supposed to be the shrine of the Σευαί (Eumenides) and lower down was the tomb of Oedipus. Traces of primitive houses, of an early date, like those on the Acropolis have been found on this hill. The *Hill of the Nymphs*, NW. of the Areiopagus, so called because an inscription notes it as sacred to the Nymphs; another has been found on it telling that part of the hill was a precinct of Zeus. The *Pyrex* (Πύρεξ), a semicircular hill, SW. of the Areiopagus, where the assemblies of the people were held in earlier times, for afterwards the people usually met in the Theatre of Dionysus (*Dict. Ant.* s. v. *Ecclesia*). The platform for speakers, or bema, which was the basis or steps of an altar to Zeus is still visible with three rows of seats cut in the rock behind

still standing, belong to the completed temple of Hadrian (130 A.D.). The well-preserved Doric temple on the rising ground of Colonos Agoraios, which used to be known as 'the temple of Theseus' (*Theseum*), is probably the temple of Hephaestus (Paus. i. 11, 6). The real temple of Theseus (of which no traces are discovered) stood near the temple of the Dioscuri, which was under the N. side of the Acropolis near the temenos of Agraulos. The *Temple of Ares* stood on the NW. slope of the Areiopagus. The *Metroon* (Μητρόειον), or temple of the mother of the gods (in which the state archives were kept) in the Agora on the NW. of the Areiopagus, near the Boucutterion and Tholos. The temple of Demeter and Kore and that of Triptolemus in the same precinct (Eleusinion) just S. of the Areiopagus; of Artemis Eucleia SE. of the Pnyx; of Aphrodite Pandemos under the SW. of the Acropolis; of Apollo Patrois a little N. of the Metroon; of Dionysus just S. of the Theatre, and of Aesclepius, whose site has been excavated (discovering among other remains the ancient well), under the Acropolis to the W. of the Theatre. The temple of Serapis, built after Ptolemy Philadelphus introduced that worship into Greece, seems to have stood NE. of the Acropolis and NW. of the Olympieum. (2) The



The Pnyx at Athens.

it. The Prytanes seated on these faced the people, who stood in a semicircular space (not originally a downward slope) between the bema and the Agora. The *Museum* (or hill sacred to the Muses), S. of the Pnyx and the Areiopagus, on which was the monument of Philopappus, and where the Macedonians built a fortress. — **Streets.** Of these we have little information. We read of the *Piræean Street*, which led from the Piræean gate to the Agora; of the *Street of the Hermæ*, which was probably an avenue at the N. side of the Agora formed by two lines of Hermæ running towards the Dipylon from the ends of the Stoa Poecile and the Stoa Basileios respectively; of the *Street of the Tripods*, on the E. of the Acropolis. This street ran in a curve from the Prytaneum to the eastern entrance of the Theatre: it was bordered on each side by shrines surmounted by the gilt or bronze tripods dedicated by the tribe successful in the choregia. Of these the monument of Lysicrates remains, and the base of another has been discovered. — **Public Buildings.** (1) *Temples.* Of these the most important was the *Olympieum* (Ὀλυμπίειον), or Temple of the Olympian Zeus, SE. of the Acropolis, near the Ilissus and the fountain Callirrhoe. This temple was begun by Peisistratus and left unfinished by his sons: was carried on further by Antiochus Epiphanes, who employed the architect Cosutius, working in the Corinthian style: of this work traces have been found sufficient to recover the plan of the half-finished temple of Antiochus. The magnificent remains, 15 Corinthian columns

*Senate House* (Βουλευτήριον), next to the Metroon, NW. of the Areiopagus, and on the other side of this nearer the Areiopagus (3) the Tholos (Θόλος), a round building with umbrella-shaped roof in which the Prytanes and certain other officials (ἀεταίροι) dined in the period after Pericles, when the business quarter was shifted to the N. of the Areiopagus [see *Dict. Ant.* s.v. *Prytaneum*]. (4) The *Prytaneum*, in which were the state hearth and sacred fire, and where foreign princes and envoys and specially honoured citizens, and in old times the Prytanes, dined at the state expense [see *Dict. Ant.* s. v.]. The *Prytaneum* formerly stood to the SW. of the Acropolis, in what was probably the old Agora. Later, probably after the Roman conquest, the new *Prytaneum* was built on the NW. side of the Acropolis. In it were preserved Solon's tables of law. (5) *Stoae* or *Halls*, supported by pillars, and used as places of resort in the heat of the day, of which there were several in Athens. (*Dict. of Ant. art. Porticus*.) In the Agora there were three: the *Stoa Basileios* (στοὰ βασιλείος), the court of the King-Archon, on the W. side of the Agora under the E. slope of the Colonnas Agoraios; the *Stoa Poecile* (στοὰ ποικίλη), on the N. side of the Agora, so called because it was adorned with fresco painting of the battle of Marathon by Polygnotus; and the *Stoa Bleuthcrius* (στοὰ ἐλευθέρου), or Hall of Zeus Eleutherius on the S. side of the Stoa Basileios. The Stoa of Attalus, which has been wrongly called 'the Gymnasium of Ptolemy,' can be identified by an inscription

of the epistyle It was built by Attalos II, and stood, where its remains may now be seen, in the N. part of the Agora near the Stoa Poecile, the Stoa of the Giants, apparently so called from the statues which adorned it, of which there are some remains of different dates, stood about 90 yards to the West of the Stoa of Attalos, the Stoa of Eumenes under the 8 rocks of the Acropolis running from the Theatre to the Odeum of Herodes The so-called 'Stoa of Hadrian' was not strictly a Stoa, but formed part of the north front of the Gymnasium of Hadrian The extant remains consist of a wall faced with a row of seven Corinthian columns. This formed the eastern portion of the north front In the centre was originally a portico giving access to the interior, and to the west of that a wall faced with columns corresponding to what is now called Hadrian's Stoa. The excavations, carried as far as the modern 'Aeolus Street', show that the gymnasium was of great size Pausanias (i 18, 9) says that it had 100 columns of African marble (6) *Theatre* The Theatre of Dionysus on the SE slope of the Acropolis, was the great theatre of the state (*Dict of Ant. art. Theatrum*), besides this there were three *Odeia* (ὀδεῖα), for contests in vocal and instrumental music (*Dict of Ant. art.*) an ancient one near the fountain Enneacrounos (see below) a second built by Pericles, close to the Theatre of Dionysus on the SE slope of the Acropolis, and a third built by Herodes Atticus, in honour of his wife Regilla on the SW slope of the Acropolis, of which there are still considerable remains (7) *Stadium* (τὸ Ἰσθίον), S. of the Ilissus, in the district Agrae Its site has been fixed by the excavations of 1870 It is said to date from the time of the orator Lycurgus, and to have been greatly improved and adorned with marble by Herodes It is supposed to have had room for 40,000 spectators Between the actual Stadium and the river remains of a portico are traced (8) *Monuments* The Monument of Andronicus Cyrrhestes, called the Tower of the Winds, an octagonal building N. of the Acropolis, still extant was a horologium (*Dict of Ant. art. Horologium*) In the interior of this octagonal tower was a water clock, which is said to have been served with water from the Clepsydra well on the Acropolis. Part of a covered aqueduct is traceable The *Choragic Monument of Lysicrates*, frequently but erroneously called the *Lantern of Demosthenes*, still extant, in the Street of the Tripods (see above) The Monument of Nicias (Choragus of boys in B.C. 320), of which the foundations are thought to be identified close to the Odeum of Herodes Fragments of the façade were discovered built into the 'Beule' Gate It is probable that this Choragic monument was pulled down to make room for the road when this odeum was built The Monument of Thrasyllus, victor with a chorus of men in the same year (320) stood against a cave in the rock above the Theatre of Dionysus. It seems to have been nearly perfect up to the Turkish siege in 1826 there are still remains of pilasters and three inscriptions. The statues of the *Eponymi* (the heroes who gave their names to Attic tribes) stood in the Agora probably just to the E. of the Areiopagus and S. of the Tholos those of Harmodius and Aristogiton a little nearer to the Hill of the

Nymphs—Fountains The wells of Asclepius, of the Eumenedes on the Areiopagus and the Clepsydra on the Acropolis have been noticed above Of still greater topographical and literary importance are the springs Callirrhoe and Enneacrounos about which there has been some confusion The true account seems to be that *Enneacrounos* ('Nine Conduits') was between the Areiopagus and the Pnyx, near the SW corner of the former, being the water supply of the ancient Agora the traces of the conduit made by Peisistratus are found here. It once bore the common name for springs, Callirrhoe, and this has caused a confusion with the Athenian Callirrhoe oftenest mentioned (Thuc. ii 15, Hd. vi 137, Plat. *Phaedr.* 229), which was near the banks of the Ilissus, between that stream and the Olympieum, the vaults of which temple are connected by a subterranean passage with the spring This Callirrhoe still bears the same name In Plato's day there was already a confusion between the two springs in connexion with the legend of Oreithya.—Suburbs The *Outer Ceramicus* (ὁ ἔξω καεὶνός), NW. of the city was the finest suburb of Athens, originally the 'Potters' Quarter' had been one single district but the wall of Themistocles cut off the Inner from the Outer Ceramicus at the



Coin of Athens

Obv. head of Athena (see owl) and amphora—legend *ΕΥΚΛΙΔΕΣ*—Athen. Heracles. Euryclides was one of the *epitropai* in 411 B.C. The three figures probably represent the seal of one of the magistracies named above.

Dipylon Gate, through this suburb passed the sacred road to Eleusis, and at the gate another road branched to the *ACADEMIA* which stood at the farther end of the district, six stadia from the city The Outer Ceramicus was used as a burial place, and here those who had fallen in war had a public funeral and a monument (cf. Thuc. ii 34, Aristoph. *Av.* 394, *Dem. de Cor.* § 237) A vast number of sculptured grave stones and inscriptions have been found here. Of these monuments the finest were just outside the Dipylon Gate, where they had been preserved by the debris of ruin and rubbish caused by Sulla's destruction of the neighbouring wall under which they lay buried till 1863 *Cynosarges* (τὸ Κυνόσαργες), E. of the city, outside the gate Diomea, a gymnasium sacred to Heracles, where Antisthenes, the founder of the Cynic school, taught *Lyceum* (τὸ Λύκειον), SE. of the Cynosarges, a gymnasium sacred to Apollo Lycæus, where Aristotle and the Peripatetics taught. Others place the Lyceum a little to the North of the Cynosarges. No certain means of identification have yet been discovered. The *Gardens* (κῆποι) and temple of Aphrodite were close to the right bank of the Ilissus (on the opposite side to the Stadium) between the city wall and the river Here was the famous statue of Aphrodite by Alcamenes.

**Athēnās** (Ἀθῆναι): *Atenah*, a seaport town of Pontus, named from its temple of Athene.

**Athēnaeum**. 1. In Arcadia, near Megalopolis (Paus. viii. 44; Plut. *Clcom.* 4).—2. In Epirus, in the district of Athamania (Liv. xxviii. 1).

**Athēnaeus** (Ἀθηνᾶος). 1. A learned Greek grammarian, of Naucratis in Egypt, lived about A.D. 230, first at Alexandria and afterwards at Rome. His extant work is entitled the *Deipnosophistae* (Δειπνοσοφισταί), i.e. the *Banquet of the Learned*, in 15 books, of which the first 2 books, and parts of the 3rd, 11th, and 15th, exist only in an Epitome. The work may be considered one of the earliest collections of what are called *Ana*, being an immense mass of anecdotes, extracts from the writings of poets, historians, dramatists, philosophers, orators, and physicians, of facts in natural history, criticisms, and discussions on almost every conceivable subject, especially on Gastronomy. Athenaeus represents himself as describing to his friend Timocrates a full account of the conversation at a banquet at Rome, at which Galen, the physician, and Ulpian, the jurist, were among the guests.—*Editions*. By Casaubon, Genev. 1807; by Schweighäuser, Argentorat, 1801-1807; by W. Dindorf, Lips. 1827; by Meineke, Lips. 1867.—2. A contemporary of Archimedes, wrote a work on military engines (περὶ μηχανημάτων), addressed to Marcellus; edited by C. Wescher, 1867.—3. A celebrated physician, founder of the medical sect of the Pneumatici, born at Attalia in Cilicia, practised at Rome about A.D. 50 (ed. C. Kühn, 1867).

**Athēnāgōras** (Ἀθηνᾶγόρας), an Athenian philosopher, converted to Christianity in the second cent. A.D. [See *Dict. of Christ. Biogr.*]

**Athēnāis** (Ἀθηνᾶίς). 1. Surnamed *Philostorgus*, wife of Ariobarzanes II., king of Cappadocia, and mother of Ariobarzanes III. (Cic. *ad Fam.* xv. 4).—2. Daughter of Leontius, afterwards named Eudocia.

**Athēnion** (Ἀθηνίων), a Cilician, one of the commanders of the slaves in the second Servile War in Sicily, defeated L. Licinius Lucullus, but was at length conquered and killed B.C. 101 by the consul M'. Aquilius (Flor. iii. 19).

**Athēnōdōrus** (Ἀθηνόδορος). 1. Of Tarsus, a Stoic philosopher surnamed *Cordylus*, was the keeper of the library at Pergamum, and afterwards removed to Rome, where he lived with M. Cato, at whose house he died (Strab. p. 674; Plut. *Cat. Min.* 10).—2. Of Tarsus, a Stoic philosopher, surnamed *Cananites*, from Cana in Cilicia, the birthplace of his father. He was a pupil of Posidonius at Rhodes, and taught at Apollonia in Epirus, where the young Octavius (subsequently the emperor Augustus) was one of his disciples. He accompanied the latter to Rome, and became one of his intimate friends. In his old age he returned to Tarsus, where he died at the age of eighty-two. He was the author of several works, which are not extant (Suet. *Claud.* 4; Strab. p. 674).—3. A sculptor, the son and pupil of Agesander of Rhodes, whom he assisted in executing the group of Laocoön. [AGESANDER.]

**Athēsis** (*Adige* or *Etsch*), rises in the Rhaetian Alps, receives the Atagis (*Eisach*), flows through Upper Italy, past Verona, and falls into the Adriatic by many mouths (Strab. p. 207).

**Athmōne** (Ἀθμονή, also Ἀθμονία and Ἀθμονοῦν: Ἀθμονεύς, fem. Ἀθμονίς), an Attic demus belonging to the tribe Cceropis, afterwards to the tribe Attalis.

**Oros, Monte Santo**, i.e. *Holy Mountain*, mountainous peninsula, also called *Aete*, which projects from Chalcidice in Macedonia. It is mentioned in *Il.* xiv. 229. At the extremity the peninsula the mountain rises abruptly from the sea to a height of 6349 feet; there is no anchorage for ships at its base, and a voyage round it was so dreaded by mariners that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland, to afford a passage to his fleet (Hdt. vii. 23; Thuc. iv. 109; Diod. xi. 1; Plut. ii. 2, 10). The isthmus is about 1½ mile across and there are distinct traces of the canal to be seen; so that we must not imitate the scepticism of Juvenal (x. 174), who refused to believe that the canal was ever cut. The peninsula contained several flourishing cities in antiquity, and is now studded with numerous monasteries, cloisters, and chapels, whence it derives its modern name. In these monasteries some valuable MSS. of ancient authors have been discovered.

**Athribis** (Ἀτρήβις), a city in the Delta of Egypt; capital of the Nomos Athribites.

**Atia**, mother of Augustus.

**Atilla** or **Atilla Gens**, the principal members of which are given under their surnames C. ATINUS, REGULUS, and SERRANUS.

**Atilicinus**, a Roman jurist of the first c. A.D., is referred to in the Digest.

**Atilius** or **Aclilius**. 1. L., one of the earliest of the Roman jurists who gave public instruction in law, probably lived about B.C. 100. Pompon. *Dig.* i. 2, 28, he appears as Atilius but in Cic. *de Senect.* 2, 6 as Aclilius. He wrote commentaries on the laws of the Twelve Tables.—2. M., one of the early Roman poets wrote comedies imitated from the Greek (*Phylax*) about 200 B.C. (Cic. *ad Att.* xiv. 20).

is probably the translator of Soph. *Electra* (Fin. i. 2, 5).

**Atina** (Atinas, -ātis; *Atina*), a town of Volsci in Latium, afterwards a Roman colony (Verg. *Aen.* viii. 6, 80; Plin. xxii. 11).

**Atintānes** (Ἀτιντᾶνες), an Epirot people of Illyria, on the borders of Macedonia; their country, *Atintania*, was reckoned part of Macedonia (Thuc. ii. 80; Liv. xlv. 30).

**Atius Varus**. [VARUS.]

**Atlanticum Mare**. [OCEANUS.]

**Atlantis** (Ἀτλαντὶς, sc. νῆσος), according to an ancient tradition, a great island W. of the Pillars of Hercules in the Ocean, opposite Mount Atlas: it possessed a numerous population, and was adorned with every beauty; powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies; its inhabitants afterwards became wicked and impious, and the island was in consequence swallowed up in the ocean in a day and night. This legend is given by Plato in *Timæus*, and is said to have been related by Solon to the Egyptian priests. There was an old legend of a victory of Athens over the Atlantes, which was worked on a pediment of the Panathenaea. (Schol. ad Plat. *Rep.* 3; Diod. iii. 53.) The Canary Islands, or Azores, which perhaps were visited by Phoenicians, may have given rise to the legend, but some modern writers regard it as indicative of a vague belief in antiquity in the existence of the W. hemisphere. (Plat. *Tim.* p. 24, C pp. 108, 113.)

**Atlas** (Ἄτλας), son of Iapetus and Clymene and brother of Prometheus and Epimetheus.

and being conquered, was condemned to bear heaven on his head and hands, standing in the far west where day and night meet, at the apparent junction of sky and sea. (Hes. *Th* 517, 746.) According to Homer (*Od* i 52, vii 245), Atlas bears the long columns which keep asunder heaven and earth (or, as some interpret, he was merely in charge of the pillars which keep apart, or which support on both sides), and he seems to be imagined there as a giant standing on the floor of the sea, he is in that account the father of Calypso. It does not follow that Homer's idea of holding the pillars is necessarily older than the simpler idea of Hesiod, which makes Atlas himself the pillar, and no explanation of the myth is preferable to that which assumes it to have arisen from the idea that lofty mountains supported the heaven. Later traditions distort the original idea still more, by making Atlas a man who was metamorphosed into a mountain. Thus Ovid (*Met* iv 626 seq.) relates that Perseus came to Atlas and asked for shelter, which



Atlas. (From the Farnese Collection.)

was refused, whereupon Perseus by means of the head of Medusa, changed him into *Μ* Atlas, on which rested heaven with all its stars. Others try to rationalise, and represent Atlas as a powerful king who possessed great knowledge of the courses of the stars, and who was the first who taught men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as a merely figurative mode of speaking. (Diod. iii 60, iv 27; Paus. ii 20.) At first, the story of Atlas referred to one mountain only, which was believed to exist on the extreme boundary of the earth, but, as geographical knowledge extended, the name of Atlas was transferred to other places, and thus we read of a Mauretanian, Italian, Arcadian, and even of a Caucasian, Atlas. The common opinion, however, was that the heaven bearing Atlas was in the NW of Africa. [See below.] Atlas was the father of the Pleiades by Pleione or by Hesperia, of the Hyades and Hesperides by Aethra; and of Oceanus and Maia by Sterope. Dione and

Calypso, Hyas and Hesperus, are likewise called his children. Atlas was represented as bearing a burden on his shoulders in earlier times, before the idea of a sphere obtained, merely a rude mass of rock, later, a sphere with zodiacal signs—Atlantides, a descendant of Atlas, especially Mercury, his grand-son by Maia (comp. *Mercuri facunde nepos Atlantis*, Hor. *Od* i 10), and Hermaphroditus, son of Mercury—*Atlantias* and *Atlantis*, a female descendant of Atlas, especially the Pleiades and Hyades.

**Atlas Mons** (*Ἀτλας ὄρος*), was the general name of the great mountain range which covers the surface of N Africa between the Mediterranean and Great Desert (*Sahara*), on the N and S, and the Atlantic and the Lesser Syrtis on the W and E, the mountain chains SE of the Lesser Syrtis, though connected with the Atlas, do not properly belong to it, and were called by other names (*Hdt* iv 184). The N and S ranges of this system were distinguished by the names of *Atlas Minor* and *Atlas Major*, and a distinction was made between the 3 regions into which they divided the country [*AFRICA*].

**Atossa** (*Ἀτossa*), daughter of Cyrus, and wife successively of her brother Cambyses, of Smerdis the Magian, and of Darius Hystaspes, over whom she possessed great influence. She bore Darius 4 sons, Xerxes, Masiates, Achaemenes, and Hystaspes. (*Hdt* iii 69, 183, Aesch. *Pers*.)

**Atrax** or **Hatra** (*Ἀτράξ, ἡ Ἀτρά Ἀτράξ*), Atrenna. Hatra, SW of Mosul, a strongly fortified city on a high mountain in Mesopotamia, inhabited by people of the Arab race.

**Atratinus**, Sempronius 1 A, consul B.C. 497 and 491—2 L, consul 444 and censor 443—3 C, consul 423, fought unsuccessfully against the Volscians, and was in consequence condemned to pay a heavy fine—4 L, accused M. Caelius Rufus, whom Cicero defended, 57 (*pro Cael* 1, 3, 7).

**Atrax** (*Ἀτράξ*), a town in Pelasgiotis in Thessaly, inhabited by the Perrhaebi, so called from the mythical Atrax, son of Penens and Bura, and father of Hippodamus and Caenus (*Liv* xxxii 15).

**Atrebatæ** (*Ἀτρεβατοί*), a people in Gallia Belgica, in the modern *Atrons*, a corruption of their name. In Caesar's time (B.C. 57) they numbered 15,000 warriors. Their capital was *Nemetocenna*. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames. (Caes. *B.G.* ii 4, 16, 23.)

**Atreus** (*Ἀτρεὺς*) son of Pelops and Hippodamia, grandson of Demetrius, and brother of Thyestes and Nioppe [*PELOPS*]. He was first married to Cleola, by whom he became the father of Plithenes, then to Aerope, the widow of his son Plithenes, who was the mother of Agamemnon, Menelaus, and Anaxibia, either by Plithenes or by Atreus [*ΑΓΑΜΕΜΝΟΝ*], and lastly to Pelopia, the daughter of his brother Thyestes. In Homer there is no hint of tragedy. Atreus dies, leaving the kingdom to Thyestes 'rich in flocks' (*Il* ii 105); but in the post-Homeric epics a story appears which was adopted by the Tragedians. The strife with Thyestes is first traceable to a golden lamb, which Hermes gave as the pledge of sovereignty to the possessor (*cf* Aesch. *Ag* 1585, Eur. *Or* 988, *El* 719). In consequence of the murder of their half brother Chrysippus, Atreus and Thyestes were obliged to take to flight; they were hospitably received at Mycenæ (*Thuc* i 9), and, after the death of

Eurysthenes, Atreus became king of Mycenae. Thyestes seduced Atropia the wife of Atreus, and was in consequence banished by his brother from his place of exile he sent Phlisthenes, the son of Atreus whom he had brought up as his own child, in order to slay Atreus; but Phlisthenes fell by the hands of Atreus, who did not know that he was his own son. In order to take revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae killed his 2 sons, and placed the flesh before their father at a banquet, who unwittingly partook of the horrid meal. Thyestes fled with horror, and the gods cursed Atreus and his house. The kingdom of Atreus was now visited by famine and the oracle advised Atreus to call back Thyestes. Atreus, vainly searching for him in the land of king Thesprotus, married as his third wife, Pelopia the daughter of Thesprotus, whom he believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father. This child, Aegisthus, afterwards slew Atreus because the latter had commanded him to slay his own father Thyestes. [ÆGISTHUS]

**Atria. [ΑΤΡΙΑ]**

Atrides (Ἀτρείδης), a descendant of Atreus, especially Agamemnon and Menelaus.

Atropātēnē (Ἀ-ρο-αττηνή), or Media. Atropatia the NW part of Media, adjacent to Armenia named after Atropites, a native of the country, who, having been made its governor by Alexander, founded there a kingdom, which long remained independent. All of the Seleucidae, the Parthians, and the Romans, but was at last subdued by the Parthians (Strab p 523. Just xii 4).

Atropātes (Ἀ-ρο-άτης), a Persian satrap, fought at the battle of Gaugamela B.C. 331, and after the death of Darius, was made atrop of Media by Alexander. His daughter was married to Perdicas in 324, and he received from his father in law, after Alexander's death, the province of the Greater Media (Diod xviii 3, Arrian, iv 19) [ΑΤΡΟΠΑΤΕΝΕ]

**Atropos [ΜΟΙΡΑ]**

Atta, T. Quintius, a poet of the national or Roman Comedy (*togata*), which represented Italian scenes, died B.C. 77. He is praised for his vivid delineation of character. Horace (*Ep* ii 1, 79) speaks of his plays as acted in his time.

Attaginus (Ἀτταγίνος), son of Phrynon, a Theban, betrayed Thebes to Xerxes, B.C. 480. After the battle of Plataeae (479) the other Greeks required Attaginus to be delivered up to them, but he made his escape (Hdt ix. 88, Paus vii 10).

Attālia (Ἀτ-άλεια Ἀ-ταλεωτης or -ατης) — 1. A city of Lydia, formerly called Agroira (Ἀγροειρα), and refounded by one of the kings of Pergamus — 2 (*Adalia*), a city on the coast of Pamphylia, for which it was the port, near the mouth of the river Catarrhactes, founded by Attalus II Philadelphus, and subdued by the Romans under P. Servilius Isauricus (Strab p 667).

Attālos (Ἀτταλος) 1. A Macedonian, uncle of Cleopatra, whom Philip married in B.C. 337. At the nuptials of his niece, Attalus offered an insult to Alexander, and, on the accession of the latter, was put to death by his order in Asia Minor, whether Philip had previously sent him to secure the Greek cities to his cause (Diod xvii 2) — 2. Son of Andromenes the Stymphanean, and one of Alexander's officers, after the death

of Alexander (B.C. 323), he served under Perdicas, whose sister, Atalante, he had married; and after the death of Perdicas (321), he joined Alcetas, the brother of Perdicas, but their united forces were defeated in Persia by Antigonus in 320 — 3. *Kings of Pergamus*. — (L) Nephew of Philaretus, succeeded his cousin, Eumenes I., and reigned B.C. 241-197. He made head against the Gauls, and assumed the title of king after his success, (Strab p 624, Liv. xxxviii 16). He gained much of the territory of the Seleucidae. He took part with the Romans against Philip and the Achaeans. In 201 he fought with the Rhodians against Philip, whose attack on Pergamus he repelled. He died in 197, when he was joining the Romans against Philip.



Coin of Attalus I.

O'r. head of Philaetia, the consort of the dynasty, wearing a crown with wreath name of ΑΤΤΑΛΟΥ between bunch of grapes and 1.

He was celebrated not only in war, but for his encouragement of literature and art. He founded the library of Pergamus, the Pergamene sculpture began with representations of his Gallic victories, one of which is the dying Gaul (the so-called Gladiator) of the Capitoline Museum. — (II.) Surnamed *Philadelphus*, 2nd son of Attalus I, succeeded his brother Eumenes II., and reigned 159-133. Like his father he was an ally of the Romans, and he also encouraged the arts and sciences. — (III.) Surnamed *Philometor*, son of Eumenes II. and Stratonice, succeeded his uncle Attalus II., and reigned 139-133. He is known to us chiefly for the extravagance of his conduct and the murder of his relations and friends. In his will he made the Romans his heirs, but his kingdom was claimed by Aristonicus [ARISTONICUS] — 4. Roman emperor of the West, was raised to the throne by Alaric, but was deposed by the latter, after a reign of one year (A.D. 409, 410), on account of his acting without Alaric's advice. — 5. A Stoic philosopher in the reign of Tiberius, was one of the teachers of Seneca, who speaks of him in the highest terms (*Ep* 108).

Attis or Attis (Ἀττις or Ἀττις), daughter of Cranaus, from whom Attica was believed to have derived its name. The two birds into which Philomela and her sister Procne were metamorphosed were likewise called Attis [PHILOMELA].

Attica (ἡ Ἀττική, sc γῆ), a division of Greece, has the form of a triangle, two sides of which are washed by the Aegean sea, while the third is separated from Boeotia on the N by the mountains Cithaeron and Parnes. Megaris, which bounds it on the NW, was formerly a part of Attica. In ancient times it was called *Acte* and *Actice* (Ἀκτὴ and Ἀκτική), or the 'coastland' [ACTE], from which the later form *Attica* is said to have been derived. But according to traditions it derived its name from Attis, the daughter of the mythical king Cranaus. Attica is divided by many ancient writers into



3 districts 1. *The Highlands* ( $\eta$  *διαξία*, also  $\delta\rho\epsilon\iota\eta$  'Attika'), the NE. of the country, containing the range of Parnes and extending S to the promontory Cynosura the only level part of this district was the small plain of Marathon opening to the sea. 2. *The Plain* ( $\eta$  *πεδία*,  $\tau\acute{o}$  *πεδιον*) the NW. of the country, included both the plain round Athens and the plain round Eleusis and extended S to the promontory Zoster. 3. *The Sea-coast District* ( $\eta$  *παράλια*), the S part of the country terminating in the promontory Saronium. Besides these 3 divisions we also read of a 4th *The Midland District* (*μεσάγεια*) still called *Mezogia*, an undulating plain in the middle of the country bounded by M. Pentelicon on the N, M. Hymettus on the W, and the sea on the E. The soil of Attica is not very fertile the greater part of it is not adapted for growing corn but it produces olives, figs, and grapes especially the 2 former in great perfection. The country is dry the chief river is the Cephissus, which rises in Parnes and flows through the Athenian plain. The abundance of wild flowers in the country made the honey of M. Hymettus very celebrated in antiquity. Excellent marble was obtained from the quarries of Pentelicon NE. of Athens and a considerable supply of silver from the mines of Laurium near Saronium. The area of Attica including the island of Salamis which belonged to it, contained between 700 and 800 square miles, and its population in its flourishing period was probably about 500 000 of which nearly 4 5ths were slaves. Attica is said to have been originally divided into 12 independent states (traditionally by Cecrops), which Philochorus names as Cecropia (= Athens), Eleusis Epacria, Decelea, Aphidnas, Thoricon, Brauron, Cythera, Spethus, Cephissia, Phalerum, and the Tetrapolis of N Attica formed by Marathon, Oenoe, Tricorythus, and Probalithus, and occupied by settlers of Dorian origin. These 12 communities probably present the names of the most important places in early times, and are marked by various local sacred rites, which reappear in the mythology of literature. To Theseus is ascribed the union of Attica, which is thought to have been effected by an immigration of Ionian maritime people who combined with the old inhabitants of 'Cecropia' in uniting the other districts with Athens as the head. At some time, which seems to be the period of Ionian immigration, the people were divided (in Ionian fashion) into 4 tribes *Gelontes*, *Hoplites*, *Argadeis*, *Aegicores*, a distribution which tradition assigns to Ion, but there was also a triple division (Dorian fashion) into *Eupatridae* or nobles, *Geomoroi* or husbandmen, and *Demiurgi* or artisans each of the 4 tribes seems to have had this threefold composition. Cleisthenes (s.c. 510) abolished the old tribes and created 10 new ones, according to a geographical division these tribes were subdivided into 174 dema, townships or *communes* (For details see *Dict. Ant. art. Tribus*).

Atticus Herodes, Tibérius Clandius, a celebrated Greek rhetorician, born about A.D. 101, at Marathon in Attica. He taught rhetoric both at Athens and at Rome, and his school was frequented by the most distinguished men of the age. The future emperors M. Aurelius and L. Verus were among his pupils, and Antoninus Pius raised him to the consulship in 143. He possessed immense wealth, a great part of which he spent in embellishing Athens, where he built the Odeum (*Dict. Ant. s.v. Theatrum*), and a Stadium. [ATTICUS] He made gifts also of

building and sculpture to Corinth, Olympia and Delphi (Paus. i. 19, ii. 1, vi. 21, x. 32). He had a friendship, sometimes interrupted, with Ptolemy. He died in 180. He wrote numerous works, none of which have come down to us, with the exception of an oration, entitled *Περὶ πωλείας*, the genuineness of which, however, is very doubtful. It is printed in the collections of the Greek orators, and by Fiorillo, in *Herodii Attici quae supersunt* Lips. 1801.

Atticus, T. Pomponius, a Roman eque, born at Rome, n.c. 109. His proper name after his adoption by Q. Caecilius the brother of his mother, was Q. Caecilius Pomponianus Atticus. His surname, Atticus, was given him on account of his long residence in Athens and his intimate acquaintance with the Greek language and literature. He was educated along with L. Torquatus, the younger C. Marius, and M. Cicero. Soon after the breaking out of the civil war between Marius and Sulla, he resolved to take no part in the contest and accordingly removed to Athens. During the remainder of his life, he kept aloof from all political affairs, and thus lived on the most intimate terms with the most distinguished men of all parties. He was equally the friend of Caesar and Pompey, of Brutus and Cassius, of Antony and Augustus, but his most intimate friend was Cicero, whose correspondence with him, beginning in 68 and continuing down to Cicero's death, is one of the most valuable remains of antiquity. He returned to Rome in 65, when he came into possession of the inheritance from Caecilius. He purchased an estate at Butthrotum in Epirus, between which place, Athens and Rome, he divided the greater part of his time, engaged in literary pursuits and in commercial undertakings, by which he greatly increased his wealth. He died at Rome in 32, at the age of 77, of voluntary starvation, when he found that he was attacked by an incurable illness. His wife, Pilia, to whom he was married in 86, when he was 53 years of age, bore him only one child, a daughter, Pomponia or Caecilia, whom Cicero sometimes calls Attica and Atticula. She was married in the lifetime of her father to M. Vipsanius Agrippa. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator. The life of Atticus by Cornelius Nepos is to be regarded rather as a panegyric upon an intimate friend, than strictly speaking a biography. In philosophy Atticus belonged to the Epicurean sect. He was thoroughly acquainted with the whole circle of Greek and Roman literature. So high an opinion was entertained of his taste and critical acumen, that many of his friends, especially Cicero, were accustomed to send him their works for revision and correction. None of his own writings have come down to us.

Attila (Αττάλαρ or Αττίλας, German *Etzel*, Hungarian *Ethel*), king of the Huns, attained in A.D. 434, with his brother Bleda (in German *Blödel*), to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China, and to the command of an army of at least 500 000 barbarians. He gradually concentrated upon himself the awe and fear of the whole ancient world, which ultimately expressed itself by affixing to his name the well known epithet of 'the Scourge of God.' His career divides itself into two parts. The first (A.D. 445-450) consists of the ravage of the Eastern empire between the Danube and the Adriatic and the negotiations with Theodosius II., which followed upon it. They were ended

by a treaty which ceded to Attila a large territory S. of the Danube and an annual tribute. The second part of his career was the invasion of the Western empire (450-452). He crossed the Rhine at Strassburg, but was defeated at Châlons by Aëtius, and Theodoric, king of the Visigoths, in 451. He then crossed the Alps, and took Aquileia in 452, after a siege of 3 months, but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He recrossed the Alps towards the end of the year, and died in 453, on the night of his marriage with a beautiful girl, variously named Hilda, Ildico, Myeolth, by the bursting of a blood-vessel. In person Attila was, like the Mongolian race in general, a short thickset man, of stately gait, with a large head, dark complexion, flat nose, thin beard, and bald with the exception of a few white hairs, his eyes small, but of great brilliancy and quickness. (Priscus, 33-76; Jornd. *de Reb. Get.* 32-50.)

#### ATTILIUS. [ATTILIUS.]

**Attis, Atys, or Attin** (Ἀττίς, or Ἀττίης). 1. A Phrygian deity belonging to the myth of the Phrygian 'Great Mother' [CYBELE]. In the mystical Eastern story current at Pessinus Agdistis had been mutilated by the gods, and from the blood sprang an almond tree, whose fruit was gathered by Nana, the daughter of the river-god Sangarius. She bore a son, the beautiful Attis (who in Ovid's version is the son of Nana and a shepherd), who was reared by goats in the mountains. Agdistis, who in this story becomes identified with Cybele, fell in love with him [other versions represent a rivalry between two personages, Cybele and Agdistis], and when Attis wished to marry the daughter of the king of Pessinus (or the nymph Sagaritis), the goddess drove him mad, so that he mutilated himself beneath a pine tree, into which his spirit passed; at its foot violets sprang up from his blood (Paus. vii. 17; Diod. iii. 58; Arnob. *adv. Gent.* v. 5; Catull. 63; Ov. *Fast.* iv. 223). The fir tree wreathed with violets became a sacred emblem of Attis in the wild festivals of Cybele, whose priests, in memory of Attis, were eunuchs. Attis dead was mourned for two days, and then a feast of joy was celebrated for his recovery. [For the history of these ceremonies at Rome see *Dict. Ant. s. v. Megalensia*.] There is much resemblance in the character of this myth, though not in its details, to the Eastern myth of Adonis. It symbolises the growth of life in nature, especially of plant and tree life, its death and its resurrection, as well as the twofold character of natural production, the male and the female. [For some further mysteries connected with these rites see *Dict. Ant. s. v. Taurobolium*.]—2. Son of Manes, king of the Maeonians, from whose son Lydus, his son and successor, the Maeonians were afterwards called Lydians.—3. A Latin chief, son of Alba, and father of Capys, from whom the Atia Gens derived its origin, and from whom Augustus was believed to be descended on his mother's side.—4. Son of Croesus, slain by ADRASTUS.

#### ATTIUS. [ACCERIUS.]

#### ATTIUS or ATTUS NAVIUS. [NAVIVS.]

#### ATTIUS TULLIUS. [TULLIUS.]

#### ATŪRIA (Ἀττούρια). [ASSYRIA.]

**Atūrus (Adour)**, a river in Aquitania, rises in the Pyrenæes and flows through the territory of the Tarbelli into the ocean.

**Atymnius** (Ἀτύμνιος or Ἀτυμνός), son of Zeus and Cassiopea, a beautiful boy, beloved by Sarpëdon. Others call him son of Phoenix. He

was worshipped especially at Gortyna. When Sarpëdon quarrelled with Minos he took Atymnius with him to Asia Minor, where he seems to be identified with MILETUS.

**Aufidēna** (Aufidēnas, -ātis: *Alfidena*), a town in Samnium, on the river Sagrus.

**Aufidius**. 1. *Cn.*, a learned historian, celebrated by Cicero (*Tusc.* v. 38; *Fin.* v. 19) for the equanimity with which he bore blindness, was quaestor B.C. 119, tribunus plebis 114, and finally praetor 103.—2. *Tl.*, a jurist, quaestor B.C. 86, and afterwards propraetor in Asia.—3. **Bassus**. [BASSUS].—4. **Lureo**. [LURCO].—5. **Orestes**. [ORISTES.]

**Aufidus** (*Ofanto*), the principal river of Apulia, rises in the Apennines, in the territory of the Hirpini in Samnium, flows at first with a rapid current (hence *violens* and *acer*, Hor. *Od.* iii. 30, 10, *Sat.* i. 1, 58), and then more slowly (*stagna Aufida*, Sil. *Ital.* x. 171), into the Adriatic. Venusia, the birthplace of Horace, was on the Aufidus.

#### Augārus. [ABGARUS.]

**Auge** or **Augia** (Ἀύγη or Ἀύγεια), daughter of Aleus and Neera, was a priestess of Athene, and mother by Heracles of TELEPHUS. He afterwards married Teuthras, king of the Mysians.

**Augēas** or **Augias** (Ἀύγας or Ἀύγίας), son of Phorbas or Helios (the Sun), and king of the Epans in Elis. He had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. It was one of the labours imposed upon Heracles by Eurystheus to cleanse these stalls in one day. As a reward the hero was to receive the tenth part of the oxen; but when he had accomplished his task by leading the rivers Alpheus and Peneus through the stables, Augēas refused to keep his promise. Heracles thereupon killed him and his sons, with the exception of Phyleus, who was placed on the throne of his father. (Paus. v. 1, 7; Theoc. 25; Diod. iv. 13; Apollod. ii. 5.) Another tradition represents Augēas as dying a natural death at an advanced age, and as receiving heroic honours from Oxyllus (Paus. v. 3, 4).

**Augila** (τὰ Ἀύγίλα: *Aujilah*), an oasis in the Great Desert of Africa, about 3½° S. of Cyrene, and 10 days' journey W. of the Oasis of Ammon, abounding in date palms, to gather the fruit of which a tribe of the Nasamones, called Augilae (Ἀύγίλαι), resorted to the Oasis, which at other times was uninhabited (Hdt. iv. 172).

**Augurinus, Genucius**. 1. *T.*, consul B.C. 451, and a member of the first decemvirate in the same year.—2. *M.*, his brother, consul 445.

**Augurinus, Minneius**. 1. *M.*, consul B.C. 497 and 491. He took an active part in the defence of Coriolanus, who was brought to trial in 491, but was unable to obtain his acquittal.—2. *L.*, consul 458, carried on war against the Aequians, and was surrounded by the enemy on Mt. Algidus, but was delivered by the dictator CINCINNATUS.—3. *L.*, was appointed praefect of the corn-market (*praefectus annonae*) 439, as the people were suffering from grievous famine. The ferment occasioned by the assassination of Sp. Maelius in this year was appeased by Augurinus, who is said to have gone over to the plebs from the patricians, and to have been chosen by the tribunes one of their body. Augurinus lowered the price of corn in three market days, fixing as the maximum an *as* for a modius. The people in their gratitude presented him with an ox having its horns gilt, and erected a statue to his honour outside the Porta Trigemina. (Liv. iv. 12-16.)

Angusta, the name of several towns founded or colonised by Augustus 1 **A. Asturica** [ASTURES]—2 **A. Emerita (Merida)**, in Lusitania on the Anas (*Guadiana*), colonised by Augustus with the veterans (emeriti) of the fifth and tenth legions, was a place of considerable importance, and the capital of Lusitania (Strab pp 151, 156, Dio Cass. lvi 26, *Aps. Ord. Nob. Urb.* 8)—3 **A. Firma** [ASTIGL]—4 **A. Praenestina (Aosta)**, a town of the Salassi in Upper Italy, at the foot of the Graian and Pennine Alps colonised by Augustus with soldiers of the praetorian cohorts. The modern town still contains many Roman remains, the most important of which are the town gates and a triumphal arch. (Strab p 106, Dio Cass. lvi 25)—5 **A. Bauracorum (Augusta)** the capital of the Bauraci colonised by Munatius Plancus *æ c* 44, was on the left of the Rhine near the modern *Biele* the ruins of a Roman amphitheatre are still to be seen. Its first name was *Colonia Baurica* the title *Augusta* was added under Augustus—6 **A. Suessonium (Soissons)**, the capital of the Suessones in Galia Belgica, probably the *Noviodunum* of Caesar (*B G* ii 12)—7 **A. Taurinorum (Turin)**, more anciently called *Taurasia*, the capital of the Taurini on the Po was an important town in the time of Hannibal, and was colonised by Augustus (*Polyb* iii 60, Tac *Hist* ii 66) Its importance was greatly owing to the fact that it led to the passes of the Cottian Alps, the *M. Genèvre*, and the *M. Cenis*. [ALPES]—8 **Trevirorum (TREVIRI)**—9 **Tricastinorum (Aoste)**, the capital of the Tricastini in Galia Narbonensis—10 **A. Vindelicorum (Augsburg)**, capital of Vindelici or Rhaetia Secunda on the *Litus (Lech)*, colonised by Drusus under Augustus, after the conquest of Rhaetia, *æ c* 14

**Augustinus, Aurelius**, the most illustrious of the Latin Fathers, born *æ d* 354, at Tagaste, an inland town in Numidia [*Dict of Christian Biogr*]

**Augustobona (Troyes)**, afterwards called *Tricassae* the capital of the Tricastini or Tricasses in Galia Lugdunensis.

**Augustodunum**. [BIBRACTE]

**Augustonemetum**. [ARVERNI]

**Augustoritum**. [LIXOVICIS]

**Augustus**, the first Roman emperor, was born on the 23rd of September, *æ c* 63, and was the son of C Octavius by Atia, a daughter of Julia, the sister of C Julius Caesar. His original name was *C Octavius*, and, after his adoption by his great-uncle, *C. Julius Caesar Octavianus*, the title *Augustus* was given him by the senate and the people in 27 as a mark of peculiar rank and claim to veneration. Octavius lost his father at 4 years of age, but his education was conducted with great care by his grandmother Julia, and by his mother and step-father, L. Marcus Philippus, whom his mother married soon after his father's death. C Julius Caesar, who had no male issue, also watched over his education with solicitude. In 45 he was sent by Caesar to Apollonia in Illyrium, where some legions were stationed, that he might acquire a more thorough practical training in military affairs, and at the same time prosecute his studies. He was at Apollonia when the news reached him of his uncle's murder at Rome in March 44, and he forthwith set out for Italy, accompanied by Agrippa and a few other friends. On landing near Brundisium at the beginning of April, he heard that Caesar had adopted him in his testa-

ment and made him his heir. On reaching Rome about the beginning of May, he demanded nothing but the private property which Caesar had left him, but declared that he was resolved to avenge the murder of his benefactor. Antony had spent a great part of the money left by Caesar in bribes to Dolabella and others, and Octavius gained popularity by paying all the legacies out of what remained to him. The state of parties at Rome was most perplexing, and one cannot but admire the extraordinary tact and prudence which Octavius displayed, and the skill with which a youth of barely 20 contrived to blind the most experienced statesmen in Rome and eventually to carry all his designs into effect. He had to contend against the republican party as well as against Antony, who foresaw that Octavius would stand in the way of his views, and had therefore attempted, though without success, to prevent him from accepting the inheritance from his uncle. Octavius, therefore resolved to crush Antony first as the more dangerous of his two enemies, and accordingly made overtures to the republican party. These were so well received, especially when 3 legions went over to him, that the senate conferred upon him the title of praetor and sent him with the two consuls of the year C Vibius Pansa and A. Hirtius, to attack Antony, who was besieging D Brutus in Mutina. Antony was defeated and obliged to fly across the Alps, and the death of the 2 consuls gave Octavius the command of all their troops. Cicero now showed his distrust of his motives the senate became alarmed, and determined to prevent Octavius from acquiring further power. But he soon showed that he did not intend to become the senate's servant. Supported by his troops he marched upon Rome, from which Cicero had retired, and demanded the consulship, which the terrified senate was obliged to give him. He was elected to the office along with Q Pedius, and the murderers of the dictator were outlawed. He was formally admitted into the patrician gens Julia, and henceforth known as Octavianus. He now marched into the N of Italy, professedly against Antony, who had been joined by Lepidus and was descending from the Alps at the head of the combined 17 legions. Octavianus and Antony now became reconciled, and, at a meeting on an island on the river Rhenus near Bononia (*Bologna*), it was agreed that the Western provinces should be divided between Octavianus, Antony, and Lepidus, under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. Octavianus received Sicily, Sardinia, and Africa, Lepidus, Spain and Galia Narbonensis, Antony, the rest of the two Gauls. Octavianus and Antony with 19 of the legions were to wrest the Eastern provinces from Brutus and Cassius. They published a proscription list of all their enemies, whose lives were to be sacrificed and their property confiscated upwards of 2000 equites and 300 senators were put to death, among whom was Cicero. Soon afterwards Octavianus and Antony crossed over to Greece, and defeated Brutus and Cassius at the battle of Philippi in 42, by which the hopes of the republican party were ruined. The triumvirs thereupon made a new division of the provinces. Lepidus obtained Africa, Octavianus the rest of the Western provinces, and Antony all the Eastern. Octavianus returned to Italy to reward his veterans with the lands he had promised them. Here a

new war awaited him (41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Octavianus succeeded in taking in 43. Antony now made preparations for war, but the opportune death of Fulvia led to a reconciliation between the triumvirs, who concluded a peace at Brundisium. A new division of the provinces was again made: Octavianus obtained all the parts of the empire W. of the town of Scodra in Illyricum, and Antony the E. provinces, while Italy was to belong to them in common. Lepidus retained Africa. It is probable that this reconciliation gave the theme for Virgil's Fourth Eclogue. Antony married Octavia, the sister of Octavianus, in order to cement their alliance. In 39 Octavianus concluded a peace with Sext. Pompeius, whose fleet gave him the command of the sea, and enabled him to prevent corn from reaching Rome. For a short time Pompeius, as a fourth ruler, received a share of provinces. But this peace was only transitory. As long as Pompeius was independent, Octavianus could not hope to obtain the dominion of the West, and he therefore eagerly availed himself of the pretext that Pompeius allowed piracy to go on in the Mediterranean, for the purpose of declaring war against him. In 36 the contest came to a final issue. The fleet of Octavianus, under the command of M. Agrippa, gained a decisive victory off the east coast of Sicily over that of Pompeius, who abandoned Sicily and fled to Asia. Lepidus, who had landed in Sicily to support Octavianus, was impatient of the subordinate part which he had hitherto played, and claimed the island for himself; but he was easily subdued by Octavianus, stripped of his power, and sent to Rome, where he resided for the remainder of his life, being allowed to retain the dignity of Pontifex Maximus. In 35 and 34 Octavianus was engaged in war with the Illyrians and Dalmatians. Meantime, Antony had repudiated Octavia, and had alienated the minds of the Roman people by his arbitrary and arrogant proceedings in the East. This feeling was increased when Octavianus learnt from Plancus and published the will which Antony had prepared directing that his body should be placed, like that of an Egyptian king, in Cleopatra's mausoleum. Octavianus found that the Romans were quite prepared to desert his rival, and accordingly in 32 the senate declared war against Cleopatra, for Octavianus was looked upon only as her infatuated slave. In the spring of 31 Octavianus passed over to Epirus, and in September in the same year his fleet gained a brilliant victory over Antony's near the promontory of Actium in Acarnania. The next eleven months he spent in founding the city of Nicopolis, in making settlements for his veterans, and in arranging the Eastern provinces. In the following year (30) Octavianus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives to avoid falling into the hands of the conqueror. Octavianus returned to Rome in 29 and celebrated the 'triple triumph' (Verg. *Aen.* viii. 714) for victories in Dalmatia, at Actium, and in Egypt. He was now master of the Roman world with an authority which no party at Rome really wished that he should resign. The senatorial management was, as Julius Caesar well understood, worn out and no longer possible to renew: it was necessary that the executive power should be concentrated in one strong

ruler, such as could be found in Octavianus alone, and also that this should be legally established: it was advisable, moreover, that it should outwardly agree with the old republican forms, so as to avoid as far as possible the appearance of breach of continuity and revolution. Accordingly in his 6th consulship, B.C. 28, he resigned by an edict to the senate and people the extraordinary power which he had wielded since he became triumvir in 43. Thus nominally the republic was restored on its old footing; but by a vote obtained from the senate and people he received all his old powers (theoretically for 10 years). His *provincia* with the *consulare imperium* gave him absolute control of the frontier provinces and the appointment of their governors, the command of all armies, the right of levying troops, and of making peace or war. This was strictly an enlarged proconsular power, but he held it until 23 with the consulship, and thus continued it, unlike any proconsul, in Rome, where he was rendered inviolable and secured from interference with his authority by the *tribunicia potestas*, which had already in 36 been granted him for life. Now also he received the cognomen of Augustus. In 28, when he gave up the consulship, the principate assumed the character, which it retained, with some changes in its development, till Diocletian. While he held the *provincia* above mentioned, since he no longer became consul and two other consuls were annually elected, it was now a *proconsulare imperium*, to compensate for this he received in 23 the *maius imperium*, which, if nominally on a level with that of the consuls,



Bust of Octavius (Augustus)  
(British Museum)

ranked over every other magistrate; in 22 the right of convening the senate and initiating business; in 19 the 12 fasces; finally to give a name to that power which made him superior to the consuls and their routine domestic duties, he relied on the perpetual *tribunicia potestas*, under cover of which he had supreme control over all departments. Though Augustus had nominally recognised the senate as the council of advisers to the executive magistrates, yet it did not really check absolutism: for (1) the most important provinces were altogether transferred from its control to that of the emperor, and the number of senatorial provinces was always decreasing; and (2) though the emperor sat in the senate as a senator, his opinion was really decisive. Augustus officially, he was called also Caesar from his adoption: the title Imperator which he shared with others so saluted did not distinguish the emperor till later times; but a common designation for Augustus and his successors in the first century A.D. was *princeps*, i.e. the foremost man of the state. Augustus had no regular cabinet ministers, but his trusted friends Agrippa, Maecenas, Corvinus and Pollio, especially the first two, served him as a privy council. The almost uninterrupted festivities, games, distributions of corn, and the like, made

the people forget the substance of their republic freedom, and obey contentedly their new ruler. The wars of Augustus were not aggressive, but were chiefly undertaken to protect the frontiers of the Roman dominions. Most of them were carried on by his relations and friends but he conducted some of them in person. Thus, in 27, he attacked the warlike Cantabri and Astures in Spain, whose subjugation, however, was not completed till 19 by Agrippa. In 21 Augustus travelled through Sicily and Greece, and spent the winter following at Samos. Next year (20) he went to Syria, where he received from Phraates, the Parthian monarch, the standards and prisoners which had been taken from Crassus and Antony. In 16 the Romans suffered a defeat on the Lower Rhine by some German tribes, whereupon Augustus went himself to Gaul, and spent 4 years there, to regulate the government of that province, and to make the necessary preparations for defending it against the Germans. In 9 he again went to Gaul where he received German ambassadors who sued for peace, and from this time forward, he does not appear to have taken any active part in the wars that were carried on. Those in Germany were the most formidable and a Roman army under Quintilius Varus was defeated and annihilated by Arminius (A.D. 9). Augustus died

some of the Cenomani crossed the Alps and settled in Upper Italy—3 A. Brannovices, E of the Cenomani near the Aedui, whose clients they were. The *Diablintes* mentioned by Caesar are said by Ptolemy to have been like wise a branch of the Aulerci (Caes. *B. G.* ii. 24, iii. 9 vii. 75).

**Aulis** (Αὔλις) a harbour in Boeotia on the Euripus where the Greek fleet is said to have assembled before sailing against Troy. It had a temple of Artemis (Strab. p. 403; Paus. ii. 12, 6).

**Aulon** (Ἀβλὼν Ἀβλωνίτης) 1 A district and town on the borders of Elys and Messenia, with a temple of Asclepius, who hence had the surname *Aulonius* (Strab. p. 350, Paus. iv. 36)—2 A town in Chalcidice in Macedonia, on the Strymonic gulf (Thuc. iv. 103)—3 (Melone), a hill and valley near Tarentum celebrated for its wine (*amicus Aulon fertilis Baccho*, Hor. *Od.* ii. 6. 18 Mart. xii. 125).

**Aurenitis** (Αἰγανίτις Hauran), a district S of Damascus and E of Ituraea and Batanea, on the E. side of the Jordan, belonging either to Palestine or to Arabia.

**Aurea Chersonesus** (ἡ Χρυσή Χερσόνησος), the name given by the late geographers to the Malay Peninsula. They also mention an Aurea Regio beyond the Ganges, which is supposed to be the country round Ava.

**Aurelia**, the wife of C. Julius Caesar, by whom she became the mother of C. Julius Caesar, the dictator and of 2 daughters. She died in A.C. 54 while Caesar was in Gaul.

**Aurelia Gens** plebeian, of which the most important members are given under their family names *Cotta*, *Orestes*, and *Scaturus*.

**Aurelia Orestilla**, a beautiful but prodigal woman, whom Catiline married. As Aurelia at first objected to marry him, because he had a grown up son by a former marriage, Catiline is said to have killed his own offspring in order to remove this impediment to their union.

**Aurelia Via** the great coast road from Rome to Transalpine Gaul, at first extended to no further than *Pisae* but was afterwards continued along the coast to *Genoa* and *Forum Julii* in Gaul.

**Aureliani**. [GENARUM]

**Aurelianus** Roman emperor, A.D. 270-275, was born about A.D. 212, at Sirmium in Pan-nonia. He entered the army as a common soldier, but was adopted by a senator, Ulpius Crispinus, and by his extraordinary bravery was raised to offices of trust and honour by Valerian and Claudius II. On the death of the latter he was elected emperor by the legions on the Danube. His reign presents a succession of brilliant exploits which restored for a while their ancient lustre to the arms of Rome. He first defeated the Goths and Vandals who had crossed the Danube, and were ravaging Pan-nonia. He next gained a great victory over the Alemanni and other German tribes, but they succeeded notwithstanding in crossing the Alps. Near Placentia they defeated the Romans, but were eventually overcome by Aurelian in two decisive engagements in Umbria. After crushing a formidable conspiracy at Rome, Aurelian next turned his arms against Zenobia, queen of Palmyra, whom he defeated, took prisoner and carried with him to Rome (ZENOBIA). On his return to Italy he marched to Alexandria and put Firmus to death, who had assumed the title of emperor. He then proceeded to the West, where Gaul, Britain, and Spain were still in the hands of Tetricus, who had been declared emperor a short time before the death



Coin of Augustus.

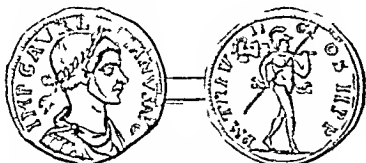
Obv. head of Augustus laureate, with legend CAESAR AVGVSTVS DIVI F. PATER PATRIAE. rev. Caius and Lucius Caesar, then Augustus, as joint emperors, with legend, C. L. CAESARES AVGVSTI P. COS. DESIG. P. N. I. V. E. N. T.

at Nola, on the 29th of August, A.D. 14, at the age of 76. Augustus was first married, though only nominally, to Clodia, a daughter of Clodius and Fulvia. His 2nd wife, Scribonia, bore him his only daughter, Julia. His 3rd wife was Livia Drusilla, the wife of Tiberius Nero. Augustus had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, who was married to his daughter Julia. After his death Julia was married to Agrippa, and her 2 sons, Caius and Lucius Caesar, were now destined by Augustus as his successors. On the death of these 2 youths, Augustus was persuaded to adopt Tiberius, the son of Livia and to make him his colleague and successor. [For a full account of the imperial power as constituted by Augustus, see *Dict. Ant. & Princ.*]

**Augustulus**, **Romulus** last Roman emperor of the West, was placed upon the throne by his father Orestes (A.D. 475), after the latter had deposed the emperor Julius Nepos. In 476 Orestes was defeated by Odoacer and put to death, Romulus Augustulus was allowed to live, but was deprived of the sovereignty.

**Aulerci**, a powerful Gallic people dwelling between the Sequana (Seine) and the Liger (Loire) were divided into three great tribes. 1 A. Eburonices, near the coast on the left bank of the Seine in the modern Normandy. the capital was Mediolanum, afterwards called Eburonices (Ebreux)—2 A. Cenomani, SW of the preceding near the Liger their capital was Smbdinnum (le Mans). At an early period

of Galhenus. Tetricus surrendered to Aurelian in a battle fought near Châlons [Tetricus]. The emperor now devoted his attention to domestic improvements and reforms. Many works of public utility were commenced, the



Aurelianus Roman Emperor, A.D. 270-275.  
Obv., bust of Aurelian laureate and draped, rev. Mars with spear and trophy, P M TR P VII COS II P P.  
Aureus A.D. 275

most important of all was the erection of a new line of strongly fortified walls embracing a much more ample circuit than the old ones, which had long since fallen into ruin; but this vast plan was not completed until the reign of Probus. After a short residence in the city, Aurelian visited the provinces on the Danube. He now entirely abandoned Dacia, which had been first conquered by Trajan, and made the S. bank of the Danube, as in the time of Augustus, the boundary of the empire. A large force was now collected in Thrace in preparation for an expedition against the Persians, but while the emperor was on the march between Heraclea and Byzantium, he was killed by some of his officers (Life in Script August, Zosim. i. 47; Eutrop. iv. 12).

Aurelianus, Caelius, or Coelius, a celebrated Latin physician, a native of Numidia, probably lived in the 4th century. Of his writings we possess three books *On Acute Diseases*, 'Celerum Passionum' (or 'De Morbis Acutis') and five books *On Chronic Diseases*, 'Tardarum Passionum' (or 'De Morbis Chronicis') Edited by Amman, Amstel 1709.

M. Aurelius Antoninus, Roman emperor, A.D. 161-180, commonly called 'the philosopher,' was born at Rome on April 20, A.D. 121. He was adopted by Antoninus Pius immediately after the latter had been himself adopted by Hadrian, and was educated by Fronto. He received the title of Caesar, and married Faustina, the daughter of Pius (138). On the death of the latter, in 161, he succeeded to the throne, but he admitted to an equal share of the sovereign power L. Ceionius Commodus, who had been adopted by Pius at the same time as Marcus himself. The two emperors



M. Aurelius Antoninus Roman Emperor A.D. 161-180.  
Obv., head of Emperor Aurelius laureate rev. pile of German arms, ensigns &c. IMP VIII COS III DE GERMANIS Struck A.D. 176 but commemorating victory over the Germani in A.D. 173

henceforward bore respectively the names of M. Aurelius Antoninus and L. Aurelius Verus. Soon after their accession Verus was despatched to the East, and for 4 years (A.D. 162-165) earned on war with great success against

Vologeses III., king of Parthia, over whom his lieutenants, especially Avidius Cassius, gained many victories. At the conclusion of the war both emperors triumphed, and assumed the titles of *Armeniacus*, *Parthicus Maximus*, and *Medicus*. Meanwhile Italy was threatened by the numerous tribes dwelling along the northern limits of the empire, from the sources of the Danube to the Illyrian border. Both emperors set out to encounter the foe; and the contest with the northern nations was continued with varying success during the whole life of M. Aurelius, whose head quarters were generally fixed in Pannonia. After the death of Verus in 169, Aurelius prosecuted the war against the Marcomanni with great success, and in consequence of his victories over them he assumed in 172 the title of Germanicus, which he also conferred upon his son Commodus. In 174 he gained a decisive victory over the Quadi, mainly through a violent storm, which threw the barbarians into confusion. This storm is said to have been owing to the prayers of a legion chiefly composed of Christians. It has given rise to a famous controversy among the historians of Christianity upon what is commonly termed the Miracle of the Thundering Legion. The Marcomanni and the other northern barbarians concluded a peace with Aurelius in 175, who forthwith set out for the East, where Avidius Cassius, urged on by Faustina, the unworthy wife of Aurelius, had risen in rebellion and proclaimed himself emperor. But before Aurelius reached the East, Cassius had been slain by his own officers. On his arrival in the East, Aurelius acted with the greatest clemency; none of the accomplices of Cassius were put to death, and to establish perfect confidence in all, he ordered the papers of Cassius to be destroyed without suffering them to be read. During this expedition, Faustina, who had accompanied her husband, died, according to some, by her own hands. Aurelius returned to Rome towards the end of 176; but in 178 he set out again for Germany, where the Marcomanni and their confederates had again renewed the war. He gained several victories over them, but died in the middle of the war on March 17, 180, in Pannonia, either at Vindobona (Vienna) or at Sirmium, in the 59th year of his age and 20th of his reign.—A notable feature in the character of M. Aurelius was his devotion to philosophy and literature. When only twelve years old he adopted the dress and practised the austerities of the Stoics, and he continued throughout his life a warm adherent and a bright ornament of the Stoic philosophy. We still possess a work by M. Aurelius, written in the Greek language, and entitled *Tà eis éautov*, or *Meditations*, in 12 books. It is a sort of common place book, in which were registered from time to time the thoughts and feelings of the author upon moral and religious topics, without an attempt at order or arrangement. No remains of antiquity present a nobler view of philosophical heathenism. Editions of the *Meditations* by Gataker, Cantab. 1652; by Steh, Leips 1882; translated by Long.—The chief and perhaps the only stain upon the memory of Aurelius is his persecution of the Christians in 166 the martyrdom of Polycarp occurred, and in 177, that of Irenaeus. Aurelius was succeeded by his son Commodus (Life in Script August, et also Dio Cass. lxxi).

Aurelius Victor [Victor]

Aureolus, one of the *Thirty Tyrants* (A.D. 260-267), who assumed the title of Augustus

during the feeble rule of Gallienus Aureolus was proclaimed emperor by the legions of Illyria in 267, and made himself master of N Italy, but he was defeated and slain in battle in 268, by Claudius II, the successor of Gallienus (Treb. Poll. XXX Tyr 10)

**Aurora** [Eos]

**Auruncl** [ITALIA]

**Aurunclensis Cotta** [COTTA]

**Ausa** [AUSERANI]

**Ausci** or **Ausci** a powerful people in Aquitania, who possessed the Latin franchise their capital was called Climberrum or Elimberrum, also Augusta and Ausci (now Auch) (Strab. p 191)

**Auser** (*Serchio*), a river of Etruria, north of the Arnus, in old times it flowed into the Arnus near Pisa (Strab. p 222, Plin. in 50) They now have separate mouths.

**Ausetani**, a Spanish people in the modern Catalonia their capital was Ausa (*Vique*)

**Auson** (*Aἰών*), son of Ulysses and Calypso or Circe, from whom the country of the Auruncians was believed to have been called Ausonia

**Ansōnes, Ansōnia** [ITALIA]

**Ansōnius, Declmus Magnus** a Roman poet born at Burdigala (*Bordeaux*) about A.D. 310 taught grammar and rhetoric with such reputation at his native town that he was appointed tutor of Gratian, son of the emperor Valentinian (at which time probably he became a Christian) and was afterwards raised to the highest honours of the state. He was appointed by Gratian praefectus of Latium of Libya and of Gaol, and in 379 was elevated to the consulship. After the death of Gratian in 393, he retired from public life, and ended his days in a country retreat near Bordeaux, perhaps about 390. A prose work, *Gratianum Actio*, in ornate rhetorical style, addressed to Gratian, is extant. His poems or metrical works are—1. *Epigrammatum Liber*, a collection of 150 epigrams. 2. *Ephemeris*, containing an account of the business and proceedings of a day. 3. *Parentalia*, a series of short poems in memory of deceased friends and relations. 4. *Professores*, notices of the Professors of Bordeaux. 5. *Epitaphia Heroum*, epitaphs on the heroes who fell in the Trojan war and a few others. 6. A metrical catalogue of the first twelve Caesars. 7. *Tetrasticha* on the Caesars from Julius to Elagabalus. 8. *Ordo nobilium Urbium*, the praises of 17 illustrious cities. 9. *Luilius Septem Sapientum*, the doctrines of the 7 sages expounded by each in his own person. 10. *Idyllia*, a collection of 20 poems. 11. *Eclogiarum*, short poems connected with the Calendar, &c. 12. *Epistolae*, 25 letters, some in verse and some in prose. 13. *Gratianum Actio pro Consulatu*, in prose, addressed to Gratian. 14. *Periochae*, short arguments to each book of the Iliad and Odyssey. 15. *Tres Praefatiunculae* Of these works the Idylls have attracted most notice, and of them the most pleasing is the *Mosella*, or a description of the river Moselle, in a journey from Bingen on the Rhine up the Moselle to Trèves. Ausonius possesses skill in versification, but is destitute of all the higher attributes of a poet. His poems are, however, both interesting and valuable for their notice of persons and their pictures of certain features of life at that time. He retains his pagan phraseology, and to some extent at least his pagan ideas, speaking of the emperor as *Deus*, and apparently doubting immortality (Prof. Buvil. l. 39, xxii. 13).—The best editions of his com-

plete works are by Tollins, Amstel. 1671, Weber, Corp. Poetarum

**Autariātse** (*Αυταριάται*), an Illyrian people in the Dalmatian mountains, extinct in Strabo's time

**Autenedōrum, -ōrum** (*Auxerre*), a town of the Senones in Gallia Lugdunensis.

**Autēōn** (*Ἀβέρων*), son of Tisamenus, father of Theraa and Arga, left Thebes at the command of an oracle, and joined the Dorians in Peloponnesus (Hdt. iv 147, Paus. iii. 15, Strab. p 317)

**Autocēthōnes** (*αὐτοκέθωνες*) [ABORIGINES] **Autōlōes**, or -ae a Gaetulan tribe on the W coast of Africa, S of the Atlas mountains

**Autōlyones** (*Ἀὐτὸλυκός*) 1 Son of Hermes and Chione, father of Anticlea and thus maternal grandfather of Ulysses. He lived on Mount Parnassus, and was renowned for his cunning and robberies. He was able to defy detection by changing the colour and shape of the stolen property (Hes. Fr. 96, Or. Met. xii. 314, Il. x. 360, Od. xix. 302) Ulysses, when staying with him on one occasion, was wounded by a boar on Parnassus, and it was by the scar of this wound that he was recognised by his aged nurse when he returned from Troy.—2. A Thessalian son of Deimachus, one of the Argonauts and the founder of Sinope.—3. A mathematician of Pitane in Aeolis, lived about B.C. 340 and wrote 2 astronomical treatises, which are the most ancient existing specimens of the Greek mathematics. 1. *On the Motion of the Spheres* (*περὶ κινήσεων σφαιρῶν*). 2. *On the Risings and Settings of the fixed Stars* (*περὶ ἐπονοῶν καὶ δυνῶν*). Edited by David Pezires in his *Sphaericae Doctrinae Propositiones*, Argent. 1572

**Autōmāla** (*τὰ Αὐτομάλαι*), a fortified place on the Great Syrtis in N Africa (Strab. p. 123)

**Autōmēdon** (*Ἀὐτομέδων*) 1 Son of Diorea, the charioteer and companion of Achilles, and, after the death of the latter, the companion of his son Pyrrhus (Il. xvi. 148) Hence Autōmēdon is the name of any skilful charioteer (Cic. pro Rose Am. 35, Juv. l. 61).—2. Of Cyncus, a Greek poet, 12 of whose epigrams are in the Greek Anthology, lived in the reign of Nerva.

**Autōnē** (*Ἀυρονή*), daughter of Cadmus and Harmonia, wife of Aristaeus and mother of Actaeon. With her sister Agave, she tore PENELOPE to pieces in Bacchic fury, her tomb was shown in Megara (Paus. i. 17)

**Autricum** [CARVETES]

**Aurīgētes**, a people in Hispania Tartarocentens between the ocean (Bay of Biscay) and the upper course of the Iberus the chief town was FLAVIOBRIGA.

**Aurionus Paetus** [PAETUS]

**Auxesia** (*Ἀὐξesia*), the goddess who grants growth and prosperity to the fields, honoured at Troezen and Epidaurus, was another name for Persephone Demia, who was honoured along with Auxesia at Epidaurus and Troezen, was only another name for Demeter. They seem to have been local deities of Crete who became identified with Demeter and Persephone, and were then said to have been Cretan maidens who migrated to Troezen. The festival of *Lithobolia* in their honour, explained by a tradition that they were stoned themselves, is perhaps a reminiscence of human sacrifice (Paus. ii. 30, 31)

**Auximū** (*Auximas*, *ἄξια Ὀσμιο*), an important town of Picenum, and a Roman colony

**Auxime** or **Ax-** (*Ἀξίμην*, or *Ἀξίμην*, and other forms *Ἀξίμηναι* or *Ἀξίμηναι*, &c.

*Azum*, Ru., SW. of *Adowa*, the capital of a powerful kingdom in Ethiopia, to the SE. of *Meroë*; in *Habesh* or *Abyssinia*, which either first arose or first became known to the Greeks and Romans in the early part of the 2nd century of our aera. It grew upon the decline of the kingdom of *Meroë*, and extended beyond the *Straits of Bab-el-Mandeb* into Arabia. Being a mountainous region, watered by the numerous upper streams of the *Astaborus* and *Atapus*, and intersected by the caravan routes from the interior of Africa to the Red Sea and the Gulf of *Bab-el-Mandeb*, the country possessed great internal resources and a flourishing commerce.

*Auzæa*, or -ia, or *Audia* (*Sur-Gazian* or *Hamza*, Ru.), a city in the interior of *Mauretania Caesariensis*; a Roman colony under *M. Aurelius Antoninus*.

*Avālitæ* (Ἀβάληται: *Zeilah*), an emporium in S. Aethiopia, on a bay of the Erythraean Sea, called *Avālitæ Sinus* (Ἀ. κόλπος) probably the *Gulf of Bab-el-Mandeb*, or its innermost part, S. of the *Straits*. A people, *Avalitæ*, are also mentioned in these parts.

*Avaricum*. [*BITURICES*.]

*Avaris*. [*ABARIS*.]

*Avenio* (*Avignon*), a town of the *Carvares* in *Gallia Narbonensis* on the left bank of the *Rhone* (Strab. p. 185).

*Aventicum* (*Avenches*), the chief town of the *Helvetii*, and subsequently a Roman colony with the name *Pia Flavia Constant Emerita*, of which ruins are still to be seen in the modern town (Tac. *Hist.* i. 68; *Anunian.* xv. 11; see also *C. I. Helvet.* 179, &c.).

*Aventineus*, *Genuculus*. 1. L., consul B.C. 365, and again 362, was killed in battle against the *Hernicans* in the latter of these years, and his army routed.—2. Cn., consul 363.

*Aventinus*. 1. Son of *Hercules* and the priestess *Rhea* (Verg. *Aen.* vii. 695).—2. King of *Alba*, son of *Romulus Silvius*, or of *Alodius*, buried on the *Aventine*, which was called after him (Liv. i. 3; *Dionys.* i. 71).

*Aventinus Mons*. [*ROMA*.]

*Avernus Lacus* (ἡ Ἀορὸς λίμνη: *Lago Averno*), a lake close to the promontory which runs out into the sea between *Cumæ* and *Puteoli*. This lake fills the crater of an extinct volcano; it is circular, about 1½ mile in circumference, is very deep, and was enclosed by steep lava rocks and a gloomy cypress forest. From its waters mephitic vapours arose, which are said to have killed the birds that attempted to fly over it, from which circumstance its Greek name was supposed to be derived (from *a priv.* and *ὄρνις*) (Lucret. vi. 738; *Plin.* iii. 61; *Dio Cass.* lxxvii. 27). The lake was celebrated in mythology as being the entrance to the underworld, and hence was sacred to *Proserpine* (Diod. iv. 22; Verg. *Aen.* vi. 126). *Strabo* cites *Ephorus* as saying that the *Cimmerians*, the people of dark dwellings, were connected once with this spot. The idea may have sprung from the name *Chimerium* belonging to a promontory in *Thesprotia*, near *Acherusia* and the other *Aornus*. There is much interchange of names in the stories belonging to these places. Near *Avernus* was the cave of the *Cumæan Sibyl*, through which *Aeneas* descended. Later writers placed the scene of the descent of *Odysseus* here also (Strab. p. 248); and there was an oracle by which the spirits of the dead were consulted (νεκρομαντεῖον), as at the similarly named *Thesprotian lake* [*Aornus*]. Some such rites may have belonged to *Hannibal's*

sacrifices here (Liv. xxiv. 12). The god *Avernus*, whose statue sweated during the works of *Agrippa* and was propitiated by sacrifices (Serv. ad *Georg.* ii. 161), was a local *Ilades* or *Dis Pater*. Some of the pagan rites lingered here in the time of *Theodosius* (C. I. L. x. 1, 3792), and a good deal of the superstition to the present day. *Agrippa*, in the time of *Augustus*, cut down the forest which surrounded the lake, and connected the latter with the *Lucrine lake*; he also caused a tunnel to be made from the lake to *Cumæ*, of which a considerable part remains and is known under the name of *Grotta di Sibylla*. The *Lucrine lake* was filled up by an eruption in 1530, so that *Avernus* is again a separate lake.

*Aviānus*, *Flavius*, the author of 42 *Aesopic fables* in Latin elegiac verse, which were much used as a school book. The date of *Avianus* is uncertain; he probably lived in the 4th century of the Christian aera.—*Editions*. By *Cannegieter*, Amstel. 1781; by *Nodell*, Amstel. 1787; and by *Lachmann*, Berol. 1845.

*Aviēnus*, *Rufus Festus*, a Latin poet towards the end of the 4th century of the Christian aera. His poems are chiefly descriptive, and are some of the best specimens of the poetry of that age. His works are:—1. *Descriptio Orbis Terrarum*, also called *Metaphrasis Periegeses Dionysii*, in 1394 hexameter lines, derived directly from the *περιήγησις* of *Dionysius*, and containing a succinct account of the most remarkable objects in the physical and political geography of the known world.—2. *Ora Maritima*, a fragment in 703 *Iambic trimeters*, describing the shores of the Mediterranean from *Marseilles* to *Cadiz*.—3. *Aratea Phaenomena*, and *Aratea Prognostica*, both in hexameter verse, the first containing 1325, the second 552 lines, being a paraphrase of the two works of *Aratus*. The poems are edited by *Wernsdorf*, in his *Poëtae Latini Minores*, vol. v. pt. 2, which, however, does not include the *Aratea*.

*Aviōnes*, a people in the N. of Germany on the W. coast of *Cimbrica Chersonesus* (*Denmark*).

*Avitus*, *Alphius*, a Latin poet under *Augustus* and *Tiberius*, the fragments of some of whose poems are preserved in the *Anthologia Latina*.

*Avitus*, *Cluentius*. [*CLUENTIUS*.]

*Avitus*, *M. Maecisius*, emperor of the West, was raised to the throne by the assistance of *Theodoric II.* king of the *Visigoths* in A.D. 455; but, after a year's reign, was deposed by *Ricimer*.

*Avoua* or *Aufona*, the Gloucestershire *Avon* (Tac. *Ann.* xii. 31).

*Axiēnus*. [*EUXINUS PONTUS*.]

*Axia* (*Castel d'Asso*), a fortress in the territory of *Tarquinius* in *Etruria* (Cic. *pro Caec.* 7).

*Axion* (Ἀξίων), son of *Phcegeus*, brother of *Temenus*, along with whom he killed *Alcmaeon*.

*Axiōthea* (Ἀξιοθέα), a maiden of *Phlius*, who came to Athens, and putting on male attire, was for some time a hearer of *Plato*, and afterwards of *Speusippus* (Diog. Laërt. iii. 46).

*Axius*, Q., an intimate friend of *Cicero* and *Varro*, one of the speakers in the 3rd book of *Varro's De Re Rustica*.

*Axius* (Ἀξίος: *Wardar* or *Vardhari*), the chief river in *Macedonia*, rises in *Mt. Scardus*, receives many affluents, of which the most important is the *Erigon*, and flows SE. through *Macedonia* into the *Thermaic gulf*. As a river-god, *Axius* begot by *Periboea* a son *Pelegon*, the father of *ASTEROPEUS*.



**Axōna** (*disne*), a river in Gallia Belgica, which falls into the Isara (*Ouse*) (Caes. BG ii 5; Auson. *Id.* x 461)

**Axūme** [*AUXUME*]

**Axns** [*OAXLS*]

**Azan** (*A'az*), son of Arcas and the nymph Erato, brother of Aphidas and Elatus. The part of Arcadia which he received from his father was called *Azania*; it was on the borders of Elis (Paus. viii. 4, 2, x 9, 5)

**Asani** (*A'asol Tchardir Hisar*), a town of Phrygia, on the river Rhyndacus, and 20 miles



Ruins at Asani.

SW of Cotyaeum. The priestly dynast of the temple (of Zeus) ruled the city, as in the case of Fessania, Comana, &c. Enphorbus is mentioned as having insulted the rites—a sacrifice of the hedgehog and the fox. There are fine ruins of the temple, and remains of the theatre and stadium. (Strab. p. 575, Stephan. *o. v.*)

**Azanla** or **Barbatla** (*A'azila*, *Barbatila* *Ajan*), the region on the E. coast of Africa, S. of Aromata. Pr. (*C. Guardafui*), as far as Rhaptum Pr. (Ptol. iv 7, 28)

**Azenla** (*A'azila*, *A'azunús*), a demus in the SW of Attica, near Sunium, belonging to the tribe Hippothontis.

**Azeus** (*A'ezús*), son of Clymenus of Orchomenos, brother of Erginus, Stratus, Arrhon, and Priens. father of Actor and grandfather of Astyoche (H. ii 512, Paus. ix. 37)

**Aziris** (*A'ziris*) 1. A town of Armenia, west of the Euphrates (Ptol. v 7, 2)—2. A district in the E. of Cyrenica, where silphium was grown (Hdt. iv 157)

**Azōrus** or **Azōrium** (*A'azpos*, *A'azpion*, *A'azpion*, *A'azpion*), a town in the N. of Thessaly, on the W. slope of Olympus, formed, with Doliche and Pythium, the Peribaeian Tripolis (Liv. xli. 53, xlii 2)

**Azotus** (*A'azotos*, *A'azotus*, *Ashdod* or *Ashdoud*), a city of Palestine, near the sea-coast, 9 miles NE of Ascalon. It was one of the free cities of the Philistines which were included within the portion of the tribe of Judah. (Jos. Ant. xiv 5, B. J. i 7)

## B

**Babba**, in full *Babba Juba Campestris*, a Roman colony in Mauretania Tingitana founded by Augustus (Plin. v 5)

**Babrin** (*Báβpion*), whose full name seems to have been Valerius Babrinus, by birth an Italian, lived at the court of Alexander Severus and verified in Greek choliambics a collection of fables. They are probably adapted and paraphrased by him from an older prose collection of fables such as were ascribed to 'Aesop,' but

were partly old apologues such as Aristophanes mentions [see *Aesopos*], of which we find examples even in Hesiod (*Op.* 203), partly exercises set by rhetors to their pupils. It is suggested that the foundation used by Babrinus was a prose collection in ten books by Nicostatus, a contemporary of Hermogenes (Hermog. *repl.* B ii 12, 3) many of his fables are merely old proverbs expanded. He wrote in Attic Greek with occasional Latinisms and other indications that Greek was to him an adopted language. The writings of Babrinus were discovered on Mount Athos by a Greek named Minodas Menas in a codex containing 123 fables, of which the *editio princeps* was issued by Boissonade in 1814. A second MS containing 21 more fables was found in the Vatican, and was first correctly published by Knoell in 1878. The best complete edition of Babrinus is by Rutherford, 1883. Menas produced another set of 95 fables which were edited by Cornwell Lewis in 1859; but there is no doubt that they were forgeries.

**Babylon** (*Báβυλῶν*, *Báβυλωνίος*, fem. *Báβυλωνίς*, Babel in OT. Ru. at and around Hilla), one of the oldest and greatest cities of the ancient world, the capital of a great empire, was built on both banks of the river Euphrates, in about 32° 28' N. lat. It was of unknown antiquity, though its foundation (which is mythically ascribed to the god Belus=Marduk or Merodach) was probably after Egypt had a settled empire. According to an inscription of Nabonidus (s. c. 554) now in the British Museum, the temple of the sun god Samas was founded by Nasir Sin, the son of Sargon, 8200 years earlier. This gives a date of about 3800 s. c. for Sargon, the earliest king named. In several periods of her history Babylon fell under the dominion of the Assyrian monarchs [see *Assyria*], but Nabopolassar, viceroy of Babylon, made an alliance with Pharaoh Necho and the Median king Cyaxares (Kastart) and revolted from Assyria. The allies took Nineveh s. c. 609 [see *Sardanapalus*]. Nabopolassar was succeeded by his son Nebuchadnezzar, under whom (s. c. 604-562), the Babylonian empire reached its height, and extended from the Euphrates to Egypt, and from the mountains of Armenia to the deserts of Arabia. After his death it again declined, until the reign of Nabu Nahid (=Nabonidus), who reigned from s. c. 556 with his son Belshazzar as commander of the army. In the 17th year of his reign (s. c. 539) Babylon was captured by Cyrus (the turning of the river is not mentioned in inscriptions), and Gobryas was made governor of Babylon. Nabonidus died in captivity the same year [see *Cyrus*]. Babylon became one of the capitals of the Persian empire, the others being Susa and Ecbatana. Under his successors the city rapidly sank. Darius I dismantled its fortifications, in consequence of a revolt of its inhabitants, Xerxes carried off the golden statue of Belus, and the temple in which it stood became a ruin. After the death of Alexander, Babylon became a part of the Syrian kingdom of Seleucus Nicator, who contributed to its decline by the foundation of *Seleucia* on the Tigris, which soon eclipsed it. At the commencement of our era, the greater part of the city was in ruins, and at the present day all its visible remains consist of mounds of earth, ruined masses of brick walls, and a few scattered fragments. Its very site has been turned into a dreary marsh by repeated inundations from the river.—The city of Babylon had reached the summit of its magnificence in the reign of Nebuchadnezzar. The accounts of

its dimensions vary somewhat. Herodotus makes the circuit of the walls 480 furlongs: in Ctesias, Clitarchus, Curtius and Strabo the estimate is about 100 furlongs less. The breadth of the walls was said to be 50 feet; the height, according to Herodotus and Ctesias was 200 cubits, according to Strabo 75 cubits. Probably the last estimate is right, and the higher number arose from stating 200 cubits instead of 200 hands. (Hdt. i. 178; Strab. p. 738.) The Euphrates, which divided the city into 2 equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets were closed by gates of bronze. A bridge, built on piers of hewn stone, united the 2 quarters of the city; and at each end of it stood a royal palace. Of two other public buildings of the greatest celebrity, the one was the temple of Belus, rising to a great height, and consisting of 8 stories, gradually diminishing in width, and ascended by a flight of steps, which wound round the whole building on the outside; in the uppermost story was the golden statue of Belus, with a golden altar and other treasures. The 'hanging gardens' of Nebnehadrezzar were laid out upon terraces which were raised above one another on arches. The houses of the city were 3 or 4 stories in height, and the streets were straight, intersecting one another at right angles. The buildings were almost universally constructed of bricks, some burnt and some only sun-dried, cemented together with hot bitumen and in some cases with mortar.—The Babylonians were a people of Turanian or Ural-Altaic origin. The original name of their country (afterwards called Babylonia from its capital) was Kaldai, and its people were called Kaldai or Chaldeans.—Their religion was Sabaeism, or the worship of the heavenly bodies, not purely so, but symbolised in the forms of idols, besides whom they had other divinities, representing the powers of nature. The three chief deities were Anu, Ea, and Bel or Belus (= Zeus), whose feminine counterpart Belit or Beltis is the Mylitta of Herodotus (i. 193): the son of Ea, named Marduk or Merodach, was the mediator for men and the god of healing: Istar [see APHRODITE] was the daughter of the moon-god, and was the spirit of the planet Venus. Her husband was Tammuz. [See ADONIS.] The priests formed a caste, and cultivated science, especially astronomy; in which they knew the apparent motions of the sun, moon, and 5 of the planets, the calculation of eclipses of the moon, the division of the zodiac into 12 constellations, and of the year into 12 months, and the measurement of time by the sun-dial. They must also have had other instruments for measuring time, such as the water-clock, for instance; and it is highly probable that the definite methods of determining such quantities, which the Chaldaean astronomers invented, were the origin of the systems of weights and measures used by the Greeks and Romans. Their buildings prove their knowledge of mechanics; and their remains, slight as they are, show considerable progress in the fine arts.—The position of the city on the lower course of the Euphrates, by which it was connected with the Persian Gulf, and at the meeting of natural routes between E. Asia and India on the one side, and Europe, Asia Minor, Syria, Egypt, and Arabia, on the other, made it the seat of a flourishing commerce and of immense wealth and luxury.—The district around the city, bounded by the Tigris on the E., Mesopotamia on the N., the Arabian Desert on the W., and extending to the

head of the Persian Gulf on the S., was known in later times by the name of Babylonia. [See above, and comp. CHALDAEA.] This district was a plain, subject to continual inundations from the Tigris and Euphrates, which were regulated by canals, the chief of which was the Naarmaleha, i.e. Royal River or Canal (ποταμός βασιλείος, διὰ τοῦ βασιλικῆς, flumen regium), which extended from the Tigris at Seleucia due W. to the Euphrates, and was navigable.

**Bābŷlon** (Βαβυλῶν; nr. *Postat* or *Old Cairo*), a fortress in Lower Egypt, on the right bank of the Nile, exactly opposite to the pyramids, and at the beginning of the canal which connected the Nile with the Red Sea. Its origin was ascribed by tradition to a body of Babylonian deserters. It first became an important place under the Romans. Augustus made it the station of one of the 3 Egyptian legions. (Strab. pp. 607, 612.)

**Babylōnia**. [BABYLON.]

**Bacchae**. [MAENADES; DIONYSUS.]

**Bacchiadae** (Βακχιδᾶι), a Heraclid clan, derived their name from Bacchis, king of Corinth; for their history see CORINTHIUS.

**Bacchius** (Βακχίος). 1. The author of a short musical treatise called *εἰσαγωγή τέχνης μουσικῆς*, printed by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652. —2. Of Miletus, the author of a work on agriculture, referred to by Pliny and Varro.

**Bacchus**. [DIONYSUS.]

**Bacchylides** (Βακχυλίδης), one of the lyric poets of Greece, born at Iulis in Ceos, and nephew as well as fellow-townsmen of Simonides. He flourished about B.C. 470, and lived a long time at the court of Hiero in Syracuse, together with Simonides and Pindar (Strab. p. 426; Aelian, V. H. iv. 15). He wrote in the Doric dialect Hymns, Paeans, Dithyrambs, &c.; but all his poems have perished, with the exception of a few fragments, and two epigrams in the Greek Anthology. The fragments have been published by Neue, *Bacchylidis Cei Fragmenta*, Berol. 1823, and by Bergk, *Poetae Lyrici Graeci*.

**Bacenis Silva**, a forest which separated the Suevi from the Chatti, at the sources of the river Visurgis (*Weser*), probably = the Thuringian Forest (Caes. B. G. vi. 10).

**Bacis** (Βάκισ), the name of several prophets, of whom the most celebrated was the Boeotian seer, who delivered his oracles in hexameter verse at Heleon in Boeotia. In later times there existed a collection of his oracles, similar to the Sibylline books at Rome. (Hdt. viii. 20, 77, ix. 43; Plat. *Theag.* 124 D; Pans. iv. 27, 2, ix. 17, x. 12; Cie. *Div. i.* 18, 34.)

**Bactra** or **Zariaspa** (τὰ Βάκτρα, τὰ Ζαρίασπα and ἡ Ζαριάσπη: *Balkh*), the capital of BACTRIA, appears to have been founded by the early Persian kings, but not to have been a considerable city till the time of Alexander, who settled in it his Greek mercenaries and his disabled Macedonian soldiers. It stood at the N. foot of the M. Paropamisus (the *Hindoo Koosh*) on the river Bactrus (*Adiriah* or *Dehas*) about 25 miles S. of its junction with the Oxus. It was the centre of a considerable traffic. The existing ruins, 20 miles in circuit, are all of the Mohammedan period. (Strab. p. 513; Curt. vii. 4-10.)

**Bactria** or **-iāna** (Βακτριανή: Βάκτροι, -ιοί, -ιανοί: *Bokhara*), a province of the Persian empire, bounded on the S. by M. Paropamisus which separated it from Ariana, on the E. by the N. branch of the same range, which divided

it from the Sacae, on the NE by the Orus, which separated it from Sogdiana, and on the W by Margiana. It was inhabited by a rude and warlike people, who were subdued by Cyrus or his next successors. It was included in the conquests of Alexander and formed a part of the kingdom of the Seleucidae, until B.C. 250 when Theodotus, its governor revolted from Antiochus II and founded the Greek kingdom of Bactria, which lasted till B.C. 134 or 125 when it was overthrown by the Parthians, with whom, during its whole duration, its kings were sometimes at war and sometimes in alliance against Syria. This Greek kingdom extended beyond the limits of the province of Bactria, and included at least a part of Sogdiana. Bactria was watered by the Orus and its tributaries, and contained much fertile land and much of the commerce between W Asia and India passed through it. (Strab. p. 516 Hdt. iv 204 Arrian, iii 9.)

**Baduhenne Lucus**, a wood in W Friesland. (Tac. Ann. iv 73.)

**Baebia gens**, plebeian the most important members of which are given under their surnames **DIVES**, **SCILCA**, **TAXPHILUS**.

**Baetula** a town in Hispania Tarraconensis, W of Castulo in the neighbourhood of silver mines (Polyb. x 38 Liv. xxvii 18). It may correspond to the modern *Baylen*.

**Baeterrae** (*Beiers*) also called *Biterrensis* urbs a town in Gallia Narbonensis on the Orus, not far from Narbo and a Roman colony its neighbourhood produced good wine (Plin. iii 26, xiv 68).

**Baetica**. [H. *BAILL*.]

**Baetis** (*Guadalquivir*) a river in S Spain, formerly called *Tartessus*, and by the inhabitants *Certis*, rises in Hispania Tarraconensis in the territory of the Oretani, flows SW through Baetica, to which it gives its name, past the cities of Corduba and Hispalis, and falls into the Atlantic Ocean, by two mouths, N of Gades (Strab. p. 129).

**Bagæthum** (*Bara*) the chief town of the Nervii in Gallia Belgica there are many Roman remains in the modern town.

**Bagaudae** a Gallic people who revolted under Diocletian, and were with difficulty subdued by Maximian, A.D. 296 (Eutrop. ii 26).

**Bagistanus Mons**, and **Bagisiana** (*Behistan*) a range of hills and a town in Media, SW of Ecbatana (Diod. vi 13 xvii 110) celebrated for its rock sculptures and inscriptions.

**Bagoas** (*Baywas*) a eunuch, highly trusted and favoured by Artaxerxes III (Ochus) whom he poisoned, B.C. 338. He was put to death by Darius III Codomannus whom he had attempted likewise to poison, 336. The name Bagoas frequently occurs in Persian history and is sometimes used by Latin writers as synonymous with a eunuch.

**Bagradas** (*Byzphas*, *Mjeridah*) a river of N Africa, falling into the Gulf of Carthage near Utica (Caes. B. C. ii 21, Liv. xxx 10, Lucan. iv 588). It is the same as the *Macarus* of Polyb. i 70.

**Baiæ** (*Baranus*) a town in Campania, on a small bay W of Naples, and opposit Puteoli, was situated in a beautiful country which abounded in warm mineral springs. The baths of Baiæ were the most celebrated in Italy, and the town itself was the favourite watering place of the Romans, who flocked thither in crowds for health and pleasure. Seneca calls it 'diversorium vitiarum.' The whole country was studded with the palaces of the Roman nobles

and emperors, which covered the coast from Baiæ to Puteoli; many of these places were built out into the sea. (Hor. Od. ii 18 20 Ep. i 15, 2, Tac. Ann. xii 21, xiv 9, Senec. Ep. 51, Plin. xxxi 4, Strab. p. 210.) Nero here matured his plot for the murder of Agrippina. Hadrian died here and Alexander Severus built several villas (Tac. Ann. xiv 4, Vit. Hadr. 45, Alex. Ser. 26). The site of ancient Baiæ is now for the most part covered by the sea.

**Elaucastes** a people in Gallia Lugdunensis, whose capital was Augustodurum (*Bayeux*).

**Balbinus**, **D. Caelius**, was elected emperor by the senate along with M. Clodius Pupienus Maximus, after the murder of the two Gordians.



Balbinus Roman Emperor A.D. 238.  
Obv. bust of Balbinus. Rev. Emperor holding olive-branch  
as a scepter. P.M. T.R.P. COS. II. P.P.

in Africa, at the beginning of A.D. 233, but the new emperors were slain by the soldiers at Rome in June in the same year (Eutrop. ix 2).

**Balbus** **M. Acilius**, the name of two consuls, one in B.C. 100 and the other in 114.

**Balbus**, **T. Ampius** tribune of the plebs B.C. 63, was a supporter of Pompey, whom he joined in the civil war B.C. 49. He was pardoned by Caesar through the intercession of Cicero (ad Fam. vi 12 Suet. Jul. 71).

**Balbus**, **M. Atrius** married Julia, the sister of Julius Caesar, who bore him a daughter, *Atia*, the mother of Augustus Caesar. [Atrius.]

**Balbus** **L. Cornelius** 1. Of Gades, served under Q. Metellus and Pompey against Sertorius in Spain and received from Pompey the Roman citizenship. He accompanied Pompey on his return to Rome B.C. 71, and was for a long time one of his most intimate friends. At the same time he gained the friendship of Caesar, who placed great confidence in him. As the friend of Caesar and Pompey, he had numerous enemies, who accused him in 56 of having illegally assumed the Roman citizenship. He was defended by Cicero whose speech has come down to us, and was acquitted. In the civil war (49) Balbus did not take any open part against Pompey, but he attached himself to Caesar and in conjunction with Oppius, had the entire management of Caesar's affairs at Rome. After the death of Caesar (44) he was equally successful in gaining the favour of Octavian who raised him to the consulship in 40. Balbus wrote a diary (*Ephemeris*) which has not come down to us, of the most remarkable occurrences in Caesar's life (Suet. Jul. 81). He took care that Caesar's Commentaries on the Gallic war should be continued and we accordingly find the 8th book dedicated to him. His letters to Cicero are in Cic. ad Att. viii 15 ix 7 13—2. Nephew of the preceding received the Roman franchise along with his uncle. He served under Caesar in the civil war, he was quaestor of Aemilius Pollio in Further Spain in B.C. 43 and while there added to his native town Gades a suburb, many years afterwards he was proconsul of Africa, and triumphed over the Garamantes in 19. He built a magnificent theatre at Rome, which was dedicated in 13.

(Vell. Pat. ii 51, Cic. Att. viii 9.)

**Balbus, Lucilius.** 1. L.  $\epsilon$  jurist and brother of the following.—2. Q., a Stoic philosopher, and a pupil of Panætius, is introduced by Cicero as one of the speakers in his *De Natura Deorum*, iii. 40 (cf. *Div. i.* 5).

**Balbus, Octavius**, a contemporary of Cicero, bore a high character as a judex; he was put to death by the triumvirs, B.C. 43 (*Cic. pro Clu.* 38; *Val. Max. v.* 7, 3).

**Balbus, Sp. Thorius**, tribune of the plebs, about B.C. 111, proposed an agrarian law. See *Dict. of Ant.*, art. *Lex Thorii*.

**Baleares** (*Baleapides*, *Baliapides*), also called *Gymnēsiae* (*Γυμηναίαι*) by the Greeks, two islands in the Mediterranean, off the coast of Spain, distinguished by the epithets *Major* and *Minor*, whence their modern names *Majorca* and *Minorca*. They were early known to the Carthaginians, who established settlements there for the purposes of trade; they afterwards received colonies from Rhodes; and their population was at a later time of a very mixed kind. Their inhabitants, also called *Baleares*, were celebrated as slingers, and were employed as such in the armies of the Carthaginians and Romans. In consequence of their piracies they provoked the hostility of the Romans, and were finally subdued, B.C. 123, by Q. Metellus, who assumed accordingly the surname *Baleareus*. (*Strab.* pp. 167, 654; *Polyb. i.* 67, iii. 118; *Diod. v.* 16; *Flor. iii.* 8; *Oros. i.* 2, v. 13.)

**Balista**, prefect of the praetorians under Valerian, whom he accompanied to the East. After the defeat and capture of that emperor (A.D. 260), he rallied a body of Roman troops, and defeated the Persians in Cilicia. His subsequent career is obscure; he is mentioned as one of the Thirty Tyrants, and was probably put to death, about 264, by Odenathus. (*Trebell. Poll. Trig. Tyr.* 17.)

**Bambalio, M. Fulvius**, father of Fulvia, the wife of M. Antonius, the triumvir, received the nickname of Bambalio on account of a hesitancy in his speech (*Cic. Phil. ii.* 36, iii. 6).

**Bambycē.** [*HIERAPOLIS.*]

**Bānāsa** (*Mamora* ? Ru.), a city of Mauretania Tingitana, on the river Subur (*Sébou*), near the W. coast; a colony under Augustus (*Plin. v.* 5).

**Bandūsia Fons**, a fountain celebrated by Horace (*Od. iii.* 18). According to the scholiast Acron it was in the neighbourhood of Horace's Sabine farm; and the spring called *Fontana degli Oratini*, which gushes out under a small rock on the hill side between the two supposed sites of his farm, answers the description. In the 12th century a church was standing about six miles from Venusia in Apulia described in old documents as 'Eccles. SS. Gervasi et Protasi in Bandusino Fonte apud Venusiam,' whence some conclude that the spring mentioned by Horace was near his birthplace, not at his farm; but the expressions in the ode itself point inevitably to the conclusion that Horace speaks of a spring near his dwelling.

**Bantia** (*Bantinus*; *Banzi* or *Vanzi*), a town near Venusia, in a woody district (*saltus Bantini*, *Hor. Od. iii.* 4, 15), on the borders of Lucania and Apulia (*Liv. xxvii.* 25; *Plin. iii.* 16).

**Barbāna** (*Bojana*), a river in Illyria, flows through the Palus Labeatis (*Liv. xlv.* 81).

**Barbāria.** [*AZANIA.*]

**Barbatio**, commander of the household troops under Gallus, whom he arrested by command of Constantius, A.D. 354. In 355 he was sent into Gaul to assist Julian against the Alemanni. He was put to death by Constantius in 359. (*Amm. Marc. xiv.* 11, xviii. 3.)

**Barbātus, M. Horātius**, consul B.C. 449 with Valerius Publicola after the overthrow of the decemvirs. [*PUBLICOLA.*]

**Barbosthēnes**, a mountain E. of Sparta.

**Barbūla, Aemilius.** 1. Q., consul B.C. 317, when he subdued Apulia, and consul again in 311, when he fought against the Etruscans.—2. L., consul in 281, carried on war against the Tarrentines, Samnites, and Sallentines.—3. M., consul in 230, fought against the Ligurians.

**Barca**, the surname of HAMILCAR, the father of Hannibal, is probably the same as the Hebrew *Barak*, which signifies lightning. His family was distinguished as the 'Barcino family,' and the democratical party, which supported this family, as the 'Barcine party.'

**Barca** or *-e* (*Βάρκη*: *Βαρκίτης*, *Βαρκαίος*, *Barcaeus*). 1. (*Merjeh*, Ru.), the second city of Cyrenaica, in N. Africa, 100 stadia (10 geog. miles) from the sea, appears to have been at first a settlement of a Libyan tribe, the Barcaci, but about B.C. 560 was colonised by the Greek seceders from Cyrene, and became so powerful as to make the W. part of Cyrenaica virtually independent of the mother city. In B.C. 510 it was taken by the Persians, who



Barca in Africa.  
Obr., head of Zeus, *silphium* plant, cultivated in that district.

removed most of its inhabitants to Bactria, and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named *PTOLEMAIS*, and which took the place of Barca as one of the cities of the Cyrenaic Pentapolis. (*Hdt. iv.* 160, 164, 167, 171, 200; *Strab. p.* 837; *Plin. v.* 32; *CYRENE*.)

—2. A town in Bactria peopled by this removed inhabitants of the Cyrenaic Barca.

**Barcino** (*Barcelona*), a town of the *Lacētani*, in Hispania Tarraconensis, afterwards a Roman colony: the town was not large, but possessed an excellent harbour (*Ptol. ii.* 6; *Oros. vii.* 143).

**Bardanes.** [*ARSACES XXI.*]

**Bardylis** or **Bardyllis** (*Βάρδουλις*, *Βάρδουλλης*), an Illyrian chieftain, carried on frequent wars with the Macedonians, but was at length defeated and slain in battle by Philip, the father of Alexander the Great, B.C. 359 (*Diod. xvi.* 4; *Cic. Off. ii.* 11, 40).

**Barca Sorānus**, consul suffectus in A.D. 52 under Claudius, and afterwards proconsul of Asia, was a man of justice and integrity. He was accused of treason in the reign of Nero, and also of employing his daughter Servilia to use magic, and was condemned to death together with her. The chief witness against him was P. Egnatius Celer, a Stoic philosopher, and the teacher of Soranus. (*Juv. iii.* 116; *Dio Cass. lxi.* 26; *Tac. Ann. xvi.* 80.)

**Bargūsii**, a people in the NE. of Spain, between the Pyrenees and the Iberus (*Polyb. iii.* 35).

**Barium** (*Barinus*: *Barī*), a town in Apulia, on the Adriatic, a municipium, and celebrated for its fisheries (*Barium piscosum*, *Hor. Sat. i.*

5, 97, Strab p 283) In the 10th century the Greek emperors made it the capital of Apulia  
**Barsantes** (Βαρσάντης) or **Barzaentus** (Βαρζαντος), satrap of the Arachoti and Drangae, took part in the murder of Darius III., and fled to India, where he was seized by the inhabitants and delivered up to Alexander, who put him to death (Arrian, iii 8, 21, Diod xvii 74)

**Barsine** (Βαρσίνη) 1 Daughter of Artabazus, and wife of Memnon the Rhodian, subsequently married Alexander the Great, to whom she bore a son, Heracles. She and her son were put to death by Polysperchon in 303—2 Also called **Statira**, elder daughter of Darius III., whom Alexander married at Susa. Shortly after Alexander's death she was murdered by Roxana.

#### **Basānitis** [ΒΑΣΑΝΑΙΑ]

**Basila** (Βασίλειον or Βασιλεία) a town on the Rhine, in the neighbourhood of which Valentian built a fortress (Amm. Marc xxi 3) It became important after the ruin of Augusta Rauracorum  
**Basilina**, the mother of Julian the apostate, being the second wife of Julius Constantius, brother of Constantine the Great

**Basilius**, commonly called Basil the Great, was born A.D. 329, at Caesarea. (See *Dict of Christ Biogr*)

**Basilus**, L. Minucius, served under Caesar in Gaul, and commanded part of Caesar's fleet in the civil war He was one of Caesar's assassins (B.C. 44) and in the following year was murdered by his own slaves (Caes B.G. vi 23, vii 92, Appian, B.C. iii 96, Oros vi 15, Cic Fam vi 15)

#### **Basilius** (Διονύσιος)

**Basilius**, Aufidius, an orator and historian under Augustus and Tiberius, wrote an account of the Roman wars in Germany, and a work upon Roman history of a more general character, which was continued in 31 books by the elder Pliny (Quint x 1, 108, Plin. vi 27)

**Basilius**, Q. Cassilius, a Roman equester, and an adherent of Pompey, fled to Tyre after the battle of Pharsalia, B.C. 48 Shortly afterwards he obtained possession of Tyre, and subsequently settled down in Apamea, where he maintained himself for 3 years (46-43) On the arrival of Cassius in Syria in 43 the troops of Basilius went over to Cassius (Dio Cass. xliii 26, Vell. Pat. ii 69, Cic Fam. xi 1, xii 11)

**Basilius**, Cassius, a Roman lyric poet, and a friend of Persius who addresses his 6th satire to him, was destroyed along with his villa A.D. 79 by the eruption of Vesuvius which over whelmed Herculaneum and Pompeii (Quint x 1, 96, Pers. vi 1, Schol. ad loc., Plin. Ep. vi 16) He also wrote a poem on metres, of which it is thought fragments remain in a prose version (Gaisford, *Script Metr* 1837; Keil, 1875)

**Basilius**, Salsus, a Roman epic poet of considerable merit, contemporary with Vespasian (Tac Dial 5; Quint x 1, 90, Juv vi 80) The poem ad *Pisonem* (in *Poet Lat Min*) has been ascribed to this Basilius, but probably erroneously it seems to belong to the age of Claudius

**Bastarnae** or **Basternae**, a warlike German people, who migrated to the country near the mouth of the Danube They are first mentioned in the wars of Philip and Perseus against the Romans, and at a later period they frequently devastated Thrace, and were engaged in wars with the Roman governors of the province of Macedonia. In A.D. 30, they were defeated by M. Crassus, and driven across the Danube, and we find them, at a later time, partly settled between the Tyras (*Dneister*) and Borythenes

(*Dneiper*), and partly at the mouth of the Danube, under the name of *Peucini*, from their inhabiting the island of Peuce, at the mouth of this river (Strab pp 93, 118, 291, 294, 305, Liv xi 57, Tac. Ann ii 265, Germ 46)

**Bastitani** (also *Bastitani*, *Bastuli*), a people in Hispania Baetica on the coast (Strab. p 139)

**Bātānāa** or **Basanitis** (Βαττανία, Βασανίτις) O.T. Bashan, Basan, a district of Palestine E. of the Jordan, extending from the river Jabok on the S to Mt Hermon, in the Antilibanus chain, on the N. {JUDAEA}

**Batavi** or **Bätävi** (Juv viii 51; Lucan, l. 431), a Celtic people who abandoned their homes in consequence of civil dissensions, before the time of Julius Caesar, and settled in the island formed by the Rhine, the Waal, and the Maas, which island was called after them *Insula Batavorum* They were for a long time allies of the Romans in their wars against the Germans, and were of great service to the former by their excellent cavalry, but at length, exasperated by the oppressions of the Roman officers, they rose in revolt under Claudius Civilis, in A.D. 69, and were with great difficulty subdued. On their subjugation they were treated by the Romans with mildness, and were exempt from taxation Their country, which also extended beyond the island S of the Maas and Waal, was called, at a later time, *Batavia* Their chief towns were *Lugdunum* (*Leyden*) and *Batacorum*, between the Maas and the Waal. The *Cannefates* or *Canninefates* were a branch of the Batavi, and dwelt in the W of the island. (Caes B.G. iv 10, Tac. Hist. iv, 12-37, v 14, Germ 29)

#### **Batavodurum** [ΒΑΤΑΥΙ]

**Bathycles** (Βαθυκλῆς), a sculptor of Magnesia on the Maeander, constructed for the Lacedaemonians the colossal throne of the Amyclaeon Apollo, a sort of carved screen surrounding the statue and ornamented with mythological figures. He belongs to the early Ionian school soon after 600 B.C. (Pana. iii 18, 6)

**Bathyllus** 1 Of Samos, a beautiful youth beloved by Anacreon—2 Of Alexandria, the freedman and favourite of Maecenas (Tac Ann i 54), brought to perfection, together with Pyrlades of Cilicia, the imitative dance of the *Pantomimus* Bathyllus excelled in comic, and Pyrlades in tragic personifications. (See *Dict Ant & r Pantomimus*)

**Batnae** (Βάτναι Βατναίος) 1 (Sarus) a city of Osroene in Mesopotamia, E of the Euphrates and SW of Edessa, at about equal distances, founded by the Macedonians, celebrated for its annual fair of Indian and Syrian merchandise (Amm. Marc xiv 3)—2. (*Dahab*), a city in Syria, between Bercoea and Hierapolis.

**Bato** (Βάτος) 1 The character of Amphiarus, was swallowed up by the earth along with AMPHIARUS—2 The name of 2 leaders of the Pannonians and Dalmatians in their insurrection in the reign of Augustus, A.D. 6 Tiberius finally subdued Dalmatia; Bato surrendered to him in 9 upon promise of pardon, and accompanied him to Italy (Dio Cass. iv 32, lvi 11; Vell. Pat. ii 110-115)

**Battiladæ** (Βαττιλάδαι), kings of Cyrene during 3 generations. 1 Battus I., of Thera, led a colony to Africa at the command of the Delphic oracle, which he consulted about his stammering speech, and founded Cyrene about B.C. 631 He was the first king of Cyrene, his government was gentle and just, and after his death in 599 he was worshipped as a hero. (Hdt. iv 157, Pind. Pyth. iv 10, v 89) According to the Scholiast on

Pindar, the founder was an Aristoteles, who was called Battus because that was the title of Libyan native kings.—2. Arcesilaus I., son of No. 1, reigned b. c. 599–583.—3. Battus II., surnamed 'the Happy,' son of No. 2, reigned b. c. 583–560? In his reign, Cyrene received a great number of colouists from various parts of Greece; and in consequence of the increased strength of his kingdom Battus was able to subdue the neighbouring Libyan tribes, and to defeat Apries, king of Egypt (570), who had espoused the cause of the Libyans (Hdt. iv. 150).—4. Arcesilaus II., son of No. 3, surnamed 'the Oppressive,' reigned about b. c. 560–550. In consequence of dissensions between himself and his brothers, the latter withdrew from Cyrene, and founded Barca. He was strangled by his brother or friend, Learchus (Hdt. iv. 160).—5. Battus III., or 'the Lame,' son of No. 4, reigned about b. c. 550–530. In his time, Demonax, a Mantinean, gave a new constitution to the city, whereby the royal power was reduced within very narrow limits.—6. Arcesilaus III., son of No. 5, reigned about b. c. 530–514, was driven from Cyrene in an attempt to recover the ancient royal privileges, but recovered his kingdom with the aid of Samian auxiliaries. He endeavoured to strengthen himself by making submission to Cambyses in 525. He was, however, again obliged to leave Cyrene; he fled to Alazir, king of Barca, whose daughter he had married, and was there slain by the Barcaeans and some Cyrenaean exiles. (Hdt. iv. 162–167).—7. Battus IV., probably son of No. 6, of whose life we have no accounts.—8. Arcesilaus IV., probably son of No. 7, whose victory in the chariot-race at the Pythian games, b. c. 466, is celebrated by Pindar in his 4th and 5th Pythian odes. At his death, about 450, a popular government was established.

**Battiaades.** [CALLIMACHUS.]

**Battus (Βάττος),** a shepherd whom Hermes turned into a stone, because he broke a promise of silence regarding the cattle stolen by Hermes (Or. Met. ii. 688; cf. Ant. Lib. 23).

**Batulum,** a town in Campania (Verg. Aen. vii. 739; Sil. viii. 566).

**Baucis.** [PHILEMON.]

**Bauli (Bacolo),** a collection of villas rather than a town, between Misenum and Baiae in Campania.

**Bævius** and **Maævius**, two malvolent poets, who attacked the poetry of Virgil and Horace (Verg. Ecl. iii. 90; Hor. Epod. 10).

**Bazira** or **Bezira** (Βάζιρα: Βάζιρα: *Bajour*, NW. of *Peshawar*), a city in the Paropamisus, taken by Alexander on his march into India.

**Bebrÿces (Βέβρυκες).** 1. A mythical people in Bithynia, said to be of Thracian origin (Strab. p. 295) whose king, Amycus, slew Pollux [ARGONAUTAE].—2. An ancient Iberian people on the coast of the Mediterranean, N. and S. of the Pyrenees: they possessed numerous herds of cattle (Sil. It. iii. 420; Zonar. viii. 21).

**Betriacum (Calvatone),** also spelt **Bebriacum** and **Betriacum**, a small place in Cisalpine Gaul, between Crenona and Verona, celebrated for the defeat both of Otho and, a few months later, of the Vitellian troops, A. D. 69 (Tac. Hist. ii. 43, iii. 15).

**Begorritis Lacus (Ostrovo),** a lake in Eordæa of Macedonia (Liv. xlii. 58).

**Belbina (Βέλβινα: Βελβινα).** 1. (*St. George d'Arbore*), an island in the Aegæan sea, off the S. coast of Attica (Hdt. viii. 125; Strab. p. 375).

—2. See **BELEMINA**.

**Belemina (Βελβίνα),** also called **Belmina**

and **Belbina**, a town in the NW. of Laconia, on the borders of Arcadia. The surrounding district was called **Belminatis** and **Belbinatis**. (Strab. p. 343; Pans. viii. 35.)

**Bēlēsīs** or **Bēlēsūs (Βέλεσις, Βέλεσους),** a Chaldean priest at Babylon, who is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire. [ARBACES.] Belesis afterwards received the satrapy of Babylon from Arbaces. (Diod. ii. 24.)

**Belgae,** one of the three great people into which Caesar divides the population of Gaul. They were bounded on the N. by the Rhine, on the W. by the ocean, on the S. by the Sequana (*Seine*) and *Matrona (Marne)*, and on the E. by the territory of the Treviri. They were of German origin, and had settled in the country, expelling or reducing to subjection the former inhabitants. They were the bravest of the inhabitants of Gaul, were subdued by Caesar after a courageous resistance, and were the first Gallic people who threw off the Roman dominion. The Belgae were subdivided into the tribes of the **NERVII**, **BELLOVACI**, **REMI**, **SUSSIONES**, **MORINI**, **MENAPII**, **AUDACI**, and others; and the collective forces of the whole nation were more than a million. (Caes. B. G. i. 1, ii. 4, v. 24; Strab. p. 192.) There were also Belgae in the south of Britain, whom Caesar seems to place in Kent and Sussex; Ptolemy more inland, in parts of Wilts, Hants, and Somerset (Caes. B. G. v. 12; Ptol. ii. 3, 28). Ptolemy gives their real settlement, whereas Caesar speaks of stray bodies of immigrants whom he came across.

**Belgica.** [GALLIA.]

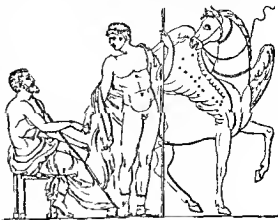
**Belgium,** the name generally applied to the territory of the **BELLOVACI**, and of the tribes dependent upon the latter—namely, the **Atrebates**, **Ambiani**, **Velliodasses**, **Aulerci**, and **Caleti**. Belgium did not include the whole country inhabited by the Belgae, for we find the **Nervii**, **Remi**, &c., expressly excluded from it. (Caes. B. G. v. 24.)

**Belisarius,** the greatest general of Justinian, was a native of Illyria and of mean extraction. In A. D. 534, he overthrew the Vandal kingdom in Africa, which had been established by Genseric about 100 years previously, and took prisoner the Vandal king, Gelimer, whom he led in triumph to Constantinople (Procop. Vand. i. 11, ii. 8). In 535–540, Belisarius carried on war against the Goths in Italy, and conquered Sicily, but he was recalled by the jealousy of Justinian. In 541–544 he again carried on war against the Goths in Italy, but was again recalled by Justinian, leaving his victories to be completed by his rival Narses in the complete overthrow of the Gothic kingdom, and the establishment of the exarchate of Ravenna (Procop. Goth. i. 5, ii. 30; iii. 1–32, iv. 21). The last victory of Belisarius was gained in repelling an inroad of the Bulgarians, 559 (Theoph. 198). In 563 he was accused of a conspiracy against the life of Justinian; according to a popular tradition (which rests merely on the authority of Tzetzes in the 12th cent. and an anonymous writer of the 11th) he was deprived of his property, his eyes were put out, and he wandered as a beggar through Constantinople; but according to the more authentic account, he was merely imprisoned for a year in his own palace, and then restored to his honours (Theoph. 160, 198). He died in 565.—The story of his blindness and beggary—date obolus Belisario—though it should be rejected absolutely inasmuch as the

silence of the earlier writers practically contradicts it, was revived by some modern writers and popularised by Marmontel, and it was even said that the statue in the Borghese collection, which Winckelmann showed to represent Augustus propitiating Nemesis was Belisarius begging. As a military commander, and as the preserver of the empire against barbarian invasions, Belisarius ranks among the great men of antiquity; his private life was rendered unattractive by avarice and by his submission to his wife the infamous Antonina.

**Bellerophon or Bellêrophontes** (Βελλεροφών or Βελλεροφόντης), son of the Corinthian king Glaucus and Eurymede and grandson of Sisyphus (*Il* vi 153, *Apollod.* i 9 3), but according to Hyg. *Fab.* 191 he was son of Poseidon (cf. *Schol.* ad *Pind.* *Ol.* xiii 66). Some said that he was originally called *Hipponous* and received the name Bellerophon from slaying the Cornuthian Bellerus (probably a later addition to his story manufactured to explain his name. *Schol.* ad *Il.* 6 153 and *Apollod.* ii 3). To be purified from the murder he fled to Proetus, whose wife, Antea fell in love with the young hero, but as her offers were rejected by him she accused him to her husband of having made attempts on her honour. Other accounts name the wife Sthenoboea. Her punishment is related in *Apollod.* ii 3 2 and was a subject for the *Sthenoboea* of Euripides. She is said to have mounted Pegasus and to have been thrown into the sea. Proetus unwilling to kill Bellerophon with his own hands, sent him to his father-in-law, Iobates king of Lycia with a letter begging that the messenger should be

killed the Chumaera with his arrows. Iobates, thus disappointed, sent Bellerophon against the Solymi and next against the Amazons. In these contests he was also victorious, and on his return to Lycia, being attacked by the



Bellerophon taking leave of Proetus. (Hamilton vase.)

bravest Lycians, whom Iobates had placed in ambush for the purpose. Bellerophon slew them all. Iobates, now seeing that it was hopeless to kill the hero, gave him his daughter (Phulooe Anticlea or Cassandra) in marriage and made him his successor on the throne. Bellerophon became the father of Isander, Hippolochus, and Laodamia. At last Bellerophon drew upon himself the hatred of the gods, and, consumed by grief, wandered lonely through the Alesian field, avoiding the paths of men. This is all that Homer says respecting Bellerophon's later fate. Some traditions related

that he attempted to fly to heaven upon Pegasus, but that Zeus sent a gad fly to sting the horse, which threw off the rider upon the earth, who became lame or blind in consequence (*Pind.* *Isth.* vi 44, *Schol.* ad *Ol.* xiii 90, *Hes. Od.* iv 11, 25). Bellerophon was honoured as a god at Corinth (on whose coins and on those of her colonies Pegasus often appears), and also in Lycia (*Paus.* ii 2 24, *Q. Smyrn.* x 162). As regards the history and meaning of the story, it must be observed that the characteristic parts are the connexion with Pegasus and the fight with the Chumaera. The story of Proetus is one which is often related of others in much the same form. Homer tells nothing of Pegasus; it is not however, necessary to suppose that the Pegasus story is everywhere post Homeric. Homer may have adopted the Cornuthian hero for his Lycian romance before the connexion with Pegasus was fully established for it is clear that the local Cornuthian myths combined the two at some time or other. In Bellerophon some see merely a sun god akin to Perseus. Others lay stress on his descent from Glaucus, a sea-god and Poseidon combining this with the descent of Pegasus from Poseidon, the winged horse, they say, symbolises the clouds and the fight with the Chumaera a thunderstorm in



Bellerophon, Pegasus, and Chimera. (Hamilton vase.)

put to death. Iobates accordingly sent him to kill the monster Chumaera, thinking that he was sure to perish in the contest. After obtaining possession of the winged horse, PEGASUS, Bellerophon rose with him in the air, and

Others lay stress on his descent from Glaucus, a sea-god and Poseidon combining this with the descent of Pegasus from Poseidon, the winged horse, they say, symbolises the clouds and the fight with the Chumaera a thunderstorm in

which Bellerophon, the heavenly rider, destroys the evil elements of the storm. [See further under CHIMAERA and PEGASUS] Though Bellerophon is sometimes represented as an armed warrior, he most commonly appears, when mounted on Pegasus, clad in chlamys and petasus, with a spear in his right hand

Belli, a Celtiberian people in Hispania Tarraconensis

Bellōna (originally Duellona, Varr *L L* v 73), the Roman goddess of war, was probably a Sabine divinity = Nerio, the wife of Mars or the personification of his power [See MARS] She has all the attributes of ENYO in the literature influenced by Greek, following Mars with weapons, or described as armed with a bloody scourge (Verg *Aen* viii 703) During the Samnite wars, in B.C. 296, App Clandius Caecus vowed a templo to her, which was erected in the Campus Martius, outside the Pomerium, as a duty of trouble (Liv. x 19, Ov *Fast* vi 199) A further development came from Asia Minor after the Mithridatic wars and the attributes of the goddess of Comana (a moon goddess and a war goddess) were transferred to Bellona Hence the fanatic character of the Bellonari, her priests, who wounded themselves in the processions, attended with trumpets and cymbals (Plut *Sull* 9, Strab p 335, Tibull i 6, 43, Mart xii 57; Lucan, i 565)

Bellovaci, the most powerful of the Belgae, dwelt in the modern *Beauvais*, between the Seine, Oise, Somme, and Bresle In Caesar's time they could bring 100,000 men into the field, but they were subdued by Caesar with the other Belgae (Caes *B G* ii 4, 8, vii 59)

Bēlon or Baelon (Βελών, Βαίλων, nr *Boloma*, Ru), a seaport town in Hispania Baetica on a river of the same name (now *Barbate*), the usual place for crossing over to Tingis in Mauretania (Strab p 140)

Bēlus (Βήλος), son of Poseidon and Libya or Eurygomo, twin brother of Agenor, and father of Aegyptus and Danaus (Apollod ii 1, 4, Hdt vii 61; Pans iv. 23; Aesch *Suppl* 318) He was properly the national deity of various Semitic nations, worshipped as Baal or Bel, and, while sometimes identified by the Greeks with Zeus, was also regarded as the ancestral hero of those nations from whom the legends about him were transplanted to Greece and there became mixed up with Greek myths

Bēlus (Βήλος: *Nahr Naman*), a river of Phoenicia, rising at the foot of M Carmel, and falling into the sea close to the S of Ptolemais (*Acre*), celebrated for the tradition that its fine sand first led the Phoenicians to the invention of glass (Plin v 75)

Bēnacus Lacus (*Lago di Garda*), a lake in the N of Italy (Gallia Transpadana), out of which the Minus flows (Verg *Georg* ii 160, *Aen* x 205, Plin iii 131)

Bendis (Βενδís, Βενδίδος), a Thracian goddess whose worship was at an early period introduced into Attica by Thracian metoeci (Plat *Rep* 327, Strab p 470, Hesych. scv) Livy (xxxiii 41) mentions a temple in her honour near the Thracian Hebrus, B.C. 189 She was identified by the Greeks with Artemis and with Hecate for reasons which are easily understood if she was, as is stated, a goddess of the moon and also of hunting among the Thracians The epithet of the Thracian Bendis was δῖλοςχος (Cratin ap Hesych), which, according to Hesychius, signifies either the huntress or the goddess who, like Hecate (Hes *Th* 413), reigns both in earth and in heaven It is clear that

Herodotus (i 7) identifies her with Artemis As a goddess of light she was honoured with a torch race at the *Bendideia* in the Peiraeus, with the peculiarity, doubtless Thracian, that it was a mounted race [Dict Ant sv *Lampadedromia*]

Bēnevētum (*Benevento*), a town in Samnium on the Appia Via, at the junction of the two valleys through which the Sabatus and Calor flow, formerly called Maleventum or Μαλῶντον (probably from an original Maloeis) It was one of the most ancient towns in Italy, having been founded, according to tradition by Diomedes In the Samnite wars it was subdued by the Romans, who sent a colony thither in B.C. 268, and changed its name Maleventum into Beneventum (Liv ix 27, Fest sv *Beneventum*) It was colonised a second time, by Augustus, and was hence called *Colonia Julia Concordia Augusta Felix* (Strab p 250, Orell 907) The modern town has several Roman remains, among others a triumphal arch of Trajan

Bērecyntia [RHEA]

Bērēnicē (Βερηνίκη), a Macedonian form of

*Pherenice* (Φερηνίκη), i.e. "Bringing Victory"—

1 A daughter of Lagos, first the wife of an obscure Macedonian, and afterwards of Ptolemy I Soter, who fell in love with her when she came to Egypt in attendance on his bride Eurydice, Antipater's daughter She was celebrated for her beauty and virtue, and was the mother of Ptolemy II Philadelphus (Paus i 6, Plut *Pyrrh* 4, Just xvi 2; Theocrit xiii 34)—2 Daughter of Ptolemy II Philadelphus, and wife of Antiochus Theos, king of Syria, who divorced Laodice in order to marry her, B.C. 249 On the death of Ptolemy, B.C. 247, Antiochus recalled Laodice, who notwithstanding caused him to be poisoned, and murdered Berenice and her son (Athen p 45; Just xxvii 1)—3. Daughter of Magas, king of Cyrene, and wife of Ptolemy III Euergetes She was pu-



Berenice, wife of Ptolemy III Euergetes King of Egypt  
Obv. head of Berenice veiled, nr cornucopia bound with fillet between caps of Dioscuri ΒΕΡΕΝΙΚΗΣ ΒΑΣΙΛΕΥΣΤΗΣ

to death by her son Ptolemy IV Philopator on his accession to the throne, 221 The famous hair of Berenice, which she dedicated for her husband's safe return from his Syrian expedition in the temple of Arsinoe at Zephyrium, was said to have become a constellation. It was celebrated by Callimachus in a poem, of which we have a translation by Catullus (Just xxvi 3, xxx 1, Polyb v 36, xv 25)—4 Other wise called *Cleopatra*, daughter of Ptolemy VIII Lathyrus, succeeded her father on the throne, B.C. 81, and married Ptolemy X (Alexander II), but was murdered by her husband nineteen days after her marriage (Paus i 9, Appian, *B C* i. 414)—5 Daughter of Ptolemy XI Anletes, and eldest sister of the famous Cleopatra, was placed on the throne by the Alexandrines when they drove out her father,



**B C 59** She next married Archelaus, but was put to death with her husband, when Gabinius restored Antioch, 55 (Dio Cass. *xxxix* 12, 55-58, *Plut. Ant.* 3)—**6** Sister of Herod the Great, married Aristobulus, who was put to death **B C 6** She afterwards went to Rome, where she spent the remainder of her life. She was the mother of Agrippa I—**7** Daughter of Agrippa I, married her uncle Herod, king of Chalcis, by whom she had two sons. After the death of Herod, **A.D. 48**, Berenice, then twenty years old, lived with her brother Agrippa II, not without suspicion of incestuous commerce with him. She gained the love of Titus, who was only withheld from making her his wife by fear of offending the Romans by such a step (*Juv.* vi 153. *Tac. Hist.* ii 2, 81, *Dio Cass.* lxxv 15, 18).

**Bērēnīcē** (*Bep̄rēnē* *Bep̄rēnīcēs*), the name of several cities of the period of the Ptolemies. 1 Formerly Eziongeber (*Ru. nr Akabah*), in Arabia, at the head of the *Sinūs Aelanites* or E branch of the Red Sea (*Joseph. Ant.* viii 6)—2 In Upper Egypt (for so it was considered, though it lay a little S of the parallel of Sene), on the coast of the Red Sea, on a gulf called *Sinūs Immundus* (*ἀκαθάρτος κλῶος* now *Foul Bay*), where its ruins are still visible. It was named after the mother of Ptolemy II Philadelphus who built it, and made a road hence to Coptos, so that it became a chief emporium for the commerce of Egypt with Arabia and India. Under the Romans it was the residence of a praefectus (*Strab.* pp 770-815)—3 **B Panchrysos** (*B πᾶνχρυσος* or *ἡ κατὰ τὴν θάλασσαν*), on the Red Sea coast in Aethiopia considerably S of the above, so called from the neighbouring gold mines worked by the Egyptians. (*Strab.* p 771, *Plin.* vi 170)—4 **B Epidifres** (*B ἐπὶ Διφρῆς*), on the Prom. Dirā, on the W side of the entrance to the Red Sea (*Straits of Bab-el-Mandeb*) (*Strab.* p 763)—5 (*Ben Ghazi*, *Ru.*), in Cyrenaica formerly *Hesperis* (*Ἑσπερίς*), the fabled site of the Gardens of the Hesperides, a colony of Arcesilas IV. It took its later name from the wife of Ptolemy III Euergetes, and was the westernmost of the five cities of the Libyan Pentapolis.

**Bergistana**, a people in the NE of Spain between the Iberus and the Pyrenees, whose capital was Bergium (*Liv.* xxxiv 16, 21).

**Bergōmum** (*Bergomas*, atis *Bergamo*), a town of the Orobi in Gallia Cisalpina, between Comum and Brixia, afterwards a municipium.

**Bermius Mons** (*τὸ Βερμίου ὄρος* *Fertius*), a mountain in Macedonia between the Hahaemon and Lindus (*Hdt.* viii 138, *Strab.* p 340, *Bors.* *Liv.* xlv 20).

**Berōē** (*Bep̄rē*) 1 A Trojan woman, wife of Doryclus, whose form *Iris* assumed when she persuaded the women to set fire to the ships of Aeneas in Sicily (*Virg. Aen.* v 620) 2 A Nereid (*Virg. Georg.* iv 341)—3 Daughter of Adonis and Aphrodite.

**Beroea** (*Βέρροια*, also *Βέρροια*, *Bep̄rē* *Bep̄roieus*, *Bep̄roieis*) 1 (*Verrus*), one of the most ancient towns of Macedonia, on one of the lower ranges of Mt. Bermius, and on the Astraeus, a tributary of the Hahaemon, SW of Pella, and about twenty miles from the sea. It was attacked unsuccessfully by the Athenians, under Callias, who deviated from their line of march between Pydna and Potidaea (*Thuc.* i 61)—2 (*Beria*) a town in the interior of Thrace, was under the later Roman empire, together with Philippiopolis, one of the most important military posts (*Amm. Marc.* xxvii 4 *xxxix* 19)—3 (*Aleppo* or *Haleb*) a town in Syria, near Antioch, enlarged by Sele-

ucus Nicator, who gave it the Macedonian name of Beroea (*Strab.* p 751; *Procop.* *B P.* ii 7) It is called *Helbon* or *Chelbon* in Ezekiel (*xxix* 18), and *Chalep* in the Byzantine writers, a name still retained in the modern *Haleb*, for which Europeans have substituted *Aleppo*.

**Berosus** (*Βηρώσις* or *Βηρώσις*), a priest of Belus at Babylon, lived in the reign of Antiochus II (B C 261-248), and wrote in Greek a history of Babylonia in three books (called *Βαβυλωνικά*, and sometimes *Καλδαϊκά* or *ἱστορίαι Καλδαϊκά*). It embraced the earliest traditions about the human race, a description of Babylonia and its population, and a chronological list of its kings down to the time of the great Cyrus. Berosus says that he derived the materials for his work from the archives in the temple of Belus. The work itself is lost, but considerable fragments of it are preserved in Josephus, Eusebius, Syncellus, and the Christian Fathers, and even these remnants are of great value.—*Editions*. By Richter, Lips 1823, and in Didot's *Fragmenta Historicorum Graecorum* vol. ii Paris, 1848.

**Bērytus** (*Βηρυτός* *Berytus* *Beirut*, *Ru.*), one of the oldest seaports of Phoenicia, stood on a promontory near the mouth of the river Magoras (*Nahr Beirut*) half way between Byblos and Sidon. It was destroyed by the Syrian king Tryphon (B C 140), and restored by Agrippa under Augustus who made it a colony. It afterwards became a celebrated seat of learning (*Strab.* p 756).

**Bea** (*Ἀντινοῦπολις*).

**Beasi**, a fierce and powerful Thracian people who dwelt along the whole of Mt. Haemus as far as the Euxine. After the conquest of Macedonia by the Romans (B C 168), the Beasi were attacked by them, and subdued (*Hdt.* viii 111, *Strab.* p 818, *Liv.* xxxix 63).

**Beesus** (*Βήσσος*), satrap of Bactria under Darius III, seized Darius soon after the battle of Arbela, B C 331. Pursued by Alexander in the following year, Beesus put Darius to death, and fled to Bactria, where he assumed the title of king. He was betrayed by two of his followers to Alexander, who put him to death. (*Curt.* v 7, vi 3, 10, *Arrian* ii 13, 23).

**Beetle**, *Calpurnius* I L, tribune of the plebs, B C 121, and consul 111 when he earned on war against Jugurtha, but having received large bribes he concluded a peace with the Numidian king. On his return to Rome he was in consequence accused and condemned (*Sall. Jug.* 27, 40, 65, *Cic. Brut.* 31, *Appian*, *B C* i 37)—2 L, one of the Catilinarian conspirators, B C 63, was at the time tribune of the plebs designatus, and not actually tribune as Sallust says. In 49 he was aedile, and in 57 was an unsuccessful candidate for the praetorship, notwithstanding his bribery, for which offence he was brought to trial in the following year and condemned, although defended by Cicero. (*Sall. Cat.* 17, 43, *Appian*, *B C* ii 3).

**Betasis**, a people in Gallia Belgica, between the Tungri and Nervii, in the neighbourhood of Beetis in Brabant (*Tac. Hist.* iv 58, 66).

**Beudos Velus** (*Ἰχθυίς Αἰῶν*), a town of Phrygia five miles from Synnada, between that town and Anabara, mentioned in the march of Manlius (*Liv.* xxxviii 15). Its name *Velus* probably is opposed to the newer Synnada.

**Bezira** [*Bazira*].

**Bianor** I Also called Ocnus or Aenus, son of Tiberius and Manto, is said to have built the town of Mantua, and to have called it after his mother (*Serv. ad Aen.* i 198)—2 A Bithy-

nian, the author of twenty-one epigrams in the Greek Anthology, lived under Augustus and Tiberius.

**Bias (Bias).** 1. Son of Amythaon, and brother of the seer Melampus. He married Pero, daughter of Neleus, whom her father had refused to give to any one unless he brought him the oxen of Iphielus. These Melampus obtained by his courage and skill, and so won the princess for his brother. Melampus also gained for Bias a third of the kingdom of Argos, in consequence of his curing the daughters of Proetus and the other Argive women of their madness. (Paus. iv. 36; Hdt. ix. 34; Od. xv. 225.)—2. Of Priene in Ionia, one of the Seven Sages of Greece, flourished about B.C. 550. He is the reputed author of *φιλῆν ὡς μύθοντας* (Arist. *Rhet.* ii. 13; cf. Soph. *Aj.* 680; Cic. *de Am.* 16, 59; Diog. Laërt. i. 84, 88). He also advised his countrymen, hard pressed by Cyrus, to abandon their city and settle in Sardinia.

**Bibaculus, M. Furius**, a Roman poet, born at Cremona, B.C. 103, wrote iambs, epigrams, and a poem on Caesar's Gaulish wars; the opening line in the latter poem is parodied by Horace. ('*Furius hibernas cana nive conspuet Alpes*': *Sat.* ii. 5, 41). Bibaculus had written 'Jupiter' &c., in his poem, in which he praised Caesar, attacking him later in his career, probably because he aimed at the monarchy. It is probable that Bibaculus also wrote a poem entitled *Aethiopis*, containing an account of the death of Memnon by Achilles, and that the *turgidus Alpinus* of Horace (*Sat.* i. 10, 36) is no other than Bibaculus, as Acro asserts. Porphyrio, however, says that this refers to a Cornelius Alpinus: so that the matter remains doubtful. He is mentioned also in Quint. x. 1, 96; Plin. *praef.* 24; and from Suet. *Gramm.* 4 it may be gathered that he lived to a great age, and may therefore have been living when Horace wrote his *Satires*. The attacks of Horace against Bibaculus may probably be owing to the fact that the poems of Bibaculus contained insults against the Caesars. (Tac. *Ann.* iv. 34.)

**Bibracte (Autun)**, the chief town of the Aedui in Gallia Lugdunensis, afterwards *Augustodunum* (Caes. *B. G.* i. 23).

**Bibrax (Bièvre)**, a town of the Remi in Gallia Belgica, not far from the Aisne.

**Bibulus, Calpurnius.** 1. M., eunule aedile B.C. 65, praetor 62, and consul 59, in each of which years he had C. Julius Caesar as his colleague. He was a staunch adherent of the aristocratical party, but was unable in his consulship to resist the powerful combination of Caesar, Pompey, and Crassus. After an ineffectual attempt to oppose Caesar's agrarian law, he withdrew from the popular assemblies altogether; whence it was said in joke, that it was the consulship of Julius and Caesar. (Suet. *Jul.* 9, 49; Cic. *pro Dom.* 15; *ad Att.* ii. 19, 20.) In 51 Bibulus was proconsul of Syria; and in the civil war he commanded Pompey's fleet in the Adriatic, but without success, for Caesar succeeded in crossing the Adriatic. Bibulus then kept the sea to prevent other forces of Caesar from following, and died near Corcyra B.C. 48, before the battle of Dyrrachium (Caes. *B. C.* iii. 5–18; Dio Cass. xli. 48). He married Porcia, the daughter of Cato Uticensis, by whom he had three sons, two of whom were murdered by the soldiers of Gabinius, in Egypt, 50.—2. L., son of No. 1, was a youth at his father's death, and was brought up by M. Brutus, who married his mother Porcia, and whose memoirs he wrote (Plut.

*Brut.* 13, 23). He fought with Brutus at the battle of Philippi in 42, but he was afterwards pardoned by Antony, whose legate he was in Syria. He died there B.C. 31, shortly before the battle of Actium. (Appian, *B. C.* iv. 38, 104, 136, v. 132.)

**Bidis (Bidinus, Bidensis)**, a small town in Sicily, W. of Syracuse (Cic. *Verr.* ü. 22; Plin. iii. 91).

**Biennus (Viano)**, a town of Crete, S. of Mt. Dicte and E. of Gortyna.

**Bigerra (Becerra?)**, a town of the Oretani in Hispania Tarraconensis (Liv. xxi. 41).

**Bigerriões or Bigerri**, a people in Aquitania near the Pyrenæes, whose name remains in *Bigorre* (Caes. *B. G.* iii. 27). Their capital was Turba, now *Tarbes*.

**Bilbilis (Cerro de Bambola)**, a town of the Celtiberi in Hispania Tarraconensis, and a municipium with the surname *Augusta*, on the river Salo, also called Bilbilis (*Xalón*), was the birthplace of the poet Martial, and was celebrated for its manufactures in iron and gold (Strab. p. 162; Plin. xxxiv. 144; Mart. i. 49, iv. 55, x. 103).

**Billaeus (Βιλλαῖος; Filiiyas)**, a river of Bithynia, rising in the Hypli M., and falling into the Pontus Euxinus 20 stadia (2 geog. miles) E. of Tium. Some made it the boundary between Bithynia and Paphlagonia, but it lies east of the strict Bithynian boundary.

**Bingium (Bingen)**, a town on the Rhine in Gallia Belgica (Tac. *Hist.* iv. 70; Amm. Marc. xviii. 2).

**Bion (Blaῦ).** 1. Of Smyrna, a bucolic poet, about B.C. 280: he spent the last years of his life in Sicily, where he was poisoned. He was older than Moschus, who laments his untimely death, and calls himself the pupil of Bion (Mosch. *Id.* iii.). Bion is best known to us from his lament for Adonis. He is refined, and his versification fluent and elegant, but he is inferior to Theocritus in strength and depth of feeling.—*Editions*, including Moschus, by Jacobs, Gotha, 1795; Wakefield, London, 1795; Hartung, 1858; Ahrens, 1875.—2. Of Borysthenes, near the mouth of the Dnieper, flourished about B.C. 250. He was sold as a slave, when young, and received his liberty from his master, a rhetorician. He studied at Athens, and embraced the later Cyrenaic philosophy, as expounded by Theophrastus. He lived a considerable time at the court of Antigonus Gonatas, king of Macedonia. Bion was noted for his sharp sayings, whence Horace speaks of persons delighting *Bionis sermonibus et sale nigro* (*Epist.* ii. 2, 60; cf. Cic. *Tusc.* iii. 26; Athen. p. 591).

**Birtha (Deir)**, on the Tigris, below Zenobia, was a fortress built by Alexander (Ptol. v. 18; Amm. Marc. xx. 7, 17).

**Bisaltia (Βισαλτία; Βισάλτης)**, a district in Macedonia on the W. bank of the Strymon. The Bisaltæ were Thracians, and at the invasion of Greece by Xerxes (B.C. 480) they were ruled by a Thracian prince, who was independent of Macedonia; but at the time of the Peloponnesian war they were subject to Macedonia (Hdt. vii. 115, viii. 116; Thuc. iv. 109).

**Bisanthē (Βισάνθη; Βισανθηρός; Rodosto)**, subsequently *Rhaedestum* or *Rhaedestus*, a town in Thrace on the Propontis, with a good harbour, was founded by the Samians, and was in later times one of the great bulwarks of the neighbouring Byzantium (Hdt. vii. 137; Procop. *de Aedif.* iv. 9).

**Bistones (Βίστονες)**, a Thracian people between Mt. Rhodope and the Aegean sea, on the

lake Bistonis in the neighbourhood of Abdera, through whose land Xerxes marched on his invasion of Greece (B.C. 480)—From the worship of Dionysus in Thrace the Bæcheæ women are called *Bistonides* (Hdt. vii. 110, Strab. p. 331, Plin. iv. 42, Hor. *Od.* ii. 13, 20).

**Bithynia** (*Βιθυνία* *Βιθυνίς*), a district of Asia Minor, bounded on the W. by Mysia and Mt. Olympus on the N. by the Pontus Euxinus, on the E. by Paphlagonia, and on the S. by Phrygia Epictetis and Galatia, was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thyni (*Θύναι*) and Bithyni (*Βιθυνίαι*), of whom the former dwelt on the coast, the latter in the interior. The earlier inhabitants, who had been subdued by the Thracian immigrants and had amalgamated with them, were the *Bæbryces*, *Carceves* and *Megonvæ*, and in the NE. part of the district the *Mariandryi* (Hdt. i. 28, vii. 75, Strab. pp. 541, 563). The country was subdued by the Lydians, and afterwards became a part of the Persian empire under Cyrus, and was governed by the satraps of Phrygia. During the decline of the Persian empire, the N. part of the country became independent, under native princes, called *Trapxyoi*, who resisted Alexander and his successors, and established a kingdom, which is usually considered to begin with Zipoetes (about B.C. 287) or his son Nicomedes I. (B.C. 278) and which lasted till the death of Nicomedes III. (B.C. 74) who bequeathed his kingdom to the Romans (Appian, B.C. i. 111, Liv. Ep. 23). It was at first a separate province, but in B.C. 65 was combined with Pontus, forming one province which extended to the Helix, and included at first Amisus, being divided by Pompey into 11 districts (Plut. *Pomp.* 29, Liv. Ep. 102, Strab. p. 541). It was governed by a propraetor at first, by a proconsul after 27 (Dio Cass. lvi. 13, Tac. *Ann.* i. 74, xvi. 18), with the designation Bithynia Pontus. It was taken back into the imperial jurisdiction by Trajan, who sent Pliny the Younger with the title *legatus pro praetore*. About A.D. 260 Theodosius divided the combined provinces into Bithynia and Pontica prima. Bithynia was a fertile country, intersected with wooded mountains, the highest of which was the Mysian Olympus, on its S. border. Its chief rivers were the *Savgaris* and the *Bilicæ*; its chief towns Nicomedes, Chalcedon, Heracleia, Prusa, Nicæa, and Dascylium.

**Bithynium** (*Βιθυνιον* *Boli*), aft. *Claudiopolis*, a city of Bithynia, the birthplace of Hadrian's favourite Antinous (Dio Cass. lxxi. 11).

**Biton** (*Βίτων*), a mathematician, the author of an extant work on *Military Machines* (*επισκευὰν πολεμικῶν ὀργάνων καὶ κατασκευῶν*), whose history is unknown. Edited in Wescher's *Poliorchestica*, Paris, 1867.

**Biton** and **Cleobis** (*Κλεόβις*), sons of Cydippe, a priestess of Hera at Argos. They were celebrated for their affection to their mother, whose chariot they once dragged during a festival to the temple of Hera, a distance of 45 stadia. The priestess prayed to the goddess to grant them what was best for mortals, and during the night they both died while asleep in the temple. (Hdt. i. 31, Paus. ii. 20, Cic. *Tusc.* i. 47, Val. *Max.* v. 4).

**Bituitus**, in inscriptions *Βιτιύτις*, king of the Arverni in Gaul, joined the Allobroges in their war against the Romans. Both the Arverni and the Allobroges were defeated, B.C. 121, at the confluence of the Rhone and the Isara, by Q. Fabius Maximus. Bituitus was

subsequently taken prisoner and sent to Rome. (Liv. Ep. 61, Vell. Pat. ii. 10).

**Bituriges** a numerous and powerful Celtic people in Gallia Aquitania had in early times the supremacy over the other Celts in Gaul (Liv. v. 34). They were divided into, 1. *Bit. Cubi*, separated from the Carnutes and Aedui by the Liger, and bounded on the S. by the Lemovices, in the country of the modern *Bourges*, their capital was *AVANICUM* (Strab. p. 190, Cass. B.C. vii. 15). 2. *Bit. Vivisci* or *Ubisci* on the Garumna, their capital was *Burdigala*.

**Blæsus**, C. Semprenius, consul with Cn. Scribanius Cæpio, B.C. 253, in the 1st Punic war. The two consuls sailed to the coast of Africa, and on their return were overtaken off Cape Palmurus by a tremendous storm, in which 150 ships perished (Polyb. i. 39).

**Blæsus**, Junius 1. Governor of Pannonia at the death of Augustus, A.D. 14, when the formidable insurrection of the legions broke out in that province. He obtained the government of Africa in 21, where he gained a victory over Tacfarinas. On the fall of his uncle Sejanus in 31 he was deprived of the priestly offices which he held, and in 35 put an end to his own life, to avoid falling by the hand of the executioners (Tac. *Ann.* i. 16, iii. 72, v. 7, vi. 49, Dio Cass. lxxi. 4, Vell. Pat. ii. 125).—2. Son of the above, who died with his father.—3. Probably a grandson, governor of Gallia Lugdunensis A.D. 70, an adherent of Vitellius, but poisoned by him on a suspicion of his wealth and popularity (Tac. *Hist.* i. 59, ii. 59, iii. 38).

**Blanda** 1. (*Βλαντις*), a town of the Laetani in Hispania Tarraconensis.—2. (*St. Biano*), a town in Lucania.

**Blandus**, a town on the borders of Cappadocia and Pontus, on the road from Sebastus to Mehtena, 23 miles from the former.

**Blaristum** (*Βλερική*), a town of the Menapii on the Meuse or *Maas*.

**Blascon** (*Βρεσκον*), a small island in the Gallicus Sinus, off the town of Agatha.

**Blasio**, M. Helvius, praetor B.C. 197, defeated the Celtiberi in Spain, and took Illiturgi (Liv. xxxii. 27).

**Blauandus** (*Σουλεμαντί*) a town of Lydia (sometimes reckoned in Phrygia); it formed part of the conventus of Sardis. It stood on the river Hippocoris between Trpols and Trajanopolis. There are fine architectural remains. The supposed Blados of Mysia near Ancyra (Strab. p. 567) is probably a loose reference to this place.

**Blavia** (*Βλαγέ*), a town of the Santones, in Gallia Aquitania, on the Garumna.

**Blémyes** (*Βλεμύες*, *Βλεμύες*), an Ethiopian people, on the borders of Upper Egypt, to which their predatory incursions were very troublesome in the times of the Roman emperors (Strab. p. 819, Vit. *Aurelian.* 33, Procop. B. Pers. i. 19).

**Blera** (*Βλερανός* *Bueda*), a town in Etruria, on the Via Clodia, between Forum Clodii and Tuscania, there are many remains of the ancient town and of Etruscan tombs at *Bicla* (Strab. p. 226).

**Blosius** or **Blossius**, the name of a noble family in Campania.—One of this family, C. Blossius of Cumae was a philosopher, a disciple of Antipater of Tarsus, and a friend of Tib. Gracchus. After the death of Gracchus (B.C. 133) he fled to Aristonicus, king of Pergama, and on the conquest of Aristonicus by the Romans, Blossius put an end to his own life for

fear of falling into the hands of the Romans. (Cic. *de Am.* 11, 37; Plut. *Tib. Gracch.* 20.)

**Boadicea**, more correctly spelt **Boudicca**, queen of the Iceni in Britain, having been shamefully treated by the Romans, who violated her two daughters, incited an insurrection of the Britons against their oppressors during the absence of Suetonius Paulinus, the Roman governor, on an expedition to the island of Mona. She took the Roman colonies of Cannlodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies. She was at length defeated by Suetonius Paulinus, and put an end to her own life, A.D. 61. (Tac. *Ann.* xiv. 31, *Agr.* 15; Dio Cass. lxxii. 1-12.)

**Bogrius** (Βογρύπιος), a river in Locris, also called **Manes**, flows past Thronium into the Sinus Malianus.

**Boechus** (Βόκχος). 1. King of Mauretania, and father-in-law of Jugurtha, with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, B.C. 106 (Sall. *Jug.* 80-120; Plut. *Mar.* 8-52).—2. Son of the preceding, reigned along with his brother Bogudes over Mauretania. Boechus and Bogudes assisted Caesar in his war against the Pompeians in Africa, B.C. 46; and in 45 Bogudes joined Caesar in his war in Spain. After the murder of Caesar, Boechus sided with Octavianus, and Bogudes with Antony. When Bogudes was in Spain in 38, Boechus usurped the sole government of Mauretania, in which he was confirmed by Octavianus. He died about 33, and his kingdom became a Roman province. Bogudes had previously betaken himself to Antony, and was killed on the capture of Methone by Agrippa in 31. (Appian, *B. C.* ii. 96, iv. 54; Dio Cass. xlviii. 45, xlix. 33.)

**Bodencus** or **Bodincus**. [PADUS.]

**Bodotria** or **Boderia Aestuārium** (*Firth of Forth*), an estuary on the E. coast of Scotland (Tac. *Agr.* 23).

**Boeae** (Βοαί: Βοιάρης: *Vatka*), a town in the S. of Laconia, near C. Malea (Strab. p. 364; Paus. i. 27, iii. 22).

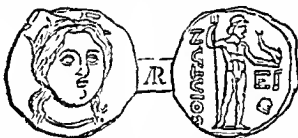
**Boebei** (Βοίβη: Βοιβεῖς), a town in Pelasgiotis in Thessaly, on the W. shore of the lake Boebeiis (*Karla*), into which several rivers of Thessaly flow (*Il.* ii. 712; Hdt. vii. 129; Strab. pp. 430, 441).

**Boëdromius** (Βοηδρόμιος), 'the helper in distress,' a surname of Apollo at Athens, because he had assisted the Athenians. (See *Dict. of Ant. art. Boëdromia*.)

**Boeotia**. [EPHYRA.]

**Boeotia** (Βοιωτία: Βοιωτός: part of *Livadia*), a district of Greece, bounded N. by Opuntian Locris, E. by the Euboean sea, S. by Attica, Megaris, and the Corinthian Gulf, and W. by Phocis. It is nearly surrounded by mountains: namely, Helicon and Parnassus on the W., Cithaeron and Parnes on the S., the Opuntian mountains on the N., and a range of mountains along the whole sea-coast on the E. The country contains several fertile plains, of which the two most important were the valley of the Asopus in the S., the inhabitants of which were called Parasopii, and the valley of the Cepheissus in the N. (the upper part, however, belonged to Phocis), the inhabitants of which were called Epicephusii. In the former valley the chief towns were *Therapē*, *Tanagra*, *Thesplae*, and *Plataeae*; in the latter the chief towns were *Orchomenus*, *Chaeironea*, *Coronea*, *Lebadea*, and *Haliartus*; the latter valley included the lake *Copais*. The surface of

Boeotia is about 1080 square miles. The atmosphere was damp and thick, to which circumstance some of the ancients attributed the dullness of the Boeotian intellect, with which the Athenians frequently made merry, but the deficiency of the Boeotians in this respect was more probably owing, as has been well remarked, to the extraordinary fertility of their country, which probably depressed their intellectual and moral energies.—In the earliest legendary times Boeotia was inhabited by various tribes, the Aones (whence the country was called Aonia), Temmices, Hyantes, Leleges, &c. (Strab. p. 401; Paus. ix. 5). Orchomenus was inhabited by the powerful tribe of the Minyans, and Thebes by the Cadmeans, the reputed descendants of *Cadmus*. It is probable that the whole of Boeotia then formed two principalities, one subject to Orchomenus (the older city of the two), the other to Thebes. The Boeotians or Arneans who conquered both these cities were an Aeolian people, who originally occupied Arne in Thessaly, from which they were expelled by the Thessalians, according to Thuc. i. 12, about 60 years after the Trojan war. Boeotia was then divided into 14 independent states, which formed a league, with Thebes at its head. The chief magistrates of the confederacy were the Boeotarchs, elected annually, 2 by Thebes and 1 by each of the other states; but as the number of the states was different at different times, that of the Boeotarchs also



Obv., head of Persephone; rev., Poseidon with trident and dolphin: *BOIOTAN*. Struck about B.C. 244-197.

varied. The government in most states was an aristocracy. (See *Dict. of Ant. art. Boeotarches*.)

**Boëthius**, or **Boëthius**, whose full name was **ANICIUS MANLIUS SEVERINUS BOËTHIUS**, a Roman statesman and author, belonging to the family of the Anicii, was born at Rome between A.D. 470 and 475. He was famous for his general learning, and especially for his knowledge of Greek philosophy, which according to a common account (though of doubtful authority) he studied under Proclus at Athens. His wife was *Rusticana*, the daughter of *Symmachus*. He was consul in 510, and was treated with great distinction by Theodoric the Great; but having incurred the suspicion of the latter, by advocating the cause of the Italians against the oppressions of the Goths, he was involved in the ruin of the Senator *Albinus* who was accused of a treasonable correspondence with Byzantium, and whom he defended, declaring that, if *Albinus* was guilty, he and the whole senate were guilty also. Upon this, being accused of upholding the senatorial authority against Theodoric, and of being privy to an address from the senate to the Emperor of the East (his signature to which he alleged to be a forgery), he was imprisoned in a castle near *Pavia* and was executed in 525. During his imprisonment he wrote his celebrated work *De Consolatione Philosophiae*, in 5 books, which is composed as a dialogue, and, like the Menippean satirae, alternately in prose and verse.

The diction is pure and elegant and the sentiments are noble and exalted, showing that the author had a real belief in prayer and Providence, though he makes no reference to Christianity. Boethius was the last Roman of any note who understood the language and studied the literature of Greece. He translated many of the works of the Greek philosophers, especially of Aristotle, and wrote commentaries upon them, several of which have come down to us. He also wrote a commentary, in 6 books, upon the *Topica* of Cicero which is also extant. In the ignorance of Greek writers which prevailed from the 6th to the 14th century, Boethius was looked upon as the head and type of all philosophers, as Augustin was of all theology and Virgil of all literature, but after the introduction of the works of Aristotle into Europe in the 13th century, Boethius's fame gradually died away.—The best edition of his collected works was printed at Basel, 1570, the last edition of his *De Consolatione* is by Obbarius, Jenæ, 1843.

**Boethius (Boëthius)** 1 A Stoic philosopher of the 2nd century B.C., a pupil of Diogenes the Stoic (the Babylonian) he wrote several works, from one of which Cicero quotes (*de Div.* i. 8, ii. 21, *Diog. Laert.* vii. 148).—2 A Peripatetic philosopher, was a native of Sidon in Phoenicia, a disciple of Andronicus of Rhodes, and an instructor of the philosopher Strabo. He therefore flourished about B.C. 80. He wrote several works, all of which are now lost (*Strab.* p. 757).—3 A sculptor and engraver of Chalcedon (according to the probable reading in *Paus.* v. 17, 4). His most famous work was a bronze of a boy strangling a goose of which there is a marble copy in the Vatican (*Plin.* xxiv. 84).  
**Boem** (*Boioi, Bôioi, Boioi Boiarii*), an ancient town in the Dorian Tetrapolis.

**Bogudes** [*Boccardi*, No. 2].

**Boli**, one of the most powerful of the Celtic people, said to have dwelt originally in Transalpine Gaul, but in what part of the country is uncertain. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines, the other crossed the Rhine and settled in the part of Germany called *Bohemnia* (*Bohemia*) after them, and between the Danube and the Tyrol (*Polyb.* ii. 17, *Liv.* v. 35). The Boli in Italy long carried on a fierce struggle with the Romans, co-operating with Hannibal in the second Punic war, but they were at length subdued by the consul P. Scipio in B.C. 191, and were subsequently incorporated in the province of Gallia Cisalpina (*Polyb.* ii. 20, iii. 40, 67; *Liv.* xxi. 25, xxiii. 24, xxxi. 29, xxxiii. 46, xxxv. 38). The Boli in Germany maintained their power longer, but were at length subdued by the Marcomanni, and expelled from the country. We find 82,000 Boli taking part in the Helvetic migration, and after the defeat of the Helvetians (B.C. 58) Caesar allowed these Boli to dwell among the Aedui (*Caes. B. G.* i. 4, 28).

**Boiorix**, a chieftain of the Boli, fought against the Romans, B.C. 191 (*Liv.* xxxiv. 46).  
**Boium**, a town of Dons (*Thuc.* i. 108, *Strab.* p. 427).

**Bols**, *Bôlae* or *Volae* (*Bolinsus*), an ancient town of the Aequi, belonging to the Latin league, not mentioned in later times (*Verg. Aen.* vi. 776, *Liv.* iv. 49, vi. 2).

**Boianna**, Vettius, governor of Britain in A.D. 69, is praised by Statius in the poem (*Silv.* v. 2) addressed to Crispinus, the son of Bo-

ianus (*Tac. Ann.* xv. 8, *Hist.* ii. 65, 37, *Agr.* 3, 16).

**Bolba** (*Βόλβα* *Besheh*), a lake in Macedonia, empties itself by a short river into the Strymonic gulf near Broomiscus and Aulon. The lake is now about twelve miles in length, and six or eight in breadth.—There was a town of the same name upon the lake (*Thuc.* i. 58, iv. 103, *Aesch. Pers.* 486).

**Bolbitine** (*Βολβίτις*), a city of Lower Egypt, near the mouth of a branch of the Nile (the W most but one), which was called the Bolbitine month (*τὸ Βολβίτινον στέμα*) (*Diod.* i. 33, *Nilus*).

**Bolind** (*Βολίτη* *Bolinaios*), a town in Achaia, the inhabitants of which Augustus transplanted to PATRAE.

**Bolissae** (*Βολισσός* *Volissos*), a town on the W coast of Chios.

**Bomilcar** (*Βομύλας*, *Bomylax*) 1 Commander, with Hanno, of the Carthaginians against Agathocles, when the latter invaded Africa, B.C. 310. When Hanno had fallen, Bomilcar is said to have lost the battle purposely, with the object of making himself tyrant of Carthage. Thus he attempted again in 308, but failed and was crucified (*Diod.* xx. 10, 43, *Just.* xiii. 7).—2 Commander of the Carthaginian supplies sent to Hannibal after the battle of Cannae, 216. He afterwards attempted to relieve Syracuse, when besieged by Marcellus, but was unable to accomplish anything (*Liv.* xxiii. 13, 41, xxiv. 86, xxv. 25).—3 A Numidian, deep in the confidence of Jugurtha. When Jugurtha was at Rome, 109, Bomilcar effected for him the assassination of Massiva. In 107 he plotted against Jugurtha (*Sall. Jug.* 23, 52, 61, 70).

**Bomius Mons** (*Βώμιος* and of *Βωμιός*) the W part of Mt Oeta in Aetolia, inhabited by the Bomienses (*Βωμείς*) (*Thuc.* iii. 94, *Strab.* p. 451).

**Bona Dea**, a Roman goddess of the earth (*Macrob.* i. 19, 21) described as the female counterpart of Faunus, his daughter or, in other accounts, his wife, and was herself called *Fauna*, and identified also with *Mama* and *Gps*. She thus represented the fruitfulness of nature and blessed all the gifts of the earth. Hence we find inscriptions the titles *Bona Dea Agrestis Felix*, *Bona Dea Nutrix*, *Pagana* (*C. I. L.* vi. 67-74). She was also the goddess of chastity, one of the deities specially worshipped by the Vestals. Her temple on the Aventine was built by the Vestal Claudia and restored by Livia (*Or. Fast.* v. 155). The festival of the dedication of her temple was kept on the 1st of May. On the night between the 3rd and 4th of December (*Plin.* *Cic.* 19) the secret rites were celebrated in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and no male person was allowed to be in the house at one of the festivals. P. Clodius profaned the sacred ceremonies, by entering the house of Caesar in the disguise of a woman, B.C. 62. [*See* *Clodius*]. Offerings of first-fruits were made during May, and she was specially worshipped at the Vestalia on June 9th. The story of Hercules being denied entrance at her May festival, when he asked for a drink of water, is told in *Propert.* v. 9, *Macrob.* i. 12, 28. The animal sacrificed to her was a sucking pig, and in her temple were sacred serpents, the remnants of an ancient worship and perhaps regarded as showing her oracular power. (Hence came the story that Fannus was turned

into a serpent) The wine jar beside her statue shows her as patroness of vineyards.

**Bonifacius**, a Roman general, governor of Africa under Valentinian III. Believing that the empress Placidia meditated his destruction, he revolted against the emperor, and invited Genseric, king of the Vandals, to settle in Africa. In 430 he was reconciled to Placidia, and attempted to drive the Vandals out of Africa, but without success. He quitted Africa in 431, and in 432 he died of a wound received in combat with his rival Aetius (Procop. *Bell. Vand.* i. 3).

**Bonna** (*Bonn*), a town on the left bank of the Rhine in Lower Germany, and in the territory of the Ubii, was a strong fortress of the Romans and the regular quarters of a Roman legion. Here Drusus constructed a bridge across the Rhine (Flor. iv. 12).

**Bononia** (*Bouoniensis*). 1. (*Bologna*), a town in Gallia Cispadana, originally called *Felsina*, was in ancient times an Etruscan city, and the capital of N. Etruria. It afterwards fell into the hands of the Boii, but it was colonised by the Romans on the conquest of the Boii, B.C. 191, and its name of *Felsina* was then changed into *Bononia* (Liv. xxxvii. 57). It was one of the 12 most recent Latin colonies [see *ARMINIUM*] and then obtained the full franchise. It fell into decay in the civil wars, but it was enlarged and adorned by Augustus, 32—2. (*Boulogne*) a town in the N. of Gaul. See *GESORIACUM*.—3. (*Banostor?*), a town of Pannonia on the Danube.

**Bonōsus**, a Spaniard by birth, served with distinction under Aurelian, and usurped the imperial title in Gaul in the reign of Probus. He was defeated and slain by Probus, A.D. 280.

**Boōtes**, (*ARCTURUS*.)

**Borbetomagus** (*Worms*), also called *Vangiones*, at a later time *Wormatia*, a town of the Vangiones on the left bank of the Rhine in Upper Germany.

**Bōrēas** (*Borēas* or *Bopās*), the N. wind, or more strictly the wind from the NNE., was, in

the Athenians by destroying the ships of the barbarians. According to a *Homeric* tradition (Il. xi. 223), Boreas, begot 12 horses by the mares of Erichthonius, which is commonly explained as a figurative mode of expressing the extraordinary swiftness of those horses. Boreas was worshipped at Athens, where a festival *Boreasmi*, was celebrated in his honour. [*Dict. Ant. s.v.*; see also *Calais*, *Zetes*.]

**Borēum** (*Bόρειον*). 1. (*Malin Head*), the N. promontory of Hibernia (*Ireland*) (Ptol. ii. 2).—2. (*Ras Teyonas*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Great Syrtis.—3. The N. extremity of the island of Taprobane (*Ceylon*) (Ptol. vii. 4).

**Borēus Mons** (*Bόρειον ὄρος*), a mountain in Arcadia, on the borders of Laconia, containing the sources of the rivers Alpheus and Eurotas.

**Borēus Portus** (*Bόρειος λιμήν*), a harbour in the island of Tenedos, at the mouth of a river of the same name.

**Borsippa** (*τὰ Βόρσιππα*; *Birs-Nimrud*), a city of Babylonia, on the W. bank of the Euphrates, S. of Babylon, celebrated for its manufactures of linen, and as the chief residence of the Chaldaean astrologers. The Greeks held it sacred to Apollo and Artemis. (Strab. p. 738.)

**Borysthēnes** (*Βορυσθένης*; *Dniester*), afterwards *Danapris*, a river of European Sarmatia, flows into the Euxine, but its sources were unknown to the ancients. Near its mouth and at its junction with the Hypanis, lay the town *Borysthenes* or *Borysthenis* (*Κυδάκ*), also called *Olbia*, *Olbiopolis*, and *Miletopolis*, a colony of Miletus, and the most important Greek city on the N. of the Euxine. (Ethnic, *Βορυσθενίτης*, *Ὀλβιπολίτης*) (Hdt. iv. 17, 53; Strab. pp. 107, 289.)

**Bosporus** (*Βόσπορος*), the Ox-ford, the name of many straits among the Greeks, but especially applied to the 2 following.—1. The Thracian Bosporus (*Channel of Constant-nople*), unites the Propontis or Sea of Marmora with the Euxine or Black Sea. According to the legend it was called *Bosporus* from Io, who crossed it in the form of a heifer. At the entrance of the Bosporus were the celebrated *Symplegades*. Darius constructed a bridge across the Bosporus, when he invaded Scythia. (Strab. p. 125; Hdt. iv. 85; Polyb. iv. 39.)—2. The Cimmeric Bosporus (*Straits of Caffa*), unites the Palus Maeotis or Sea of Azof with the Euxine or Black Sea. It formed, with the Tanais (Don) the boundary between Asia and Europe, and it derived its name from the *Cymmerii*, who were supposed to have dwelt in the neighbourhood. On the European side of the Bosporus, the modern Crimea, the Milesians founded the town of *Panticapaeum*, also called *Bosporus*, and the inhabitants of *Panticapaeum* subsequently founded the town of *Phanagoria* on the Asiatic side of the straits. (Hdt. iv. 12, 100; Strab. pp. 307, 309, 494.) These cities, being favourably situated for commerce, soon became places of considerable importance; and a kingdom gradually arose, of which *Panticapaeum* was the capital, and which eventually included the whole of the Crimea. The first kings we read of were the *Archaeanactidae*, who reigned 42 years, from B.C. 480 to 438. They were succeeded by *Spartacus I.* and his descendants. Several of these kings were in close alliance with the Athenians, who obtained annually a large supply of corn from the Bosporus. The last of these kings was *Paerisades*, who, being hard pressed by the Scythians, voluntarily ceded his dominions to *Mithridates the Great*.



Boreas (From the monument of Cynrhestes at Athens.)

mythology, a son of Astraeus and Eos, and brother of Hesperus, Zephyrus, and Notus. He dwelt in a cave of mount Haemus in Thraee. He carried off Orithyia, daughter of Erechtheus, king of Attica, by whom he begot Zetes, Calais, and Cleopatra, wife of Phineus, who are therefore called *Borcadæ*. (Hdt. vii. 189; Apollod. iii. 15, 2.) Some have seen in this story the N. wind snatching away the more genial rain-cloud: others regard Orithyia as a Nereid who was later identified with an Attic princess, and think that the rape signifies the wind driving the waves, and that the horses of Boreas have the same connexion. In the Persian war, Boreas showed his friendly disposition towards

On the death of Mithridates, his son Pharnaces was allowed by Pompey to succeed to the dominion of Bosphorus, and we subsequently find a series of kings, who reigned in the country till king Rescuporis VIII. A.D. 336, but acknowledging the suzerainty of the Roman emperors, whose image appeared on their coins as an instance of these rights being exercised, the Romans freed the town of Heraclea in the Chersonesus (Plin. iv 80, cf. Procop. *B. Goth.* iv 5). In this country especially at Panti capaeum (*Kertchi*), there have been important discoveries of antiquities described by Koehne, 1857, and in more recent numbers of the *Petersburg Compt. Rendu*.

**Bostar** (Βασταρ, Βάσταρος) 1 A Carthaginian general, who, with Hamilcar and Hasdrubal, the son of Hanno fought against M. Atilius Regulus in Africa, B.C. 256, but was defeated, taken prisoner and sent to Rome where he is said to have perished in consequence of the barbarous treatment which he received from the sons of Regulus (Polyb. i 28; Eutrop. ii 21). — 2 A Carthaginian general, under Hasdrubal in Spain, set at liberty the Spanish hostages kept at Saguntum (Liv. xxi 22).

**Bostra** (ἡ Βόστρα, ὁ Τ. Βοζραῖς Βαστραῖος and also Βουζραῖς) a city of Arabia in an Oasis of the Syrian Desert, a little more than 12 ½ of Damascus. It was enlarged and beautified by Trajan, who made it a colony. Under the later emperors the seat of an archbishopric.

**Bottia**, **Bottinea**, **Bottiseis** (Βοττία, Βοττία, Βοττία, Βοττία), a district in Macedonia, on the right bank of the river Axios extended in the time of Thucydides to Pella on the W. It contained the towns of Pella and Ichneae near the sea. The Bottiaei were a Thracian people, who, being driven out of the country by the Macedonians, settled in that part of the Macedonian Chalcidice N. of Olynthus, which was called Bottice (Βοττικῆ) (Hdt. vii 183, viii 127, Arrian. i 2, 6).

**Boudica** (Βοδίκη).  
**Bovianum** (Bovianus, Bojano), the chief town of the Pentri in annium, was taken by the Romans in the Samnite wars, and was colonised by Augustus with veterans (Liv. ix 31, x 12, Plin. iii 107, Sil. It. viii 566). It is probable that the site of the ancient Samnite city Bovianum Vetus was about 20 miles to the N. of the Roman Bovianum, at the spot where Pietrabbondante now stands.

**Bovillae** (Bovillensis), an ancient town in Latium at the foot of the Alban mountain, on the Appian Way about 12 miles from Rome. Near it Clodius was killed by Milo (B.C. 52), and here was the sacrum of the Julia gens. (Proper. iv 1, 23, Or. Fast. in 667, Mart. ii 6, 15, Tac. Ann. ii 41, Hist. iv 2).

**Bracara Augusta** (*Braga*) the chief town of the Callaici Bracari in Hispania Tarraconensis at Braga there are the ruins of an amphitheatre, aqueduct, and other buildings.

**Brachmanae** or **-i** (Βραχμᾶνες), is a name used by the ancient geographers, sometimes for a caste of priests in India (the *Brachmins*), sometimes, apparently, for all the people whose religion was Brahminism, and sometimes for a particular tribe (Strab. pp. 712-719, Arrian. Anab. vii 3, Cic. Tusc. v 25).

**Brachodes** or **Caput Veda** (Βραχόδης ἄκρα Βας Καπούδια), a promontory on the coast of Byzacena in N. Africa, forming the N. headland of the Lesser Syria.

**Brachyllus** or **Brachyllas** (Βραχύλλας, Βραχύλλας), a Boeotian, supported the Macedonian

interests in the reigns of Antigonus Doson and Philip V, and was murdered in 196 at Thebes by the Roman party in that city (Polyb. xvi. 1, xx 5; Liv. xxxiii 27).

**Branchidae** (οἱ Βραχίδαι, Jeronda, Ru) the priestly family who administered the oracle of Apollo Didymaeus at Didyma (ἡ Διδύμη), a place on the sea coast of Ionia, a little S. of Miletus. This oracle, which the Ionians held in the highest esteem, was said to have been founded by Branchus, son of Apollo or Smertus of Delphi, and a Milesian woman, and the Branchidae were his reputed descendants. They delivered up the treasures of the temple to Darius or Xerxes, and, when Xerxes returned from Greece, the Branchidae, fearing the revenge of the Greeks, begged him to remove them to a distant part of his empire. They were accordingly settled in Bactria or Sogdiana, where their descendants are said to have been punished by Alexander for the treason of their forefathers. The temple, called Didymaeum, which was destroyed by Xerxes, was rebuilt, and its ruins contain some beautiful specimens of the Ionic order of architecture (Hdt. i 157 v 19, Strab. pp. 517, 634, Paus. vii 2, *Dict. of Antiq.* s. v. *Oraculum*).

**Branchus** (Βράχυνος) [BRANCHIDAE]

**Brannovices** (ΑΥΛΕΒΛΙ).

**Brasidas** (Βρασιδης), son of Tellis, the most eminent Spartan in the first part of the Peloponnesian war. He distinguished himself first in the relief of Methone B.C. 431, and was soon after made ephor (Thuc. ii 25, 93, Xen. Hell. ii 3, 10) afterwards, at Sphacteria, he was wounded in the attempt to land, B.C. 425. In B.C. 424, at the head of a small force, he effected a dexterous march through the hostile country of Thessaly, and joined Perdicas of Macedonia, who had promised co-operation against the Athenians. By his military skill, and the confidence which his character inspired, he gained possession of many of the cities in Macedonia subject to Athens, his greatest acquisition was Amphipolis. In 422 he gained a brilliant victory over Cleon, who had been sent, with an Athenian force, to recover Amphipolis, but he was slain in the battle. He was buried within the city, and the inhabitants honoured him as a hero, by yearly sacrifices and games. (Thuc. ii 78, 120, v 6, Diod. xii 72, Paus. iii 14, *Dict. of Antiq.* s. v. *Brandia*).

**Bratuspantium** (*Bretuil*), a town of the Belovaci in Gallia Belgica (Caes. B. G. ii 13).

**Brauron** (Βραῦρον, Βραῦρωνος, Βραῦρα or Βραῦνα), a deme in Attica on the E. coast on the river Erasimus, with a celebrated temple of Artemis, who was hence called *Brauronia* and in whose honour the festival Brauronia was celebrated in this place [ARTEMIS].

**Bregelle** (nr *Savoy*, Pu. E. of Comorn), a Roman municipium in Lower Pannonia on the Danube, where Valentinian I. died (Amm. Marc. xxi 5).

**Brennus** (= chief or petty prince) 1 The leader of the Senonian Gauls, who in B.C. 390 crossed the Apennines, defeated the Romans at the Allia and took Rome. After besieging the Capitol for 6 months, he quitted the city upon receiving 1000 pounds of gold as a ransom for the Capitol, and returned home safe with his booty (Polyb. ii 18). The version of this popular legend was that Camillus and a Roman army appeared at the moment that the gold was being weighed, that Brennus was defeated by Camillus, and that he himself and his whole army were slain to a man (Liv. v.

# BREUCI

83; Plut. *Cam.* 14; Just. vi. 6; Dionys. xiii. 7).  
 —2. The chief leader of the Gauls who invaded Macedonia and Greece, B.C. 280, 279. In 280 under Belgus and slain in battle; and Brennus in the following year penetrated into the S. of Greece, but he was defeated near Delphi by the Greeks, who hurled down rocks upon them in the midst of a violent storm, aided, as tradition asserted, by Apollo himself: most of his men were slain, and he himself put an end to his own life. (Paus. x. 19-22; Just. xxiv. 6-8.)

Brenuci, a powerful people of Pannonia in the district between the *Save* and the *Drave*, took an active part in the insurrection of the Pannonians and Dalmatians against the Romans, A.D. 6 (Strab. p. 314; Dio Cass. lv. 29).  
 Breuni, or Breones, a Rhaetian people, dwelt in the Tyrol near the Brenner. They were among the tribes conquered in the reign of Augustus (Plin. iii. 136; Strab. p. 206; Hor. Od. iv. 14, 11).

Brigaeus. [AEGEON.]

Briginniae (Brικιννία), a place in Sicily not far from Leontini.

Brigantes, the most powerful of the British tribes, inhabited the whole of the N. of the island from the Abus (*Humber*) to the Roman Wall, with the exception of the SE. corner of Yorkshire, which was inhabited by the Parisii. The Brigantes consequently inhabited the greater part of Yorkshire, and the whole of Lancashire, Durham, Westmoreland, and Cumberland. Their capital was Eboracum. The Romans found them hard to subdue: they were reduced by Petilius Cerealis in the reign of Vespasian (Tac. Ann. xii. 32, Hist. iii. 45, Agr. 17), but not thoroughly conquered till Hadrian's reign.—There was also a tribe of Brigantes in the S. of Ireland, between the rivers Birgus (*Barrow*) and Dabrona (*Blackwater*), in the counties of Waterford and Tipperary (Ptol. ii. 2, 7).

Brigantii, a tribe in Vindelicia on the lake chief town was Brigantium (Bregen).  
 Brigantinus Lacus (Bodensee or Lake of Constance), also called Venetus and Aconius, through which the Rhine flows, was inhabited by the Helvetii on the S., by the Rhaetii on the SE., and by the Vindelici on the N. Near an island on it, probably *Reichenau*, Tiberius defeated the Vindelici in a naval engagement. (Plin. ix. 63; Strab. pp. 192, 207, 232, 313; Mela, iii. 2; Ann. Mare. xv. 4).

Brigantium. 1. (*Briançon*), a town of the Segusiani in Gaul at the foot of the Cottian Alps and the pass of Mount Genève, which was probably the pass crossed by Hannibal. It so, the rock on which the present forts are placed is probably the *λευκόπετρον* of Polybius (iii. 53). At Brigantium the road branched, the older and easier following the valley of the Durance to Vapincum (*Gap*); the later road, certainly not followed by Hannibal, is the more direct route to the valley of the Isère, *Grenoble* and Vienna (*Vienne*), and was used by the Romans in and after the time of Caesar, but it involved crossing the Col de Lauteret, higher than the Genève itself, between Brigantium and the valley of the Isère (Strab. p. 179; *Rin.*).—2. (*Corunna*), a seaport town of the Lucenses in Gallæcia in Spain, with a light-house, which is still used for the same purpose, called *La Torre de Hercules* (Ptol. ii. 6, 4; Oros. ii. 2).—3. (*Bregenz*). [BRIGANTIL.]

# BRITANNIA

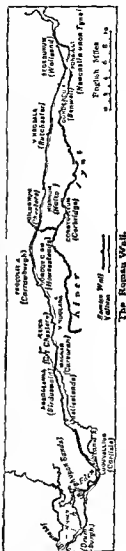
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Brilessus (*Βριλησσός*), a mountain in Attica NE. of Athens.  
 Brimo (*Βριμώ*), 'the angry or the terrifying,' a surname of Hecate and Persephone.  
 Briniates, a people in Liguria S. of the Po, near the modern *Brignolo* (Liv. xli. 19).  
 Briseis (*Βρισηίς*), daughter of Brises of Lyrnessus, fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the feud between the two heroes. [ACHILLES.] Her proper name was Hippodamia (Schol. Il. i. 392).  
 Britannia (*ἡ Βρετανική* or *Βρετανική*, *ἡ Βρεττανία* or *Βρεττανία*; *Βρεττανία*, *Βρεττανία* also *Πρετ-]*: Britanni, Brittones), the island of England and Scotland, which was also called Albion (*Ἄλβιον*, *Ἀλβιον*, *Insula Albionum*).  
 HIBERNIA or Ireland is usually spoken of as a separate island, but is sometimes included under the general name of the *Insulae Britannicae* (*Βρετανικαὶ νῆσοι*), which also comprehended the smaller islands around the coast of Great Britain. The name *Βέργιον* (if that reading is correct) in the earliest Greek writer who mentions this country (Pytheas), was derived from Celtic mariners, and probably represents tannia first occurs as the *Bperavon* in [Aristot.] *περ κόσμου*, written probably about 200 B.C., and next in Polybius, iii. 57. It represents the name used in the Gaelic language, *Brython*, of which the derivation is probably *brith*, 'painted,' from the custom which the inhabitants had of staining their bodies with a blue colour. The name Albion is by some supposed to describe the white cliffs of Dover: it more probably is an old Celtic word, *Alba-inn* (cf. *Alpes*), signifying 'mountainous'; but the derivation and original use of the word are uncertain.—In history and nationality these islands had agreed with the neighbouring continent of Gaul. In pre-historic times the inhabitants were probably Iberian (a fact which Tacitus surmised when he noticed Iberian characteristics in the Silures, *Agric.* 11); but the Britons of whom we have earliest record were various branches of the Celtic race. Their manners and customs were in general the same as those of the Gauls; but, separated more than the Gauls from intercourse with civilised nations, they preserved the Celtic religion in a purer state than in Gaul, and hence Druidism, according to Caesar, was transplanted from Gaul to Britain. The Britons also retained many of the barbarous Celtic customs, which the more civilised Gauls had laid aside, although they had a coinage earlier than B.C. 100. They painted their bodies with a blue colour extracted from woad, in order to appear more terrible in battle, and Caesar even states that they had wives in common. The Belgae had crossed the coast, driving the Britons into the interior of the island. It was not till a late period that the Greeks and Romans obtained any knowledge of Britain. There is great reason to doubt whether it is correct to state that the Phoenicians visited the Scilly islands and the coast of Cornwall for the purpose of obtaining tin. It is more likely that the Tin Islands were off the N. coast of Spain. [CASSITERIDES.] At the time when Caesar landed, the Cornish tin was brought by land to the coast of Kent and Hants, and thence by the trade route through Gaul. (Caes. B. G. v. 12; Diod. v. 22.) The first certain knowledge which the Greeks obtained of Britain was from the merchants of



Massilia about the time of Alexander the Great, and especially from the voyages of PYTHEAS, who sailed round a great part of Britain. From this time it was generally believed that the island was in the form of a triangle, an error which continued to prevail even at a later period. Another important mistake which like wise prevailed for a long time concerned the position of Britain in relation to Gaul and Spain. As the NW coast of Spain was supposed to extend too far to the N, and the W coast of Gaul to run NE, the lower part of Britain was believed to lie between Spain and Gaul. (For description of Britain and its inhabitants see especially *Caes. B. G.* iv 23 v 12, *Strab.* pp. 114-116, 199-201, *Nela.* in 6, *Plin.* iv 103, *Tac. Agr.* 10-18.) The arrangement of territory, as the Romans found it, was roughly as follows:—the Cantu in Kent, the Regni in Somerset, the Belgae in Hants, Wilts, and part of Somerset, the Durotriges in Dorset and W Somerset, the Dumnoni in Devon and Cornwall, the Dobuni in Gloucester, the Atrebaeti in Oxford and Berks, the Catavellauni in Herts Cambridge, and Rutland, the Trinobantes in Essex and Suffolk, the Iceni in Norfolk, Coritani in Lincoln, Parisi on the Humber, to the east of these two the Cornovii in the country between the Humber and Hadrian's Wall the Brigantes in North Wales the Ordovices, in S Wales the Silures and Demetae. The Romans first became personally acquainted with the island by Caesar's invasion. He twice landed in Britain (*h.c.* 53, 54) and though on the second occasion he overran the greater part of the SE of the island, yet he did not take permanent possession, imposing only a nominal tribute, and the Britons continued practically as independent as before (*Caes. B. G.* iv 20, v 5). The Romans at that time regarded it as a poor island hardly worth the conquest (*Cic. Att.* iv 16, *Inim.* vii. 7), and made no further attempts to conquer it for nearly 100 years, though Strabo (p. 200) mentions some communication with the British chieftains. In the reign of Claudius (A.D. 43) they again landed in Britain and permanently subdued the southern parts of the island (*Suet. Claud.* 17, *Vesp.* 4, *Dio Cass.* lx 19, *Tac. Agr.* 13, *C. I. L.* v 920). They probably soon extended their conquests as far as Yorkshire, but had to crush frequent revolts. The great victory (61) of Suetonius Paulinus over the Britons who had revolted under BOUDICCA, still further consolidated the Roman dominions. In the reign of Vespasian, Petilius Cerialis and Julius Frontinus made several successful expeditions against the Silures and the Brigantes, and the conquest of S Britain was consolidated by Agricola, who in 7 campaigns (78-84), overran the whole of the island as far N. as the Frith of Forth and the Clyde, between which he erected a series of forts to protect the Roman dominions from the incursions of the barbarians in the N of Scotland (*Tac. Agr.* 8-38, *Ann.* xiv 29-39). The Roman part of Britain was now called *Britannia Romana*, and the N part, inhabited by the Caledonians, *Britannia Barbara* or *Caledonia*. The Romans, however, gave up the N conquests of Agricola in the reign of Hadrian, who, about 123 A.D., built a stone wall from New castle to Carlisle, which formed the N boundary of their dominions. In the reign of Antoninus Pius the Romans extended their boundary as far as the conquests of Agricola, and erected a *tort* built rampart connecting the Forth and the Clyde, the remains of which are now called

*Grimes Dyle*, Grime in the Celtic language signifying great or powerful. The Caledonians afterwards broke through this wall, and in consequence of their repeated devastations of the Roman dominions, the emperor Severus went to Britain in 208, in order to conduct the war against them in person. He died in the island at Eboracum (York) in 211. After the death of Severus, the Romans probably relinquished for ever all their conquests N of Hadrian's wall. In 287 Carausius assumed the purple in Britain, and reigned as emperor, independent of Diocletian and Maximian, till his assassination by Allectus in 293. Allectus reigned 3 years, and Britain was recovered for the Empire in 296. Upon the re-nation of the empire by Diocletian and Maximian (305) Britain fell to the share of Constantius who died at Eboracum in 306, and his son Constantine assumed in the island the title of Caesar. Shortly afterwards the Caledonians, who now appear under the name of Picts and Scots, broke through the wall of Severus, the Saxons ravaged the SE coasts of Britain, and the declining power of the Roman empire was unable to afford the provinces any effectual assistance. In the reign of Valentinian I., Theodosius, the father of the emperor of that name, defeated the Picts and Scots (367); but in the reign of Honorius, Constantine, who had been proclaimed emperor in Britain (407), withdrew all the Roman troops from the island, in order to make himself master of Gaul. The Britons were thus left exposed to the ravages of the Picts and Scots, and at length, in 447, they called in the assistance of the Saxons, who became the masters of Britain.—*Caledonia*, which appears to mean 'forest country,' was not occupied by the Romans beyond the walls above mentioned.—The Roman dominions of Britain formed a single province till the time of Severus, and were governed by a *legatus* of the emperor, with whom was a procurator. Severus divided the country into 2 provinces, *Britannia Superior* and *Inferior*, of which the latter



## BRITANNICUS

perhaps contained the earlier conquests of the Romans in the S. of the island, and the former the later conquests in the N., the territories of the Silures, Brigantes, &c. (Herodian, iii. 8, 2; cf. Dio Cass. l. 23). Upon the new division of the provinces in the reign of Diocletian, Britain was governed by a *Praefectus* (who resided usually at Eboracum) subject to the *Praefectus* of Gaul, and was divided into 4 provinces: *Britannia Prima*, probably the county S. of the Thames, and three others, of which the limits are uncertain, viz. *Britannia Secunda*, *Maxima Caesariensis*, and *Flavia Caesariensis*. Besides these, there was also a fifth province, *Valentia*, which existed for a short time, including the conquests of Theodosius beyond the Roman wall.—The only colonies in Britain were *Camulodunum* (Colchester) in the east, sometimes called simply *Colonia*, and *Glevum* (Gloucester) in the west; *Lundum* (London) and *Eboracum* (York). Of these colonies afterwards *Eboracum*, while the other three retained comparatively little importance. The important towns were chiefly military, the most important towns were the three great fortresses, *Eboracum*, *Deva* (Chester), and *Isca* (Caerleon). Other considerable places were *Vernulamum* (St. Albans), a municipium, *Londinium*, famous for its commerce, and *Aquae Solis* (Bath), as a watering-place. The following among the native towns also deserve notice: *Viroconium* (Wroxeter) and *Calleva* (Silchester), both famous, and especially the latter, for the excavations which afford a complete ground-plan of the Roman town; *Venta Belgarum* (Winchester), *Regium* (Chichester), *Durovernum* (Canterbury). The harbours for crossing to Gaul were *Rutupiae* (Richborough), *Portus Dubris* (Dover), *Portus Lenanae* (Lympe). The chief minerals worked in Roman times consisted of lead in the Mendips and in Flint; iron in Sussex and Forest of Dean; copper in N. Wales, and tin in Cornwall; but there are no traces of Roman workings in the Cornish tin-mines before the fourth century A.D. Some little gold was also found in Wales.

**Britannicus** (Claudius Tiberius Britannicus Caesar), son of the emperor Tiberius and Messalina, was born A.D. 42. He was brought up with Titus as companion, who afterwards put up a golden statue to him in memory of his youthful friendship (Suet. *Tit.* 2). He was treated more as a state prisoner, when Agrippina, the second wife of Claudius, induced the emperor to adopt her own son, and give him precedence over Britannicus. This son, the emperor Nero, ascended the throne in 54. When Agrippina found that her son revolted from her name to a movement against Nero, who caused him to be poisoned in 55. With him ended the Claudian line. (Tac. *Ann.* xii. 25, 41, xiii. 14; Suet. *Ner.* 33; Dio Cass. l. 82.)

**Britomartis** (*Βριτώμαρτις*). The name is said to mean 'the sweet maiden' or the 'maiden who brings blessings' (Sohn. 11; Hesych.). She was a Cretan deity presiding over the natural gifts of the earth, the fruits of the soil as well as of hunting and fishing. From the last attribute she was known also as *Dictynna*, i.e. the goddess of the nets (*δίκτυον*). When the Doric colonists absorbed her worship into that of Artemis, whom she resembled, they transformed the native deity into a nymph favoured by Artemis, explaining the name *Dictynna* by the story that she was a Cretan

## BRUNDISIUM

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nymph, daughter of Zeus and Carme, and beloved by Minos, who pursued her 9 months, till at length she leaped into the sea from a rock, was saved by falling into some nets spread out below, and was changed by Artemis to a goddess (Paus. ii. 30, 3; Strab. p. 479; Ant. Lib. 40; Callimach. *Dian.* 200; Eur. *I.T.* 126; Verg. *Cir.* 301). Some have fancied an allusion to the setting of the moon in this leap into the sea, and take her to have been a moon-goddess under her other name *Aphaea*, which she bore specially at Aegina (Paus. l.c.). Her worship was carried not only to islands and coasts of the Aegean, but even to Marseilles (C. I. G. 6761); whence the story of her wanderings in Ant. Lib.

**Brixellum** (*Brixellanus*; *Bregella* or *Bregella*), a town on the Po in Gallia Cisalpina, where the emperor Otho put himself to death, A.D. 69 (Tac. *Hist.* ii. 33, 39, 51).

**Brixia** (*Brixianus* *Brescia*), a town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed (*Nat. quum molli percurrit flumine Mella*, Catull. lxxvii. 33). It was probably founded by the Etruscans, was afterwards a town of the Liburnians, and then of the Cenomani, and finally became a Roman municipium, and under Augustus, A.D. xxxii. 30; Orell. 66). It was sacked by Attila in 452, but recovered and flourished under the Lombards.

**Brômîus** (*Βρόμιος*), a surname of Dionysus Brontes. [CICLOPS.]

**Bruchium**. [ALEXANDRIA.]

**Bructeri**, a people of Germany, dwelt on each side of the *Amisia* (*Ems*) and extended S. as far as the *Lupia* (*Lypt*) (Strab. p. 290; Tac. *Ann.* xiii. 55). The Bructeri joined the Batavi in their revolt against the Romans in A.D. 69, and the prophetic virgin, *VELEN*, who had so much influence among the German tribes, was a native of their country. A few years afterwards the Bructeri were almost annihilated by the Chamavi and Angrivarii. (Tac. *Hist.* iv. 61, Germ. 33; Plin. *Ep.* ii. 7.)

**Brundisium** or **Brundisium** (*Βρενθίσιον*, *Brentéon*; *Brundisium*; *Brindisi*), a town in



Plan of Brundisium  
A. inner harbour B. outer harbour, C. entrance which  
Caesar tried to block; D. modern town of Brindisi;  
E. islands of I. E. and I. F. (S. Andrea).

Calabria, on a small bay of the Adriatic, forming an excellent harbour (mentioned in Herodotus iv. 99), to which the place owed its im-



# BRYANIUM

manded Sulla's fleet.—10. L., also called DAMASIPPUS, praetor 82, when the younger Marius was blockaded at Fræneste, put to death at Rome by order of Marius several of the most eminent senators of the opposite party (Appian, *B. C. i.* 88).—11. M., married Servilia, the half-sister of Cato of Utica. He was tribune of the plebs, 83; and in 77 he espoused the cause of Lepidus, and was placed in command of the forces in Cisalpine Gaul, where he was slain by the command of Pompey (Appian, *B. C. ii.* 111).—12. M., the so-called tyrannicide, son of No. 11 and Servilia, the half-sister of Cato Uticensis. He lost his father when he was only 8 years old, and was trained by his uncle Cato in the principles of the aristocratical party. He was adopted by his uncle, Q. Servilius Caepio, as his heir; hence he sometimes appears as Q. Caepio Brutus. Accordingly, on the breaking out of the civil war, 49, he joined Pompey, although he was the murderer of his father. After the battle of Pharsalia, 48, he was not only pardoned by Caesar, but received from him the greatest marks of confidence and favour. Caesar made him governor of Cisalpine Gaul in 46, and practor in 44, and also promised him the government of Macedonia. But notwithstanding all the obligations he was under to Caesar, he was persuaded by Cassius to murder his benefactor under the delusive idea of again establishing the republic. [CAESAR.] After the murder of Caesar Brutus spent a short time in Italy, and then took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to those of Octavian and Antony. Two battles were fought in the neighbourhood of Philippi (42), in the former of which Brutus was victorious though Cassius was defeated, but in the latter Brutus also was defeated, but an end to his own life.—Brutus's wife was Porcia, the daughter of Cato.—Brutus was an ardent student of literature and philosophy, but he appears to have been deficient in judgment and original power. He wrote several works, all of which have perished. He was a literary friend of Cicero, who dedicated to him his *Tusculanae Disputationes*, *De Finibus*, and *Orator*, and who has given the name of Brutus to his dialogue on illustrious orators. (Plut. *Brut.* Dio Cass. *xliv.* 12–35; Appian, *B. C. ii.* iii., iv.)

**Bryanium**, a town of Paconia in Macedonia (Liv. *xxxi.* 39; Strab. p. 327).

**Bryaxis** (Βρύαξις), an Athenian sculptor, about 350 B.C. He was employed, along with Scopas, Leochares, and Timotheus, for the sculptures which adorned the sides of the Mausoleum (see *Diet. Antig. s.v. Mausoleum*).

**Brygi** or **Bryges** (Βρύγοι, Βρύγες), a barbarous people in the N. of Macedonia, probably of Illyrian or Thracian origin, who were still in Macedonia at the time of the Persian war. The Phrygians were believed by the ancients to have been a portion of this people, who emigrated to Asia in early times. [PHRYGIA.]

**Brysæa** (Βρύσσεια), a town of Laconia, S.W. of Sparta (*Il.* ii. 583; Paus. iii. 20).

**Bubassus** (Βύβαστος), an ancient city of Caria, E. of Cnidus, which gave name to the bay (Bubassius Sinus) and the peninsula (ἡ Χερσονήσος ἡ Βύβαστος), on which it stood (Hdt. i. 174; Diod. v. 62; Plin. v. 104). Ovid speaks of *Bubāsides nurus* (*Met.* ix. 643).

**Bubastis** (Βούβαστις), the Egyptian goddess Bast, whose name has been confused with Bast, i.e. the house of Bast. The Greeks identified her with Artemis, since she was the goddess

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of the moon, and also of childbirth. The cat was sacred to her, and she was represented in the form of a cat, or of a female with the head of a cat. (Hdt. ii. 59, 137, 156; Ov. *Met.* v. 330.)

**Bubastis** or -us (Βούβαστις or -ος: *Boubastris*; *Tel Basta*, Ru.), strictly 'the house of Bast' (see above), the Pibese of the Bible, was the capital of the Nomos Bubastites in Lower Egypt, stood on the E. bank of the Pelusiac branch of the Nile, and was the chief seat of the worship of Bubastis, whose annual festival was kept here. It was the capital of the 22nd Dynasty, 966–766 B.C. Under the Persians the city was dismantled, and lost much of its importance. (Hdt. ii. 59, 137; Strab. p. 805.)

**Bubona**. [EPONA.]

**Bubulcus**, C. Junius (C. Junius Bubulcus Brutus), consul B.C. 317, a second time in 313, and a third time in 311; in the last of these years he carried on the war against the Samnites with great success. He was censor in 309, and dictator in 302, when he defeated the Aequians; in his dictatorship he dedicated the temple of Safety which he had vowed in his third consulship. The walls of this temple were adorned with paintings by C. Fabius Pictor. (Liv. ix. 38, x. 1; Val. Max. viii. 14; Plin. *xxxv.* 19.)

**Bucephala** or -ia (Βουκέφαλα or -αῖα: *The-lum*), a city on the Hydaspes (*Jhelum*) in N. India (the *Punjab*), built by Alexander, after his battle with Porus, in memory of his favourite charger Bucephalus, whom he buried here. It stood at the place where Alexander crossed the river. (Arrian, *Anab.* v. 19; Curt. ix. 8, 23; Diod. xvii. 95.)

**Bucephalus** (Βουκέφαλος), the celebrated horse of Alexander the Great, which Philip purchased for thirteen talents, and which no one was able to break in except the youthful Alexander. This horse carried Alexander through his Asiatic campaigns, and died in India B.C. 327. (Plut. *Alex.* 6, 61.)

**Budalla**, a town in Lower Pannonia near Sirmium, the birth-place of the emperor Decius.

**Budini** (Βουδῖνοι), a Scythian people, who dwelt N. of the Bastarnæ in Sarmatia. Herodotus (iv. 108) calls the nation γλαυκὸν τε καὶ πυρρόν, which some interpret 'with blue eyes and red hair,' and others 'painted blue and red.' The former view is the more likely, and they were probably a Slavonian race, dwelling about the Borysthenes (*Dnieper*).

**Budoron** (Βουδωρον), a fortress in Salamis on a promontory of the same name opposite Megara.

**Bulis** (Βούλις) and **Sperthias** (Σπερθίης), two Spartans, voluntarily went to Xerxes and offered themselves for punishment to atone for the murder of the heralds whom Darius had sent to Sparta; but they were dismissed uninjured by the king (Hdt. vii. 184).

**Bulis** (Βούλις: *Boulios*), a town in Phocis on the Corinthian gulf, and on the borders of Boeotia (Paus. x. 37; Strab. pp. 409, 423).

**Bullis** (Bullinus, Bullio -onis, Bullionia), a town of Illyria on the coast, S. of Apollonia (Strab. p. 316).

**Bupalus** and his brother **Athēnis**, sculptors of Chios, lived about B.C. 500, and are said to have made caricatures of the poet Hipponax, which the poet requited by the bitterest satires (Plin. *xxxvi.* 11; Hor. *Epod.* vi. 14).

**Buphras** (Βουφράς), a mountain in Messenia near Pylus.

**Buprasium** (Βουπράσιον: -σιεύς, -σίω, -σίδης), an ancient town in Elis, mentioned in

the Iliad, which had disappeared in the time of Strabo (*Il* ii 615, Strab p 340)

**Bura** (Βούρα Βουραῖος, Βούριος), one of the twelve cities of Achaia, destroyed by an earthquake, together with Helice, but subsequently rebuilt (*Hdt* i 145, Strab p 388, Paus vii 25)

**Burdigala** (Βουρδγαλα *Bordeaux*), the capital of the Bituriges Vivisci in Aquitania, on the left bank of the Garunna (*Garonne*), was a place of great commercial importance, and at a later time one of the chief seats of literature and learning under Diocletian the chief town of Aquitania Secunda. It was the birthplace of the poet Ausonius. (Strab p 199, Anson. *Ord Nob Urb* 14, *Amm Marc* xv 11)

**Burgundiones** or **Burgundi**, a powerful nation of Germany, dwelt originally between the Viadns (*Oder*) and the Vistula and were of the same race as the Vandals or Goths. They pretended, indeed to be descendants of the Romans, whom Drusus and Tiberius had left in Germany as garrisons, but this descent was evidently invented by them to obtain more easily from the Romans a settlement W of the Rhine (*Amm Marc* xviii 5). They were driven out of their original abodes between the Oder and the Vistula by the Gepidae and the greater part of them migrated W and settled in the country on the Main where they carried on frequent wars with their neighbours the Alemanni. In the fifth century they settled W of the Alps in Gaul, where they founded the powerful kingdom of *Burgundy*. Their chief towns were Geneva and Lyons (*Zosim* i 27, 68 *Oros* vii 32)

**Buri**, a people of Germany, dwelt near the sources of the Oder and Vistula, and aided with the Romans in the wars of Trajan against the Dacians, and of M Aurelius against the Marcomanni (*Tac Germ* 43, *Dio Cass* lxxviii 3, lxxi 18)

**Burrus**, Aferianus, was appointed by Claudius praefectus praetorio, A.D. 52, and in conjunction with Seneca conducted the education of Nero. He opposed Nero's tyrannical acts, and was poisoned by command of the emperor, 63 (*Tac Ann* xii xiii xiv, *Dio Cass* lvi 13, *Suet Ner*)

**Bursa** [*PLANCIA*]

**Buraeo** (Βουραεσις *Buraeolensis*), a town of the Antrigonae in Hispania Tarraconensis

**Busrus** (Βουσιρ), king of Egypt, son of Poseidon and Lysianassa, is said to have sacrificed all foreigners that visited Egypt. Heracles on his arrival in Egypt, was likewise seized and led to the altar, but he broke his chains, and slew Busrus. This myth seems to point out a time when the Egyptians were accustomed to offer human sacrifices to their deities (*Hdt* ii 45, *Pherecyd* fr 53, *Diod* iv 27, *Ov Met* ix 183, *Verg Georg* iii 5)

**Busris** (Βουσιρ *Bousirops*) 1 (*Abousir*, Bu), the capital of the Nomos Busrates in Lower Egypt, stood just in the middle of the Delta, on the W bank of the Nile, and had a great temple of Isis the remains of which are still standing (*Hdt* i 59, Strab. p 803)—2 (*Abousir* near *Jir-h*), a small town, a little NW of Memphis.

**Butéo**, Fabius 1 N, consul B.C. 247, in the first Punic war, was employed in the siege of Drepanum.—2 M, consul 245, also in the first Punic war. In 246 he was appointed dictator to fill up the vacancies in the senate occasioned by the battle of Cannae.—3 Q, praetor 191 with the province of Cisalpine Gaul. In 179 he was one of the triumvirs for

founding a Latin colony in the territory of the Pisani (*Liv* xlv 13)

**Butes** (Βούτης) 1. Son of Teleon, an Athenian. He was one of the Argonauts and when the Argo passed the island of the Sirens swam ashore, but was saved by Aphrodite, by whom he became father of Eryx (*Ap Rh* ix 914, *Hyg Fab* 260)—2 Son of Pandion and Zeuxippe, brother of Erechtheus. He became priest of Poseidon Erechthonius, from him was named the deme *Butadae* in the tribe Argeia, and his descendants were the priestly family of the *Eteobutadae*. An altar to the hero Butes stood in the Erechtheum (*Pans* i 20 5, cf. *CATHONIA*, *ERECTHUS*), and the priestess of Athene Polias was chosen from the family of the Eteobutadae

**Butrotrium** (Βουτροτόριον *Butrotrion*), a town of Epirus on a small peninsula, opposite Corcyra, a seaport and colonised by the Romans (*Strab* p 324, *Verg Aen* iii 291)

**Bûtô** (Βούτώ), an Egyptian divinity, worshipped principally in the town of Buto. She was the nurse of Horus and Bubastis, the children of Osiris and Isis, and she saved them from the persecutions of Typhon by concealing them in the floating island of Chemmis. The Greeks identified her with Leto, and represented her as the goddess of night. The shrew mouse (*μυγαλῆς*) and the hawk were sacred to her (*Hdt* ii 59, 67, 153)

**Bûtis** (Βούτώ, Βούττι, or Βούτρος *Boutrous* *Baltim*? Bu), the chief city of the Nomos Chemmatus in Lower Egypt, stood near the Sebennytic branch of the Nile, on the Lake of Buto (*Βουτὴς Ἰλμυρ*, also *Σεβεννυτικὴ*), and was celebrated for its oracle of the goddess Buto in honour of whom a festival was held at the city

**Butuntum** (*Dilonto*), a town of Apulia, 12 miles W of Barium and 5 from the sea.

**Buxentum** (Buxentina, Buxentus *Policastro*), originally *Pyxus* (Πύξος), a town on the W coast of Lucania and on the river Buxentia, was founded by Micythus tyrant of Messana, B.C. 471, and was afterwards a Roman colony (*Diod* xi 59, Strab p 253)

**Byblini Montes** (τὰ Βύβλινα ὄρη), the mountains whence the Nile is said to flow in the mythical geography of Aeschylus (*Prom* 811)

**Byblis** (Βύβλις), daughter of Miletus was in love with her brother Caunus, whom she pursued through various lands, till at length, worn out with sorrow, she was changed into a fountain (*Ov Met* ix 450; *Paus* vii 5)

**Byblus** (Βύβλος *Jebel*), an ancient city on the coast of Phoenicia, between Berytus and Tripolis, a little N of the river Adonis, the chief seat of the worship of ADONIS (*Strab* p 755)

**Bylazôra** (*Veles*), a town in Paconia, on the river Astycus (*Pol* v 97; *Liv* xlv 26)

**Byrsa** (Βύρρα), the citadel of Carthago

**Byzacium** or **Byzacëna** *Begio* (Βυζακίον, Βυζακίς χώρα *S* part of *Tunis*), the S portion of the Roman province of Africa. [*AFRICA*]

**Byzantine** *Scriptores*, the general name of the historians who have given an account of the Eastern or Byzantine empire from the time of Constantine the Great, A.D. 325, to the destruction of the empire, 1453. They all wrote in Greek, and may be divided into different classes 1. The historians, whose collected works form an uninterrupted history of the Byzantine empire, and whose writings are therefore called *Corpus Historiae Byzantinae*. They are (1) *ZONARAS* who begins with the creation of the world, and brings

his history down to 1188. (2) NICEPHORUS ACOMINATUS, whose history extends from 1188 to 1206. (3) NICEPHORUS GREGORAS, whose history extends from 1204 to 1331. (4) LEONICUS CHALCONDYLES, whose history extends from 1297 to 1462: his work is continued by an anonymous writer to 1565.—2. The chroniclers, who give a brief chronological summary of universal history from the creation of the world to their own times. These writers are very numerous: the most important of them are GEORGIUS SYNCELLUS, THEOPHANES, NICEPHORUS, CEDRENIUS, SIMEON METAPHRASTES, MICHAEL GLYCAS, the authors of the *Chronicon Paschale*, &c.—3. The writers who have treated of separate portions of Byzantine history, such as ZOSIMUS, PROCOPIUS, AGATHIAS, ANNA COMNENA, CINNAMUS, LEO DIACONUS, &c.—4. The writers who have treated of the constitution, antiquities, &c., of the empire, such as JOHANNES LYDUS, CONSTANTINUS VI. PORPHYROGENETUS. A collection of the Byzantine writers was published at Paris by command of Louis XIV. in 36 vols. fol. 1645–1711. A reprint of this edition, with additions, was published at Venice in 23 vols. fol. 1727–1733. The *Corpus Scriptorum Historiæ Byzantinæ*, to include all the above, was commenced by Niebuhr, Bonn, 1828; continued by Bekker, Dindorf, and others.

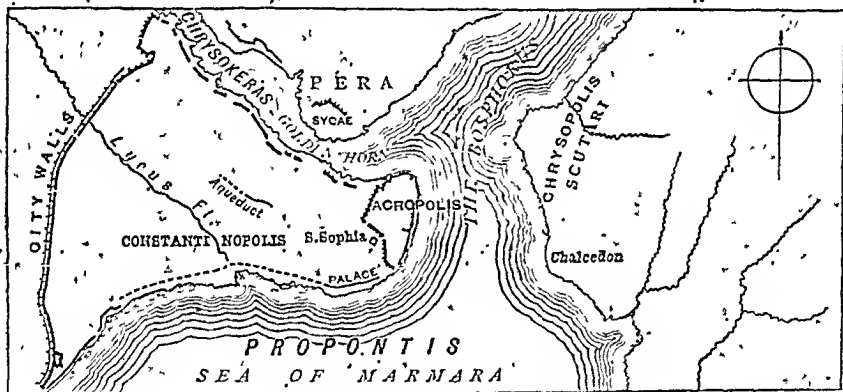
Byzantium (Βυζάντιον; Βυζάντιος, Byzantius; Constantinople), a town on the Thracian

great importance to its security because they derived corn supplies from the shores of the Black Sea. Afterwards it became subject in succession to the Macedonians and the Romans. In the civil war between Pescennius Niger and Severus, it espoused the cause of the former: it was taken by Severus A.D. 196 after a siege of three years, and a considerable part of it was destroyed. A new city was built by its side (330) by Constantine, who made it the capital of the empire, and changed its name into Constantinopolis. The circumference of Byzantium was five miles; that of Constantinople about thirteen. In imitation of Rome it was divided into fourteen regions, the thirteenth being Galata, across the Golden Horn. It continued the capital of the Roman empire in the East until its capture by the Turks in 1453. An account of its history does not fall within the scope of this work.

C.

Cābālia or -is (Καβαλία, Καβαλῖς; Καβαλεῖς, Καβάλιος), a small district of Asia Minor, between Phrygia, Caria, Lycia, and Pamphylia: the chief town was Cibiya (Hdt. iii. 90; Strab. p. 631; Plin. v. 27).

Cābāsa or -us (Κάβασος; Κάβασιτης), the chief city of the Nomos Cabasites, in Lower Egypt.



Plan of Byzantium and Constantinople.

Bosporus, founded by the Megarians, B.C. 658, is said to have derived its name from Byzas, the leader of the colony and the son of Poseidon. It was said that the oracle of Apollo told them to build their city opposite 'the city of the blind,' i.e. Chalcedon, whose founders had blindly neglected the better site of Byzantium (Hdt. iv. 144; Strab. p. 320; Tac. Ann. xii. 63; Diod. iv. 49). It was situated on two hills, was forty stadia in circumference, and its acropolis stood on the site of the present seraglio. Its favourable position, commanding as it did the entrance to the Euxine, soon rendered it a place of great commercial importance. It was taken by Pausanias after the battle of Plataea, B.C. 479; and it was alternately in the possession of the Athenians and Lacedaemonians during the Peloponnesian war. The Lacedaemonians were expelled from Byzantium by Thrasybulus in 390, and the city remained independent for some years. It was besieged by Philip in 340, and relieved by the Athenian fleet under Chares. The Athenians attached

Cabellio (Cavaillon), a town of Gaul on the Druentia between Vapincum (Gap) and Arelate (Arles).

Cabillōnum (Châlons-sur-Saône), a town of the Aedui on the Arar (Saône) in Gallia Lugdunensis, a place of some commercial activity when Caesar was in Gaul (B.C. 53) (Strab. p. 192; Caes. B. G. vii. 42; Amm. xv. 11).

Cabira (τὰ Κάβειρα; Niksar), a place in Pontus (Polemoniacus) on the borders of Armenia, a little N.E. of Comana, and on the road from Amasen to Colonia; a frequent residence of Mithridates, who was defeated here by Lucullus, B.C. 71. Pompey made it a city, and named it Diospolis. Under Augustus it was called Sebaste (Strab. p. 557), afterwards Neocaesarea.

Cabiri (Κάβειροι), mystic divinities of the Pelasgi (Hdt. ii. 51); i.e. of some tribes of the Greek race dating from prehistoric times. They were chiefly worshipped in the islands of the North Aegean, in Lemnos and Imbros, and especially in Samothrace, but also on the coasts of Asia Minor, at Thebes, Andania, and

even in parts of Western Europe (Strab. pp. 193, 472). They seem to have formed a group of four deities, a mother goddess *Axiocera*, from whom were born the god *Axioceros* and the goddess *Axiocersa* whose son *Casmilus* was the orderer of the universe. The Palasgi are said to have offered tithes to them for fruitful harvests and escape from famine (Dionys. 1.23), and their mysteries as celebrated in Samothrace (into which Cicero may perhaps have been initiated see *N. D.* 1.42, 113) reveal the manner of the creation of the world with which the Cabiri themselves were concerned. I join a similarity in their functions, as well as from some resemblance in their mysteries to the Eleusinia, these deities have been identified with various Greek and Roman deities. *Axioceros* with Demeter (but also with Aphrodite and with Jung) *Axiocersa* with Hades but also with Zeus, Apollo and Dionysos. *Axiocersa* with Persephone (but also with Athene). *Casmilus* with Eros and with Hermes. In the "Chablais" sculptures of the Vat. can the figures of Apollo, Aphrodite and Eros are represented at the base of the statues of *Axioceros*, *Aphrodite* and *Eros* respectively. A different view of the Cabiri is presented in the traditions which make them two youthful deities or *Erastes* compared to the Dioscuri and often so regarded. One of these was slain by the other by which myth it is sought to explain the single Cabirus deity worshipped at Thessalonica. This myth (which recalls certain features in the myth of Dionysus Zagreus of Adonis and of Attis) is further varied by the representation of three youthful Cabiri one of whom is slain by his two brothers and afterwards recalled to life. This murder and the resurrection are represented on Etruscan mirrors. With the Cabirines of Etruria the Romans seem to have connected alike the Penates and the Dioscuri.

**Cabyle** (Καβύλη), a town on the river Tonsus in Thrace (Strab. p. 330).

**Cacus** son of Vulcan was a huge giant who inhabited a cave on Mt. Aventine, and plundered the surrounding country. When Hercules came to Italy with the oxen which he had taken from Geryon in Spain, Cacus stole part of the cattle while the hero slept, and as he dragged the animals into his cave by their tails, it was impossible to discover their traces. But when the remaining oxen passed by the cave, those within began to bellow, and were thus discovered, whereupon Cacus was slain by Hercules. In honour of his victory, Hercules dedicated the *ara maxima* which continued to exist ages afterwards in Rome (*Or. Fast.* 1.543, *Verg. Aen.* viii. 185, *Liv.* 1.7).

**Caecyparia** (Κακευπάρη or Κακείπάρη *Cassili*), a river in Sicily S. of Syracuse.

**Cadēna** (ἡ Καδῆνα) a city of Cappadocia, residence of king Archelaus (Strab. p. 537).

**Cadi** (Κάδις Καδηνός *Gediz*), a city of Phrygia Epictetus on the borders of Lydia (Strab. p. 576, *Prop.* v. 6, 8).

**Cadmēa** (ΤΗΒΑΙ).

**Cadmus** (Κάδμος). 1. Son of Agenor, king of Phoenicia and of Telephassa, and brother of Europa. When Europa was carried off by Zeus to Crete, Agenor sent Cadmus in search of his sister enjoining him not to return without her. Unable to find her after journeying to Crete, Rhodes, Thasos, and Thera, where local traditions about him were preserved, Cadmus settled in Thrace, but having consulted the oracles at Delphi, he was commanded by the god to follow a cow of a certain kind, and to build a town on

the spot where the cow should sink down with fatigue. Cadmus found the cow in Phoenicia and followed her into Boeotia where she sank down on the spot on which Cadmus built Cadmea, afterwards the citadel of Thebes. (Diod. v. 57, Apollod. 1.3, *Ildt.* 1.44, 147, *Paus.* 1.1. 1. ix. 12). Intending to sacrifice the cow to Athene he sent some persons to the neighbourhood well of Ares to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Thereupon Cadmus slew the dragon and on the advice of Athene sowed the teeth of the monster, out of which armed men grew up called *Sparti* or the *Sown* who killed each other with the exception of five who were the ancestors of the Thebans. (Eur. *Phoen.* 656, *Pyth.* iii. 167, *Isthm.* vi. 13 *Or. Met.* 1.22). Athene assigned to Cadmus the government of Thebes, and Zeus gave him Harmonia, the daughter of Ares and Aphrodite, for his wife. The marriage solemnity was honoured by the presence of all the Olympian gods in the Cadmea. Cadmus gave to Harmonia the famous peplos and necklace which he had received from Hephaestus or from Europa, and he became by her the father of Antenor, Iphigeneia, Agave and Polydorus. Subsequently Cadmus and Harmonia quitted Thebes and went to the Encheleians, to this people chose Cadmus as their king, and with his assistance they conquered the Illyrians. After this, Cadmus had another son whom he called Illyrus (*Ildt.* v. 57, 51, *Eur. Bacch.* 1314, Apollod. 1.5.4, *Paus.* 1.5, *Strab.* p. 326). In the end, Cadmus and Harmonia were changed into serpents, and were removed by Zeus to Elysium.—Cadmus is said to have introduced into Greece from Phoenicia or Egypt an alphabet of sixteen letters, and to have been the first who worked the mines of Mount Pangaion in Thrace. The story of Cadmus seems to suggest the establishment of a Phoenician settlement in Greece, by means of which the alphabet, the art of mining, and civilization, came into the country. The name Cadmus is taken to represent a Phoenician word *Cadmon* meaning 'the Oriental'. Some have preferred to connect the stones of Cadmus with the Cabiri and to identify his name with *Casmilos* (Casmus)—2. Of Miletus, a son of Pandion the earliest Greek historian or logographer lived about B.C. 540. He wrote a work on the foundation of Miletus and the earliest history of Ionia generally in four books. (Strab. p. 19). Fragments in Müller, *Fragm. Hist. Graec.*

**Cadmus** (Κάδμος) (*Khonas Daq*), a mountain in Caria, on the borders of Phrygia. A river of the same name flowed into the Lycus (Strab. p. 578).

**Cadurci** a people in Galia Aquitania, in the country now called *Quercy* (a corruption of *Cadurci*), were celebrated for their manufactures of linen, coverlets &c. Their capital was Divona, afterwards *Civitas Cadurcorum*, now *Cahors*, where are the remains of a Roman amphitheatre and of an aqueduct. A part of the town still bears the name *les Cadurcar* (*Caes. B.G.* vii. 4. 61. 75).

**Cadusii** (Καδοῖσιοι) or *Gēlae* (Γῆλαι) a powerful Scythian tribe in the mountains S.W. of the Caspian, on the borders of Media Atropatene. Under the Medo-Persian empire they were troublesome neighbours but the Syrian kings reduced them to tributary auxiliaries. (Strab. pp. 506, 525, *Diod.* xv. 18, *Polyb.* v. 79).

**Cadytis** (Καδύτις) according to Herodotus, a great city of the Syrians of Palestine, not much

smaller than Sardis, was taken by Necho, king of Egypt, after his defeat of the 'Syrians' at Magdolus. Some have thought it to be, the Greek form of a name Kadesh (i.e. the holy) given to Jerusalem; but Herodotus seems to reckon it among the seaports of Palestine; and it is more probable that the Cadytus of Herodotus = GAZI, of which name Kizaita and Ghuzza are other forms (Hdt. ii. 159, iii. 5).

Caecilia. [TANAQUIL.]

Caecilia Metella. [METELLA.]

Caecilia Geus, plebeian, claimed descent from CAECULUS, the founder of Praeneste, or Caccas, the companion of Aeneas. Most of the Caecilii are mentioned under their cognomens, BASSUS, METELLUS, RUFUS: for others see below.

Caecilius. 1. Q., a wealthy Roman eques, who adopted his nephew Atticus in his will, and left him a fortune of ten millions of sesterces.—2. Caecilius Calactinus, a Greek rhetorician at Rome in the time of Augustus, was a native of Cale Acte in Sicily (whence his name Calactinus). He wrote a great number of works on rhetoric, grammar, and historical subjects, which have perished.—3. Caecilius Statius, a Roman comic poet, the immediate predecessor of Terence, was by birth an Insularian Gaul, and a native of Milan. Being a slave he bore the servile appellation of *Statius*, which was afterwards, probably when he received his freedom, converted into a sort of cognomen, and he became known as Caecilius Statius. He died B.C. 168. We have the titles of forty of his dramas, but only a few fragments of them are preserved. They belonged to the class of *Palliatae*; or adaptations of the works of Greek writers of the New Comedy. Caecilius ranked high as a writer of comedy with the Romans, and apparently as a critic, since Terence is said to have trusted to his verdict when he began to write (Suet. *de Vir. Illust.*; cf. *Hor. Ep. i. 1, 59*; *Gell. iv. 20*; *Cic. Brut. 74, 258*). Cicero finds fault with his Latinity (*ad Att. vii. 3, de Opt. Gen. Or. 1*).

Caecilia, the name of a family of the Etruscan city of Volaterrae, probably derived from the river Caecia, which flows by the town.—1. A. Caecina, whose cause Cicero pleaded in an action to recover property from which he had been ejected; B.C. 69.—2. A. Caecina, son of the preceding, published a libellous work against Caesar, and was in consequence sent into exile after the battle of Pharsalia, B.C. 48. He afterwards joined the Pompeians in Africa, and upon the defeat of the latter in 46, he surrendered to Caesar, who spared his life. Cicero wrote several letters to Caecina, and speaks of him as a man of ability. Caecina was the author of a work on the *Etrusca Disciplina*. (Suet. *Jul. 75*; *Sen. Q.N. ii. 39, 49, 56*; *Cic. ad Fam. vi. 6, 9*.)—3. A. Caecina Volaterranus assisted Octavianus in his negotiations with Antony B.C. 41, and was much valued by him (Appian, *B. C. v. 60*; *Cic. ad Att. xvi. 8*).—4. A. Caecina Severus, a distinguished general in the reigns of Augustus and Tiberius. He was governor of Moesia in A.D. 6, when he fought against the two Batos in the neighbouring provinces of Dalmatia and Pannonia. [BATO.] In 15 he fought as the legate of Germanicus, against Arminius, and in consequence of his success received the insignia of a triumph. (Tac. *Ann. i. 31, 63, iii. 33*).—5. Caecina Tarsens, son of Nero's nurse, appointed governor of Egypt by Nero, but banished for making use of the baths which had been erected

in anticipation of the emperor's arrival in Egypt. He returned from banishment on the death of Nero, A.D. 68.—6. A. Caecina Alieus, was quaestor in Bactria in Spain at Nero's death, and was one of the foremost in joining the party of Galba. He was rewarded by Galba with the command of a legion in Upper Germany; but, being detected in embezzling some of the public money, the emperor ordered him to be prosecuted. Caecina, in revenge, joined Vitellius, and was sent by the latter into Italy with an army of 30,000 men towards the end of 68. After ravaging the country of the Helvetii, he crossed the Alps by the pass of the Great St. Bernard, and laid siege to Placentia, from which he was repulsed by the troops of Otho, who had succeeded Galba. Subsequently he was joined by Fabius Valens, another general of Vitellius, and their united forces gained a victory over Otho's army at Bedriacum. Vitellius having thus gained the throne, Caecina was made consul on the 1st of September, 69, and was shortly afterwards sent against Antonius Primus, the general of Vespasian. But he again proved a traitor, and espoused the cause of Vespasian. Some years afterwards (79), he conspired against Vespasian, and was slain by order of Titus. (Tac. *Hist. i. 53, 61, iii. 18*; *Dio Cass. lxxv. 7, lxxvi. 16*; *Suet. Tit. 6*).—7. Decius Albinus Caecina, a Roman satirist in the time of Arcadius and Honorius.

Caecius (Καικίος or Καικίος), a river in Brutium flowing into the Sinus Scylacius by the town Caecinum (Thuc. iii. 103. Paus. vi. 6, 4).

Caecubus Ager, a marshy district in Latium, bordering on the gulf of Amyclae close to Fundi, and including the marshy district which surrounded Tarracina, celebrated for its wine (*Caecubum*) in the age of Horace (*Hor. Od. i. 20, ii. 14*; cf. *Strab. p. 234*). In the time of Pliny (xiv. 61) the reputation of this wine was entirely gone. (See *Dict. of Ant. s.v. Vinum*.)

Caeculus, an ancient Italian hero, son of Vulcan, is said to have founded Praeneste: In the region of Praeneste there were two brothers Depidii (some have read this into *Indigites*), living as herdsmen. As their sister sat by the fireside in their hut, a spark fell upon her lap, and she became the mother of Caeculus. The child grew up as a robber, and eventually collected a number of shepherds and founded Praeneste. When a proof of his divine origin was demanded, Vulcan sent a flame of fire. It is clearly a local Praenestine story based upon the custom of a state-hearth established at the foundation of cities, the fratres Depidii being probably regarded as the *Lares* of Praeneste; there are also points of resemblance to the stories of Romulus and Servius Tullius. (Verg. *Aen. vii. 679, x. 544*; *Serv. ad Aen. vii. 681*).

Caeles or Caellus Vibenna, the leader of an Etruscan army, is said to have come to Rome in the reign either of Romulus or of Tarquinius Priscus, and to have settled on the hill called after him the Caelian.

Caelia (Καλία: *Ceglie*), a town in Apulia between Canninum and Barium on the road to Brundisium (Strab. p. 282).

Caellum (*Ceglie*), a town in Calabria about 25 miles west of Brundisium.

Caellus or Coellus. 1. Antipater. [ANTI-PATER].—2. Aurelianus. [AURELIANUS].—

3. Caldis. [CALDUS].—4. Rufus. [RUFUS].

Caellus or Coellus Mous. [ROMA.]

Caenae (Καίαι: *Senn*), a city of Mesopo-



tamia, on the W. bank of the Tigris, opposite the mouth of the Lycus (*Xen Anab* ii 4, 28).

**Caenē**, **Caenepōlis**, or **Neapōlis** (Καυὴ πόλις, Νηὴ πόλις *Kench*), a city of Upper Egypt, on the right bank of the Nile a little below Coptos and opposite to Tentyra (*Hdt* ii 91).

**Caeneta** (Καυεῖς) one of the Lapithae, son of Elatus, was originally a maiden named **Caenis**, who was beloved by Poseidon, and was by this god changed into a man and rendered invulnerable. As a man he took part in the Argonautic expedition and the Calydonian hunt. In the battle between the Lapithae and the Centaurs at the marriage of Pirithous he was buried by the Centaurs under a mass of trees, as they were unable to kill him, but he was changed into a bird. In the lower world **Caeneus** recovered his female form (*Verg Aen* vi 418. *Gr Met* xii 172, 459).

**Caeni** or **Caenici**, a Thracian people between the Black Sea and the Panyases.

**Caenina** (Caenunensis), a town of the Sabines in Latium, whose king Aeron carried on the first war against Rome (*Liv* i 10, *Dionys* ii 35).

**Caenis** [CAENETS].

**Caenys** (Καῖνυς *Castello*) a promontory of Bruttium opposite Sicily.

**Caeparius**, M., of Tarracina one of Catiline's conspirators: he escaped from the city but was overtaken, and executed with the other conspirators *s.c.* 63 (*Sall Cat* 47 55).

**Caepio**, **Servilius** 1. Cn., consul *s.c.* 253 in the first Punic war sailed with his colleague C. Sempronius Blaesus to the coast of Africa—2. Cn., curule aedile 207, praetor 205 and consul 203, when he fought against Hannibal near Croton in the S. of Italy. He died in the pestilence in 174 (*Liv* xli 26)—3. Cn., son of No. 2, curule aedile 179, praetor 174, with Spain as his province and consul in 169—4. Q., son of No. 3, consul 142 was adopted by Q. Fabius Maximus. [MAXIMUS].—5. Cn., son of No. 3, consul 141, and censor 125—6. Cn., son of No. 3, consul 140, carried on war against Viriathus in Lusitania and induced two of the friends of Viriathus to murder the latter—7. Q., son of No. 6, was consul 106, when he proposed a law for restoring the judiciary to the senators, of which they had been deprived by the Sempronian lex of C. Gracchus. He was afterwards sent into Gallia Narbonensis to oppose the Cimbri, and was in 105 defeated by the Cimbri, along with the consul Cn. Mallius or Manlius 80 000 soldiers and 40 000 camp-followers are said to have perished. Shortly before this catastrophe he had sacked Tolosa, which had revolted to the Cimbri and plundered a temple, for which his disaster was regarded as a punishment, and the proverb arose 'Aurum Tolosanum habet' (*Strab* p. 189, *Gell* iii. 9, *Liv* Ep. 67, *Val Max* iv 7). **Caepio** survived the battle, but ten years afterwards (95) he was brought to trial by the tribune C. Norbanus on account of his misconduct in this war. He was condemned and cast into prison, where according to one account he died, but it was more generally stated that he escaped from prison, and lived in exile at Smyrna—8. Q., quaestor urbanus 100, opposed the lex frumentaria of Saturninus. In 91 he opposed the measures of Drusus and accused two of the most distinguished senators M. Scaurus and L. Philippus. He fell in battle in the Social War, 90 (*Appian*, *B.C.* i 44).

**Caepio**, **Fannius**, conspired with Murena against Augustus *s.c.* 22 and was put to death (*Suet Aug*, 19, *Tib* 8).

**Caerē** (Caerites, Caeretes, Caeretani *Cervetri*) called by the Greeks **Agylla** (Ἀγυλλὰ *Agyllina urbs*, *Verg Aen* vii 652), a city in Etruria situated on a small river (Caentus amnis), W. of Veii and 60 stadia from the coast. It was an ancient Pelasgic city, the capital of the cruel Mezentius, and was afterwards one of the twelve Etruscan cities, with a territory extending apparently as far as the Tiber. In early times Caere was closely allied with Rome, and when the latter city was taken by the Gauls, *s.c.* 390, Caere gave refuge to the Vestal virgins. In 358 Caere joined Tarquinius in making war against Rome, but was obliged to purchase a truce with Rome for 100 years by the forfeiture of half of its territory, and received only the *civitas sine suffragio*, i.e. an incomplete Roman citizenship without the privilege of electing or being elected\* (*Gell* xvi 13, *Liv* vii 70). From this time Caere gradually sank in importance and was probably destroyed in the wars of Marius and Sulla. It was restored by Drusus, who made it a municipium, and it continued to exist till the 13th century, when part of the inhabitants removed to a site about three miles off on which they bestowed the same name (now *Ceri*) while the old town was distinguished by the title of *Vetus* or *Caere Vetere*, corrupted into *Cervetri*, which is a small village with 100 or 200 inhabitants. Here have been discovered within the last few years, the tombs of the ancient Caere many of them in a state of complete preservation. The country round Caere produced wine and a great quantity of corn and in its neighbourhood were warm baths which were much frequented. Caere used as its seaport the town of Pirol.

**Caerellia**, a Roman lady frequently mentioned in the correspondence of Cicero as distinguished for her acquirements and her love of philosophy (*ad Fam* xiii 73, *ad Att* xii 51, xii 21, 22, xiv 19, xv 1, 20, cf. *Dio Cass* xlii 18).

**Caesar**, the name of a patrician family of the Julia gens which traced its origin to Julius the son of Aeneas [JULIA GENS]. It may be connected with *caesaries*, and may have marked a personal peculiarity in the man who first adopted it. Pliny (*vi* 47) derives it 'a caeso matris utero'. The name was assumed by Augustus as the adopted son of the dictator C. Julius Caesar and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius and Nero as members either by adoption or female descent of Caesar's family. Though the family became extinct with Nero succeeding emperors still retained the name not only for themselves (*eg* Imperator Caesar Domitius Augustus), but also to mark the members of the reigning house: but when Hadrian adopted Aelius Verus he allowed him to take the title of Caesar, and from this time while the title of Augustus continued to be confined to the reigning prince, that of Caesar was granted also to the second person in the state heir presumptive to the throne, but not to other members of the imperial family.

\* The Caerites appear to have been the first body of Roman citizens not entitled to enjoy the suffrage. Thus when a Roman citizen was struck out of his tribe by the Censors and made an *aerarius* he was said to become one of the Caerites, since he had lost the suffrage: hence we find the expression *in insulas Caeritum referre* and *onervium caerit* used as synonymous.

Caesar, Jūlius. 1. Sex., praetor b.c. 208, with Sicily as his province (Liv. xxvii. 21).—2. Sex., curule aedile, 165, when the *Heeyra* of Terence was exhibited at the Megalesian games, and consul 157.—3. L., consul 90, fought against the Socii, and in the course of the same year proposed the *Lex Julia de Civitate*, which granted the citizenship to the Latins and the Socii who had remained faithful to Rome. Caesar was censor in 89; he belonged to the aristocratical party, and was put to death by Marins in 87. (Appian, *B. C.* i. 40, 72; Cic. *de Or.* iii. 3, 9).—4. C., surnamed STRABO VOPISCUS, brother of No. 3, was curule aedile 90, was a candidate for the consulship in 83, and was slain along with his brother by Marius in 87. He was one of the chief orators and poets of his age, and is one of the speakers in Cicero's dialogue *De Oratore*. Wit was the chief characteristic of his oratory; but he was deficient in power and energy. The names of two of his tragedies are preserved, the *Adrastus* and *Tecmessa* (Val. Max. v. 3, 3).—5. L., son of No. 3, and uncle by his sister Julia of M. Antony the triumvir. He was consul 64, and belonged, like his father, to the aristocratical party. He appears to have deserted this party afterwards; we find him in Gaul in 52 as one of the legates of C. Caesar, and he continued in Italy during the civil war (Caes. *B. G.* vii. 65, *B. C.* i. 8). After Caesar's death (44) he sided with the senate in opposition to his uncle Antony, and was in consequences proscribed by the latter in 43, but obtained his pardon through the influence of his sister Julia.—6. L., son of No. 5, usually distinguished from his father by the addition to his name of *filius* or *adolescens*. He joined Pompey on the breaking out of the civil war in 49, and was sent by Pompey to Caesar with proposals of peace. In the course of the same year, he crossed over to Africa, where the command of Clupea was entrusted to him. In 46 he served as proquaestor to Cato in Utica, and after the death of Cato he surrendered to the dictator Caesar, and was shortly afterwards put to death, but probably not by the dictator's orders (Dio Cass. xliii. 12; Suet. *Jul.* 75).—7. C., the father of the dictator, was praetor, but in what year is uncertain, and died suddenly at Pisae in 84 (Suet. *Jul.* 1).—8. Sex., brother of No. 7, consul 91.—9. C., the Dictator, son of No. 7 and of Aurelia, is usually considered to have been born in b.c. 100 (July 12th), since we are told by several writers that he had nearly completed his 56th year at the time of his murder, 15th of March, 44 (Suet. *Jul.* 88; Plut. *Caes.* 69; Appian, *B. C.* ii. 149; cf. Vell. ii. 41); but Mommsen gives strong reasons for fixing the year of his birth in b.c. 102, since otherwise Caesar would have filled all the curule offices two years before the legal period, and there is no mention that he did so. The numeral LII on the denarii struck at the beginning of the civil war will, according to this view, denote his age at the time. He was taught in his boyhood by a tutor of Gallic birth named M. Antonius Gniphio, whose school of rhetoric Cicero is said to have attended after he was fully grown up (Suet. *de Gramm.* 7). Caesar was closely connected with the popular party by the marriage of his aunt Julia with the great Marius; and in 83, though only 17 years of age, he married Cornelia, the daughter of L. Cinna, the chief leader of the Marian party. Sulla commanded him to put away his wife, but he refused to obey him, and was consequently proscribed. He concealed himself

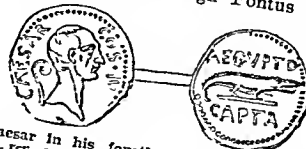
for some time in the country of the Sabines, till his friends obtained his pardon from Sulla, who is said to have observed, when they pleaded his youth, 'that that boy would some day or another be the ruin of the aristocracy, for that there were many Mariuses in him.' Seeing that he was not safe at Rome, he went to Asia, where he served his first campaign under M. Minucius Thermus. He was sent by Minucius to Nicomedes in Bithynia to fetch the fleet, and after his return, at the capture of Mytilene (80), was rewarded with a civic crown for saving the life of a fellow-soldier. On the death of Sulla in 78, he returned to Rome, and in the following year gained renown as an orator, though he was only 22 years of age, by his prosecution of Cn. Dolabella on account of extortion in his province of Macedonia. He did not, however, win his case in this trial, nor in a similar prosecution of C. Antonius; and to perfect himself in oratory, he resolved to study in Rhodes under Apollonius Molo, but on his voyage thither he was captured by pirates, and only obtained his liberty by a ransom of 50 talents. At Miletus he manned some vessels, overpowered the pirates, and conducted them as prisoners to Pergamus, where he crucified them, a punishment with which he had frequently threatened them in sport when he was their prisoner (Suet. *Jul.* 4; Plut. *Caes.* 2). He then repaired to Rhodes, where he studied under Apollonius, and shortly afterwards returned to Rome. He now devoted all his energies to acquire the favour of the people. He was regarded as the rising man in the democratic party; became quaestor in 68, and aedile in 65, when he spent enormous sums upon the public games and buildings. His liberality increased his favour with the people, but also caused him to contract large debts. He was said by many to have been concerned in Catiline's conspiracy in 63, and the correct conclusion from the evidence is probably that both Caesar and Crassus were privy to it, Caesar was deeply involved in debt, and moreover the democratic party was not unlikely to hope for the success of the anarchists as a counterpoise to the military power of Pompey. Both Crassus and Caesar had supported Catiline as candidate for the consulship: Suetonius directly implicates Caesar in the conspiracy, and Plutarch (*Crass.* 13; cf. *Caes.* 8) tells us that Cicero, in his later life, stated Caesar to have been guilty, though his name was suppressed when the senate received the information. As regards the account in Sallust, it must be recollected that he was strongly prejudiced in Caesar's favour. In the debate in the senate on the punishment of the conspirators, Caesar opposed their execution in an able speech, which made such an impression that their lives would have been spared but for the speech of Cato in reply. In the course of this year (63), Caesar was elected Pontifex Maximus, defeating the other candidates, Q. Catulus and Servilius Isauricus, who had both been consuls, and were two of the most illustrious men in the state. He had told his mother that if he did not succeed in this election he would leave Rome for ever. In 62 Caesar was praetor, and took an active part in supporting the tribune Metellus in opposition to his colleague Cato; in consequence of the tumults that ensued, the senate suspended both Caesar and Metellus from their offices, but were obliged to reinstate him in his dignity after a few days. In the following year (61) Caesar went as propraetor into Further Spain, where he gained victories over the Lusitani.

tanians. On his return to Rome, he became a candidate for the consulship, and was elected notwithstanding the strenuous opposition of the aristocracy, who succeeded, however, in carrying the election of Bibulus as his colleague who was one of the warmest supporters of the aristocracy. After his election, but before he entered upon the consulship, he formed that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate (it was, however, a secret combination, not an open assumption of power). Pompey had become estranged from the aristocracy, since the senate had opposed the ratification of his acts in Asia and an assignment of lands which he had promised to his veterans. Crassus, in consequence of his immense wealth, was one of the most powerful men at Rome, but was a personal enemy of Pompey. They were reconciled by means of Caesar, and the three entered into an agreement for mutual support to aid each other in political measures and in obtaining commands and provinces. In 59 Caesar was consul, and being supported by Pompey and Crassus he was able to carry all his measures. Bibulus, from whom the senate had expected so much, could offer no effectual opposition, and, after making a vain attempt to resist Caesar, shut himself up in his own house, and did not appear again in public till the expiration of his consulship. Caesar's first measure was an agrarian law, by which the rich Campanian plain was divided among the poorer citizens. He next gained the favour of the equites by relieving them from one-third of the sum which they had agreed to pay for the farming of the taxes in Asia. He then obtained the confirmation of Pompey's acts. Having thus gratified the people, the equites, and Pompey, he was easily able to obtain for himself the provinces which he wished. By a vote of the people, proposed by the tribune Vatinius, the provinces of Cisalpine Gaul and Illyricum were granted to Caesar with three legions for five years, and the senate added to his government the province of Transalpine Gaul, with another legion, for five years also, as they saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves. Caesar foresaw that the struggle between the different parties at Rome must eventually be terminated by the sword, and he had therefore resolved to obtain an army, which he might attach to himself by victories and rewards. In the course of the same year Caesar united himself more closely to Pompey by giving him his daughter Julia in marriage. During the next nine years Caesar was occupied with the subjugation of Gaul. He conquered the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the SE. part called Provincia, he twice crossed the Rhine, and twice landed in Britain, which had been previously unknown to the Romans.—In his first campaign (58) Caesar conquered the Helvetii, who had emigrated from Switzerland with the intention of settling in Gaul. He next defeated Ariovistus, a German king, who had taken possession of part of the territories of the Aedui and Sequani, and pursued him as far as the Rhine. At the conclusion of the campaign Caesar went into Cisalpine Gaul to attend to the civil duties of his province and to keep up his communication with the various parties at Rome. During the whole of his campaigns in Gaul, he spent the greater part of the winter in Cisalpine Gaul.—In his second campaign (57),

Caesar carried on war with the Belgae, who dwelt in the NE. of Gaul between the Sequana (*Seine*) and the Rhine, and after a severe struggle completely subdued them.—Caesar's third campaign in Gaul (56) did not commence till late in the year. He was detained some months in the N. of Italy by the state of affairs at Rome. At Luca (*Lucca*) he had interviews with most of the leading men at Rome, among others with Pompey and Crassus, who visited him in April. He made arrangements with them for the continuance of their power, it was agreed between them that Crassus and Pompey should be the consuls for the following year, that Crassus should have the province of Syria, Pompey the two Spains, and that Caesar's government, which would expire at the end of 54, should be prolonged for five years after that date. Caesar's main object just now was to finish the work which he had begun in Gaul, and he probably always looked to his troops trained in that war as a support if needed against his rivals. After making these arrangements he crossed the Alps, and carried on war with the Veneti and the other states in the NW. of Gaul, who had submitted to Crassus, Caesar's legate, in the preceding year but who had now risen in arms against the Romans. They were defeated and obliged to submit to Caesar, and during the same time Crassus conquered Aquitania. Thus, in three campaigns, Caesar subdued the whole of Gaul, but the people made several attempts to recover their independence, and it was not till their revolts had been again and again put down by Caesar, and the flower of the nation had perished in battle, that they learnt to submit to the Roman yoke.—In his fourth campaign (55) Caesar crossed the Rhine in order to strike terror into the Germans, but he only remained eighteen days on the further side of the river. It is impossible rightly to condone, as some historians have tried to do, his slaughter of the Unpetes and Tencteri in this campaign. Late in the summer he invaded Britain, but more with the view of obtaining some knowledge of the island from personal observation than with the intention of permanent conquest at present. The places of his departure and landing are still subjects of dispute. It is on the whole most probable that Portus Itius from which he sailed is *Wissant*, and that he landed at *Romney*. Another view makes him start from *Boulogne* and land at *Pevensey*. The tides could not have taken him, as was once thought, to Deal. The late period of the year compelled him to return to Gaul after remaining only a short time in the island. In this year, according to his arrangement with Pompey and Crassus, who were now consuls, his government of the Gauls and Illyricum was prolonged for five years, namely, from the 1st of January, 53 to the end of December, 49.—Caesar's fifth campaign (54) was chiefly occupied with his second invasion of Britain. He landed in Britain at the same place as in the former year, defeated the Britons in a series of engagements, and crossed the *Tamesis* (*Thames*). The Britons submitted, and promised to pay an annual tribute; but their subjection was only nominal, for Caesar left no garrisons or military establishments behind him, and Britain remained nearly 100 years longer independent of the Romans. During the winter one of the Roman legions, which had been stationed under the command of T. Titurius Sabinus and L. Aurunculeius Cottus, in the country of the Eburones, was cut to pieces

by Ambiorix and the Eburones. Ambiorix then proceeded to attack the camp of Q. Cicero, the brother of the orator, who was stationed with a legion among the Nervii; but Cicero defended himself with bravery, and was at length relieved by Caesar in person. In September of this year, Julia, Caesar's only daughter and Pompey's wife, died in childbirth. —In Caesar's sixth campaign (53) several of the Gallic nations revolted, but Caesar soon compelled them to return to obedience. The Trepiani, who had revolted, had been supported by the Germans, and Caesar accordingly again crossed the Rhine, but made no permanent conquests on the further side of the river. Caesar's seventh campaign (52) was the most arduous of all. Almost all the nations of Gaul rose simultaneously in revolt, and the supreme command was given to Vercingetorix, by far the ablest general that Caesar had yet encountered. Caesar, after taking Avricum (*Bourges*), sustained his only reverse in Auvergne, where he failed to take Gergovia, and, after a repulse from its fortifications, was obliged to retreat; but he was successful in the famous siege of Alesia which ended in the defeat of the Gauls, and the surrender of Vercingetorix. It is to be regretted that he did not spare the life of the Gallic prince; but it must be remembered that such clemency was contrary to Roman custom. —The eighth and ninth campaigns (51, 50) were employed in the final subjugation of Gaul, which had entirely submitted to Caesar by the middle of 50. Meanwhile, an estrangement had taken place between Caesar and Pompey. Caesar's brilliant victories had gained him fresh popularity and influence; and Pompey saw with ill-disguised mortification that he was becoming the second person in the state. He was thus led to join again the aristocratical party, by the assistance of which alone he could hope to retain his position as the chief man in the Roman state. The great object of this party was to deprive Caesar of his command, and to compel him to come to Rome as a private man to sue for the consulship. They would then have formally accused him, and as Pompey was in the neighbourhood of the city at the head of an army, the trial would have been a mockery, and Caesar's condemnation would have been certain. Caesar offered to resign his command if Pompey would do the same; but the senate would not listen to any compromise. Accordingly, on the 1st of January, 49, the senate passed a resolution that Caesar should disband his army by a certain day, and that if he did not do so, he should be regarded as an enemy of the state. Two of the tribunes, M. Antonius and Q. Cassius, put their veto upon this resolution, but their opposition was set at naught, and they fled for refuge to Caesar's camp. Under the plea of protecting the tribunes, Caesar crossed Italy, and marched towards Rome. Pompey, who had been entrusted by the senate with the conduct of the war, soon discovered how greatly he had overrated his own popularity and influence. His own troops deserted to his rival in crowds; town after town in Italy opened its gates to Caesar, whose march was like a triumphal progress. The only town which offered Caesar any resistance was Corfinium, into which L. Domitius Ahenobarbus had thrown himself with a strong force; but even this place was obliged to surrender at the end of a few days. Meanwhile, Pompey, with the magistrates and senators, had fled from Rome to Capua, and

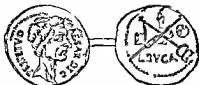
now, despairing of opposing Caesar in Italy, he marched from Capua to Brundisium, and on the 17th of March embarked for Greece. Caesar pursued Pompey to Brundisium, but he was unable to follow him to Greece for want of ships. He therefore marched back from Brundisium, and repaired to Rome, having thus in three months become master of the whole of Italy. After remaining a short time in Rome, he set out for Spain, where Pompey's legates, Afranius, Petreius, and Varro, commanded powerful armies. After defeating Afranius and Petreius, and receiving the submission of Varro, Caesar returned to Rome, where he had meantime been appointed dictator by the praetor M. Lepidus. He resigned the dictatorship at the end of eleven days, after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year. —At the beginning of January, 48, Caesar crossed over to Greece, where Pompey had collected a formidable army. At first the campaign was in Pompey's favour; Caesar was repulsed before Dyrrhachium with considerable loss, and was obliged to retreat towards Thessaly. In this country on the plains of Pharsalus or Pharsalia, a decisive battle was fought between the two armies on the 9th of August, 48, in which Pompey was completely defeated. Pompey fled to Egypt, pursued by Caesar, but he was murdered before Caesar arrived in the country. [POMPEIUS.] His head was brought to Caesar, who turned away from the sight, shed tears at the untimely death of his rival, and put his murderers to death. When the news of the battle of Pharsalia reached Rome, various honours were conferred upon Caesar. He was appointed dictator for a whole year and consul for five years, and the tribunician power was conferred upon him for life. He declined the consulship, but entered upon the dictatorship in September in this year (48), and appointed M. Antony his master of the horse. On his arrival in Egypt, Caesar became involved in a war, which gave the remains of the Pompeian party time to rally. This war, usually called the Alexandrine war, arose from the determination of Caesar that Cleopatra, whose fascinating had won his heart, should reign in common with her brother Ptolemy; but this decision was opposed by the guardians of the young king, and the war which thus broke out was not brought to a close till the latter end of March, 47. It was soon after this, that Cleopatra had a son by Caesar. [CAESARION.] Caesar returned to Rome through Syria and Asia Minor, and on his march through Pontus attacked



Obv. Caesar in his fourth consulship with aural lituus, rev. crocodile, as sign of the conquered Egypt.

Pharnaces, the son of Mitridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease, that he informed the senate of his victory by the words, *Veni, vidi, vici*. (Cf. *Bell. Alex.* 77.) He reached Rome in September (47), and before the end of the following year, and before the end of Cato had collected a large army. The war was terminated by the defeat of the Pompeian army.

at the battle of Thapsus, on the 6th of April 46 B.C., unable to defend Utica, put an end to his own life—Caesar returned to Rome in the latter end of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. Unlike other conquerors in civil wars he freely forgave all who had borne arms against him and declared that he would make no difference between Pompeians and Caesarians. His clemency was one of the brightest features of his character. At Rome all parties seemed to vie in paying him honour the dictatorship was



G. Julius Caesar the Dictator. In this coin the natural baldness of his head is concealed by a crown of laurel. On the reverse the name of the quaestor L. Aem. Buca, who struck the coin is surmounted by a palm as sign of victory and a winged caduceus and joined hands as signs of peace.

bestowed on him for ten years, and the censorship under the new title of *Præfectus Morum* for three years. He celebrated his victories in Gaul, Egypt, Pontus, and Africa by four magnificent triumphs. Caesar now proceeded to correct the various evils which had crept into the state and to obtain the enactment of several laws suitable to the altered condition of the commonwealth. The most important of his measures this year (46) was the reformation of the calendar. As the Roman year was now three months in advance of the real time, Caesar added ninety days to this year, and thus made the whole year consist of 445 days, and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course, adding ten days to the original 305 days of the year (*Dict. of Ant. art. Calendarium*).—Meanwhile the two sons of Pompey, Sextus and Cneius,



Bust of Julius Caesar (British Museum.)

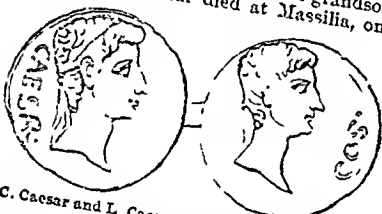
had collected a new army in Spain. Caesar set out for Spain towards the end of the year, and brought the war to a close by the battle of Munda, on the 17th of March, 45, in which the enemy were only defeated after a most obstinate resistance. On Pompey was killed shortly afterwards, but Sextus made good his escape. Caesar reached Rome in September, and entered the city in triumph. Fresh honours awaited him. His portrait was to be struck on coins; the month of Quintilis was to receive the name of Julius in his honour, he received the title of imperator for life, and the whole senate took an oath to watch over his safety. To reward his followers, Caesar increased the number of senators and of the public magistrates, so that there were to be sixteen praetors, forty quaestors, and six aediles. He began to revolve vast schemes for the benefit of the Roman world. Among his plans of internal improvement, he

proposed to frame a digest of all the Roman laws, to establish public libraries, to drain the Pomptine marshes, to enlarge the harbour of Ostia, and to dig a canal through the isthmus of Corinth. To protect the boundaries of the Roman empire, he meditated expeditions against the Parthians and the barbarous tribes on the Danube, and had already begun to make preparations for his departure to the East. It is questionable whether he wished to assume the title of *rex*. Some have asserted that he intended to rule the Romans as *Imperator*, the non-Romans as *Rex*, but this story rests only on Plut. *Cass.* 60-61, and Appian, *B.C.* ii. 110. It is not apparently credited by Suetonius or Dio Cassius, and Cicero speaks of it as a fiction (*de Div.* ii. 54-110). It is not like Caesar's clear-sighted wisdom to have denied it. However that may be, Antony offered him the *diadem* in public on the festival of the *Lupercalia* (the 15th of February), the proposition was not favourably received by the people, and Caesar declined it.—But Caesar's power was not witnessed without envy. The Roman aristocracy who had been so long accustomed to rule the Roman world, could ill brook a master and resolved to remove him by assassination. The conspiracy against Caesar's life had been set afoot by Cassius, a personal enemy of Caesar's, and there were more than sixty persons privy to it. Many of these persons had been raised by Caesar to wealth and honour, and some of them, such as M. Brutus lived with him on terms of the most intimate friendship. It has been the practice of rhetoricians to speak of the murder of Caesar as a glorious deed, and to represent Brutus and Cassius as patriots, but the mask ought to be stripped off these false patriots: their object in murdering Caesar was to gain power for themselves and their party. Caesar had many warnings of his approaching fate, but he disregarded them all, and fell by the dagger of his assassins on the Ides or 15th of March.

At an appointed signal the conspirators surrounded him, Caesar dealt the first blow and the others quickly drew their swords and attacked him, Caesar at first defended himself, but when he saw that Brutus, his friend and favourite had also drawn his sword he is said by some accounts to have exclaimed 'Et tu Brute' or in Greek 'Kal σύ τ' ἐχθρὸς' then to have pulled his toga over his face and sunk pierced with wounds at the foot of Pompey's statue. Suetonius however, who is the safest authority, expressly says that he uttered no word during the struggle, and that the exclamation attributed to him is an invention.—Julius Caesar was perhaps the greatest man of antiquity. He was gifted by nature with the most various talents, and was distinguished by the most extraordinary attainments in the most diversified pursuits. He was at once and the same time a general, a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a philologist, a mathematician, and an architect. His main work as a statesman, to which all his efforts tended, was to reorganise the government of the state which had been fitted for the control of Italy, but not for the rule of an empire. But he was not only a consummate statesman and general during the whole of his busy life he found time for literary pursuits and was the author of many works, the majority of which have been lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his *Commentarii*, which are his only works that

have come down to us. They relate the history of the first seven years of the Gallie war in seven books, and the history of the Civil war down to the commencement of the Alexandrine in three books. Neither of these works completed the history of the former was completed in an eighth book, which is usually ascribed to Hirtius, and the history of the Alexandrine, African, and Spanish wars were written in three separate books, which are also ascribed to Hirtius, but their authorship is uncertain. It is not improbable that Hirtius wrote the *Bellum Alexandrinum*; the *Bellum Africanum* is attributed by some to Asinius Pollio, but without any strong reason. The lost works of Caesar are — 1. *Anticato*, in reply to Cicero's *Cato*, which Cicero wrote in praise of Cato after the death of the latter in 46. 2. *De Analogia*, or, as Cicero explains it, *De Ratione Latine loquendi*, dedicated to Cicero, contained investigations on the Latin language, and was written by Caesar while he was crossing the Alps. 3. *Libri Augurum spiciorum*, or *Auguralia*. 4. *De Astris*. 5. *Apothegmata*, or *Dicta collectanea*, a collection of good sayings. 6. *Poemata*. Two of these written in his youth, *Laudes Herculis* and a tragedy *Oedipus*, were suppressed by Augustus. Among the numerous editions of Caesar's Commentaries may be noticed those by Nipperdey, Leipz. 1872; Dübner, Paris, 1867; Long, 1868; Kramer, 1877.

C. Caesar and L. Caesar, the sons of M. Vipsanius Agrippa and Julia, and the grandsons of Augustus. L. Caesar died at Massilia, on his



C. Caesar and L. Caesar, grandsons of Augustus.

way to Spain, A.D. 2, and C. Caesar in Lycia, A.D. 4, of a wound which he had received in Armenia.

Caesarangusta (*Zaragoza* or *Saragossa*), more anciently *Salduba*, a town of the Edetani colonised by Augustus, B.C. 27, and was the seat of a Conventus Juridicus, and a centre through which most of the great roads of Spain passed. It was the birthplace of the poet Prudentius.

Casärêa (*Kaisäpeia*: *Kaisapeüs*: *Caesariensis*), a name given to several cities of the Roman empire in honour of one or other of the Caesars.

—1. C. ad Argæum, formerly *Mazäca*, *Eusebia* (K. ἡ πρὸς τῷ Ἀργαίῳ, τὰ Μαζάκα), cities of Asia Minor, one of the oldest about the centre of Cappadocia, in the district (praefectura) called Cilicia. It was the capital of Cappadocia, and when that country was made a Roman province by Tiberius (A.D. 18), it received the name of *Caesarea* (Strab. p. 539; Eutrop. vii. 11; Plin. vi. 8). —2. C. Philippi or *Panëas* (K. ἡ Φιλίππου, N. T.; K. *Davidis*: *Banias*), a city of Palestine, at the S. foot of M. Hermon, on the Jordan, just below its source (Pantus), built by Philip the tetrarch, B.C. 3; this name. —3. C. Palaestinae, formerly *Stratonis Turris* (*Στρατωνος πύργος*: *Kaisariyah*, Ru.), an important city of Palestine, on the sea-coast, just above the boundary line between Samaria and Galilee. It was surrounded with a wall and decorated with splendid buildings by Herod the Great (N.C. 13), who called it *Caesarea*, in honour of Augustus. He also made a splendid harbour for the city. Under the Romans it was the capital of Palestine and the residence of the procurator. Vespasian made it a colony, and Titus conferred additional favours upon it; hence it was called *Colonia Flavia Ios*. *Ant. xv. 10*, *B. J. i. 21*; Tac. *Hist. i. 79*. —4. C. *Mauretaniae*, formerly *Iol* (*Ἰόλ*: *Kaisäpeia*, *Zershell*), a Phoenician city on the N coast of Africa, with a harbour, the residence of King Juba, who named it *Caesarea*, in honour of Augustus. When Claudius erected *Mauretania* into a Roman province, he made *Caesarea* a colony, and the capital of the middle division of the province, which was thence called *Mauretania Caesariensis* (Strab. p. 631; Plin. v. 20). —5. C. ad *Anazarbum*. [*ANAZARBUS*] *Caesarion*, son of C. Julius Caesar and of Cleopatra, originally called *Ptolemaeus* as an Egyptian prince, was born B.C. 47. In 42 the triumvirs allowed him to receive the title of king of Egypt, and in 34 Antony conferred upon him the title of king of kings. After the death of his mother in 30 he was executed by order of Augustus (Suet. *Jul. 52*, *Aug. 17*; Plut. *Caes. 49*, *Ant. 64*, 81).

Caesarodunum (*Tours*), chief town of the Turones or *Turini*, subsequently called *Turonis*, on the Liger (*Loire*), in Gallia Lugdunensis.

Caesaromagus. 1. (*Beauvais*), chief town of the Belloaci in Gallia Belgica. —2. (*Chelmsford*), a town of the Trinobantes in Britain.

Caesëna (*Caesenas*, *itis*: *Cesena*), a town in Galba Cispadana on the Via Aemilia not far from the Rubico (Strab. p. 216; Cic. *ad Fam. xvi. 27*), used as a fortress by Justinian's generals (Procop. *B. G. i. 1, ii. 11*).

Caesennius Lento. [*LENTO*]

Caesennius Paetus. [*PAETUS*]

Caesetius Flavius. [*FLAVUS*]

Caesia, a surname of Minerva, a translation of the Greek *χαλκωπῆς*.

Caesia Silva (*Haserwald*), a forest in Germany between the Lippe and the Yssel (Tac. *Ann. i. 50*).

Caesonia, first the mistress and afterwards the wife of the emperor Caligula, was a woman of the greatest licentiousness, and was put to death by Caligula with her daughter, A.D. 41.

M. Caesoniüs, a judex at the trial of Oppianicus for the murder of Cnientius, B.C. 74, and aedile with Cicero in 69.

Cäicus (*Käikos*: *Bahır*), a river of Mysia, rising in M. Temnus and flowing past Pergamus into the Cumæan Gulf (Hes. *Th. 343*; Hdt. vi. 28; Strab. p. 615; Verg. *Georg. iv. 370*).

Caiëta (*Caetanus*: *Gaeta*), a town in Latium on the borders of Campania, 40 stadia S. of Formiae, situated on a promontory of the same name and on a bay of the sea called after it Sinus Caietanus. It possessed an excellent harbour (Cic. *pro. Leg. Man. 12*), and was said to have derived its name from *Caieta*, the nurse of Aeneas, who, according to some traditions, was buried at this place (Verg. *Aen. vii. 1*; Or. *Met. xiv. 441*).

Cäius, the jurist. [*CAIUS*]

Cäius Caesar. [*CALIGULA*]

Caläber. [*QUINTUS SORINAEUS*]

Calabria (Calabri), the peninsula in the SE. of Italy, extending from Tarentum to the Prom. Iapygium, formed part of *APULIA*.

**Calacta** (Καλή Ἀκτή. Καλακτίως *nr Caronia*), a town on the N coast of Sicily, founded by Dacetus, a chief of the Sicels, about *nc* 447. Calacta was, as its name imports, originally the name of the coast (Herod vi 22).

**Calactianus** [CAECILIUS CALACTIVUS]

**Calagurtis** 1 (*Calagurtianus Calahorra*), a town of the Vascones and a Roman municipium in Hispania Tarraconensis near the Iberos, memorable for its adherence to Sertorius and for its siege by Pompey and his generals, *nc* 71. It was the birthplace of Q. M. C. Juba (Juv. xv 93; *Anton de Prof* i 7, Strab. p. 161; Val. Max. vii 6)—2 A town of Agmatina (*Caceres*).

**Calais**, brother of Zetes [ZETES]

**Calāma**. 1 (*Gelma*) a town in Numidia, between Ciria and Hippo Regius, on the E bank of the Rubricatus (*Seibous*)—2 (*Kalat al-Wad*), a town in the W of Mauritania Caesariensis, on the E bank of the Melva, near its mouth.

**Calāmine**, in Lydia a lake with floating islands, sacred to the nymphs (Phn ii 209).

**Calamis** (Κάλαμος), a famous sculptor of Athens about 470 *a. c.* He was the representative of the Ionic-Attic school in the first half of the 5th century bringing to a high point of grace and delicacy the development from the stiff drapery and grimacing smile of the Ionic art to the graceful drapery and unconscious smile (*αἰσῶν καὶ λελῶν μελίσσας*) noted by Lucian. He was specially celebrated for his representation of female beauty which still retained something of the austerity belonging to the more antique sculpture. Especially noticeable were the statues of Aphrodite on the Acropolis, and of the Sosandra (which some take to be the same statue). None of his work survives, but it is possible that the terra-cotta of Hermes Criophoros, now in the British Museum, is a copy from the statue by Calamis. He was famous also for repousse work in silver (Phn. xxxiv 71, Cic. Brut. 18, 70, Lucian. Dial. Meretr. iii 8, Paus. i 23, 2, Diet. Antiq. art. Statuaria Ars).

**Calāmus** (Κάλαμος *Kalmon*) a town on the coast of Phoenicia, a little S. of Tripolis.

**Calānus** (Κάλαρος) an Indian gymnosophist, followed Alexander the Great from India, and having been taken ill, burnt himself alive in the presence of the Macedonians, three months before the death of Alexander (*nc* c. 323), to whom he had predicted his approaching end (Strab. p. 715; Cic. Tusc. ii 22, Div. i 23).

**Calasirhea** (Καλασίρεια), one of the two divisions (the other being the Hermotybis) of the warrior caste of Egypt. Their greatest strength was 250,000 men, and their chief abode in the W part of the Delta. They formed the king's body guard.

**Calātia** (*Calatinus*) 1 (*Galatze*), a town in Campania on the Appia Via between Capua and Beneventum, colonised by Julius Caesar with his veterans—2 (*Galazzo*), a town of Samnium, frequently confounded with No. 1.

**Calatinus**, A. Atilius, consul *nc* 238, in the first Punic war, earned on the war with success in Sicily. He was consul a second time, 234, when he took Panormus, and was dictator, 249, when he again earned on the war in Sicily, the first instance of a dictator commanding an army out of Italy (Polyb. i 24, 28, Liv. Ep. 19).

**Calauria**-ia (Καλαύρεια, Καλαύρια *Kalauria* *Poros*), a small island in the Saronic gulf off the coast of Argolis and opposite Troezen, possessed a celebrated temple of

Poseidon, which was regarded as an inviolable asylum. Either Demosthenes fled to escape Antipater, and here he took poison, *nc* c. 322. This temple was originally the place of meeting of an Amphictyonia for the worship of Poseidon, in which Hermione, Epidaurus, Aegina, Athens, Orchomenus, Nauplia, and Prasae joined. After the Dorian conquest Argos and Sparta took the places of Nauplia and Prasae (Strab. p. 374, Paus. ii 23, 2, Plat. Dem. 29).

**Calāvins**, the name of a distinguished family at Capua, the most celebrated member of which was Pacuvius Calavins, who induced his fellow citizens to espouse the cause of Hannibal after the battle of Cannae, *nc* c. 216 (Liv. xxiii 2-9).

**Calbis** (δ Κάλβις), also Indus (*Dalman*) a considerable river of Caria, which rises in M. Cadmus, above Cibyra, and after receiving (according to Pliny, v 103) sixty small rivers and 100 mountain torrents, falls into the sea W. of Cannus and opposite to Rhodes.

**Calchas** (Κάλχας) son of Thestor of Mycenae or Megara, the wisest soothsayer among the Greeks at Troy foretold the length of the Trojan war explained the cause of the pestilence which raged in the Greek army, and advised the Greeks to build the wooden horse. An oracle had declared that Calchas should die if he met with a soothsayer superior to himself, and this came to pass at Claros, near Colophon, for here Calchas met the soothsayer Mopsus, who predicted things which Calchas could not. Thereupon Calchas died of grief. After his death he had an oracle in Dania (Pl. i 68, ii 300, Or. Met. xii 19).

**Caldus**, C. Caelius 1 Rose from obscurity by his oratory, was tribune of the plebs *nc* 107, when he proposed a lex tabellaria, and consul 94. In the civil war between Sulla and the party of Marius, he fought on the side of the latter, 83 (Cic. de Orat. i 25)—2 Grandson of the preceding, was Cicero's quaestor in Cilicia, 50 (Cic. ad Fam. ii 15).

**Cale** (*Oporto*), a port-town of the Callaeci in Hispania Tarraconensis at the mouth of the Durius. From Porto Cale the name of the country Portugal is supposed to have come.

**Caledonia** [BRITANNIA]

**Calentum**, a town probably of the Calenses Emanici in Hispania Baetica, celebrated for its manufacture of bricks so light as to swim upon water (Plin. xxxiv 171, Strab. p. 615, Vitruv. ii 8).

**Calenus**, Q. Fufius, tribune of the plebs, *nc* 61, when he succeeded in saving P. Clodius from condemnation for his violation of the mysteries of the Bona Dea (Cic. ad Att. i 16). In 59 he was praetor, and from this time appears as an active partisan of Caesar. In 51 he was legate of Caesar in Gaul, and served under Caesar in the civil war (Caes. B. G. viii 39). In 49 he joined Caesar at Brundisium and accompanied him to Spain, and in 48 he was sent by Caesar from Epirus to bring over the remainder of the troops from Italy, but most of his ships were taken by Bibulus. After the battle of Pharsalia (48) Calenus took many cities in Greece. In 47 he was made consul by Caesar. After Caesar's death (44) Calenus joined M. Antony, and subsequently had the command of Antony's legions in the N. of Italy. At the termination of the Perusian war (41) Calenus died, and Octavianus was thus enabled to obtain possession of his army (Caes. B. C. i 87, ii 26, 53, Cic. Phil. viii 4).

**Cales** or -ex (Κάλως or η; *Halabli*), a river of Bithynia (Thuc. iv 75).

**Cales** (-ia, usually Pl. Cales *urn* Calenus

# CALETES

*Calvi*, chief town of *Caleni*, an Ausonian people in Campania, on the *Via Latina*, said to have been founded by *Calais*, son of *Boreas*, and therefore called *Thracia* by the poets. *Calvi* was taken and colonised by the Romans, B.C. 333. It was celebrated for its excellent



Calvi in Campania, n.c. 333. Calvi, head of *Pallas*, n.c. 333. Calvi, and victory in a *lupa*

wine. (Strab. p. 237; Liv. viii. 16, xxii. 13; Tac. Ann. vi. 15; Hor. Od. i. 20, iv. 12; Jur. i. 69.) *Calêtes* or *-i*, a people in Belgic Gaul near the mouth of the *Seine*, whose name is preserved in *Caux* (Caes. B. G. ii. 4; Strab. p. 159); their capital was *JULIOMONA*.

*Calêtor* (*Kalêtor*), son of *Clytius*, slain at Troy by the Telamonian Ajax.

*Calidius*. 1. Q., tribune of the plebs B.C. 99, carried a law for the recall of Q. Metellus Numidicus from banishment. He was praetor 79, and had the government of one of the *Spaines*, and on his return was accused by Q. Lollius, and condemned. (Cic. Plane. 28, Ferr. i. 13, iii. 25.)—2. M., son of the preceding, distinguished as an orator. In 57 he was praetor, and supported the recall of Cicero from banishment. In 51 he was an unsuccessful candidate for the consulship, and on the breaking out of the civil war, 49, he joined Caesar, who placed him over Gallia Togata, where he died in 48. (Cic. Brut. 79, 274, ad Fam. viii. 4; Quint. x. 1, 23; Caes. B.C. i. 2.)

*Caligula*, Roman emperor, A.D. 37–41, son of Germanicus and Agrippina, was born A.D. 12, and was brought up among the legions in Germany. His real name was *Gaius* (*Caius*) *Caesar*, and he was always called *Gaius* by his contemporaries: *Caligula* was a surname given him by the soldiers from his wearing in his boyhood small *caligae*, or soldier's boots. Having gained the favour of Tiberius, who raised him to offices of honour, and held out to him hopes of the succession. On the death of Tiberius (37), which was either caused or accelerated by him, he succeeded to the throne (Tac. Ann. vi. 45; Suet. Cal. 12, Tib. 73). He was saluted by the people with the greatest enthusiasm as the son of Germanicus. His first acts gave promise of a just and beneficent reign. He pardoned all the persons who had appeared as witnesses or accusers against his family; he



Caligula, Roman Emperor, A.D. 37–41. Caligula, head of Caligula—legend, C. CAESAR AVG. GERMANICUS P. M. TR. POT. ; rev., head of Augustus, radiate—legend, DIVVS. AVG. PATER PATRIAE—a memorial type.

released all the state-prisoners of Tiberius; he restored to the magistrates full power of jurisdiction without appeal to his person, and promised the senate to govern according to the

# CALIGULA

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laws. Towards foreign princes he behaved with great generosity. He restored Agrippa, the grandson of Herod, to his kingdom of Judaea, and Antiochus IV. to his kingdom of Commagene. But at the end of eight months the conduct of Caligula became suddenly changed. After a serious illness, which probably weakened his mental powers, he appeared to death Tiberius, the grandson of his predecessor, compelled his family to make away with themselves, often caused persons of both sexes and of all ages to be tortured to death for his amusement while taking his meals, and on one occasion, during the exhibition of the games in the Circus, he ordered a great number of the spectators to be seized, and to be thrown before the wild beasts. Such was his love of blood that he wished the Roman people had only one head, that he might cut it off with a blow. His obscenity was as great as his cruelty. He carried on an incestuous intercourse with his own sisters, and no Roman woman was safe from his attacks. His marriages were disgracefully contracted, and speedily dissolved; and the only woman who exercised a permanent influence over him was his last wife Caesonia. In his madness he considered himself a god; he even built a temple to himself as Jupiter Latiaris, and appointed priests to attend to his worship. He sometimes officiated as his own priest, making his horse Incitatus, which he afterwards raised to the consulship, his colleague. His monstrous extravagancies soon exhausted the coffers of the state. One instance may show the senseless way in which he spent his money. He constructed a bridge of boats between Baiae and Puteoli, a distance of about three miles, and after covering it with earth he built houses upon it. When it was finished, he gave a splendid banquet in the middle of the bridge, and concluded the entertainment by throwing numbers of the guests into the sea. To replenish the treasury he exhausted Italy and Rome by his extortions, and then marched into Gaul in 40, which he plundered in all directions. With his troops he advanced to the ocean, as if intending to cross over into Britain; he drew them up in battle array, and then gave them the signal—to collect shells, which he called the spoils of conquered Ocean. The Roman world at length grew tired of such a mad tyrant. Four months after his return to the city, on the 24th of January, 41, he was murdered by Cassius Chaerea, tribune of a praetorian cohort, Cornelius Sabinus, and others. His



Statue of Caligula. (Found at Gabil)



wife Caesonia and his daughter were likewise put to death (Suet *Caligula*, Tac *Ann* 141, vi 20 ff., Dio Cass lxx).

**Calingae**, a people of India, on the E coast, below the mouth of the Ganges (Plin vi 64).

**Calinipaxa** a city on the Ganges N of its confluence with the Jomane (*Jumna*), said to have been the furthest point in India reached by Seleucus Nicator (Plin vi 63).

**Callaete, Callaeci.** [GALLAECI]

**Callateba** (Καλλάτης), a city of Lydia between Colossae and Sardis where the inhabitants made sugar out of wheat and the tamarisk (Hdt vi 31).

**Callatis** (Κάλατις Κάλαντις Καλατιανός *Mangalia*), a town of Moesia on the Black Sea, originally a colony of Miletus and afterwards of Heraclea (Strab p 319, Mel ii 2).

**Calleva** (*Silchester*), a town of Britain, 22 Roman miles from Venta Belgarum (Winchester). It is remarkable as the best preserved Roman town in the north of Europe.

**Calliaraus** (Καλλίαιρος), a town in Locria (II ii 531, Strab p 426).

**Callias** and **Hipponicus** (Καλλίας Ἰππώνικος), a noble Athenian family, celebrated for their wealth. They enjoyed the hereditary dignity of torch bearer at the Eleusian mysteries, and claimed descent from Triptolemus.

1 **Hipponicus**, acquired a large fortune by fraudulently making use of the information he had received from Solon respecting the introduction of his *σεισαχρεία*, B.C. 594 (Plut *Sol* 15, cf. Arist. *AE* πολ. 7);—2 **Callias**, son of Phaeippus, an opponent of Pisistratus, and a conqueror at the Olympic and Pythian games (Hdt vi 131);—3 **Hipponicus**, unnamed Ammon, son of No. 2;—4 **Callias**, son of No. 3, fought at the battle of Marathon 490. He was afterwards ambassador from Athens to Artaxerxes, and according to some accounts negotiated a peace with Persia, 449, on terms most humiliating to the latter. On his return to Athens, he was accused of having taken bribes, and was condemned to a fine of 50 talents (Dem *de Fals Leg* p 428 § 811);—5 **Hipponicus**, son of No. 4, one of the Athenian generals in their incursion into the territory of Tanagra, 426, also commanded at the battle of Delium, 424, where he was killed (Thuc iii 91). It was his divorced wife, and not his widow, whom Pericles married. His daughter Hipparete was married to Alcibiades, with a dowry of 10 talents, another daughter was married to Theodorus, and became the mother of Isocrates the orator;—6 **Callias**, son of No. 5, by the lady who married Pericles, dissipated all his ancestral wealth on sophists, flatterers, and women. The scene of Xenophon's *Banquet*, and also that of Plato's *Protagoras* is laid at his house. He is said to have ultimately reduced himself to absolute beggary. In 400 he was engaged in the attempt to crush Andocides. In 393 he commanded the Athenian heavy armed troops, when Iphicrates defeated the Spartans, and in 371 he was one of the envoys empowered to negotiate peace between Athens and Sparta, called 'the peace of Callias', which was followed by the war between Sparta and Thebes (Xen *Hell* vi 3, 4).

**Callias** 1 A wealthy Athenian, who on condition of marrying Cimon's sister, Elpinice, paid for him the fine of 50 talents which had been imposed on Miltiades. He appears to have been unconnected with the nobler family of Callias and Hipponicus;—2 Tyrant of Chalcis in Euboea, and the rival of Plutarchus, tyrant

of Eretria. He was defeated by the Athenians under Phocion, B.C. 350, and thereupon betook himself to the Macedonian court, but as he could not obtain aid from Philip, he formed an alliance with the Athenians, and by their means obtained the supremacy in the island (Dem *de Cor* p 252, § 101);—3 A poet of the Old Comedy, flourished B.C. 412; the names of 6 of his comedies are preserved (*Fragments* by Meineke);—4 Of Syracuse, a Greek historian, was a contemporary of Agathocles, and wrote a history of Sicily in 23 books, embracing the reign of Agathocles, B.C. 317–289 (Müller, *Fragm. Hist. Graec.*).

**Callicratæa** (Καλλικράτης) 1 An Achaean, exerted all his influence in favour of the Romans. On the conquest of Macedonia by the Romans B.C. 168 Callicrates pointed out 1000 Achaeans, as having favoured the cause of Perses, who were taken to Rome, and among them was the historian Polybius. Callicratæa died at Rhodes, 149;—2 One of the architects of the *PARTHENON* at Athens.

**Callicratidas** (Καλλικράτης), a Spartan, succeeded Lysander as admiral of the Lacedaemonian fleet B.C. 406 took Methymna, and shut up Conon in Mytilene, but the Athenians sent out a fleet of 150 sail, and defeated Callicratidas off the Arginusae. Callicratidas fell in the battle. Callicratidas was a plain, blunt Spartan of the old school. Witness his answer, when asked what sort of men the Ionians were: 'Bad freemen, but excellent slaves' (Xen. *Hell* i 6, Plut *Lys* 7).

**Callicula Mons** the ridge in Campania, which separates the plain called 'Ager Falernus' on the north of the Volturna from the country about Allifae, and is continued in M. Tifata (Liv. xii. 15, 16).

**Callicrismus** or -um (Καλλίβριμος), part of the range of Mt. Oeta, near Thermopylae.

**Callisae** (*Callisai*?), a town in Samnium, perhaps in the territory of Allifae (Liv. viii. 25).

**Callimachus** (Καλλίμαχος) 1 The Athenian polemarch, commanded the right wing at Marathon, where he was slain, after behaving with much gallantry B.C. 490 (Hdt vi 109). This is the last recorded instance of the polemarch performing the military duties which his name implies (*Dict. Ant.* s.v. *Archon*);—2 A celebrated Alexandrine grammarian and poet, was a native of Cyrene in Africa, and a descendant of the Battidae, whence he is sometimes called *Battidae* (Ov. *Fast* ii 367). He lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, and was chief librarian of the famous library of Alexandria, from about B.C. 360 until his death about 240. He compiled the *Pinakes*, which was a catalogue of the library in chronological order, with notes on the genuineness and contents of the books. Though, like all his prose work, this has perished it formed a basis for later literary criticism. He founded a celebrated grammatical school at Alexandria and among his pupils were Eratosthenes, Aristophanes of Byzantium, and Apollonius Rhodius. His enmity with his former pupil Apollonius Rhodius is related elsewhere (APOLLONIUS, No. 6). He is said to have written 800 works, in prose and in verse, on an infinite variety of subjects, but of these we possess only some of his poems, which are characterized rather by labour and learning than by real poetical genius. Hence Ovid (*Am* i 15 14) says of Callimachus, *Quamvis ingenio non valet, arte valet*. He had great influence in spreading a love of science and learning, and left

his impress on the Alexandrian school of poetry, which became learned and affected rather than spontaneous. The extant works of Callimachus are 6 *Hymns* in hexameter verse, 5 in the Ionic dialect, and 1, on the bath of Pallas, in the Doric dialect, and 72 *Epigrams*, which belong to the best specimens of this kind of poetry, and were incorporated in the Greek Anthology at an early time. We have only a few fragments of his elegies, which enjoyed great celebrity and were imitated by the Roman poets, the most celebrated of whose imitations is the *De Coma Berenices* of Catullus. Of the lost poems of Callimachus the most important were, *Africa*, *Origins*, in 4 books on the origins of the various mythical stories from which Ovid took the idea of his *Fasts* (the *Ibis* also was imitated from a poem of Callimachus attacking Apollonius), and an epic poem entitled *Ecate*, the name of an aged woman who received Theseus hospitably when he went out to fight against the Marathonian bull.—*Editions* By Spanheim, Ultrap 1697, re-edited by Ernesti Lugd Batav 1761, by Blomfield, Lond 1815, by Volzer, Lips 1817, Meineke, 1861, Schneier, 1870.—3 A sculptor, probably of Athens, who lived about 420 B.C., and is said to have invented the Corinthian column. Among his works was the golden chandelier in the Erechtheum, with a bronze palm tree above to draw off the smoke (Paus. i 26, 7), and a statue of Hera at Plataea. He was so anxious to give his works the last touch of perfection that he lost the grand and sublime, whence Dionysius compares him to the orator Lysias, but in delicacy to Calamius (Isocr. 3). Callimachus was never satisfied with himself, and therefore received the epithet *καλιδρότεχνος* which Pliny interprets as *calumniator sui* (Plin. xxiv 92, Vitruv. iv 1, 10).

**Callimēdon** (Καλλιμέδων), surnamed *ὁ Κάραβος*, one of the orators at Athens in the Macedonian interest, and a friend of Phocion, condemned to death by the Athenians in his absence, B.C. 317 (Plut. *Phoc* 27, 33, *Dem* 27).  
**Callinicus Seleueus** [SELEUCUS]  
**Callinus** (Καλλίνος), of Ephesus, the earliest Greek elegiac poet, probably lived about B.C. 700. Only one of his elegies is extant, consisting of 21 vigorous lines, in which he exhorts his countrymen to courage. Printed in Bergk's *Poetae Lyrici Graeci*.  
**Calliōpē** [MUSAE]  
**Calliōpē** (Καλλιόπη), a considerable city in the W. of Parthia, founded, or else enlarged, by Seleucus Nicator (Appian *Syr* 57).

**Calliphon** (Καλλιφών), a Greek philosopher, and probably a disciple of Epicurus, is condemned by Cicero as making the chief good of man to consist in a union of virtue (*honestas*) and bodily pleasure (*voluptas*), (Cic. *Tin* ii 6, 11, v 8, 25, *Tusc* i 30, 85, *Off* iii 33, 119).  
**Callipolis** (Καλλιπολις), 1 *Καλλιπολις*, a Greek town on a rocky peninsula on the Tarentine gulf in Calabria.—2 A town on the E. coast of Sicily, not far from Aetna (Hdt. iii 154, Strab. p 272).—3 (*Gallipoli*), a town in the Thracian Chersonese opposite Lampascus.—4 A town in Paconia between the Strimon and the Axios.—5 See **CALLIUS**.  
**Callippides** (Καλλιπιδής), of Athens, a celebrated tragic actor, a contemporary of Alcibiades and Agesilaus.  
**Callippus** (Κάλλιππος) 1 An Athenian, accompanied Dion to Syracuse. In B.C. 353 he murdered Dion, and usurped the government of Syracuse, but was expelled the city at the

end of 13 months, and after wandering about Sicily with his mercenaries was at length put to death by his own friends.—2 An astronomer of Cyzicus, came to Athens, where he assisted Aristotle in rectifying and completing the discoveries of Eudoxus. Callippus invented the period or cycle of 76 years, estimated as 27759 days, which more nearly approached correctness than the estimate of Meton. This was called after him the *Callippic cycle*, and commenced B.C. 380 (Diod. vii 36).  
**Callirrhōe** (Καλλιρρόη) 1 Daughter of Oceanus, wife of Chrysaor, and mother of Geryones and Ecludna (Hes. *Th* 981).—2 Daughter of Achelous and wife of Alcmaeon and necklace of Harmonia, by which she caused his death [ΑΛΚΜΑΕΩΝ].—3 Daughter of Scamander, wife of Tros, and mother of Ius and Ganymedes.

**Callirrhōe** [ATHENAE, p 144 b]  
**Callisthēnes** (Καλλισθένης), of Olynthus, a relation and a pupil of Aristotle, accompanied Alexander the Great to Asia. In his intercourse with Alexander he was arrogant and bold, and took every opportunity of exhibiting his independence. He expressed his indignation at Alexander's adoption of Oriental customs, and especially at the requirement of the ceremony of adoration. He thus rendered himself so obnoxious to the king, that he was accused of being privy to the plot of Hermolus to assassinate Alexander; and after being kept in chains for 7 months, was either put to death or died of disease (Curt. viii 5, Arrian, iv 14, Plut. *Alex* 62, **ALEXANDER**). Callisthenes wrote an account of Alexander's expedition, a history of Greece in 10 books, from the peace of Antalcidas to the seizure of the Delphic temple by Philomelus (B.C. 387–357); and other works, all of which have perished, except fragments collected by Muller in *Hist. Graec*.  
**Callisto** (Καλλιστώ), an Arcadian nymph, hence called *Nonacina virgo* (Ov. *Met* ii 409), from Nonacris, a mountain in Arcadia, was daughter either of Lycæon or of Nyctæus or of Ceteus, and a companion of Artemis in the chase. She was beloved by Zeus, who metamorphosed her into a she bear that Hera might not become acquainted with the amour. But Hera learnt the truth, and caused Artemis to slay Callisto during the chase. Zeus placed Callisto among the stars under the name of *Arctos*, or the Bear. ARCTAS was her son by Zeus. According to Ovid, Jupiter (Zeus) overcame the virtue of Callisto by assuming the form of Artemis, Juno (Hera) then metamorphosed Callisto into a bear, and when Arcas during the chase was on the point of killing his mother Jupiter placed both among the stars (Apollon. in 8, 2, Paus. vii 35, x 31, Ov. *Met* ii 410, *Arctos*). In this story Artemis is interchanged with Callisto. There can be little doubt that originally Callisto was the bear goddess who received a totemistic worship in Arcadia, and who was identified with Artemis, when the animal worship had left only survivals of names and rituals. Artemis having united the worship of Callisto with her own, Callisto became in legend the mere attendant of the goddess. [See ARTEMIS].  
**Callistratia** (Καλλιστράτια), a town in Paphlagonia, on the coast of the Euxine.  
**Callistratus** (Καλλιστράτος) 1 An Athenian orator, son of Callistrates of Aphidna. His speech on the affair of Oropus, B.C. 366, is said to have excited the emulation of De-

mostheneas, and to have caused the latter to devote himself to oratory. After taking an active part in public affairs, generally in favour of Sparta, Callistratus was condemned to death by the Athenians in 361, and went into banishment to Methone in Macedonia. He ultimately returned to Athens and was put to death. During his exile he is said to have founded the city of Datum, afterwards Philippi (Xen. *Hell.* vi. 2, 23; Iycurg. *Leocr.* 93).—2 A Greek grammarian, and a disciple of Aristophanes of Byzantium.—3 A Roman jurist frequently cited in the Digest wrote at least as late as the reign (A.D. 193–211) of Severus and Antoninus (i.e. Septimius Severus and Caracalla).

**Callistus, C Jüllina** a freedman of Caligula, possessed influence in the reigns of Caligula and Claudius, and is the person to whom the physician Scribonius Largus dedicates his work.

**Callium** (Κάλλιον *Kallion*) called Callipolis by Livy (xxiv. 20), a town in Aetolia in the valley of the Spercheus SW of Hypata.

**Callixenus** (Καλλίξενος) the leader in the prosecution of the Athenian generals who had conquered at Arginusae B.C. 406. Not long after the execution of the generals the Athenians repented of their unjust sentence and decreed the institution of criminal accusations against Callixenus, but he escaped from Athens. On the restoration of democracy 403 Callixenus took advantage of the general amnesty and returned to Athens but no man would give him either water or light for his fire and he perished miserably of hunger (Xen. *Hell.* i. 7).

**Callion** (Κάλλιον) 1. A sculptor of Aegina about 530 B.C., whose style is described as stiff and archaic (Quint. iii. 10; Paus. vii. 18. 6).—2. A sculptor of Elis early in the 5th century B.C., author of a Hermes and of a group of boy fluteplayers at Olympia (Paus. v. 25. 2).

**Calor** 1. A river in Samnium flows past Beneventum and falls into the Volturnus. Here Gracchus defeated Hanno B.C. 214 (Liv. xiv. 14).—2. A river in Lucania, falls into the Silarus. These rivers keep their name *Calore*.

**Calpe** (Κάλπη *Gibraltar*) a mountain in the S of Spain on the Straits between the Atlantic and Mediterranean (Strab. p. 129). This and M. Abyla opposite to it on the African coast, were called the *Columns of Hercules*.

**Calpe** (Κάλη *Kirpeh*) a river promontory and town on the coast of Bithynia (Strab. p. 543; Xen. *Anab.* vi. 4).

**Calpurnia** daughter of L. Calpurnius Piso consul B.C. 58 and last wife of the dictator Caesar to whom she was married in 59. The reports respecting the conspiracy against Caesar's life filled Calpurnia with the liveliest apprehensions, she in vain entreated her husband not to leave home on the Ides of March, 44 [CAESAR].

**Calpurnia** gens, plebeian, pretended to be descended from Calpus, a son of Numa. It was divided into the families of *Bestia*, *Bibulus*, *Flamma*, and *Piso*.

**T Calpurnius Siculus** a poet of Nero's reign and imitator of Virgil. Of his writings we have 7 Eclogues and the *Aetna* (at one time attributed to Virgil). Four other Eclogues by a later writer (probably Nemesianus) have been attributed to Calpurnius. His versification is good and as an imitation (especially *Ecl.* ii.) not unsuccessful. In *Ecl.* i. and iv. he seems to praise Nero and to predict a wise rule.

**Calva** (ΚΕΛΒΑ)

**Calventinus** an Insularian Gaul, of the town of Placentia, whose daughter married L. Piso,

the father of L. Piso Caesoninus consul B.C. 58. In his speech against the latter Cicero upbraids him with the origin of his mother, calling him *Caesoninus Semiplacentinus Calventinus*.

**Calvinus, Domitius** 1. Cn., curule aedile, B.C. 209, consul 203 and dictator and censor 200. In his consulship he together with his colleague Dolabella, defeated the Gauls and Etruscans, and hence received the surname *Maximus* (Polyb. ii. 19).—2. Cn., tribune of the plebs, 59 when he supported Bibulus against Caesar praetor 66 and consul 53 through the influence of Pompey. In the civil war he joined Caesar. In 49 he fought under Cato in Africa, and in 49 he fought under Caesar in Greece and commanded the centre of Caesar's army, the battle of Pharsalia (Caes. *B. C.* ii. 42. ii. 79. 79). In 47 he had the command in Asia, and in 46 he fought in Africa against the Pompeian party. After Caesar's death (44) he fought under Octavian and Antony against the republicans. In 40 he was consul a second time and in 39 went as proconsul to Spain.

**Calvinus L. Sextilius**, consul B.C. 194 defeated the Gallians and other people in Transalpine Gaul in 123 founded the colony of Aquae Sextiae (Aix) (Liv. Ep. 61, Vall. Pat. i. 15).

**Calvinus T. Veturius**, twice consul, B.C. 324 and 321. In his second consulship he and his colleague Sp. Postumus Albinus were defeated by the Sabines at Caendium. For details see *ALBINUS* No. 2.

**Calvinus Sabinus** [SABINUS]

**Calvus Lucilius** [LUCILIUS]

**Calycadnus** (Καλκιδώνος *Gok-su*) a considerable river of Cilicia Trachea, navigable as far up as Seleucia where it is 160 feet wide. It rises in Isauria (Strab. p. 670). The promontory at its mouth is mentioned by Polyb. ii. (xiii. 26) and Livy (xxviii. 54).

**Calydnes** (Καλίδνας *nyctoi*) a group of small islands off the coast of Treas, N. of Tenedos. The name *Lagnusae* is also applied to the group and *Calydnes* to the largest island, now *Tauschan adalar* or 'hare island'.

**Calydon** (Καλιδών *Kalidwion* Kurtz) an ancient town of Aetolia on the Evenus in the land of the Curetes said to have been founded by Aetolus or his son Calydon. The surrounding country produced wine, oil, and corn. Homer calls it *ἑρπύνη* (Il. ii. 577. xiii. 217, xiv. 116. cf. Strab. pp. 450, 460). In the mountains in the neighbourhood took place the celebrated hunt of the Calydonian boar [MELAGER]. The inhabitants were removed by Augustus to *Nicopolis*.

**Calymna** (Κάλυμνος *Kalymnos*) an island off the coast of Caria, between Leros and Cos, said to have been originally occupied by Carians and then colonised by Dorians under Heraclid leaders. In the Persian war it was subject to Artemisia (Hdt. vii. 99, Diod. v. 54, Or. A. A. ii. 81).

**Calynda** (Κάλυνδα *Kalundus* Dolom.) a city of Caria E. of Canus, and 60 stadia (6000 miles) from the sea. The Calyndians formed a part of the fleet of Xerxes afterwards they were subject to the Carians and both cities were added by the Romans to the territory of Rhodes. (Hdt. vii. 87, Polyb. xiii. 17, Strab. p. 561).

**Calypso** (Καλψώ) daughter of Oceanus and Teiethy, or of Venus or according to Homer, of Atlas (Hes. *Th.* 559, Hom. *Od.* i. 50, Apollod. 1. 2. *ATLAS*) was a nymph inhabiting the island of Ogygia, on which Ulysses was shipwrecked. Calypso loved him, and pro-

mised him immortality if he would remain with her. Ulysses refused, and after she had detained him 7 years, the gods compelled her to



Calypso. (From a vase painting.)

allow him to continue his journey homewards. (Od. v. 28, vii. 259.)

**Camarina** (Καμαρίνα: Καμαρίναος: *Camarina*), a town on the S. coast of Sicily, at the mouth of the Hipparis, founded by Syracuse, b.c. 599. It attempted to throw off the yoke of Syracuse and was destroyed b.c. 552; recolonised in 495, and destroyed by Gelon ten years later; a third time colonised 461; suffered severely from the ravages of the Carthaginians



*Camarina in Sicily.*  
Obr., head of Heracles in lion's skin, and legend Καμαρίνα; rec., Athens in a chariot crowned by Victory.

under Himilco 405, and in the wars of Agathocles (Hdt. vii. 154; Thuc. vi. 5; Pind. Ol. v.; Diod. xiii. 108-114, xxiii. 1-9). In the 1st Punic war it was taken by the Romans, and most of the inhabitants sold as slaves (Polyb. i. 29; Strab. p. 272). Scarcely any vestiges of the ancient town remain. In the neighbourhood was a marsh, which the inhabitants drained contrary to the command of an oracle, and thus opened a way to their enemies to take the town: hence arose the proverb *ἡν κίλει Καμαρίνα, νε μορवास Camarinam* (cf. Verg. Aen. iii. 700). **Camboodunum** (*Slack*), a town in Britain between Eboracum (York) and Mancunium (*Manchester*). **Camboritum** (prob. *Cambridge* or *Granchester*), a town in Britain on the road from Camulodunum (*Colchester*) to Lindum (*Lincoln*).

**Cambūni Montes**, the mountains which separate Macedonia and Thessaly.

**Cambysēnēs** (Καμβυσήνης), a district of Armenia Major, on the borders of Iberia and Colchis.

**Cambyses** (Καμβύσις). 1. Father of CYRUS the Great.—2. Second king of Persia, suc-

ceeded his father Cyrus, and reigned b.c. 529-522. In 525 he conquered Egypt; but an army which he sent against the Ammonians perished in the sands, and the forces, which he led in person against the Ethiopians S. of Egypt, were compelled by failure of provisions to return. On his return to Memphis he treated the Egyptians with great cruelty; he insulted their religion, and slew their god Apis with his own hands. He also acted tyrannically towards his own family and the Persians in general. He caused his own brother Smerdis to be murdered; but a Magian personated the deceased prince, and set up a claim to the throne of Egypt against this pretender, but died in Syria at a place named Ecbatana, of an accidental wound, 522. (Hdt. ii. 1, iii. 17, 30, 61.)

**Cambyses** (Καμβύσις: *Jora*), a river of Iberia and Albania (in the Caucasus), which, after uniting with the Alazon, falls into the Cyrus (Mel. iii. 5; Plin. vi. 15; Dio Cass. xxxvii. 9).

**Camēnae**, also called *Casmenae*, *Carmenae*. The name is connected with *carmen*, a 'prophesy.' The Camēnae were water nymphs at whose spring was an oracle, and they belonged to the religion of ancient Italy. Their sacred where, it was said, Numa had dedicated spring and grove (Liv. i. 21; Plut. Num. 16): the *vicus Camenarum* (C. I. L. vi. 975) was hence named. Yet their worship disappeared early, because in the 2nd century b.c. it was replaced by the Greek worship of the Muses, who were identified with them. Hence Juvenal (iii. 10) does not speak of it as an existing worship.

**Camēria**, an ancient town of Latium, conquered by Tarquinius Priscus (Liv. i. 38, iii. 51; Dionys. v. 49).

**Camērinum** or **Camarinum**, more anciently **Camers** (Cumertes. *Camertino*), a town in Umbria on the border of Picenum, an ally of the Romans against the Etruscans, b.c. 303, also an ally of the Romans in the 2nd Punic war, appears as a place of importance in the war between Caesar and Pompey, subsequently a Roman colony (Liv. ix. 36, xxviii. 45; Caes. B.C. i. 15; Cic. ad Att. viii. 12).

**Camērinus**, the name of a patrician family of the Sulpicia gens, the members of which frequently held the consulship in the early times of the republic (b.c. 500, 490, 461, 393, 345; see Liv. ii. 19, iii. 10, 31, v. 8, vi. 5, 22, vii. 29). After b.c. 345 the Camerini disappear from history for 350 years, but they are mentioned again as one of the noblest Roman families in the early times of the empire. (Juv. vii. 30, viii. 38; Dio Cass. lxi. 18.)

**Camērinus**, a Roman poet, contemporary with Ovid, wrote a poem on the capture of Troy by Hercules (Ov. Pont. iv. 16, 19), perhaps the Sulpicius Camērinus consul a.d. 9.

**Camers**, legendary founder of the old Latin town Amyclae: Virgil introduces him as an ally of Turnus (Verg. Aen. x. 562).

**Cameses**, a legendary Italian king, apparently brother of Janus. Part of Latium was once called Camesene after him (Plut. Q. R. 22).

**Camīcus** (Καμίκος: *Kaukikos*), an ancient town of the Sicani, near Agrigentum, on the N.E. on the S. coast of Sicily on a river of the same name, said to have built by Daedalus for Cocalus the Sicilian king, who when Minos came in pursuit of Daedalus put him to death. To revenge the death of Minos the Cretans besieged Camīcus in vain for 5 years. The story formed the plot of Sophocles's *Καμίκιου*. (Hdt.

vil. 179, Diocl iv 78, Ar Pol ii 10, Strab p 273, Athen pp 86, 888)

**Cāmilla**, daughter of king METARUS of the Volscian town of Ferentum, was one of the swift-footed servants of Diana accustomed to the chase and to war. She assisted Turnus against Aeneas, and after slaying numbers of the Trojans was at length killed by Aeneas (Verg Aen. vi 803 xi 531-838).

**Camillus**, **Furius** 1 M. one of the great heroes of the Roman republic. He was censor  $\pm$  c 403 in which year Livy erroneously places his first consular tribunate. He was consular tribune for the first time in 461 and for the second time in 34. In 338 he was dictator when he gained a glorious victory over the Faliscans and Fidenates took Ven and entered Rome in triumph seated in a chariot drawn by white horses. In 334 he was consular tribune for the third time and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Faleri to Camillus belongs to this campaign. In 310 Camillus was accused of having made an unfair distribution of the booty of Ven and went voluntarily into exile at Ardea. Next year (309) the Gauls took Rome and laid siege to Ardea. According to the mythical traditions (see below the Roman) in the 10th year called Camillus having appointed his dictator in his absence Camillus hastily collected an army attacked the Gauls and defeated them completely having appeared on the scene just as the Romans were weighing out gold to their conquerors (BIBL. 1). His fellow citizens saluted him as the second Romulus. In 309 Camillus was dictator a third time and defeated the Volscians Aequians and other nations. In 296 he was consular tribune for the fourth, in 284 for the fifth, and in 261 for the sixth time. In 288 he was appointed dictator a fourth time to resist the rogations of C. Licinius Stolo. Next year, 267, he was dictator a fifth time and though 60 years of age he completely defeated the Gauls (Liv. i 10-vi 4, Plot. Camill). He died of the pestilence, 265. These legends of Camillus are late inventions for the glorification of the house of the Furi from whose archives they were adopted doubtless by Livy. We have the truer account in Polybius, that the Gauls on their own terms restored the town to the Romans, and retired unmolested with their gold and their plunder having heard of an attack by the Veneti on their own country (Polyb ii 18). 2 Sp., son of No 1, first praetor 277-3. L., also son of No 1 was dictator 370 on order to hold the comitia, and consul 349, when he defeated the Gauls (Liv. vii 24). 4 L., son of No 2 consul 338, when he took Tibur and in conjunction with his colleague Maenius completed the subjugation of Latium, for which he was honoured with a triumph and an equestrian statue in the Forum. In 320 he was consul a second time (Liv. viii 16). 5 M., proconsul of Africa in the reign of Tiberius defeated the Numidian Tacfarinas  $\pm$  17 (Tac Ann ii 52). 6 M., surnamed **SCIPIONIANUS**, consul  $\pm$  32 under Tiberius. At the beginning of the reign of Claudius he was legate of Dalmania, where he revolted, but was conquered, 42, sent into exile, and died 55 (Tac Ann xii 23).

**Camirus** (**Κάμειρος**) on the W coast of the island of Rhodes, founded by CAMIRUS, son of Cerephus and Cydippe and the principal town in the island before the foundation of Rhodes.

It was the birthplace of the poet Praxander (H. ii 636, Hdt i 141, Strab. p 833).

**Camissa** (**Κάμισσα**), a fortress in Cappadocia, 23 Roman miles E. of Sebaste.

**Camocense** (**ΚΑΜΟΝΑΙ**).

**Campānia** (**Campanus Terra di Laroro**), a district of Italy, the name of which is probably like that of Capua) connected with campus a plain was bounded on the NW by Latium, N and E by Samnium SE by Lucania, and S and SW by the Tyrrhenian sea. It was separated from Latium by the river Liris and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend further S than the promontory of Minerva. In still earlier times the *Ager Campanus* included only the country round Capua. The country along the coast from the Liris to the Promontory of Minerva is a plain enclosed by the Apennines which sweeps round it in the form of a semicircle. Campania is a volcanic country to which circumstance was mainly indebted for its extraordinary fertility. It produced corn wine oil and every kind of fruit in the greatest abundance and in many parts crops could be gathered 3 times in the year. The fertility of the soil, the beauty of the scenery and the softness of the climate, procured for Campania the epithet *Felix*, a name which it justly deserved (Strab. p. 242; Polyb. ii 91 (Cic de Leg Agr. i 7)). It was the favourite retreat in summer of the Roman nobles whose villas studded a considerable part of its coast, especially in the neighbourhood of BAIAE. The principal river was the VOLturnus the minor rivers were the Liris, Sarno, CLANUM, SEPTENTIS, Silarus, and Silarus. The chief lakes were LERNUS, ACERUNTIA, AVERNUS, and LITERNUS, most of them craters of extinct volcanoes. The earliest inhabitants of the country were the Aequi and Osci or Opici, whence the older Greek name for the country was *Orosi*. They were subsequently conquered by the Etruscans, who became the masters of almost all the country, with a confederation of twelve cities, the chief of which was Capua or Volturnum. In the time of the Romans we find 3 distinct peoples besides the Greek population of CUMAE. 1 The Campani, properly so called, a mixed race, consisting of Etruscans and the original inhabitants of the country, dwelling along the coast from Sinuessa to Paestum. They were the ruling race, their history is given under CAPUA, their chief city. 2 SORICINI, an Ausonian people, in the NW of the country on the borders of Samnium. 3 PICENTINI in the SE of the country.

**Campē** (**Κάμπε**), a monster which guarded the Cyclopes in Tartarus, was killed by Zeus when he wanted the assistance of the Cyclopes against the Titans.

**Campi Lapidati** (**πέτρις λίθοι**, *la Crau*), 'Plain of Stones' in the S of Gaul, E. of the Rhone, near the Mediterranean, and on the road from Arles to Marseilles. These stones were probably deposited by the Rhone and the Durance (*Durance*), when their course was different from what it is at present, and had formed a lake. This singular plain was known even to Aeschylus, who says that Zeus rained down these stones from heaven to assist Heracles in his fight with the Ligurians, after the hero had shot away all his arrows. A sweet herbage grows underneath and between the stones and consequently in ancient as well as in modern times, flocks of sheep were pastured

on this plain. (Strab. p. 182; Plin. ii. 34, xvi. 97.)

## CAMPI

**Campi Macri** (Μακροὶ Κάμποι: *Magreta*), the 'Long Plains,' a tract of country between Parma and Modena, celebrated for the wool of its sheep (Colum. vii. 2, 3). There appears to have been a place of the same name, where annual meetings of the neighbouring people were held. (Strab. p. 216; Liv. xli. 18.)

**Campi Raudii**, a plain in the N. of Italy near Verceilae, where Marius and Catulus defeated the Cimbric, B.C. 101 (Plut. *Mar.* 26).

**Campi Veteres**, in Lucania, the scene of the death of Ti. Sempronius Gracchus B.C. 212 (Liv. xxv. 16). Somo take its position to be marked by *Vietri* a little W. of *Potenza*.

**Campus Martius**. [ROMA.]

**Camulodunum**, or **Camalodunum** (*Colchester*), chief town of the Trinobantes in Britain, named from **Camulus**, the Celtic Mars. A Roman colony was established here in the reign of Claudius. It was sacked in the insurrection of Boudicca (Tac. *Ann.* xii. 32, xiv. 31); but afterwards became the civil capital of Roman Britain, while Eboracum was the military centre. Eventually, however, its importance diminished, as that of Eboracum increased.

**Camūni** (Καμῦνοι), an Alpine tribe in the valley of the Ollinus (*Oglio*) N. of L. Selinus (L. p. 206; Plin. iii. 184, 186).

**Cānācē** (Κανᾶκη), daughter of Aeolus and Enarete, had several children by Poseidon. She entertained an unnatural love for her brother, Macareus, and on this account was forced by her father to kill herself (Ov. *Her.* 11, *Trist.* ii. 384).

**Cānāchus** (Κανᾶχος). 1. A Sicyonian sculptor, belonged to the later archaic period about 520 B.C., and executed, among other works, a colossal statue of Apollo Phileus at Branchidae, which was carried to Ecbatana by Xerxes, 479. Cicero speaks of his works as 'rigidiora Paus. ii. 10, 4, ix. 10, 2).—2. Probably grandfather of the former, from whom he is not distinguished by the ancients. He and Patrocles cast the statues of 2 Spartans, who had fought at Aegospotamos, B.C. 405. (Paus. x. 9, 4.)

**Canastrium** or **Canastreaum** (Καναστρίον, *Canastri*), se. ἀκρωτήριον, ἡ Καναστρίνη, the S.E. extremity of the peninsula Pallene in Macedonia.

**Candacē** (Κανδᾶκη), a queen of the Aethiopians of Meroë, invaded Egypt B.C. 22, but was driven back and defeated by Petronius, the Roman governor of Egypt. Her name seems to have been common to queens of Aethiopia. (Strab. p. 820; Plin. vi. 186.)

**Candaules** (Κανδαύλης), also called Myrsilus, last Heraclid king of Lydia. His wife compelled Gyges to put her husband to death, because he had exhibited to Gyges her unveiled charms. Gyges then married the queen and mounted the throne, B.C. 716. (Hdt. i. 8.)

**Candāvīa**, **Candāvīl Montes**, the mountains separating Illyricum from Macedonia, across which the Via Egnatia ran (Strab. p. 323; Caes. B. C. iii. 79).

**Candīdum Pr.** (*Ras-el-Abiad*, *Cap Bianco*), N.W. of Hippo Zaritus on the N. coast of Zeugitana, in Africa, forms the W. headland of the Sinus Hipponensis (Mel. i. 7, 2).

**Cane** or **Canae** (Κάνη: *Karadagh*), a promontory and town in Aeolis between Atnaeus and Pitane, opposite the S. extremity of Lesbos. (Strab. pp. 581, 584, 615; Hdt. vii. 42; Liv. xxxvi. 45.)

## CANTHUS

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**Canens**, a nymph wedded to Paeon. When Circe in jealousy changed Paeon into a bird [Picus], Canens after a vain search for her husband sank in the Tiber, whence her song was heard floating in the air. (Ov. *Met.* xiv. 220, *Canicula*. [CANIS.]

**Canidia**, whose real name was Gratidia, was a Neapolitan courtesan beloved by Horace; but when she deserted him, he revenged himself by holding her up to contempt as an old sorecess (Epod. 5, 17, Sat. i. 8).

**Canidius Crassus**, P. [CRASSUS.]

**Caninius Gallus**. [GALLUS.]

**Caninius Rebilus**. [REBILUS.]

**Cānis** (Κῶν), the constellation of the *Great Dog*. The most important star in this constellation was specially named *Canis* or *Canicula*, and also *Strius*. About B.C. 400 the heliacal rising of Sirius at Athens, corresponding with the entrance of the sun into the sign Leo, marked the hottest season of the year, and this observation being taken on trust by the Romans, without considering whether it suited their age and country, the *Dies Caniculae* became proverbial among them, as the *Dog Days* are among ourselves.—The constellation of the *Little Dog* was called *Procyon* (Προκύων), literally translated *Ante canem*, rises heliacally before the *Great Dog*. When Boötes was regarded as Icarus (Arctos), Procyon became Maera, the dog of Icarus.

**Cannae** (Cannensis: *Canne*), a village in Apulia, N.E. of Canusium, situated in an extensive plain E. of the Aufidus and N. of the small river Vergellus, memorable for the defeat of the Romans by Hannibal, B.C. 216 (Liv. xxii. 46; Polyb. iii. 118; Appian, *Hann.* 20).

**Caninefates**. [BATAVI.]

**Canobus** or **Canopus** (Κανῶβος or Κανῶπος) according to Grecian story, the helmsman of Menelaus, who on his return from Troy died in Egypt, and was buried on the site of Canobus, which derived its name from him (Strab. p. 801).

**Cānōbus** or **Canopus** (Κανῶβος, Κανῶπος: *Kanabir*: Ru. W. of *Aboukir*), an important city on the coast of Lower Egypt, near the W. most mouth of the Nile, which was hence called the Canopic Mouth (τὸ Κανωπικὸν στόμα). It was 120 stadia (12 geog. miles) E. of Alexandria, and was (at least at one time) the capital of the Nomos Menelaëtes. It had a great temple of Serapis, and a considerable commerce; and its inhabitants were proverbial for their luxury (*Kanōpikoi*). After the establishment of Christianity, the city rapidly declined. (Hdt. ii. 15, 97, 113; Strab. pp. 666, 800; Aesch. *Suppl.* 112; Verg. *Georg.* iv. 287.)

**Canoniūm**, in Britain, 8 miles from Camulodunum (*Colchester*) on the road to Venta Icenorum (*Norwich*): probably about *Kelvedon*.

**Cantabri**, a people in the N. of Spain. The Romans originally gave this name to all the people on the N. coast of Spain; but when they became better acquainted with the country, the name was restricted to the people bounded on the E. by the Astures and on the W. by the Autrigones. The Cantabri were a fierce and warlike people, and were only subdued by Augustus after a struggle of several years (B.C. 25–19). (Strab. pp. 155, 164; Dio Cass. liii. 25, liv. 20; Hor. *Od.* ii. 6, iii. 8.)

**Cantharus** (Κανθαρός), a sculptor of Sicyon, about B.C. 268 (Plin. xxxiv. 85).

**Canthus** (Κανθός), an Argonaut, son of Canethus or Abas of Euboea, was slain in Libya by Cephalon or Caphaurus.

**Cantium** (*Cantu' Kent*), a district of Britain, nearly the same as the modern *Kent*, but included *LOVDICUM*.

**Cannuleius, C.**, tribune of the plebs, *b.c.* 445 proposed the law, establishing *conubium*, or the right of intermarriage, between the patricians and plebs. He also proposed that the people should have the right of choosing the consuls from either the patricians or the plebs, but this proposal was not carried, and it was resolved instead, that military tribunes, with consular power, should be elected from either order in place of the consuls. (*Dict. Ant. & Lex Canuleia*.)

**Cantium** (*Canusinus Canosa*), a town in Apulia, on the *Anfidus*, and on the high road from Rome to Brundisium, founded, according to tradition, by *Diomedes* (*Strab.* p. 284), whence the surrounding country was called *Campus Diomedis*. It was at all events a Greek colony, and both Greek and Oscan were spoken there in the time of *Horace* (*Canusini more bilungis*, *Hor. Sat.* i. 10, 30.) *Canusinum* was a town of considerable importance but suffered greatly like most of the other towns in the S. of Italy during the second Punic war. Here the remains of the Roman army took refuge after their defeat at *Cannae*, *b.c.* 216. It was celebrated for its mules and its woollen manufactures, but it had a deficient supply of water (*Hor. Sat.* i. 5, 91.) There are still ruins of the ancient town near *Canosa*.

**Cantius**, or *Cannatius* *I. P.*, a distinguished orator, frequently mentioned in *Cicero's* oration for *Cluentius*.—*2. Tl.*, tribune of the plebs, *b.c.* 44, a violent opponent of *Antony*, and, after the establishment of the triumvirate, of *Octavian* also. He was taken prisoner at the capture of *Perusia*, and was put to death 40.

**Capaneus** (*Καπανεύς*), son of *Hippocoon* and *Antyome* or *Laodice*, and father of *Sthenelus*, was one of the seven heroes who marched from *Argos* against *Thebes*. He was struck by *Zeus* with lightning, as he was scaling the walls of *Thebes*, because he had dared to defy the god. While his body was burning, his wife *Evadne* leaped into the flames and destroyed herself.

**Capella**, the star [*Capra*.]

**Capella**, an elegiac poet of whom nothing remains, contemporary of *Ovid* (*Pont.* iv. 16, 36).

**Capella**, *Martianus Minus Felix*, a native of *Carthage*, probably flourished towards the close of the fifth century of our era. He is the author of a work in nine books, composed in a medley of prose and various kinds of verse, after the fashion of the *Satyræ Menippeæ* of *Varro*. It is a sort of encyclopædia, and was much esteemed in the middle ages. The first two books, which are an introduction to the rest, consist of an allegory, entitled the Nuptials of *Philology* and *Mercury*, while in the remaining seven are expounded the principles of the seven liberal arts, *Grammar*, *Dialectics*, *Rhetoric*, *Geometry*, *Arithmetic*, *Astronomy* and *Music*, including *Poetry*.—*Editions*. By *Hugo Grotius*, Lugd. Bat. 1599, by *Kopp*, Francf. 1836, *Eysenhardt*, Lips. 1886.

**Capena** (*Capenas*, *utis Carisucola*, an uninhabited hill), an ancient Etruscan town founded by and dependent on *Vei*, submitted to the Romans *b.c.* 395, the year after the conquest of *Vei*, and subsequently became a Roman municipium (*Liv.* v. 8-24). In its territory was the celebrated grove and temple of *Feronia* on the small river *Capenas*. [*FERONIA*.]

**Capena Porta**. [*ROMA*.]

**Capet, Flavius**, a Roman grammarian of un-

certain date whose works are quoted repeatedly by *Priscian*, and of whom we have two short treatises extant printed by *Putschius*, *Grammat. Lat.* pp. 2232-2248, Hanov. 1605.

**Capetus Silvius** [*Silvius*.]

**Caphareus** (*Καφραεύς Capo d'Oro*), a rocky and dangerous promontory on the S.E. of *Euboea*, where the Greek fleet was wrecked on its return from *Troy* (*Hdt.* vii. 7, *Strab.* p. 369, *Eur. Troad.* 90, *Verg. Aen.* xi. 260, *Or. Met.* xiv. 472, 493).

**Caphysæ** (*Καφύσαι*), a town in *Arcadia*, NW of *Orchomenus* (*Strab.* p. 608, *Paus.* vii. 23).

**Capito, C. Ateius** *I.* Tribune of the plebs *b.c.* 56, opposed the triumphs of *Pompeius* and *Crassus* as regards their levies of troops and disposition of provinces (*Plut. Crass.* 19, *Dio Cass.* xxxix. 33, *Cic. ad Att.* iv. 13).—*2.* Son of *No. 1* an eminent Roman jurist, was appointed *Curator aquarum publicarum* in *a.d.* 13, and held this office till his death, 22. He gained the favour of both *Augustus* and *Tiberius* by flattery and obsequiousness. (*Suet. Gramm.* 22 *Dio Cass.* lvi. 17, *Tac. Ann.* iii. 75.) He wrote numerous legal works, which are cited in the *Digest* and elsewhere. *Capito* and his contemporary *Labeo* were reckoned the highest legal authorities of their day, and were the founders of two legal schools, to which most of the great jurists belonged. The schools took their respective names from distinguished disciples of those jurists. The followers of *Capito* were called from *M. Aurelius Sabinus*, *Sabiniani*, and afterwards from *Cassius Longinus*, *Cassiani*. The followers of *Labeo* took from *Proculus* the name *Proculiani*. [*LABEO*.]

**Capito, C. Pontellus** a friend of *M. Antony* accompanied *Mæcenat* to *Brundisium*, *a.c.* 57, when the latter was sent to effect a reconciliation between *Octavianus* and *Antony* (*Hor. Sat.* i. 5, 32). *Capito* remained with *Antony*, and went with him to the East.

**Capitolinus Julius** one of the *Scriptores Historiæ Augustæ*, lived in the reign of *Diocletian* (*a.d.* 284-305). The Lives of *Antoninus Pius*, *M. Aurelius*, *Vernus*, *Pertinax*, *Clodius Albinus*, the two *Maximians*, three *Gordians*, *Maximus* and *Balbinus*, are attributed to him.

**Capitolinus Manlius** [*Manlius*.]

**Capitolinus Mons** [*ROMA*.]

**Capitolinus Petillius**, was, according to the Scholiast on *Horace* (*Sat.* i. 4, 91), entrusted with the care of the temple of *Jupiter* on the *Capitol* (whence he was called *Capitolinus*), and was accused of having stolen the crown of *Jupiter*, but was acquitted by the judges in consequence of his being a friend of *Augustus*. The surname *Capitolinus* appears, however, to have been a regular family name of the gens. The story therefore, is doubtful, and it remains uncertain for what peculation he was tried.

**Capitolinus, Quintus**. [*QUINTUS*.]

**Capitolium**. [*ROMA*.]

**Cappadocia** (*Καππαδοκία Καππαδοξ* *Cappadox*), a district of *Ana Minor*, to which different boundaries were assigned at different times. Under the Persian empire it included the whole country inhabited by a people of mixed origin, the old *Commagenian* stock being combined with a large immigration of *Assyrian* colonists, whence the inhabitants were called (from their complexion) *White Syrians* (*Λευκόχροι*), as well as *Cappadoces*, which appears to have been a word of *Persian* origin. Their country seems to have embraced the whole NE. part of *Ana Minor* E. of the *Halys* and N. of the *Taurus*. Under the later Persian kings the country was divided

into two satrapies, which were named respectively from their proximity to the Euxine and to the Taurus, the N. part being called Cappadocia ad Pontum and then simply PONTUS, the S. part Cappadocia ad Taurum, and then simply Cappadocia: the former was also called Cappadocia Minor and the latter Cappadocia Major. In the time of Strabo Amisus (*Samsun*) was, as now, the seaport for Cappadocia; but in earlier times Sinope was the port for this district and for merchandise from Central Asia. The change seems to have come about the second century B.C. Under the Persian Empire, the whole country was governed by a line of hereditary satraps, who traced their descent from Anaphas, an Achaemenid, one of the seven chieftains that slew the pseudo-Smerdis, and who soon raised themselves to the position of tributary kings. After a temporary suspension of their power during the wars between the successors of Alexander, when Ariarathes I. was defeated and slain by Perdiccas (B.C. 322), the kings of S. Cappadocia (respecting the other part see PONTUS) recovered their independence under Ariarathes II., whose history and that of his successors will be found under ARIARATHES and ARIOBARZANES. In A.D. 17, Archelais, the last king, died at Rome, and Tiberius made Cappadocia a Roman province, governed by a procurator till the reign of Vespasian (Dio Cass. lvi. 17; Tac. Ann. xii. 45; C. I. L. ii. p. 1970.) Soon afterwards the districts of Cataonia and Melitene, which had before belonged to Cilicia, were added to Cappadocia, and the province then comprised the ten praefecturae (στρατηγίας) of Melitene, Cataonia, Cilicia, Tyautilis, Garsauritis, Laviniasene, Sargarausene, Sarauravene, Chamanene, and Morimene (Strab. p. 534). The W. frontier of the Roman province was formed by Lake Tatta and a line passing S. to the Taurus, so as just to include Cybistra: the Taurus formed the southern and the Euphrates the eastern boundary; on the NW. it just included Parnassus and Zama: the northern frontier seems to have varied, extending at one time nearly as far as Sebastopolis and Zela, but in Strabo's time falling south of Sibora. Vespasian in A.D. 70 placed the province of Cappadocia under a consular *legatus* (Suet. Vesp. 8). About A.D. 78 it was united with the province Galatia; but Trajan reverted to the original division, and added Pontus Galaticus and Pannoniacus to Cappadocia. In the fourth century the province was divided into Cappadocia Prima and Secunda, and Justinian again divided Cappadocia Secunda into two parts, making Mocissus, which he named Justinianopolis, the capital of Cappadocia Tertia. Cappadocia was a rough and generally sterile mountain region; bordered by the chains of the PARYADRES on the N., the SCYDISSES on the E., and the TAURUS on the S., and intersected by that of the ANTI-TAURUS, on the side of whose central mountain, ARGAEUS, stood the capital Mazaca, aft. CAESAREA AD ARGAEUM. Its chief rivers were the HALYS and the MELAS. Its fine pastures supported good horses and mules.

Cappadox (Καππάδοξ; *Delidjeirmak*), a tributary of the Halys, rising in M. Lithrus, in the chain of Paryadres, and forming the NW. boundary of Cappadocia, on the side of Galatia.

Capra, or Capella (Αἴξ), the brightest star in the constellation of the *Auriga*, or *Charioteer*, is sometimes called *Olenia Capella*, because it rested on the shoulder (ἐπὶ τῆς ὀλένης) of the *Auriga*. This star was said to have been originally the nymph or goat who nursed the infant

Zeus in Crete. [AMALTHEA.] Its heliacal rising took place soon before the winter solstice, and thus it was termed *signum pluviale*.

Capraria. 1. (*Capraja*), a small island off the coast of Etruria between Populonia and the N. extremity of Corsica, inhabited only by wild goats, whence its name: called by the Greeks Αἶγρον.—2. (*Cabrera*), a small island off the S. of the Balearis Major (*Majorca*), dangerous to ships.—3. See AEGATES.—4. See FORTUNATAE INSULAE.

Caprasia, a town of Bruttium, 28 miles from Consentia: probably the modern *Tarsia*.

Capraea (*Capri*), a small island, 9 miles in circumference, off Campania, at the S. entrance of the gulf of Puteoli, and 2½ miles from the promontory of Minerva, from which the island had been separated by an earthquake. It is composed of calcareous rocks, which rise to two summits, the highest of which is between 1600 and 1700 feet above the sea. The scenery is beautiful, and the climate soft and genial. According to tradition, it was originally inhabited by the Teleboae, but afterwards belonged to the inhabitants of Neapolis, from whom Augustus either purchased it or obtained it in exchange for the island Pithecusa. Here Tiberius lived the last ten years of his reign, indulging in secret debauchery, and accessible only to his creatures. He erected many magnificent buildings on the island, the chief of which was the Villa Jovis, and the ruins of which are still to be seen. (Tac. Ann. iv. 67; Suet. Aug. 92, Tib. 40-65.)

Capria (Καπρία), a large salt lake in Pamphylia, between Perge and Aspendus.

Capricornus (Αἰγόκερως), the Goat, a sign of the Zodiac, between the Archer and the Waterman, fought with Jupiter against the Titans.

Caprus (Κάμπος). 1. (*Little Zab*), a river of Assyria, rising in Mt. Zagros, and flowing SW. into the Tigris, opposite to Caenae (Strab. p. 739).—2. A little river of Phrygia, rising at the foot of M. Cadmus, and flowing N. into the Lycus.

Capsa (Capsetanus; *Ghafsah*), a strong city in the SW. of Byzacena in N. Africa, in a fertile oasis, surrounded by a sandy desert abounding in serpents. Its foundation was ascribed by tradition to the Libyan Hercules. In the war with Jugurtha it was destroyed by Marius; but it was afterwards rebuilt and made a colony (Strab. p. 831; Sall. Jug. 89).

Capua (Capuanus, Capuensis, but more commonly Campanus; *Capua*), originally called *Vulturnum*, the chief city of Campania after the fall of CUMAE, is said to have derived its name from Capys. Capua was either founded or colonised by the Etruscans, according to some 50 years before the foundation of Rome, and it became at an early period the most prosperous, wealthy, and luxurious city in the S. of Italy (Liv. iv. 37; Strab. p. 242; Vell. Pat. i. 7). In B.C. 420 it was conquered by the warlike Samnites; and the population, which had always been of a mixed nature, now consisted of Ausonians, Oscans, Etruscans, and Samnites. At a later time Capua, again attacked by the Samnites, placed itself under the protection of Rome, 343. It revolted to Hannibal after the battle of Cannae, 216, but was taken by the Romans in 211, was fearfully punished, and never recovered its former prosperity. It was now governed by a praefectus, who was sent annually to the city from Rome. It received a Roman colony by the lex agraria of Julius Caesar, 59, and under Nero a colony of veterans was settled there (Suet. Jul. 20; Tac. Ann. xiii.



31) It was subsequently destroyed by the barbarians who invaded Italy. The modern town of Capua is built about 3 miles from the ancient one, the site of which is indicated by the ruins of an amphitheatre

Caput Vada Prom. [BRACHODES]

Cappys (Κάπυς) 1. Son of Assaracus and Hieronemone, and father of Anchises.—2. A companion of Aeneas, from whom Capua was said to have been named (Verg. *Aen.* x 145)

Cāpys Silvius [SILVICUS]

Capytium or Capytium (Capizza), called by Cicero (*Ferr.* iii. 43) *Capitina Civitas*, a town in Sicily near Mt Aetna (Ptol. in 4, 12)

Car (Κάρ), son of Phoroneus, and king of Megara, from whom the acropolis of this town was called Caria.

Cārācalla, emperor of Rome, A.D. 211-217, was son of Septimius Severus and his 2nd wife Julia Domna, and was born at Lyons, A.D. 188 (Herodian, iv 1, Dio Cass. lxxvii 2) He was originally called *Basianus* after his maternal grandfather, but afterwards *M. Aurelius Antoninus*, which became his legal name, and appears on medals and inscriptions. Caracalla was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favourite dress after he became emperor (Dio Cass. lxxviii 8). In 198 Caracalla, when 10 years old, was declared Augustus and in the same year accompanied his father, Severus, in the expedition against the Parthians. He returned with Severus to Rome in 202, and married Plautilla, daughter of Plautianus, the praetorian praefect. In 208 he went with Severus to Britain, and on the death of the latter at York, 211, Caracalla and his brother Geta



Caracalla, Roman Emperor A.D. 211-217

Obv. head of Caracalla laureated with legend ANTONINVS AVG BRIT rev. figure of Mars with legend MARS PROVLQVATOR

succeeded to the throne, according to their father's arrangements. Caracalla obtained the sole government by the murder of his brother, 212 (Dio Cass. lxxvii 2, Herodian, iv 8, Vita Carac. 6) The assassination of Geta was followed by the execution of many of the most distinguished men of the state, whom Caracalla suspected of favouring his brother's cause. The celebrated jurist Papinian was one of his victims. His cruelties and extravagancies knew no bounds, and after exhausting Italy by his extortions, he resolved to visit the different provinces of the empire, which became the scenes of fresh atrocities. In 214 he visited Gaul, Germany, Dacia, and Thracia, and, in consequence of a campaign against the Alemanni, he assumed the surname *Alemannicus*. In 215 he went to Syria and Egypt, his sojourn at Alexandria was marked by a general slaughter of the inhabitants, in order to avenge certain sarcastic pleasantries in which they had indulged against himself and his mother. In 216 he crossed the Euphrates, laid waste Mesopotamia, and returned to Edessa, where he wintered. Next year he again took the field, intending to cross the Tigris, but was murdered near Edessa by Macrinus, the praetorian praefect. Caracalla gave to all free inhabitants of

the empire the name and privileges of Roman citizens (*Vita Sever.*, *Vita Carac.*, Dio Cass. lxxvii, Herodian iv)

Carālīs or Carālēs (Caralitānus · Cagliari), the chief town of Sardinia, with an excellent harbour, situated on the Sinus Caralitānus and on a promontory of the same name (*Capo S. Elna*) It was founded by the Carthaginians, under the Romans it was the residence of the praetor, and at a later period enjoyed the Roman franchise (Pans x 17, 9, Liv. xxx. 39, Cass. B.C. 80, Strab. p. 221)

Cārāmbis (Καρδύβις ἄκρα Kerempe), a promontory, with a city of the same name, on the coast of Paphlagonia, almost exactly opposite the Kim Metopon or S. promontory of the Chersonesus Taurica (*Crimaea*) (Strab. p. 545)

Carānus (Καρᾶνος) 1. Of Argos, a descendant of Heracles, and a brother of Phidon, is said to have settled at Edessa in Macedonia with an Argive colony about B.C. 750, and to have become the founder of the dynasty of Macedonian kings.—2. Son of Philip and half brother of Alexander the Great.—3. A general of Alexander the Great.

Caratactus, or Caractacus, king of the Silures in Britain, defended his country against the Romans, in the reign of Claudius. He was at length defeated by the Romans, and fled to Carimandua, queen of the Brigantes; but she betrayed him to the Romans, who carried him to Rome, A.D. 51. When brought before Claudius, he addressed the emperor in so noble a manner that he pardoned him and his friends. (Tac. *Ann.* xii. 33, Hist. iii. 45)

Carausius, born among the Menapii in Gaul, was entrusted by Maximian with the command



Carausius, Roman Emperor A.D. 286-293

Obv. head of Carausius laureated with legend IMP CARAVSIVS P AVG rev. within wreath MVLTVS XX IMP around VOTO PVBLICO M R K

of the fleet which was to protect the coasts of Gaul against the ravages of the Franks. But Maximian, having become dissatisfied with the conduct of Carausius in this command, and suspecting that he aimed at independent rule, gave orders for his execution. Carausius forthwith crossed over to Britain, where he assumed the title of Augustus, A.D. 287. After several ineffectual attempts to subdue him, Diocletian and Maximian acknowledged him as their colleague in the empire, and he continued to reign in Britain till 293, when he was murdered by his chief officer, Allectus. (Eutrop. ix. 20-25, Aurel. *Cass.* 39)

Carbo, Papirius L. C., a distinguished orator, and a man of great talents, but of no principle. He commenced public life as one of the 3 commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. His tribuneship of the plebs, B.C. 131, was characterized by the most vehement opposition to the aristocracy, and he was thought even to have murdered Scipio Africanus, the champion of the aristocratical party, 129. But after the death of C. Gracchus (121), he suddenly deserted the popular party, and in his consulship (120) actually undertook the defence of Oppidius,

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who had murdered C. Gracchus. In 119 Carbo was accused by L. Licinius Crassus, who brought a charge against him, and as he fore-saw his condemnation, he put an end to his life. Valerius Maximus is probably mistaken in saying that he went into exile. (Liv. Ep. 59, 61; Appian, *B. C.* 1, 18; Vell. Pat. ii. 4; Cic. de Or. ii. 25, ad Fam. ix. 21; Val. Max. iii. 7, 6.)—2. Cn., consul 113, was defeated by the Cimbri near Noreia, and being afterwards accused by M. Antonius, he put an end to his own life (Liv. Ep. 63).—3. C., with the surname Arvina, son of No. 1, was a supporter of the aristocracy. In his tribuneship (90), Carbo and his colleague, M. Plautius Silvanus, carried a law (*Lex Papiria Plautia*), giving the Roman franchise to the citizens of the federate towns. Carbo was murdered in 83, by the praetor Brutus Damasippus, at the command of the younger Marius. (Vell. Pat. ii. 26.) (Brutus, No. 10.)—4. Cn., son of No. 2, was one of the leaders of the Marian party. He was thrice consul—namely, in 85, 84, and 82. In 82 he carried on war against Sulla and his generals, but was at length obliged to abandon Italy: he fled to Sicily, where he was taken prisoner, and put to death by Pompey at Lilybaeum. (Plut. Pomp. 5; Appian, *B. C.* i. 67–96.)

**Carcasso** (*Carcassone*), a town of the Teuto-sages in Gallia Narbonensis, on the river Atax (*Aude*). P. Crassus drew troops from it in his Aquitanian campaign of B.C. 56 (Caes. *B. G.* iii. 20; Carcasum, Plin. iii. 36; Ptol. ii. 10).

**Carcathicerta** (*Kapκαθίκερτα*: *Kartpur* or *Diarbekr*), the capital of the district of Sophene in Armenia Major (Strab. p. 527).

**Carcinur** (*Kapκινυρος*). 1. A comic poet and a contemporary of Aristophanes (*Nub.* 1263, *Pax*, 794).—2. A tragic poet of Agrigentum, contemporary of Sophocles and father of Xenocles, who defeated Euripides in B.C. 415.—3. Son of Xenocles and grandson of No. 2, wrote tragedies, which are characterised as sententious and careless in versification (Ar. *Poet.* 16, 17).

**Cardamyle** (*Kapδαμύλη*: *Kapδαμύλις*). 1. A town in Messenia, one of the 7 towns promised by Agamemnon to Achilles (*Il.* ix. 150, 292). It stood on a rock 1 mile from the sea and 7 from Leuctra; by Augustus it was transferred from Messenia to Laconia (Strab. p. 360; Paus. iii. 26, 7). Ruins are seen NE. of the modern Skardamula.—2. An island near or perhaps a town in Chios.

**Cardes**, a Roman divinity protecting the hinges of doors (*cardo*), was a nymph beloved by Janus. Ovid (*Fast.* vi. 101, seq.) confounds this goddess with CARNA.

**Cardia** (*Kapδία*: *Kapδία*: *Bakla-burun*), a town on the W. side of the Thracian Chersonese on the gulf of Melas, founded by Milesus and Clazomenae, and subsequently colonised by the Athenians under Miltiades (Hdt. vii. 58, ix. 116). It was destroyed by Lysimachus, who built the town of *LYSIMACHIA* in its immediate neighbourhood. Cardia was the birthplace of Eumenes and of the historian Hieronymus. (Pana. i. 9, 10; Strab. p. 331; Nep. *Eum.* 1.)

**Carduchi** (*Kapδούχοι*), a powerful and warlike people in the SE. of Great Armenia, on the NE. margin of the Tigris valley, probably the same as the *Popδναίοι* and *Popδνηνοί* of the late geographers and the *Kurds* of modern times. They dwelt in the mountains which divided Assyria on the NE. from Armenia (*Mts. of Kurdistan*), and were never thoroughly subdued. (Strab. pp. 523, 794, 747; Xen. *Anab.* iv. 1; Diod. xiv. 27.)

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**Caræus** (*Kάρηος*), a town of the Troad, on a river of the same name: destroyed before the time of Strabo (*Il.* xii. 20; Strab. p. 602).

**Cária** (*Kάρη*: *Káp*), a district of Asia Minor, in its SW. corner, bounded on the N. and NE. by the mountains Messogis and Cadmus, which divided it from Lydia and Phrygia, and adjacent to Phrygia and Lyeia on the E. and SE. It is intersected by low mountain chains running out far into the sea in long promontories, the N.-most of which was called Mycale, ending in the point Trogillum (opposite to Samos), the next Posidium (on which stood Milesus and Branchidae), the next is the long tongue of land terminated by the two headlands of Zephyrium and Termerium (with Halicarnassus on its S. side), next the Cnidian Chersonesus, terminated by the capo Triopium and the city of Cnidus, then the Rhodian Chersonesus, the S. point of which was called Cynossema, opposite to Rhodes, and, lastly, Pedalum or Artemisium, forming the W. headland of the bay of Glauceus. The chief gulfs formed by these promontories were the Maendrian, between Trogillum and Posidium; the Iassian, between Posidium and Zephyrium; and the Sinus Cera-vallies between Termerium and Triopium. The well watered and fertile. The chief river was the Maender, between the chains of Messogis and Latmus, to the S. of which the country was watered by its tributaries, the Marsyas, Harpasus, and Mosynus, besides some streams flowing W. and S. into the sea, the most considerable of which was the Calbis. (See the articles.) The chief products of the country were corn, wine, oil, and figs; for the last of which Canus, on the S. coast, was very famous. An extensive commerce was carried on by the Greek colonies on the coast.—Even before the great colonisation of the coasts of Asia Minor, Dorian settlements existed on the Triopian and Cnidian promontories, and this part of Caria, with the adjacent islands, received at that time other Dorian colonies, and obtained the name of Doris; while to the N. of the Iassian Gulf, the coast was occupied by Ionian colonies, and thus formed the S. part of Ionia. The inhabitants of the rest of the country were Carians (*Kápes*), a race probably of Semitic origin, which appears in the earliest times of which we know anything, to have occupied the greater part of the W. coast of Asia Minor and several islands in conjunction with the Leleges, from whom the Carians are not easily distinguishable. [See MYSIANS were connected by their common worship of Zeus Carios at Mylasa (Hdt. i. 171): the Carians had also a common sanctuary of Zeus Stratius at Labranda (Strab. p. 659; Hdt. v. 119). Their language was reckoned by the Greeks as a barbarian tongue (i.e. unintelligible), though it early received an intermixture of Greek (Il. ii. 865; cf. Strab. p. 661). The people were warlike and were employed as mercenaries, e.g. by Egyptian kings (Hdt. ii. 163, iii. 11). The Greeks are said to have borrowed from the Carians the fashions of handles for shields and devices on the shields, and of plumed helmets (Hdt. i. 171).—The country was governed by a race of native princes, who fixed their abode at Halicarnassus after its exclusion from the Dorian confederacy. [HALICARNASSUS.] These princes were subject allies of Lydia and Persia, and some of them rose to great distinction in war and peace. [See ARTEMISIA, MAUSOLUS,

and ADA.] After the Macedonian conquest, the S portion of the country became subject to Rhodes [RHODUS], and the N part to the kings of PERSIA. Under the Romans, CARIA formed a part of the province of ASIA [See these articles].

#### Carinae [ROMA]

Carinus, M. Aurelius, the elder of the 2 sons of Carus, was associated with his father in the government, A.D. 283, and remained in the W, while his father and brother Numerianus proceeded to the E to carry on war against the Persians. On the death of his father, in the course of the same year, Carinus and Numerianus succeeded to the empire. In 284 Numerianus was slain, and Carinus marched into



Carinus Roman Emperor A.D. 283-285

Obv. head of Carinus with legend M. AVR. CARINVS  
NOB. CAES. rev. Pax with legend PAX AETERNA

Moesia to oppose Diocletian, who had been proclaimed emperor. A decisive battle was fought near Margum in which Carinus gained the victory, but in the moment of triumph he was slain by some of his own officers. 285. Carinus was one of the most profligate and cruel of the Roman emperors. [Vopisc. Carin., Eutrop. ix 18-20, Aurel. Caes. 39, Oros. vii 25].

**Carmania** (Κάρμανα *Kerman*) the capital of Carmania Proper, 8° long E of Persepolis. **Carmanlia** (Καρμανλία *Kirmanli*), a province of the ancient Persian empire, bounded on the W by Persia, on the N by Parthia, on the E by Gedrosia, and on the S by the Indian Ocean. It was divided into 2 parts C. Propria and C. Deserta, the former of which was well watered by several small streams, and bounded in corn, wine, and cattle. The country also yielded gold, silver, copper, salt, and annabur. The people were akin to the Persians (Strab. p. 726, Arrian, Anab. vi 28, Ind. 37).

**Carmanor** (Καρμάνωρ), a Cretan, punished Apollo and Artemis, after slaying the Python.

**Carmelus**, and -um (Κάρμηλος *Jebel-Elyas*), a range of mountains in Palestine, branching off, on the N border of Samaria, from the central chain (which extends S and N between the Jordan and the Mediterranean) and running N and NW through the SW part of Galilee, till it terminates in the promontory of the same name (*Cape Carmel*), the height of which is 1200 feet above the Mediterranean (Strab. p. 756). Here was an oracle consulted by Vespasian (Suet. Vesp. 5, cf. Tac. Hist. ii 78).

**Carmenta**, **Carmentis**, according to the prevalent tradition, was an Arcadian nymph, mother of Evander, Hermes being the father. She accompanied her son in his migration to Italy 60 years before the Trojan war. She was famed for her prophetic power, and an altar was erected to her at the Porta Carmentalis (Verg. Aen. vii 333, Ov. Fast. i 461, Iuv. 1 7, Dionys. i 38, Plut. Q. R. 56). At her festival on January 11th two sister 'Carmentes,' known as *Portoria* and *Prosa* and *Postverta*, were worshipped with her, as deities of child birth; their names seem to imply her attributes as an oracular goddess who could declare alike the past events and the future. One peculiar feature of her ritual was the prohibition against

bringing leather into her sanctuary (Ov. Fast. i 631). She is said to have had a 2nd temple and 2nd festival on January 15th in accordance with the vow of Roman matrons; when they secured their right of going in carriages. There is mention also of a flamen Carmentalis (Macrobius Sat. i 16, 6, Plut. Rom. 21, Ov. Fast. 617, Cic. Brut. 69; Gell. xvi 6, 4). Carmenta, whose name is no doubt connected with *carment*, seems originally to have been an Italian deity of streams, of oracles and of help in child birth, with whom tradition connected other legends making her the mother of the Arcadian Evander, or in other accounts giving as her original names Νικωρπάρη and Θέμυς, (Plut. Q. R. 56).

**Carma** (*Carmona*), a fortified town in Hispania Baetica, NE of Hispalis (Strab. p. 141).

**Carua**, a Roman divinity, who was regarded as the protector of the physical well being of men at her festival on June 1st, offerings of the most nutritious food especially of beans, were made and part was eaten by the worshippers; hence the name 'Kalendae fabariae' for the 1st of June. Her temple on the Caelian hill was founded by M. Junius Brutus in the first year of the republic (Macrobius Sat. i 12, 31 C. I. L. i p. 834 Tertullian ad Nat. ii 9). Ovid confounds this goddess with CARDEA.

**Carneades** (Καρνεάδης), a celebrated philosopher born at Cyrene about B.C. 213, was the founder of the Third or New Academy at Athens. In 155 he was sent to Rome, with Diogenes and Critolaus, by the Athenians to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. At Rome he attracted great notice, and it was here that he first delivered his famous orations on Justice. The 1st oration was in commendation of the virtue, and the next day the 2nd answered all the arguments of the 1st, and showed that justice was not a virtue, but a matter of compact for the maintenance of civil society. Thereupon Cato moved the senate to send the philosopher home to his school, and save the Roman youth from his demoralising doctrines. Carneades died in 129, at the age of 85. He was a strenuous opponent of the Stoics and brought Academic scepticism to its extreme point, maintaining that neither our senses nor our understanding supply us with a sure criterion of truth (Cic. de Or. ii 37, 155, Tuscul. iv 5, 6, Gell. vi 14, Diog. Laert. iv 62).

**Carnus** (Καρνός), a surname of Apollo, under which he was worshipped by the Dorians, is derived by some from Carnus, a son of Zeus and Leto, and by others from Carnus, an Acarnanian soothsayer. The latter was murdered by Hippotes, and it was to propitiate Apollo that the Dorians introduced his worship under the surname of Carnus. The festival of the *Carnea* in honour of Apollo, was one of the great national festivals of the Spartans. (Dict. of Ant. s. v.) [APOLLO].

**Carni**, a Celtic people, dwelling N. of the Veneti in the Alpes Carnicae [ALPES].

**Carnuntum** (Καρνούντ, *oluvor*) ruins between *Deutsch Altenburg* and *Petronell*, an ancient Celtic town in Upper Pannonia on the Danube, E. of Vindobona (*Vienna*), and subsequently a Roman municipium or a colony. It was one of the chief fortresses of the Romans on the Danube, and was the residence of the emperor M. Aurelius during his wars with the Marcomanni and Quadi (Eutrop. vii 15). It was the station of the Roman fleet on the

Danube and the regular quarters of the 14th legion. It was destroyed by the Germans in the 4th century (Ammian. xxx. 5), but was rebuilt and was finally destroyed by the Hungarians in the middle ages.

**Carnus.** [CARNEUS.]

**Carnutes** or -i, a powerful people in Gallia Lugdunensis between the Liger and Sequana; their capital was GENABUM.

**Carpasia** (*Kαρπασία*: *Karpassi*), a town in the SE. of Cyprus (Strab. p. 682; Diod. xx. 48).

**Carpates**, also called **Alpes Bastarnicae** (*Carpathian Mountains*), the mountains running through Dacia, a continuation of the Hercynia Silva. Strictly this name seems to have belonged to that part of the range, next to the Hercynia S., in which the Vistula has its source, and the part actually in Dacia should be termed only **Alpes Bastarnicae** (Ptol. iii. 5, 6-20).

**Carpäthus** (*Κάρπαθος*: *Karpäthos*, or *Scarpanto*), an island between Crete and Rhodes, in the sea named after it: a Dorian country under the rule of Rhodes (Strab. p. 489; Diod. v. 24); chief towns, Posidium and Nisyros.

**Carpētāni**, a powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus, in the modern *Castille* and *Estremadura*; their capital was TOLETUM.

**Carpi** or **Carpiāni**, a German people between the Carpathian mountains and the Danube.

**Carrae** or **Carthae** (*Κάρραι*: Haran or Charran, SS.: *Harran*), a city of Osroëne in Mesopotamia, not far from Edessa, where Crassus was defeated by the Parthians, B.C. 53 (Strab. p. 747; Dio Cass. xxxvii. 5, xl. 25).

**Carrinas** or **Carinas**. 1. C., one of the commanders of the Marian party, fought B.C. 83 against Pompey, and in 82 against Sulla and his generals. After the battle at the Colline gate at Rome, in which the Marian army was defeated, Carrinas took to flight, but was seized, and put to death (Eutrop. v. 8; Appian, B. C. v. 92).—2. C., son of No. 1, sent by Caesar, in 45, into Spain against Sext. Pompeius. In 43 he was consul, and afterwards served as a general of Octavian against Sext. Pompeius in Sicily, in 36, and as proconsul in Gaul in 31 (Appian, B. C. v. 96-112; Dio Cass. li. 22).—3. Secundus, a rhetorician, expelled by Caligula from Rome, because he had declaimed against tyrants in his school (Tac. Ann. xiii. 10, xv. 45).

**Carsēōli** (*Carseolānus*: ruins at *Civita*, near *Carsoli*), a town of the Aequi in Latium, colonised by the Romans at an early period (Liv. x. 3, 13; Strab. p. 238; Ov. Fast. iv. 683).

**Carsilae** (*Carsulānus*: *Monte Carstelli*), a town in Umbria, was originally of considerable importance, but afterwards declined (Strab. p. 227; Tac. Hist. iii. 60).

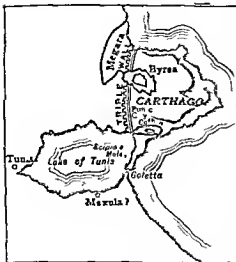
**Carteia** (also called *Carthaea*, *Carpia*, *Carpesinus*: remains near *Algeciras*), more anciently **Tartessus**, a celebrated town and harbour in the S. of Spain, at the head of the gulf of which M. Calpe forms one side, founded by the Phoenicians, and colonised B.C. 171 by 4000 Roman soldiers, whose mothers were Spanish women (Liv. xliii. 3; cf. C. I. L. ii. p. 152). Some have thought that Calpe is the same as Carteia: it is more probable that there was a town of Calpe on the site of Gibraltar and that Carteia was distinct from it. (Strab. pp. 141, 145, 151; Mela, ii. 6, 8; Plin. iii. 17; Appian, Iber. 3).

**Cartenna** or **Cartinna** (*Tenner*), a colony on the coast of Manretania Caesariensis, founded by Augustus (Plin. v. 20; Ptol. iv. 2, 4).

**Carthaea** (*Καρθαία*: *Poles*, Ru.), a town on the S. side of the island of Ceos.

**Carthāgo**, **Magna Carthago** (*Καρχηδόνα*: *Karxhōdnos*, Carthaginensis, Poenns: Rn. near *El-Marsa*, NE. of Tunis), one of the most celebrated cities of the ancient world, stood in the recess of a large bay (*Sinus Carthaginensis*) enclosed by the headlands Apollinis and Mercuri (*C. Farina* and *C. Bon*), in the middle and N.-most part of the N. coast of Africa, in lat. about 36° 55' N., and long. about 10° 20' E. The Tyrian colony of Carthage was founded, according to tradition, about 100 years before the building of Rome—that is, about B.C. 853—but of its date it would not be safe to assert more than it was a later Phoenician settlement than Utica, of which it may have been first a dependency. The mythical account of its foundation is given under *Dmo*. The part of the city first built was called, in the Phoenician language, *Betzura* or *Bosra*, i.e. a *castle*, which was corrupted by the Greeks into *Byrsa* (*Βύρα*), i.e. a *hide*, and hence probably arose the story of the way in which the natives were cheated out of the ground. As the city grew, the *Byrsa* formed the citadel. The coast of this part of Africa has been much altered by the deposits of the river Bagradas and the sand which is driven seawards by the NW. winds. Hence it must be understood that the identification of ancient sites at Carthage cannot be regarded as ascertained. In ancient times Carthage stood upon a peninsula surrounded by the sea on all sides except the W.; but now the whole space between the N. side of this peninsula and the S. side of the Apollinis Pr. (*C. Farina*) is filled up and converted into a marsh; Utica, which was on the sea-shore, being left some miles inland; and the course of the Bagradas itself being turned considerably N. of its original channel, so that, instead of flowing about half-way between Utica and Carthage, it now runs close to the ruins of Utica, and falls into the sea just under *C. Farina*. The NE. and SE. sides of the peninsula are still open to the sea, which has indeed rather encroached here, for ruins are found under water. The S. side of the peninsula was formed by an enclosed bay, the *Lake* or *Bay of Tunis*, connected with the sea only by a narrow opening (now called the *Goletta*, or, in Arabic, *Haket-et-Wad*, i.e. *Throat of the River*), which was once much deeper than it is now. The circuit of the old peninsula may be estimated at about 25 miles, and this space was occupied by the city itself, its gardens, suburbs, and cemeteries: the width of the isthmus is 3 miles. The N. and E. points of the peninsula are two headlands, *Cape Ghammart* and *Cape Carthage*: the space between them seems to have been occupied by suburbs and cemeteries: to the south of a line between the promontories came the city proper as well as part of the suburb Megara, and in the south portion of the city proper was the citadel, *Byrsa* itself. South again of the citadel were the two defensible harbours, of which we have an accurate description (taken no doubt from an older writer, possibly from Polybius) in Appian (*Pun.* 96). The outer harbour had an entrance from the sea 70 feet wide, closed by chains: this was used for merchantmen. The inner harbour, which communicated only with the outer, was for ships of war, and all round it, as well as round the island in the middle of it, were docks for 220 ships, with two Ionic columns in front of each dock, having the effect of colonnades: on

the island were quarters for the admiral. There seems no adequate ground for doubting that the name Cothon (*κόθων*) was given to the inner harbour. Strabo (p. 832) refers it especially to the island in the inner harbour, but in its origin it was probably meant to signify the cup-



Plan of Carthage

shaped harbour dug out with the island left in the middle. According to Festus the name was sometimes given to harbours on the sea coast which had been 'artificially withdrawn inland' i.e. hollowed out of the land (cf. 'portus effodiunt', Verg. *Aen.* i. 427). It is generally considered that two pools on the shore S. of the citadel mark these two harbours: this is by no means impossible, but cannot be regarded as certain: it has recently been disputed (see *Classical Review*, v. 280). They were probably larger at one time than they are now. These two harbours were in times of peace supplemented to any extent for the great commerce of Carthage by the *Lake of Tunis* (see above). The Roman city, which was built after the destruction of the original Carthage, lay to the S. of it. The fortifications of the city consisted of a single wall on the side towards the sea, where the steep shore formed a natural defence, and a triple wall or great height, with battlements and towers, cutting off the peninsula from the mainland. On this side were barracks for 40,000 soldiers and stables for 300 elephants and 4000 horses. The suburb called Megara—probably a corruption of Megal, which Virgil (*Aen.* i. 421, iv. 259) has latinised into Magalia—also called Neapolis, containing many beautiful gardens and villas, lay to the N. of the city proper. The aqueduct which brought water to the city is still traceable to a great distance inland. The most remarkable buildings mentioned within the city were the temple of the god Esmun whom the Greeks and Romans identified with Asclepius, and that of Apollo (Ba'al Moloch or the Sun) in the market-place. The population of Carthage at the time of the 3rd Punic war, is stated at 700,000 (Strab. p. 832, Appian, *Pun.* 9<sup>th</sup>, 119, Polyb. i. 78, Liv. *Ep.* 51, *Diod.* xxxi).—The constitution of Carthage was a municipal oligarchy, somewhat resembling that of Venice. The government was by the original constitution, in the hands of the

Gerusia, or council of Ancients, formed of 28 members chosen (as it seems, annually) by the citizens at their head were two chief magistrates, also elected annually, who were called 'Kings' by Greek and Roman writers, but had little real power and acted chiefly as supreme judges: their title *Suffetes* or *Shofetes* is the same as the Hebrew *Shophetim*, the 'Judges' in our translation of the Bible. A general in chief was appointed by the Gerusia and had a practical dictatorship during a campaign, but was called to account at the end of his office. The real power, however, at Carthage was in the hands of the council of 'The Hundred' (in number 104), who were called 'Judges,' and were an oligarchic institution of the aristocratic party about B.C. 450, originally intended to check the power of the Suffetes and any attempt at tyranny. As they held office for life and could punish, even with death, the suffetes, gerusiasts, or generals at the expiration of their office, they became practically supreme, and their approval of measures was generally sought beforehand. This council of 'The Hundred' was first formed when the power of the house of Mago excited suspicion, and its efficacy was shown in the defeat of the attempts made by Hanno (B.C. 840) and Hamilcar (B.C. 306) to seize the supreme power. Its members were elected by the pentarchies, which appear to have been committees of five who held office for life, and filled up vacancies in their number by co-option. Originally the general assembly of citizens decided on matters about which the gerusia and the suffetes disagreed, but when the power fell really into the hands of the Hundred, it is probable that the general assembly had no functions beyond the duty of electing the suffetes and the gerusiasts.—The general tone of social morality at Carthage appears to have been high, at least during its earlier history: there was a censorship of public morals, under the care of the gerusia, and all the magistrates were required, during their term of office, to abstain from wine: the magistrates were also unpaid. Their punishments were very severe, and the usual mode of inflicting death was by crucifixion.—The religion of Carthage was that of the mother country: Ba'al Moloch, the Sun and Fire God, was appeased with cruel human sacrifices by fire, especially in times of reverence: the tutelary deity of Carthage was Melcarth ('the king of the city'), whom the Greeks called the Phoenician Hercules: they worshipped also Tanith or Astarte (see *APHODITE*), and Esmun or Asclepius.—The chief occupations of the people



Carthage about B.C. 300.  
Obv., head of Persephone. rev., Pegasus with Punic legend taken to be Byrsa.

were commerce and agriculture: in the former they rivalled the mother city, Tyre, and the latter they pursued with such success that the country around the city was one of the best cultivated districts in the ancient world, and a

great work on agriculture, in 28 books, was composed by Mago, a suffete.—The revenues of the state were derived from the subject provinces; and its army was composed of mercenaries from the neighbouring country, among whom the Numidian cavalry were especially distinguished. It was in this mercenary army and the aversion of the citizens to military service, devoted as they were to commerce and wealth, that the eventual weakness of Carthage was found.—Of the *History of Carthage* a brief sketch will suffice; as the most important portions of it are related in the ordinary histories of Rome. The first colonists preserved the character of peaceful traders, and maintained friendly relations with the natives of the country; to whom they long continued to pay a rent or tribute for the ground on which the city was built. Gradually, however, as their commerce brought them power and wealth, they were enabled to reduce the natives of the district round the city, first to the condition of allies, and then to that of tributaries. Meanwhile they undertook military expeditions at sea, and possessed themselves, first of the small islands near their own coast, and afterwards of Malta, and the Lipari and Balearic islands: they also sent aid to Tyre, when it was besieged by Nebuchadnezzar (B.C. 600), and took part in wars between the Etruscans and the Phocæan colonies. On the coast of Africa they founded numerous colonies, from the Pillars of Hercules to the bottom of the Great Syrtis, where they met the Greek colonists of Cyrenaica: the people of these colonies became intermixed with the Libyans around them, forming a population who are called Libyo-Phœnicians. In connexion with their commercial enterprises, they no doubt sent forth various expeditions of maritime discovery; among which we have mention of two, which were undertaken during the long peace which followed the war with Gelon in B.C. 480, to explore the W. coasts of Europe and Africa respectively. The record of the latter expedition, under Hanno, is still preserved to us in a Greek translation [HANNO], from which we learn that it reached probably as far S. as 10° N. lat., if not further. The relations of the Carthaginians with the interior of N. Africa appear to have been very extensive, but the country actually subject to them, and which formed the true Carthaginian territory, was limited to the district contained between the river Tusca (*Zain*) on the W. and the lake Syrtis, on the S., corresponding very nearly to the modern regency of *Tunis*; and even within this territory there were some ancient Phœnician colonies, which, though in alliance with Carthage, preserved their independent municipal government, such as Hippo Zaritus, Utica, Hadrumetum, and Leptis.—The first great development of the power of Carthage for foreign conquest was made by Mago (about B.C. 550–500), who is said to have first established a sound discipline in the armies of the republic, and to have freed the city from the tribute which it still paid to the Libyans. His sons, Hasdrubal and Hamilcar, reduced a part of the island of Sardinia, where the Carthaginians founded the colonies of Caralis and Sulci; and by this time the fame of Carthage had spread so far, that Darius is said to have sent to ask her aid against the Greeks, which, however, was refused. The Carthaginians, however, took advantage of the Persian war to attempt the conquest of Sicily, whither Hamilcar was sent with a great force, in B.C. 480, but his army was destroyed and himself killed in a great battle under the walls of Himera, in which the Sicilian Greeks were commanded by Gelon, the tyrant of Syracuse, and which was said to have been fought on the same day as the battle of Salamis. It was, in fact, a concerted part of the great struggle between Grecian and Asiatic powers for the mastery of Southern Europe, to be fought out in the west, while the other attack was made from the east. It is impossible to overrate the importance of this and of other attempts of Carthage against Sicily and later against Italy. Their next attempt upon Sicily, which resulted in a protracted war, which resulted in a treaty between the Syracusans, under Timolcon, and the Carthaginians, by which the latter were confirmed in the possession of the W. part of the island, as far as the river Haliclus. From B.C. 310–307 there was another war between Syracuse and the Carthaginians, which was chiefly remarkable for the bold step taken by Agathocles, who invaded the Carthaginian territory in Africa, and thus, though unable to maintain himself there, set an example which was followed a century later by Scipio, with fatal results to Carthage. Passing over the wars with PYRRHUS and HIERO, we come to the long struggle between Rome and Carthage, related in the Histories of Rome. (See also HAMILCAR.) The first lasted from B.C. 265–242, and resulted in the loss to Carthage of Sicily and the Lipari islands. It was followed by a fierce contest of some years between Carthage and her disbanded mercenaries, which is called the Libyan War, and which was terminated by the Hamilear Barcas. After a hollow peace, during which the Romans openly violated the last treaty, and the Carthaginians conquered Spain as far as the Itherus (*Ébro*), the Second Punic War, the decisive contest between the two rival states, which were too powerful to co-exist, began with the siege of Saguntum (B.C. 218) and terminated (B.C. 201) with a peace by which Carthage was stripped of all her power. [HANNIBAL; SCIPIO.] Her destruction was now only a question of time, and, though she scrupulously observed the terms of the last peace for 50 years, in spite of every provocation from the Romans and their ally Masinissa, the king of Numidia, a pretext was at length found for a new war (B.C. 149), which lasted only 3 years, during which the Carthaginians, driven to despair by the terms proposed to them, sustained a siege so destructive that, out of 700,000 persons, who were living in the city at its commencement, only 50,000 surrendered to the Romans. The city was razed to the ground, and remained in ruins for 30 years. At the end of that time a colony was established on the old site by the Gracchi (Plut. *C. Gracch.* 8–14; Appian *Pun.* 130), which remained in a feeble condition till the times of Julius and Augustus, under whom a new city was built S. of the former, on the SE. side of the peninsula, with the name of Colonia Carthago. It soon grew so much as to cover a great part (if not the whole) of the site of the ancient Tyrian city: it became the first city of Africa, and occupied an important place in ecclesiastical as well as in civil history. It was taken by the Vandals in A.D. 432, retaken by Belisarius in A.D. 533, and destroyed by the Arab conquerors in A.D. 698.—Respecting the territory of Carthage under the Romans, see AFRICA. N.C.

**Carthago Nova** (Καρθηδών ή νέα. *Carthago gena*), a town on the E. coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal *s.c.* 218, and subsequently conquered and colonised by the Romans, from which time its full name was *Colonia Victrix Julia Nova Carthago*. It is situated on a promontory running out into the sea, and possesses one of the finest harbours in the world at the entrance of the harbour was a small island called *Scombraria*, from the great number of scombræ or mackerel caught here from which such famous pickle was made. In ancient times Carthago Nova was one of the most important cities in all Spain its population was numerous its trade flourishing and its temples and other public buildings handsome and imposing. It was, together with Tarraco the residence of the Roman governor of the province. In the time of Strabo it was still flourishing, but was almost destroyed by the Goths Isidore, who was a native speaks of its desolation, *A.D.* 503 (*Orig.* xv 1). In the neighbourhood were silver mines and the country produced a quantity of *Spartum* or broom, whence the town bore the surname *Spartaria*, and the country was called *Camp. is Spartaria* is (*Strab.* p. 159, *Polyb.* i 13 *Liv.* xvi. 3 *Plin.* iii 19).

**Carra** (να Καρραει Σαρκίσι a Phrygian city, in Caria, on the Maeander celebrated for its hot springs (*Strab.* pp. 578 613).

**Carus M. Aurelius**, Roman emperor *A.D.* 283-285 probably born at Verbo in Gaul was *praefectus praetorio* under Probus and on the



Carus, Roman Emperor *A.D.* 283-285.

Car., head of Emperor with name and titles *see* Pax, with legend *PAX ALGO*.

murder of the latter was elected emperor. After defeating the Germans, Carus invaded the Persian dominions took Seleucia and Ctesiphon, and was preparing to push his conquests beyond the Tigris when he was according to some accounts, struck dead by lightning, towards the close of 283. Others infer that he was murdered by Aper. He was succeeded by his sons *CARINVS* and *NUMERIANVS*. Carus was a victorious general and able ruler (*Vespas. Car.* 5-8 *Prob.* 22, *Oros.* vi 24).

**Carissa** (ή Καρυσσα *Keresh*), a city on the coast of Paphlagonia, S. of Sinope (*Plin.* vi 7).

**Carventum**, a town of the Volsci, to which the *Carventana Arx* mentioned by Livy belonged, a town of the Volsci between Signa and the sources of the Trever (*Liv.* iv 53 55).

**Carvilius Maximus** 1 *Sp.* twice consul, *s.c.* 293 and 273, both times with L. Papirius Cursor. In their first consulship they gained brilliant victories over the Samnites, and in their second they brought the Samnite war to a close (*Liv.* x 9, 33, 46, *Ep.* 14)—2. *Sp.* son of the preceding, twice consul, 234, when he conquered the Sardinians and Corsicans, and 228, was alive at the battle of Cannae, 216, after which he proposed to fill up the vacancies in the senate from the Latins. This Carvilius was the first person at Rome who divorced his wife (*Liv.* xxvi 23, *Dionys.* ii 25).

**Caryae** (Καρία Καρυαίσι, *sem.* *Karyais*), a town in Laconia near the borders of Arcadia, originally belong, ed to the territory of Tegea in Arcadia. It revolted from Sparta in *s.c.* 371 after the battle of Leuctra, and was punished by Archidamus who took the town and slaughtered the citizens (*Xen. Hell.* vi 5, 24 *vi.* 1, 24). It possessed a temple of Artemis Caryatis, and an annual festival in honour of this goddess was celebrated here by the Lacedaemonian maidens (*Paus.* iii 10, 9 *iv* 10, 9). Respecting the female figures in architecture called *Caryatides* *see* *Dict.* of *Ant.* v.

**Caryanda** (να Καρυανδα Καρυανδής *Karakoyan*), a city of Caria, on a little island, once probably united with the mainland, at the NW extremity of the peninsula on which *Hali carnassia* stood. It once belonged to the Ionian League, and it was the birthplace of the geographer Scylax (*Strab.* p. 658).

**Caryatis** (CARYAE), **Carystius** (Καρυστιος), a Greek grammarian of Pergamum, lived about *s.c.* 120 and wrote numerous works all of which are lost.

**Carystus** (Καρυστος Καρυστιος *Karysto* or *Castel Rosso*), a town on the S. coast of Euboea, at the foot of Mount Oche, founded by Dryopes, called according to tradition, after Carystus, son of Chiron. Datus and Artaphernes landed here in 490. In the neighbourhood was excellent marble (Cipolino) which was exported in large quantities, and the mineral called Asbestos was also found here (*Il.* ii 329, *Thuc.* vii 57 *Hdt.* vi 92, *Strab.* p. 446).



Coin of Carystus.

Coin showing calf *see* within incuse square, cock *K.* (*Carystus*).

**Casca**, P. Servilius, tribune of the plebs, *s.c.* 41, was one of the conspirators against Caesar, and aimed the first stroke at this assassination. He fought in the battle of Philippi (42), and died shortly afterwards.—C. Casca, the brother of the preceding, was also one of the conspirators against Caesar.

**Castellus**, A., an eminent Roman jurist, contemporary with Caesar and Cicero, was a man of stern republican principles, and spoke freely against the proscriptions of the triumvirs (*Hor.* A. P. 371, *Plin.* viii 144).

**Casilinum** (Casilinas, *atis* *Capua nuova*), a town in Campania on the Volturnus and on the same site as the modern Capua, celebrated for its heroic defence against Hannibal *s.c.* 216. It received Roman colonists by the *Lex Julia*, but had greatly declined in the time of Pliny (*Liv.* xxv 15, xxvi 17, *Strab.* p. 237).

**Casinum** (Casinas, *atis* *S. Germano* or *Casino*), a town in Latium on the river Casinus, and on the Via Latina near the borders of Campania, colonised by the Romans in the Samnite wars, subsequently a municipium, its citadel containing a temple of Apollo occupied the same site as the celebrated convent *Monte Casino* the ruins of an amphitheatre are found at *S. Germano Varro* had a villa there (*Strab.* p. 257, *Liv.* ix 28, *Varr.* L. L. viii 29, *H. R.* iii 5).

the coast of Egypt, E. of Pelusium, separating Lake Serbonis from the sea, with a temple of Zeus-Ammon on its summit. Here also was the grave of Pompey. At the foot of the mountain, on the land side, on the high road from Egypt to Syria, stood the town of Casium (Katieh). The surrounding district was called *bel Akra*, a mountain on the coast of Syria, S. of Antioch and the Orontes, 5318 feet above the level of the sea. The mountain was sacred to Zeus, and also to Triptolemus (Strab. p. 750; Ammian. xii. 14, 8). In the life of Hadrian (14) it is said that he passed a night on the top in the vain hope of seeing day on one side and night on the other, according to a belief mentioned in Plin. v. 80. The name of Casiotis was applied to the district on the coast of Syria as far as the N. border of Phoenicia.

*Casmēna*, -ας (Κασμένη, Herod.: Κασμένη, by Syrause about B.C. 613. Here the Gamorians, or oligarchical party expelled from Syrause, was in the interior, but not far from the coast, and was one of the outposts of Syrause to control the Sicels.

*Caspēria* or *Caspēriā*, a town of the Sabines, NW. of Cures, on the Himella (*Aspra*). *Caspiae Portae* or *Pylae* (Κασπιαὶ πύλαι: *Tengi Sirdara*), the principal pass from Media into Parthia and Hyrcania, through the *Caspian Montes*, was a deep ravine, made practicable by art, but still so narrow that there was only room for a single wagon to pass between the lofty overhanging walls of rock. The Persians erected iron gates across the narrowest part of the pass, and maintained a guard for its defence. This pass was near the ancient Rhagae or Arsacia. Alexander passed through it in pursuit of Darius (Arrian, *Anab.* iii. 19). The Caspian gates, being the most important pass from Western to Central Asia, were regarded by many of the ancients as a sort of central point, common to the boundaries between W. and E. Asia and N. and S. Asia; and distances were reckoned from them. (Strab. pp. 64, 514, 522.)

*Caspī* (Κασπίοι), the name of certain Scythian tribes near the Caspian Sea, is used rather loosely by the ancient geographers. The *Caspī* of Strabo are on the W. side of the sea, and their country, *Caspiane*, forms a part of Albania. Those of Herodotus and Ptolemy are in the E. of Media, on the borders of Parthia, in the neighbourhood of the *CASPIAE PYLAE* (Strab. p. 502; Hdt. iii. 20; Ptol. vi. 2, 5). Probably it would not be far wrong to apply the name generally to the people round the SW. and S. shores of the Caspian in and about the *CASPII MONTES*.

*Caspī Montes* (τὰ Κασπία ὄρη: *Elburz Mts.*) or *Caspian Mons*, is a name applied generally to the whole range of mountains which surround the Caspian Sea, on the S. and SW., at the distance of from 15 to 80 miles from its shore, on the borders of Armenia, Media, Hyrcania, and Parthia; and more specifically to that part of this range S. of the Caspian, in which was the pass called *CASPIAE PYLAE*. The term was also loosely applied to other mountains near the Caspian, especially, by Strabo, to the E. part of the Caucasus, between Colchis and the Caspian.

*Caspī* or *Caspīraei* (Κασπείροι, Κασπῆραι), a people of India, probably in *Cashmir*.

*Caspium Mare* (ἡ Κασπία θάλασσα, the *Caspian Sea*), also called *Hyrcanium*, *Albanum*, and *Scythicum*, all names derived from the people who lived on its shores, is a great salt-water lake in Asia, according to the ancient division of the continents, but now on the boundary between Europe and Asia. Its average width from E. to W. is about 210 miles, and its length from N. to S., in a straight line, is about 740 miles; but, as its N. part makes a great bend to the E., its true length, measured along a curve drawn through its middle, is about 900 miles; its area is about 180,000 square miles. The notions of the ancients about the Caspian varied very much; and it is curious that two of the erroneous opinions of the later Greek and Roman geographers—namely, that it was united both with the Sea of Aral and with the Arctic Ocean—expressed what, at some remote period, were probably real facts. Their other error, that its greatest length lay W. and E., very likely arose from its supposed union with the Sea of Aral. Another consequence of this error was the supposition that the rivers Oxus and Jaxartes flowed into the Caspian. That the former really did so at some time subsequent to the separation of the two lakes (supposing that they were once united) is pretty well established; but whether this has been the case within the historical period cannot be determined [Oxus]. The country between the two lakes has evidently been greatly changed, and the sand-hills which cover it have doubtless been accumulated by the force of the E. winds bringing down sand from the steppes of Tartary. Both lakes have their surface considerably below that of the Black Sea, the Caspian being nearly 350 feet, and the Aral about 200 feet, lower than the level of the Black Sea, and both are still sinking by evaporation. Moreover, the whole country between and around them for a considerable distance is a depression, surrounded by lofty mountains on every side, except where the valley of the *Irish* and *Obi* stretches away to the Arctic Ocean. Besides a number of smaller streams, two great rivers flow into the Caspian; the Rha (*Volga*) on the N., and the united Cyrus and Araxes (*Kour*) on the W.; but it loses more by evaporation than it receives from these rivers. (Strab. pp. 507, 519; Mel. iii. 5; Plin. vi. 36; Diod. xviii. 5; Arist. *Meteor.* i. 13, 29.)

*Cassandane* (Κασσανδάνη), wife of Cyrus the Great, and mother of Cambyse.

*Cassander* (Κάσσανδρος), son of Antipater.

His father, on his death-bed (B.C. 321), appointed Polysperchon regent, and conferred upon Cassander only the secondary dignity of Chiliarch. Being dissatisfied with this arrangement, Cassander strengthened himself by an alliance with Ptolemy and Antigonus, and entered into war with Polysperchon. In 318 Cassander obtained possession of Athens and most of the cities in the S. of Greece. In 317 he was re-called to Macedonia to oppose Olympias. He kept her besieged in P<sup>er</sup>g<sup>a</sup> throughout the winter of 317, and on her surrender in the spring of 317, and on her surrender in the The way now seemed open to him to the throne of Macedon. He placed Roxana and her young son, Alexander Aegus, in custody at Amphipolis, not thinking it safe as yet to murder them; and he connected himself with the regal family by a marriage with Thessalonica, half-sister to Alexander the Great (Diod. xix. 49). In 315 Cassander joined Seleucus, Ptolemy, and Lysimachus.



machus in their war against Antigonus, of whose power they had all become jealous. This war was upon the whole unfavourable to Cassander, who lost most of the cities in Greece. By the general peace of 311, it was provided that Cassander was to retain his authority in Europe till Alexander Aëgis should be grown to manhood. Cassander thereupon put to death the young king and his mother Roxana (Diod. xix 105 xx 26). In 310 the war was renewed, and Heracles, the son of Alexander by Barsine, was brought forward by Polysperchon as a claimant to the Macedonian throne, but Cassander bribed Polysperchon to murder the young prince and his mother, 309. In 306 Cassander allowed himself to be called by the title of king, when it was assumed by Antigonus, Lysimachus, and Ptolemy (Plut. *Demetr* 18).



Coin of Cassander

Obs., head of Heracles rev. boy on horse—legend: ΠΑΤΕΡ ΚΑΛΛΙΠΑΤΡΟΥ

In the following years, Demetrius Poliorcetes the son of Antigonus, carried on the war in Greece with great success against Cassander but in 302 Demetrius was obliged to pass into Asia, to support his father and next year 301 the decisive battle of Ipsus was fought in which Antigonus and Demetrius were defeated and the former slain, and which gave to Cassander Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip (Diod. xx 112, Plut. *Demetr* 31).

Cassandra (*Kασσάνδρα*), daughter of Priam and Hecuba, and twin sister of Helenus (*Il.*

could understand the divine sounds of nature and the voices of birds. When she grew up her beauty won the love of Apollo, who conferred upon her the gift of prophecy, upon her promising to comply with his desires, but after she had become possessed of the prophetic art, she refused to fulfil her promise. Thereupon the god in anger ordained that no one should believe her prophecies. She predicted to the Trojans the ruin that threatened them, but no one believed her, she was looked upon as a madwoman, and, according to a late account, was shut up and guarded. On the capture of Troy she fled into the sanctuary of Athens, but was torn away from the statue of the goddess by Ajax, son of Oileus, and, according to some accounts, was even ravished by him in the sanctuary. On the division of the booty, Cassandra fell to the lot of Agamemnon, who took her with him to Mycenae. Here she was killed by Clytemnestra. (*Od.* xi. 421, *Virg.* *Aen.* ii. 343, Aesch. *Ag.* 1300, Strab. p. 264.)

Cassandra. [POTIDAEA.]

Cassia Gens. [CASSILE.]

Cassiodorus, Magnus Aurélius, a distinguished statesman, and one of the few men of learning at the downfall of the Western Empire, was born about A.D. 468, at Scylacium in Bruttium of an ancient and wealthy Roman family. He enjoyed the full confidence of Theodoric the Great and his successors and under a variety of different titles he conducted for a long series of years the government of the Ostrogothic kingdom. At the age of 70 he retired to the monastery of Viviers, which he had founded in his native province, and there passed the last 30 years of his life. His time was devoted to study and to the composition of elementary treatises on history, metaphysics, the 7 liberal arts, and divinity, while his leisure hours were employed in the construction of philosophical toys such as sun-dials, water-clocks, &c. Of

his numerous writings the most important is his *Variarum (Epistolarum) Libri XII*, an assemblage of state papers drawn up by Cassiodorus in accordance with the instructions of Theodoric and his successors. The other works of Cassiodorus are of less value to us. The principal are 1. *Chronicon* a summary of Universal History giving a catalogue of Roman consuls, 2. *De Orthographia Libris*, 3. *De Arte Grammatica ad Donatū Mentem*, 4. *De Artibus ac Disciplinis Liberalium Litterarum* much read in the middle ages, 5. *De Anima*, 6. *Libri XII de Rebus Gestis Gothorum*, known to us only through the abridgment of Jornandes, 7. *De Institutione Divinarum Litterarum*, an introduction to the profitable study of the Scriptures. There are also several other ecclesiastical works of Cassiodorus extant.—The best edition of his collected works is by D. Garet, Rome, 1679, 2 vols. fol., reprinted at Venice, 1722.

Cassiope (*Kασσιόπη*), a town in Corcyra on a promontory of the same name, with a good harbour and a temple of Zeus.

Cassiopea, Cassiopëa, or Cassiopë (*Kασσιόπεια*, *Kασσιόπεια*, or *Kασσιόπη*), wife of



Cassandra and Apollo. (Picture d'Ercoleum vol. II, tav. 17)

xiii. 363) According to a post-Homeric story, she and her brother, when young were left asleep in the sanctuary of Apollo when their ears were purified by serpents, so that they

Cepheus in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids. [ANDROMEDA.]

**Cassiterides Insulae** (*Kασσιτεριδες νησοι*), 'the Tin Islands,' from which the Phoenicians at an early period procured tin. Herodotus (iii. 125) has heard of their name, but doubts their real existence, apparently thinking that the Phoenicians merely concealed under this name the spot where the metal was found. It has been usual to identify them with the Scilly Islands, and to say that the Phoenicians there bought the tin which the Britons brought over from Cornwall, but there is no authority for any such idea, and it is from a common sense point of view highly improbable that the Phoenician ships should have halted at this inconvenient anchorage instead of going on to get the metal in the Cornish harbours. The 'Ictis' of Diodorus (v. 38) may be St. Michael's Mount, but certainly is not the Scilly Isles. Strabo seems to fix the Cassiterides Insulae as off the coast of the Artabri, at the extreme NW. of Spain, not far from Cape Finisterre. He says that they lie out to sea northwards, but it is inconceivable that he could have meant 500 miles away. He says that there are ten of these islands (pp. 120, 129, 147, 175). Pliny also places them off the north coast of Spain, and though he seems to distinguish them from the islands off the coast of the Artabri, it is not certain that he should be so read (iv. 119). On the whole, if these islands are to be fixed definitely anywhere, there is most authority for taking them to be small Spanish islands off the Galician coast. But it is probable that some ancient writers spoke of the British isles generally under this name.

**Cassius**, the name of one of the most distinguished of the Roman gentes, originally patrician, afterwards plebeian. 1. Sp. Cassius Viscellinus, thrice consul: first B.C. 502, when he conquered the Sabines; again, 493, when he made a league with the Latins; and, lastly, 486, when he made a league with the Hernicans, and carried his celebrated agrarian law, the first which was proposed at Rome. It was an attempt to take the control of the public lands from the senate and to provide for a more equitable and less selfish appropriation. His proposal was to have the public land measured; to lease a part for the benefit of the public treasury, and to assign a part to the plebeians; that the share of patricians in the public land be strictly defined, and that the remainder should be divided among the plebeians. In the following year he was accused of aiming at regal power, and was put to death. The manner of his death is related differently, but it is most probable that he was accused before the comitia curiata by the quaestores paricidii, and was sentenced to death by his fellow patricians. His house was razed to the ground, and his property confiscated. His guilt is doubtful; he had made himself hateful to the patricians by his agrarian law, and it is most likely that the accusation was invented for the purpose of getting rid of a dangerous opponent. At his death his law fell into neglect, and it remained for others to bring in the required legislation. (See *Dict. Ant. s.v. Agrariae Leges*.) He left 8 sons; but as all the subsequent Cassii are plebeians, his sons were perhaps expelled from the patrician order, or may have voluntarily passed over to the plebeians, on account of the murder of their father.—2. C. Cass. Longinus, consul 171, obtained as his province Italy and Cisalpine Gaul, and without the authority of the senate attempted to march into Macedonia through Illyricum, but was obliged to return to Italy. In 164 he was censor with M. Messala; and a theatre which these censors had built was pulled down by order of the senate, at the suggestion of P. Scipio Nasica, as injurious to public morals. (Liv. xliii. 1, Ep. 48; Vell. Pat. i. 15.)—3. Q. Cass. Longinus, praetor urbanus B.C. 167, and consul 164, died in his consulship.—4. L. Cass. Longinus Ravilla, tribune of the plebs, 137, when he proposed a law for voting by ballot (*tabellaria lex*); consul 127, and censor 125. He was severe in his justice. (Cic. *Legg.* iii. 16, 35, *Rosc. Am.* 30, 86; cf. Val. Max. viii. 1, 7.)—5. L. Cass. Longinus, praetor 111, when he brought Jugurtha to Rome; consul 107, with C. Marius, and received as his province Narbonese Gaul, in order to oppose the Cimbri, but was defeated and killed by the Tigurini.—6. L. Cass. Longinus, tribune of the plebs 104, brought forward many laws to diminish the power of the aristocracy.—7. C. Cass. Longinus Varus, consul 78, brought forward, with his colleague M. Terentius, a law (*lex Terentia Cassia*), by which corn was to be purchased and then sold in Rome at a small price. In 72 he was defeated by Spartacus near Antina; in 66 he supported the Mithridatic war for giving the command of the Mithridatic war to Pompey; and in his old age was proscribed by the triumvirs and killed, 43. (Cic. *Ferr.* v. 21, 52; Oros. v. 24; Appian, *B. C.* iv. 28.)—8. C. Cass. Longinus, the murderer of Julius Caesar. In 53 he was quaestor of Julius Caesar. In 53 he was quaestor of Crassus in his campaign against the Parthians, in which he distinguished himself (Plut. *Crass.* 27; Dio Cass. xl. 28). After the death of Crassus, he collected the remains of the Roman army, and made preparations to defend Syria against the Parthians. In 52 he defeated the Parthians, who had crossed the Euphrates, and in 51 he again gained a still more important victory over them (Cic. *Phil.* xi. 14, 35). Soon afterwards he returned to Rome. In 49 he was tribune of the plebs, joined the aristocratical party in the civil war, and fled with Pompey from Rome. In 48 he commanded the Pompeian fleet; after the battle of Pharsala he went to the Hellespont, where he accidentally fell in with Caesar, and surrendered to him. He was not only pardoned by Caesar, but in 44 was made praetor, and the province of Syria was promised him for the next year (Dio Cass. xlii. 19; Cic. *ad Fam.* xv. 15; Plut. *Caes.* 62; Appian, *B. C.* ii. 111). But Cassius had never ceased to be Caesar's enemy; it was he who formed the conspiracy against the dictator's life, and gained over M. Brutus to the plot (Plut. *Brut.* 14; Cic. *ad Att.* xiv. 21). After the death of Caesar, on the 15th of March, 44 [CAESAR], Cassius remained in Italy for a few months, but in July he went to Syria, which he claimed as his province, although the senate had given it to Dolabella, and had conferred upon Cassius Cyrene an end to his own life; and after plundering Syria and Asia most unmercifully, he crossed over to Greece with Brutus in 42, in order to oppose Octavian and Antony. At the battle of Philippi, Cassius was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field; but Cassius, ignorant of the success of Brutus, commanded his freedman to put an end to his life. Brutus mourned over his companion, calling him the last of the Romans (Plut. *Brut.*

33; Dio Cass. *alex* 42) Cassius was married to Junia Tertia or Tertulla, half sister of M. Brutus. Cassius was well acquainted with Greek and Roman literature, he was a follower of the Epicurean philosophy, his abilities were considerable, but he was vain, proud, and revengeful.—9 C. Cass Longinus, brother of No. 8, assisted M. Lalerenus in accusing Cn. Plancius, who was defended by Cicero in 54. He joined Caesar at the commencement of the civil war, and was one of Caesar's legates in Greece in 49. In 44 he was tribune of the plebs, but was not one of the conspirators against Caesar's life. He subsequently espoused the side of Octavian, in opposition to Antony and on their reconciliation in 43 he fled to Asia. He was pardoned by Antony in 41.—10 Q. Cass Longinus, the frater or first cousin of No. 9. In 54 he went as the quaestor of Pompey into Spain where he was universally hated on account of his rapacity and cruelty. In 49 he was tribune of the plebs and a warm supporter of Caesar but was obliged to leave the city and take refuge in Caesar's camp. In the same year he accompanied Caesar to Spain and after the defeat of Afranius and Petreus the legates of Pompey Caesar left him governor of Further Spain. His cruelty and oppressions excited an insurrection against him at Corduba, but this was quelled by Cassius. Subsequently 2 legions declared against him and M. Marcellus the quaestor put himself at their head. He was saved from this danger by Lepidus, and left the province in 47 but his ship sank and he was lost at the mouth of the Iberus (Dio Cass. *lin* 15, *Bell Alex* 48).—11 L. Cass Longinus, a competitor with Cicero for the consulship for 63, was one of Catiline's conspirators, and undertook to set the city on fire, he escaped the fate of his comrades by quitting Rome before their apprehension.—12 L. Cass Longinus, consul A.D. 30, married to Drusilla, the daughter of Germanicus, with whom her brother Caligula afterwards lived. Cassius was proconsul in Asia A.D. 40, and was commanded by Caligula to be brought to Rome, because an oracle had warned the emperor to beware of a Cassius: the oracle was fulfilled in the murder of the emperor by Cassius Chaerea.—13 C. Cass Longinus, the celebrated jurist, governor of Syria, A.D. 80, in the reign of Claudius. He was banished by Nero in A.D. 68, because he had, among his ancestral images, a statue of Cassius the murderer of Caesar (*Tac. Ann.* xvi. 7, *Suet. Ner* 37, *Plin. Ep.* vii. 24). He was recalled from banishment by Vespasian. Cassius wrote 10 books on the civil law (*Libri Juris Civilis*), and Commentaries on Ulpianus and Ulpianus Ferox, which are quoted in the Digest. He was a follower of the school of Ateius Capito; and as he reduced the principles of Capito to a more scientific form, the adherents of this school received the name of *Cassiani* (*Tac. Ann.* xii. 15).—14 L. Cass. Herminia, a Roman annalist lived about B.C. 140, and wrote a history of Rome from the earliest times to the end of the 3rd Punic war (*Plin.* xiii. 84, xiv. 6).—15 Cass Parmensis, so called from Parma, his birth place, was one of the murderers of Caesar, B.C. 43, took an active part in the war against the triumvirs; and, after the death of Brutus and Cassius, earned over the fleet which he commanded to Sicily, and joined Rex Pompey; upon the defeat of Pompey, he surrendered himself to Antony, whose fortunes he followed until after the battle of Actium, when he went

to Athens, and was there put to death by the command of Octavian, B.C. 30 (*Cic. ad Fam.* vi. 13 *Appian, B.C.* v. 2, *Vell. Pat.* ii. 67). Cassius was a poet, and his productions were praised by Horace (*Ep.* i. 4, 2). He wrote 2 tragedies, entitled *Thyestes* and *Brutus*, epigrams, and other works (Quintil. v. 11, 21, *Varr. L. L.* vi. 7 *lin* 73).—16 Cass Etruscus, a poet censured by Horace (*Sat.* i. 10. 61), must not be confounded with No. 15.—17 Cass Avidius as able general of M. Anselmus, a native of Syria. In the Parthian war (A.D. 163-165), he commanded the Roman army as the general of Verus, and after defeating the Parthians, he took Seleucia and Ctesiphon. He was afterwards appointed governor of all the Eastern provinces, and discharged his trust for several years with fidelity but in A.D. 175 he proclaimed himself emperor. He reigned only a few months, and was slain by his own officers, before M. Anselmus arrived in the East (*Dio Cass. lxxi* 21 ff., *Capitol. Ver* 7, *M. Aurel* 24).—18 Dionysius Cassius, of Utica, a Greek writer, lived about B.C. 40, and translated into Greek the work of the Carthaginian Mago on agriculture.—19 Cass Felix, a Greek physician probably lived under Augustus and Tiberius, wrote a small work entitled *Ἱατρικὰ Ἀποκρίματα καὶ Προβλήματα τῶν Ἰατρῶν*, *Quæstiones Medicæ et Problemata Naturæ*, printed in *Ideler's Physicæ et Medicæ Græcæ Minores* Berol. 1841.—20 Cass Chaerea. (*ΧΑΙΡΕΑ*).—21 Cass Dion. (*ΔΙΩΝ ΚΑΙΣΑΡ*).—22 Cass Severus. (*ΣΕΒΕΡΟΣ*).

Cassivelaunus, a British chief, ruled over the country N of the Tamisis (*Thames*), and was entrusted by the Britons with the supreme command on Caesar's 2nd invasion of Britain, B.C. 54. He was defeated by Caesar, and was obliged to sue for peace, and give hostages (*Cæsar B.C.* v. 11-12; *Dio Cass.* xl. 8).

Castrops (*Καστρώς*), a town in Thesprotia near the coast (*Strab.* p. 324). At one time it ruled over neighbouring towns such as Pandosus and Elaters (*Dem. de Halon* 53). Its ruins are near *Leloro*.

Castabkila (*ῥὰ Καστῆβαλα*). 1. A city of Cappadocia, near Tyana, celebrated for its temple of Artemis Perama (*Strab.* p. 337; *Plin.* vi. 3).—2. A town in Cilicia Campestris, near Issus (*Curt.* iii. 7; *Plin.* v. 93).

Castalla (*Καστάλλα*), a celebrated fountain on Mt. Parnassus, sacred to Apollo and the Muses, who were hence called *Castallides*; said to have derived its name from Castalia, daughter of Achelous, who threw herself into the fountain when pursued by Apollo. (*DELPHI*).

Castalus (*Καστάλος*) a plain in which the troops of the Persian satrap over Lydia, Phrygia and Cappadocia were mustered. It is mentioned only in Xen. *Anab.* i. 1, 2 and *Hell.* i. 4, 3. We have no clue to its position except that Stephanus of Byzantium (s. v.) states it to have been in Lydia.

Castor, brother of Pollux. (*ΔΙΩΣΚΟΥΡΙ*).

Castor (*Καστώρ*). 1. A Greek grammarian, surnamed *Philoromæus*, probably lived about B.C. 150, and wrote several books, a portion of his *Τέχνη ῥητορικὴ* is still extant and printed in *Walt's Rhetores Græcæ*, vol. iii. p. 712, seq.—2. Grandson of Diocletian. (*ΔΙΟΚΛΕΤΑΡΕΣ*).

Castrimontium (*Μαρίνο*) a town in the Alban hills just N of the Alban lake, a municipium under the Roman empire (*Orell.* 1393).

Castulo (*Καστάλυς* or *Καστάλως* *Castalon*), a town of the Oretani on the Baetis, and near the frontiers of Baetica, at the foot of a mountain

which resembled Parnassus, was under the Romans an important place, a municiplum with the Jus Latii, and included in the jurisdiction of Carthago Nova. In the mountains (*Saltus Castulonensis*) in the neighbourhood were silver and lead mines. The wife of Hannibal was a native of Castulo. (Strab. p. 142; Liv. xxiv. 41; Plin. iii. 17, 25; Sil. It. iii. 97.)

Casuentus (*Basientus*), a river in Lucania, flows into the sea near Metapontum.

Casus (*Káσos*: *Kasos*) an island between Carpathus and Crete: remains are found of its ancient port (*Π. ii. 676*; Strab. p. 489).

Casytes (*Κασύτης*: *Chismich*), on the coast of Ionia, the harbour of *ΕΡΥΘΡΑΕ*.

Catabathmus Magnus (*Καταβάθμος*: i.e. descent; *Marsa Sollerni*), a mountain and seaport, at the bottom of a deep bay on the N. coast of Africa, was generally considered the boundary between Egypt and Cyrenaica (Plin. v. 32, 38). Ptolemy distinguishes from this a place called Catabathmus Parvus, near the borders of Egypt.

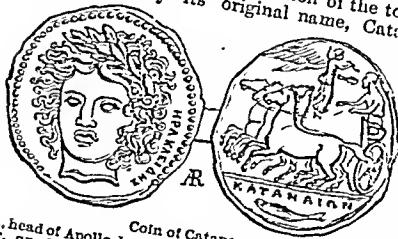
Catacecanemene (*Κατακεκαυμένη*, 'the burnt country'), a volcanic region in the Maeonian district of Lydia (Strab. p. 628).

Cātādūpa or -ī (*Κατάδουπα*, of *Κατάδουποι*), a name given to the cataracts of the Nile, and to the adjoining parts of Aethiopia. (Nilus.)

Catalauni or Catalauni, a people in Gaul in the modern *Champagne*, mentioned only by later writers: their capital was Durocatelauni or Catalauni (*Châlons-sur-Marne*), in the neighbourhood of which Atilia was defeated by Aëtius and Theodoric, A.D. 451.

Catamitus, the Roman name for Ganymedes, of which it is only a corrupt form.

Catāna or Catina (*Κατάνη*: *Karavānos*: *Catania*), an important town in Sicily on the E. coast at the foot of Mt. Aetna, founded B.C. 730 by Naxos, which was itself founded by the Chalcidians of Enboea. In B.C. 476 it was taken by Hiero I., who removed its inhabitants to Leontini, and settled 5000 Syracusans and 5000 Peloponnesians in the town, the name of which he changed into Aetna. Soon after the death of Hiero (467), the former inhabitants of Catana again obtained possession of the town, and called it by its original name, Catana.



Obv., head of Apollo, laureate, ΗΡΑΚΛΕΙΑΝΗΣ (artist's name); rrr., quadriga; above, Nike: ΚΑΤΑΝΑΙΩΝ and cray fish.

Subsequently Catana was conquered by Dionysius, was then governed by native tyrants, next became subject to Agathocles, and finally in the 1st Punic war fell under the dominion of Rome. It was colonised by Augustus with some veterans. Catana frequently suffered from earthquakes and eruptions of Mt. Aetna. It is now one of the most flourishing cities in Sicily. (Thuc. vi. 3; Strab. p. 268; Cic. *Verr.* iii. 83, 192; Liv. xxvii. 8; Dio Cass. liv. 7.) It has important remains of the Roman period.

Cātāōnia (*Καταώνια*), a district in the SE. part of Cappadocia, to which it was first added under the Romans, with Meliteno, which lies E.

of it. These two districts form a large and fertile plain, lying between the Anti-Taurus and the Taurus and Amanus, and watered by the river Pyramus. (Strab. p. 535.)

Cataarrhactes (*Καταράκτες*). 1. (*Duden-Su*), a river of Pamphylia, in a great broken water-fall (whence its name, fr. *καταρράγνυμι*), and which, after flowing beneath the earth in two parts of its course, falls into the sea E. of Attalia (Strab. p. 667; Mel. i. 14).—2. The term is also applied to the cataracts of the Nile, which are distinguished as C. Major and C. Minor (*Νίλος*).

Catalauni. [CATALAUNI.] Cathaei (*Καθαίοι*), a great and warlike people of India intra Ganges, upon whom Alexander made war (Arrian. *Anab.* v. 22). It is said that the name is not that of a tribe, but of a warrior caste of the Hindoos, the *Kshatriyas*.

Cātīlīna, L. Sergius, the descendant of an ancient patrician family which had sunk into poverty. His youth and early manhood were stained by every vice and crime. He first appears in history as a zealous partisan of Sulla; and during the horrors of the proscription, he killed, with his own hand, his brother-in-law, Q. Caecilius, a quiet inoffensive man, and put to death by torture M. Marius Gratiidianus, the kinsman and fellow-townsmen of Cicero. He was suspected of an intrigue with the vestal Fabia, sister of Terentia, and was said and afterwards with his son, in order that he might marry Aurelia Orestilla, who objected to the presence of a grown-up step-child; but notwithstanding this infamy he attained to the dignity of praetor in B.C. 68, was governor of Africa during the following year, and returned to Rome in 66, in order to sue for the consulship. The election for 65 was carried by P. Autronius Paetus and P. Cornelius Sulla, both of whom were soon after convicted of bribery, and their places supplied by their competitors and accusers, L. Aurelius Cotta and L. Manlius Torquatus. Catiline had been prohibited by the senate from becoming a candidate, in consequence of a pending impeachment for oppression in his province, preferred by P. Clodius Pulcher, afterwards so celebrated as the enemy of Cicero. Exasperated by their disappointment, Autronius and Catiline formed a project, when they entered upon their office upon the 1st of January. This design is said to have been frustrated solely by the impatience of Catiline, who, upon the appointed day, gave the signal prematurely, before the whole of the armed agents had assembled. He was acquitted in 65 on his trial for extortion, and began to organise a more extensive conspiracy, in order to overthrow the existing government. The time was propitious to his schemes. The younger nobility were thoroughly demoralised, with ruined fortunes; the Roman populace were restless and discontented, ready to follow at the bidding of any demagogue; squandered their ill-gotten wealth, were now anxious for a renewal of those scenes of blood which they had found so profitable. Among such men Catiline soon obtained numerous supporters, and the difficult position of the democratic party, whose safety was threatened by the increased military power of Pompey, enabled them to view with more or less favour the schemes of the anarchists: hence it was

that (as seems probable) Catiline was secretly encouraged by Crassus and Caesar (see those articles). These circumstances of the time rather than their own capacity explain the influence which Catiline and the other conspirators attained, for neither Catiline himself nor his associates were really brilliant or capable leaders. Had they been such, they would not have allowed their hand to be forced by Cicero or permitted themselves, as in fact they did to play the game of the senatorial party. The most distinguished men who joined him, and were present at a meeting of the conspirators which he called in June 61 were P. Cornelius Lentulus Sura, who had been consul in 67 but having been passed over by the censors, had lost his seat in the senate which he was now seeking to recover by standing a second time for the praetorship, C. Cornelius Cethegus, distinguished throughout by his headstrong impetuosity and sanguinary violence, P. Antonius, spoken of above, L. Cassius Longinus at this time a competitor for the consulship, L. Vargunteus, who had been one of the colleagues of Cicero in the quaestorship, and had subsequently been condemned for bribery, L. Calpurnius Bestia, tribune elect, Publius and Serrius Sulla, nephews of the dictator, M. Porcius Laeca, &c. The first object of Catiline was to obtain the consulship for himself and C. Antonius whose co-operation he confidently anticipated. But in this object he was disappointed. Cicero and Antonius were elected consuls. This disappointment rendered him only more vigorous in the prosecution of his designs: more adherents were gained and troops were levied in various parts of Italy, especially in the neighbourhood of Fiesulæ under the superintendence of C. Manlius, one of the veteran centurions of Sulla. Meantime, Cicero, the consul, was unremitting in his efforts to preserve the state from the threatened danger. Through the agency of Fulvia, the mistress of Curius, one of the conspirators, he became acquainted with every circumstance as soon as it occurred, and was enabled to counteract all the machinations of Catiline. Cicero at the same time gained over his colleague Antonius, by promising him the province of Macedonia. At length Cicero openly accused Catiline and the senate, now aware of the danger which threatened the state, passed the decree, 'that the consuls should take care that the republic received no harm,' in virtue of which the consuls were invested for the time being with absolute power, both civil and military. In the consular elections which followed soon afterwards, Catilina was again rejected. On the night of the 6th of November, B.C. 63, he met the ringleaders of the conspiracy at the dwelling of M. Porcius Laeca, and informed them that he had resolved to wait no longer, but at once to proceed to open action. Cicero, informed as usual of these proceedings, summoned the senate on the 8th of November, and there delivered the first of his celebrated orations against Catiline in which he displayed a most intimate acquaintance with all the proceedings of the conspirators. Catiline, who was present, attempted to justify himself, but scarcely had he commenced when his words were drowned by the shouts of 'enemy' and 'parricide' which burst from the whole assembly. Finding that he could at present effect nothing at Rome he quitted the city in the night (8th-9th November) and proceeded to the camp of Manlius, after leaving the chief

control of affairs at Rome in the hands of Lentulus and Cethegus. On the 9th, when the flight of Catiline was known, Cicero delivered his second speech, addressed to the people in the forum, in which he justified his recent conduct. The senate declared Catiline and Manlius public enemies, and soon afterwards Cicero obtained legal evidence of the guilt of the conspirators within the city, through the ambassadors of the Allobroges. These men had been solicited by Lentulus to join the plot, and to induce their own countrymen to take part in the insurrection. They revealed what they had heard to Q. Fabius Sanga, the patron of their state who in his turn acquainted Cicero. By the instructions of the latter, the ambassadors affected great zeal in the undertaking and having obtained a written agreement, signed by Lentulus, Cethegus, and Statilius, they quitted Rome soon after midnight on the 3rd of December but were arrested on the Milvian bridge by Cicero's order. Cicero instantly summoned the leaders of the conspiracy to his presence, and conducted them to the senate which was assembled in the temple of Concord (4th of December). He proved the guilt of the conspirators by the testimony of witnesses and by their own signatures. They were thereupon consigned to the charge of certain senators. Cicero then summoned the people, and delivered what is called his third oration against Catiline, in which he informed them of all that had taken place. On the following day, the 10th (5th) of December, the day so frequently referred to by Cicero in after times with pride, the senate was called together to deliberate respecting the punishment of the conspirators. After an animated debate, of which the leading arguments are expressed in the two celebrated orations assigned by Sallust to Caesar and to Cato, a decree was passed, that Lentulus and the conspirators should be put to death. The sentence was executed the same night in the prison. Cicero's speech in the debate in the senate is preserved in his fourth oration against Catiline. The consul Antonius was then sent against Catiline, and the decisive battle was fought early in 62. Antonius, however, unwilling to fight against his former associate gave the command on the day of battle to his legate, M. Petreius. Catiline fell in the engagement, after fighting with the most daring valour.—The history of Catiline's conspiracy has been written by Sallust see also Dio Cass. xxxvi. 27, xxxvii. 10, 23-27, Liv. Ep. 101, 102, Plat. Cat. Min. 23, Cic. 10-23, Cic. in Catil., pro Sulla, ad Att. i. 19, ii. 1, iii. 21, xvi. 14.

CATILLUS or CATILUS (in Statius CATILLOS), the founder of TIBUR. According to the prevalent tradition there were three brothers, Tiburtus, Coras, and Catillus (some make them sons of Catillus the son of Amphiaræus), who migrated from Argos and founded Tibur, having driven away the Sicani from that territory. Virgil makes Catillus and Coras fight against Aeneas (*Aen.* vi. 670, Serv. *ad loc.*, *Hor. Od.* i. 14, 5, *Sil. viii.* 366, *Stat. Silv.* i. 3, 100, *Sohn.* ii. 8).

CATILUS, an Epicurean philosopher, a native of Gallic Transpadana (Insubria), composed a treatise in 4 books, *de Rerum Natura et de Summo Bono*; died B.C. 45 (*Cic. ad Fam.* xv. 18, *Quint.* x. 1, 224). This is not the Catulus of *Hor. Sat.* u. 4 of whom nothing is known.

CATÛ, Dionysius, the author of a small work, entitled *Dei recta de Moribus ad Filium*, consisting of a series of sententious moral precepts.

Nothing is known of the author or the time when he lived, but many writers place him under the Antonines. He was first quoted by Vitellianus in the reign of Valentinian. He was quoted also by Isidore, Alcuin, and Chaucer, and was made of more account by Erasmus than his writings seem to deserve. Editions by Arntzenius, Amsterdam, 1754; F. Hauthal, Berl. 1869.

**Cato, Porcius.** 1. M., frequently surnamed Censorius or Censor, also Cato Major, to distinguish him from his great-grandson Cato Uticensis [No. 8]. Cato was born at Tusculum b.c. 234, and was brought up at his father's farm, situated in the Sabinus territory. In 217 he served his first campaign in his 17th year, and during the remaining years of the 2nd Punie war he greatly distinguished himself by his courage and military abilities. In the intervals of war, he returned to his Sabine farm, which he had inherited from his father, and there led the same frugal and simple life, which characterised him to his last days. Encouraged by L. Valerius Flaccus, a young nobleman in the neighbourhood, he went to Rome, and became a candidato for office. He obtained the quaestorship in 204, and served under the proconsul Scipio Africanus in Sicily and Africa. From this time we may date the enmity which Cato always displayed towards Scipio; their habits and views of life were entirely different; and Cato on his return to Rome denounced in the strongest terms the luxury and extravagance of his commander. On his voyage home he is said to have touched at Sardinia, and to have brought the poet Ennius from the island to Italy. In 199 he was aedile, and in 198 praetor; he obtained Sardinia as his province, which he governed with justice and economy, and a simplicity of life carried to excess, but intended doubtless as a rebuke to the luxury which was growing with conquest. He entered the towns of his province on foot, followed by a slave bearing the sacrificial ladle. In 195 he was consul with his old friend and patron L. Valerius Flaccus. He carried on war in Spain with the greatest success; he reduced an insurrection in Hispania, winning a battle at Emporiae. It is to be regretted that he did not depart from the custom of his age and country in the cruelty with which the revolt was subdued. He received the honour of a triumph on his return to Rome in 194; but sold his horse before leaving Spain because he thought it wrong to expend public money on its transport. In 191 he served, under the consul M. Atilius Glabrio, in the campaign against Antiochus in Greece, and the decisive victory at Thermopylae was mainly owing to Cato: in this also he followed the old customs, and rebuked the pride, which made it now unfashionable for a consular to serve as a subordinate. From this time Cato's military career, which had been a brilliant one, appears to have ceased. He now took an active part in civil affairs, and distinguished himself by his vehement opposition to the Roman nobles, who introduced into Rome Greek luxury and refinement. It was especially against the Scipios that his most violent attacks were directed and whom he pursued with the bitterest animosity. He obtained the condemnation of L. Scipio, the conqueror of Antiochus, and compelled his brother P. Scipio to quit Rome in order to avoid the same fate. [Scipio.] In 184 he was elected censor with L. Valerius Flaccus, having been rejected in his application for the office in 189. His censorship was a great epoch in his life.

He applied himself strenuously to the duties of his office, regardless of the enemies he was making; but all his efforts to stem the tide of luxury which was now setting in proved unavailing. He degraded men of high rank: in some cases justly (as Flaminius who had been guilty of gross and wanton cruelty: Liv. xxxix. 42); in some for trifling departure from his mode of simplicity and reserve. He placed heavy taxes on luxury and extravagance in slaves and in dress (Liv. xxxix. 44); while zealous in public works he diminished the contract prices for them. He showed his disapproval of the idleness of the day by proposing in jest that the market-place should be paved with sharp-pointed stones, to make lounging as unpleasant as it was unprofitable. His strong national prejudices appear to have diminished in force as he grew older and wiser. He applied himself in old age to the study of Greek literature, with which in youth he had no acquaintance, although he was not ignorant of the Greek language. But his conduct continued to be guided often by narrow-minded prejudices against classes and nations, whose influence he deemed to be hostile to the simplicity of the old Roman character. He had an antipathy to physicians, because they were mostly Greeks, and therefore unfit to be trusted with Roman lives. When Athens sent Carneades, Diogenes, and Critolaus as ambassadors to Rome, he recommended the senate to send them from the city an account of the dangerous doctrines taught by Carneades. [CARNEADES.] It is noticeable that his influence procured the release of Polybius and his fellow-prisoners, many of whom were dying in prison, but his speech in the senate was characteristic: 'Have we nothing to do but to sit debating whether a parcel of Greeks are to die here or at home?' Cato retained his bodily and mental vigour in his old age. In the year before his death he was one of the chief instigators of the 3rd Punie war. He had been one of the Roman deputies sent to Africa to arbitrate between Masinissa and the Carthaginians, and he was so struck with the flourishing condition of Carthage that on his return home he maintained that Rome would never be safe as long as Carthage was in existence. From this time forth, whenever he was called upon for his vote in the senate, though the subject of debate bore no relation to Carthage, his words were *Delenda est Carthago*. Very shortly before his death, he made a powerful speech in accusing Galba on account of his cruelty and perfidy in Spain. He died in 149, at the age of 85. His Life has been written by Plutarch, Nepos, and Aurelius Victor; see also Liv. xxxiv., xxxvi., xxxix. 40.—the first prose writer among the Romans of any value, and composed the first Roman history in the Latin tongue (Quint. xii. 11, 29), an important work entitled *Origines*, of which only fragments have been preserved. The 1st book contained the history of the Roman kings; the 2nd and 3rd treated of the origin of the Italian towns, and from these two books the whole work derived its title. The 4th book treated of the first Punie war, and the other books continued the narrative to the year of Cato's death. He wrote *Præcepta ad Filium*, conveying in the form of advice to his son his views on country life, sanitary rules, public speaking, &c., and rules for conduct in verse (*Carmen de Moribus*): he also left 150 speeches, which are highly praised by Cicero (*Brut.* 65). Of all his works his manual of agriculture alone has

been preserved, and even this is only a later revision of the original work in a somewhat in complete form. It is for the use of L. Manlius, who had an estate near Casinum. The systematic beginning on the subject of agriculture and country life is followed, as we now have it, by disconnected rules for housekeeping, sacrifices, forms of sale, receipts, &c. The style is less archaic, no doubt, than the original work. Edition in the *Scriptores Res Rusticae*, Schneider, Lips 1794, fragments of *Origines* by Roth 1852, Peter 1871, of other works by Wordsworth 1874—2. **M**, son of No 1, by his first wife Lucania, and thence called *Lucianus*, was distinguished as a jurist. In the war against Persens, 169, he fought with great bravery under the consul Aemilius Paulus (Val. Max. iii. 12), whose daughter, Aemilia Tertia, he afterwards married. He died when praetor designatus, about 152—3. **M**, son of No 1, by his second wife Salonia, and thence called *Salonianus* was born 154, when his father had completed his 80th year—4. **M**, son of No 2, consul 118, died in Africa in the same year—5. **C**, also son of No 2, consul 114 obtained Macedonia as his province, and fought unsuccessfully against the Scordisci. He was accused of extortion in Macedonia, and was sentenced to pay a fine. He afterwards went to Terraco in Spain and became a citizen of that town (Vell. Est. ii. 18, Cic. pro Balb. 11)—6. **M**, son of No 3, tribune plebis died when a candidate for the praetorship—7. **L**, also son of No 3, consul 89 was killed in the Social war—8. **M**, son of No 6 by Livia great-grandson of Cato the Censor, and surnamed *Uticensis* from Utica, the place of his death, was born 95. In early childhood he lost both his parents, and was brought up in the house of his mother's brother, M. Lavinus Drusus along with his sister Porcia and the children of his mother by her second husband, Q. Servilius Caepio. In early years he discovered a stern and unyielding character, he applied himself with great zeal to the study of oratory and philosophy, and became a devoted adherent of the Stoic school, and among the profligate nobles of the age he soon became conspicuous for his rigid morality. He served his first campaign as a volunteer, 72, in the servile war of Spartacus, and afterwards, about 67, as tribune militum in Macedonia. In 65 he was quaestor, when he corrected numerous abuses which had crept into the administration of the treasury. In 63 he was tribune of the plebs, and supported Cicero in proposing that the Catilinarian conspirators should suffer death (*CATILINA*). He now became one of the chief leaders of the aristocratical party, and opposed with the utmost vehemence the measures of Caesar, Pompey, and Crassus. In order to get rid of him, he was sent to Cyprus in 58 with the task of annexing the island to the Roman dominions. He returned in 56, and continued to oppose the triumvirs, but all his efforts were vain, and he was rejected when he became a candidate for the praetorship. On the breaking out of the civil war (49), he was entrusted, as praetor, with the defence of Sicily; but, on the landing of Curius with an overwhelming force, he abandoned the island and joined Pompey in Greece. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and thus was not present at the battle of Pharsalia (48). After this battle, he set sail for Corcyra, and thence crossed over to Africa, where he joined Metellus Scipio, after a terrible

march across the desert. The army wished to be led by Cato, but he yielded the command to the consular Scipio. In opposition to the advice of Cato, Scipio fought with Caesar, and was utterly routed at Thapsus (April 6th, 46). All Africa now, with the exception of Utica, submitted to Caesar. Cato wanted the Romans in Utica to stand a siege, but when he saw that they were inclined to submit, he resolved to die rather than fall alive into the hands of the conqueror. Accordingly, after spending the greater part of the night in perusing Plato's *Phaedo*, he stabbed himself below the breast. In falling he overturned an obolus his friends, hearing the noise, ran up, found him bathed in blood and while he was fainting, dressed his wound. When, however, he recovered feeling, he tore open the bandages, and expired, at the age of 49—Cato soon became the subject of biography and panegyric. His life was written by Plutarch (*Cato Min.*), shortly after his death appeared Cicero's *Cato*, which provoked Caesar a *Anticato*. In Lucan the character of Cato is a personification of virtue. In modern times the closing events of his life have been dramatised especially in the famous *Cato* of Addison—9. **M**, son of No 8, fell at the battle of Philippi 42.

Cato, Valerius, a distinguished grammarian and poet, lost his property in his youth during the usurpation of Sulla, and taught for his living. He is the

Cato grammaticus Latina Siren  
Qui solus legit et facit poetas.

He wrote love elegies and mythological poems, of which nothing has been preserved. The *Drae* and *Lydia*, printed in Virgil's *Catalecta*, were attributed to him, but it is generally considered that this is an error (Suet. *Gr* 11).

Cattigara (τὰ Καττίγαρα), the easternmost town of ancient geography, a port S of Thmae and near the mouth of the river Cottisris (prob. Yang tsu Kiang). It may correspond with *Hanchore* (Ptol. i. 11, 14, 17, vii. 3, viii. 27, 14).

Catullus 1. **C** Valerius, one of the greatest Roman poets, born at Verona or in its immediate vicinity, a c. 87. It is probably an error of Jerome when he says that Catullus died in his 30th year, and it seems impossible to believe that the later date of a c. 84 which some fix as the year of his birth can be correct. His death should probably be placed in a c. 54, since he mentions (113, 2) the 2nd consulship of Pompey, which was in 55, and no later event is alluded to in his poems. This date would still make him a young man at his death, and would agree with the 'juvenalia' of *Or. Am* iii. 9, 61. Catullus inherited considerable property from his father, but he squandered a great part of it. In order to better his fortunes, he went to Bithynia in the train of the praetor Memmius a c. 57, but it appears that the speculation was attended with little success (10. 6, 28, 7, 31, 5, 46, 1). On his return he visited the grave of his brother, who had died in the Troad—a loss which he deplores in the affecting elegy to *Hortensius*. For the rest of his life he continued to reside at Rome or at his country seats on the promontory of Surrentum and at Tibur. Among his friends were Nepos, Calvus, Cinna, Pollio, and Cicero whom he addresses as the most eloquent of Romans (42, 1). His special enemy was Mamurra, whom he attacks under the name of *Mentula* when he wished not to offend Caesar. Caesar himself he had attacked, but not beyond the possibility

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of reconciliation (Suet. *Jul.* 73). The strongest personal feeling traceable in his poems, besides his love for his brother, was his passion for Clodia (if, as is probable, the *Lesbia* of his poems was Clodia, the beautiful and infamous sister of P. Clodius and wife of Metellus Celer). It seems that he was disillusioned at last as to her character, but so far still under the spell that it made his life unhappy (76 and 91). The most perfect poems of Catullus are his lyrics, especially his ode on Sirmio, on Acme and Septimius, the poem to Lesbia, and the nuptial ode for Manlius Torquatus; but though he is less great in dactylic metres, there is much grandeur and beauty in his long hexameter poem on the nuptials of Pelens. In this poem, which, though original, is modelled on the Greek style, appears the influence of the Alexandrian school, and especially in the *Coma Berenices*, a translation or paraphrase of the *Coma* of Callimachus. In consequence of the intimate acquaintance which Catullus displays with Greek literature and mythology, he was called *doctus* by Tibullus, Ovid, and others. The study, but has all the fire and passion of the poet's own genius.—*Editions.* R. Ellis, Oxon. 1878; Schwabe, Berlin, 1896; Postgate, 1890; Munro's *Criticisms*, 1878.—2. A writer of mimes in the first century A.D. (Juv. xiii. 111; 'facundi scena Catulli', Mart. v. 30). One of his mimes was called *Laureolus*, in which a robber was crucified on the stage (Tertull. *Valentin.* 14; Suet. *Cal.* 57; Joseph. *Ant.* xix. 1, 13; Mart. *Spect.* 7; Juv. viii. 187; another was *Phasma*, or the *Ghost* (Juv. viii. 186).—3. Catullus Messalinus, an informer in the reign of Domitian (Juv. iv. 115; Plin. *Ep.* iv. 22, 5; Tac. *Agr.* 45). Catullus, Lutatius. 1. C., consul B.C. 242, defeated as proconsul in the following year the Carthaginian fleet off the Aegates islands, and thus brought the first Punic war to a close, 241 (Polyb. i. 58-64; Liv. *Ep.* 19).—2. Q., consul 102 with C. Marius IV., and as proconsul next year gained along with Marius a decisive victory over the Cimbri near Vercellae (*Vercelli*), in the N. of Italy. Catullus claimed the entire honour of this victory, and asserted that Marius did not meet with the enemy till the day was given to Marius. The accounts of Plutarch, who attributes the victory mainly to Catullus, are taken from the annals of Sulla, naturally adverse to the fame of Marius: both Cicero and Juvenal speak of Marius as having the chief merit (Plut. *Mar.* 27; Cic. *Tusc.* v. 19, 56; Juv. viii. 253; Vell. Pat. ii. 12; Appian, *B. C.* i. 74). Catullus belonged to the aristocratic party; he espoused the cause of Sulla, and was included by Marius in the proscription of 87, and, as escape was impossible, put an end to his life by the vapours of a charcoal fire. Catullus was well acquainted with Greek literature, and famed for the grace and purity with which he spoke and wrote his own language. He was the author of several orations, of a historical work on his own consulship and the Cimbri war, and of poems; but all these have perished, with the exception of two epigrams (Cic. *N. D.* i. 28, 79; Gell. xix. 9).—3. Q., son of the people by his upright character and confidence of conduct. Being consul with M. Lepidus in 78, he resisted the efforts of his colleague to abrogate the acts of Sulla, and the following spring he defeated Lepidus in the battle of the Milvian bridge, and forced him to take refuge in Sardinia. He opposed the Gabinian and Manilian laws which conferred extraordinary powers upon Pompey (67 and 66). He was censor with Crassus in 65, and died in 60 (Plut. *Crass.* 13). Catuiges, a Ligurian people in Gallia Narbonensis, whose territory extended from Vapincum (*Gap*) to the Cottian Alps: their chief towns were Ebnoduvum, and Caturigae or Gatorimagnus (*Chorges*) (Cacs. B. G. i. 10; Plin. iii. 137; Strab. p. 204). Catu Decianus, procurator of Britain in the reign of Nero, was by his extortion one of the chief causes of the revolt of the people under Boudica or Boadicea, A.D. 62. He fled to Gaul (Tac. *Ann.* xiv. 32). Catuvellauni or Catyeuciani, a British tribe in Rutland, Bedfordshire, Northampton, and Huntingdon (Ptol. iii. 3, 21; Dio C. ss. lx. 20). Caica (*Coca*), a town of the Ligurians in Hispania Tarraconensis; birthplace of the emperor Theodosius I. (Zosim. iv. 24). Caucasias Pylae. [CAUCASUS.] Caucasus, Caucasii Montes (δ Καυκάσιος, τὸ Καυκάσιον ὄρος, τὰ Καυκάσια ὄρη; *Caucasus*). 1. A great chain of mountains extending WNW. and ESE. from the E. shore of the Pontus Euxinus (*Black Sea*) to the W. shore of the Caspian. Its length is about 700 miles; its greatest breadth 120, its least 60 or 70. Its loftiest summit (*Mt. Elbrus*, nearly in 43° N. lat. and 43° E. long.) being 18,000 feet above the sea, and therefore reckoning now as the highest European mountain, and to the E. of this there are several other summits above the line of perpetual snow, which, in the Caucasus, is from 10,000 to 11,000 feet above the sea. At both extremities the chain sinks. Two chief passes over the chain were known to the ancients: the one, between its E. extremity and the Caspian, near *Derbent*, was called Albanicae Pylae; the other, nearly in the centre of the range, was called Caucasias or Sarmaticae Pylae; the *Pass of Dariel*. In ancient times, as is still the case, the Caucasus was inhabited by a great variety of tribes, speaking different languages (Strabo says, at least 70), but all belonging to that family of the human race which has peopled Europe and W. Asia, and which has obtained the name of Caucasian.—That the Greeks had some vague knowledge of the Caucasus in very early times, is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus. The account which Herodotus gives is good as far as it goes (i. 203); but it was not till the march of Pompey, in the Mithridatic War, extended to the banks of the Cyrus and Araxes and to the foot of the great chain, that means were obtained for that accurate description of the Caucasus which Strabo gives in his 11th book. Pompey in his pursuit of Mithridates penetrated into this country (Plut. *Pomp.* 34; *Lucull.* 14; Appian, *Mithrid.* 103). The country about the E. part of the chain divided IBERIA and COLCHIS, on the S., from SARMATIA ASIATICA on the N.—2. Caucasus Indicus [PAROPAMISUS.] Cauci. [CAUCASI.] Caucōnes (*Καυκῶνες*), the name of peoples both in Greece and Asia. In Greece they belonged mainly to Elia as aboriginal: i.e., they preceded any historical Greek immigration (Strab. pp.



312-553, Hdt. i 147, *Od.* iii 366) In Asia Homer joins them with Leleges and Pelasgi as allies of the Trojans (*Il.* x 423 xx 329) Strabo places them on the coast of Bithynia (pp 345, 542) The Cacuones in the NW of Greece, in Elis and Achaia were supposed by the ancient geographers to be an Arcadian people The Cancones in the NW of Asia Minor are mentioned by Homer as allies of the Trojans and are placed in Bithynia and Paphlagonia by the geographers, who regarded them as Pelasgians, though some thought them Scythians

Caudium (*Montesarchio*), a town in Samnium on the road from Capua to Beneventum (*Hist. Sat.* i 5, 51, Strab 249) In the neighbourhood were the celebrated *Furculae Caudinae*, or *Caudine Forks* narrow passes in the mountains where the Roman army surrendered to the Samnites, and was sent under the yoke, s.c. 321 it is probably the valley of *Iserlo*

Caunonia (*Καυλονία* *καυλωνιδης*), an Achaean town on the E coast of Brutium NE of Locri, originally called Aulonius, founded first by the Achaeans of Aegium, afterwards of Croton, destroyed by Dionysius the elder who removed its inhabitants to Syracuse and gave its territory to Locri (*Paus.* vi 3 12, Strab p



Coin of Caunonia (Cf. *Rev.* s.c. 140-145)

*Obs.* naked male figure, holding in right hand a branch and on his left arm a small naked figure also holding a branch and with wings underneath in field a stag very same type (reverse) but without small figure

261, Diod. xiv 106), afterwards rebuilt, but again destroyed in the war with Pyrrhus, rebuilt a third time and destroyed a third time in the second Punic war (*Liv.* xxvi 12-16, Polyb. i 1) It was celebrated for its worship of the Delphian Apollo

#### Caunus [Byzantium]

Caunus (*ἡ Καῖνος* *Καῖνος* ruins at *Dahar*), one of the chief cities of Caria, on its S coast, a little E of the mouth of the Callos, in a very fertile but unhealthy situation. It had a citadel called Imbros, an enclosed harbour for ships of war, and safe roads for merchant vessels. It was founded by the Cretans after s.c. 300 it was subject to the Rhodians. Its dried figs (*Caunene figs*) were celebrated. The painter Protagenes was born here (Strab p 652, Hdt. i 172, Cic. *ad Q. Fr.* i 1, Plin. v 103)

Caurus, the Argestes (*Ἀργεστής*) of the Greeks, the NW wind in Italy a stormy wind Cavarri, a people on the E bank of the Rhone, between the mouths of the Droentia and the Isara (Strab p 193)

Cavarius, a Senonian, whom Caesar made king of his people was expelled by his subjects and compelled to fly to Caesar, s.c. 54

Caystrus (*Καῖσρος*, Ion *Καῖσρως*: or *Kuchuk Meander*, i.e. *Little Maeander*), a river of Lydia and Ionia, rising in the E part of Mount Tmolus and flowing between the ranges of Tmolus and Messogis into the Aegean, a little NW of Ephesus. To this day it abounds in swans, as it did in Homer's time. The valley

of the Caystrus is called by Homer 'the Asian meadow,' and is probably the district to which the name of Asia was first applied. There was an inland town of the same name on its S bank (*Hom. Il.* v 461; Strab p 627, Verg. *Georg.* i 383 *Aen.* vi 699)

Cayatron Pedion (*Καῖστρον πεδῖον*), a town of Phrygia (*Xen. An.* i 2, 11) It is probably right to identify it as the town afterwards called Julia near Ispus and a little NE of Synnada

Ceba (*Ceva*), a town in the Lagurian Apennines, near the source of the Tanarus, famous for its cheeses (Plin. xi 241)

Cebenna Mons (*τὸ Κεβέννον ὄρος* *Cévennes*) mountains in the S of Gaul, separating the Arverni from the Helvi. Caesar found them in the winter covered with snow 8 feet deep (*Caes. B.G.* vii. 8, Strab p 171)

Cebes (*Κεβης*), of Thebes, a disciple and friend of Socrates, was present at the death of his teacher. He wrote philosophical works which have perished for the treatise called *Παρά* or *Picture*, ascribed to him is spurious. This work is an allegorical picture of human life which is explained by an old man to a circle of youths.—*Editions.* By Schweighauser, Argent 1806 and by Coraë in his edition of Epictetus Paris, 1826

Cabrene (*Κεβρήνη*), a city in the Troad, on M. Ida fell into decay when Antigonus transplanted its inhabitants to Alexandria Troas. A little river flowing past it, was called Cebren (*Κεβρης*) and the district Cebrenia.

#### Cecrops [Cecrops]

Cecrops (*Κέκροψ*), said to have been the first king of Attica (Apollo in 14). He was married to Agraulos, daughter of Actaea, by whom he had a son, Erysichthon, who succeeded him as king of Athens and 8 daughters Agraulos, Herse, and Pandrosos [See these names]. In his reign Poseidon and Athens contended for the possession of Attica, but Cecrops decided in favour of the goddess (*Hdt.* viii 55, Paus. i 26, 6, *ATHENS*). Cecrops is said to have founded Athens, the citadel of which was called Cecropia after him, to have divided Attica into 12 communities, and to have introduced the first elements of civilised life (Paus. ix 33, Strab p 407). He is sometimes called *διόψης* or *geminus* (Diod. i 29, Or. *Met.* ii 555, cf. *Aristoph. Vesp.* 438), because the upper part of his body was represented as that of a man and the lower part as that of a serpent, by which was symbolised his origin as earth-born or autochthonous: he is thus represented on an Athenian terracotta (now at Berlin) when he is present at the birth of Erichthonius. Later Greek writers made Cecrops to be a native of Sais in Egypt, who led a colony of Egyptians into Attica (Diod. i 29).

Cecryphala (*Κεκυρφόλαια* *Angistri*), a small island in the Saronic gulf, between Aegina and Epidaurus (*Thuc.* i 105, Diod. xi 78)

Cedraëa (*Κεδραία* or *ἑτα*, *Κεδραῖος* or *αἶος*), a town of Caria, on the Ceramic Gulf

Cedrenna, Georgius, a Byzantine writer, author of a historical work, which begins with the creation of the world, and goes down to A.D. 1057. Edited by Bekker, Bonn, 1838-39

Celaenae (*Κελαῖναι*, *Κελαϊνίτης* *Dener*), the greatest city of S. Phrygia, before the rise of its neighbour, Apamea Cibotus, reduced it to insignificance. It lay at the source of the rivers Maeander and Marsyas. In the midst of it was a citadel built by Xerxes on a precipitous rock, at the foot of which, in the Agora of the city, the Marsyas took its rise, and near

the river's source was a grotto celebrated by tradition as the scene of the punishment of Marsyas by Apollo. Outside of the city was a royal palace, with pleasure gardens and a great park (*παρδῆσιος*) full of game, which was generally the residence of a satrap. The Maender took its rise in the very palace, and flowed through the park and the city, below which it received the Marsyas (Hdt. vii. 23; Xen. An. i. 2, 7; Liv. xxxviii. 13; Strab. p. 577).

**Cēlaeno** (Κελαινά). 1. A Pleiad, daughter of Atlas and Pleione, beloved by Poseidon.—2. One of the Harpies. [HARPYIAE.]

**Celēia** (Cilli), an important town in the SE. of Noricum, and a Roman colony with the surname *Claudia*, was in the middle ages the capital of a Slavonic state called Zellia (Plin. iii. 146; C. I. L. iii. 5154).

**Cēlēndēris** (Κελένδεις: *Khelindreh*), a seaport town of Cilicia, said to have been founded by the Phoenicians, and afterwards colonised by the Samians. The acropolis was strongly placed on a rock (Tac. Ann. ii. 80; Mcl. i. 13).

**Celezna**, a town of Campania (Verg. Aen. vii. 739).

**Cēler**, together with Severus, the architect of Nero's immense palace, the golden house. He and Severus projected and even began a canal from the lake Avernus to the Tiber. (Tac. Ann. xv. 42).

**Cēler**, P. Egnātius. [BAREA.]

**Celētrum** (*Kastoria*), a town in Macedonia on a peninsula of the Lacus Castoris (Liv. xxi. 40).

**Cēlēūs** (Κηλεύς), king of Eleusis, husband of Metanira, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus. [TRIPTOLEMUS.] Celeus is described as the first priest and his daughters as the first priestesses of Demeter at Eleusis. [See further under DEMETER.]

**Celsa** (*Vellilla Ru.*, nr. *Xelsa*), a town in Hispania Tarraconensis on the Iberus, with a stone bridge over this river, a Roman colony called *Victrix Julia Celsa* (Strab. p. 161).

**Celsus**. 1. A military tribune in Africa who in the 12th year of Gallienus, A.D. 265, was proclaimed emperor by the proconsul of the province. He was slain on the 7th day of his usurpation (Trebell. Poll. *Trig. Tyr.*).—2. An Epicurean philosopher, lived in the time of the Antonines, and was a friend of Lucian. He is supposed to be the same as the Celsus who wrote the work against Christianity called *Λόγος ἀληθής*, which acquired so much notoriety from the answer written to it by Origen.—3. A. Cornelius Celsus, probably lived under the reigns of Augustus and Tiberius. He wrote several works, of which only one remains entire, his treatise *De Medicina*, 'On Medicine,' in 8 books. The first two books are principally occupied by the consideration of diet, and the general principles of therapeutics and pathology; the remaining books are devoted to the consideration of particular diseases and their treatment; the third and fourth to internal diseases; the fifth and sixth to external diseases, and to pharmaceutical preparations; and the last two to those diseases which more particularly belong to surgery.—*Editions.* By Milligan, Edinb.

1826; by Ritter and Albers, Colon. ad Rhen. 1835.—4. Julius Celsus, a scholar at Constantinople in the 7th century after Christ, made a recension of the text of Caesar's Commentaries. Many modern writers have attributed to him the Life of Caesar which was in reality written by Petrarch.—5. P. Juventius Celsus, two Roman jurists, father and son, both of whom are cited in the Digest. Very little is known of the elder Celsus. The younger Celsus, who was the more celebrated, lived under Nerva and Trajan, by whom he was highly favoured. He wrote *Digesta* in 39 books, *Epistolae*, *Quaestiones*, and *Institutiones* in 7 books (Plin. Ep. vi. 5).—6. P. Marinius Celsus, an able general first of Galba and afterwards of Otho. After the defeat of Otho's army at the battle of Bedriacum, Celsus was pardoned by Vitellius, and was allowed by him to enter on the consulship in July (A.D. 69).

**Celsus Albinovanus**. [ALBINOVANUS.]

**Celtae**, a powerful race, which occupied a great part of W. Europe. The Greek and Roman writers call them by three names, which are probably only variations of one name, namely Celtae (Κέλται, Κελτοί), Galatae (Γαλάται), and Galli. Their name was originally given to all the people of N. and W. Europe who were not Iberians, and it was not till the time of Caesar that the Romans perceived the distinction between the Celts and the Germans: the name of Celts then began to be confined to the people between the Pyrenees and the Rhine. The Celts belonged to the great Indo-Germanic race, as their language proves, and, at a period long antecedent to all historical records, settled in the W. of Europe. The most powerful part of the nation appears to have taken up their abode in the centre of the country called after them GALLIA, between the Garumna in the S. and the Segwana and Matrona in the N. From this country they spread over various parts of Europe, and they appear in early times as a migratory race, ready to abandon their homes, and settle in any district which their swords could win. Besides the Celts in Gallia, there were eight other different settlements of the nation, which may be distinguished by the following names:—1. Iberian Celts, who crossed the Pyrenees and settled in Spain [CELTIBERI]. 2. British Celts [BRITANNIA]. 3. Belgic Celts, the inhabitants of Gallia Belgica, at a later time much mingled with Germans. 4. Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the N. of Italy, which was called after them GALLIA CISALPINA. 5. Celts in the Alps and on the Danube, namely the Helvetii, Gothini, Osi, Vindelici, Raeti, Norici, and Carni. 6. Illyrian Celts, who, under the name of Scordisci, settled on Mt. Scordus. 7. Macedonian and Thracian Celts, who had remained behind in Macedonia, when the Celts invaded Greece, and who are rarely mentioned. 8. Asiatic Celts, the Tolistobogi, Trocmi, and Tectosages, who founded the kingdom of GALATIA.—Some ancient writers divided the Celts into two great races, one consisting of the Celts in the S. and centre of Gaul, in Spain, and in the N. of Italy, who were the proper Celts, and the other consisting of the Celtic tribes on the shores of the Ocean and in the E. as far as Scythia, who were called Galls: to the latter race the Cimbrs belonged, and they are considered by some to be identical with the Cimmeri of the Greeks.—The Celts in outward appearance were distinguished from Greeks and Romans by their

shaggy hair and long monstaches, and are described by the ancient writers as men of large stature, of fair complexion, and with flaxen or red hair, 'procera corpora, flava caesaries, truces oculi'. The Celtic element in France at the present time preserves the old Celtic characteristics of a quick and lively temper, but not those bodily characteristics which are nearer the German type than the French. They hold good more generally in the highlands of Scotland and in Wales. They were brave and warlike, impatient of control and prone to change. They fought with long swords, their first charge in battle was the most formidable, but if finally resisted, they usually gave way. They were long the terror of the Romans, once they took Rome, and laid it in ashes (s.c. 390).—For details respecting their later history and political organisation, see GALLIA, GALATIA.

**Celtiberi** (Κελτισίβηρες), a powerful people in Spain, consisting of Celts who crossed the Pyrenees at an early period and became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain, in the highlands which separate the Iberus from the rivers which flow towards the W, and in which the Tagus and the Duero rise. They were divided into various tribes, the AREVACAE, BEROES, and PELEPOVES, which were the three most important. The LUSONES, BELLI, DITTANI &c. Their chief towns were SEGORRIGA, NEMANTIA, BILBILIS &c. Their country called Celtiberia was mountainous and unproductive. They were a brave and warlike people, and proved formidable enemies to the Romans. They submitted to Scipio Africanus in the 2nd Punic war but the oppressions of the Roman governors led them to rebel, and for many years they successfully defied the power of Rome. They were reduced to submission on the capture of Numantia by Scipio Africanus the younger (s.c. 134), but they again took up arms under Sertorius and it was not till his death (72) that they began to adopt the Roman customs and language (Diod. v. 33, Liv. xiv. 33, Polyb. xxxv. 1, Strab. p. 151).  
**Celtici** 1. A Celtic people in Lusitania between the Tagus and Anas.—2. A Celtic people in Gallacia near the promontory Nerium, which was called Celticum after them (C. Finisterre).

**Cema**, or **Caenia**, a mountain in the Maritime Alps, which Pliny (ul. 33) mentions as the source of the Varus (Var).

**Cemēnelum** (*Cimella* or *Cimies*) a town in the Maritime Alps, two miles N. of Nice.

**Cenaeum** (Κηναίον ἔκρον *Kanaia* or *Lisat*), the NW promontory of Euboea, opposite Thermopylae, with a temple of Zeus Cenaeus (Strab. p. 444).

**Cenchraeae** (Κενχρεαί) 1. The E. harbour of Corinth on the Saronic gulf, important for the trade and commerce with the E.—2. A town in Argolis, S. of Argos, on the road to Tegea.

**Cenomani**, a powerful Gallic people, originally a branch of the AULERNI, crossed the Alps at an early period, and settled in the N. of Italy in the country of Brixia, Verona, and Mantua, and extended N. as far as the confines of Rhaetia (Polyb. v. 17, Liv. v. 35). They were at constant feud with the neighbouring tribes of the Insubres, Boni, &c., and hence naturally associated the Romans in their wars with these people. In the 2nd Punic war they sided with Rome except during the Gallic revolt on Hasdrubal's approach. (Liv. xxi. 55, xxii. 10, Strab. p. 216).

**Censorinus** 1. One of the 30 tyrants

assumed the purple at Bologna, A.D. 270, but was shortly afterwards put to death by his own soldiers (Trebell. *Trig. Tyr.* 33).—2. Author of a treatise entitled *de Die Natali*, which treats of the generation of man, of his natal hour, of the influence of the stars and genii upon his career, and discusses the various methods employed for the division and calculation of time. The book is dedicated to Q. Cerebellus, and was composed A.D. 238. A fragment of *Metris* and lost tracts *de Accentibus* and *de Geometria* are ascribed to this Censorinus.—Editions: Otto Jahn 1845, Hultsch, 1867.

**Censorinus, Marcianus** 1. C., son of C. Marcus Rutilius, first plebeian dictator (n.c. 356), was originally called Rutilius, and was the first member of the family who had the surname Censorinus. He was consul in n.c. 310, and conducted the war in Samnium. He was censor 294, and a second time 263, the only instance in which a person held the office of censor twice (Liv. ix. 33 x. 47, Val. Max. iv. 1, 8).—2. L., consul 149, the first year of the third Punic war, conducted the war against Carthage with his colleague M. Manlius.—3. C., one of the leaders of the Marian party fought against Sulla in the battle near the Collina gate, was taken prisoner, and put to death by Sulla's order. Censorinus was one of the orators of his time, and versed in Greek literature (Appian, B.C. i. 71-93, Cic. *Brut.* 67-90).—4. L., a partisan of M. Antony, praetor 43 and consul 39.—5. C., consul n.c. 8, died in A.D. 2, while in attendance upon C. Caesar the grandson of Augustus (Vell. Pat. ii. 102).

**Centauri** (Κενταυροί), a mythical race inhabiting the mountains of Thessaly, represented as in form half horses and half man. In Homer there is no certain allusion to their semi-equine form. In the *Iliad* they are called *κένταυροι* (= *κένταυροι*), possibly = 'wild men' in the *Odyssey* they bear the name *Κένταυροι*, and are spoken of as intemperate (*Il.* i. 288, ii. 743, *Od.* xiii. 293). We have various genealogies: (1) that they sprang from Centaurus, the offspring of Ixion and a cloud, who mingled with Magnesian mares (*Pind. Pyth.* ii. 80), or that they were born directly from Ixion and the cloud (*Diod.* iv. 69), (2) that they were born from Apollo and Hebe, a daughter of Peleus (*Diod.* iv. 69). The most famous of the legends connected with them, and a favourite subject for sculpture, is the fight of the Centaurs and the Lapithae, which arose from an insult offered to Hippodamia by Eurymachos, one of the Centaurs, in flamed by wine, at the marriage feast of Peleus. The Centaurs were driven away to Mt. Pindus. Theseus is brought into the story as aiding Peleus in the battle (*Pind.* iv. 143, *Plut. Theb.* 30, *Diod.* iv. 70, *Ov. Met.* xii. 219, *Hor. Od.* i. 18, 8). Similar stories of the unbridled passions of the Centaurs are given in the attack of Nessus upon Deianira, and the fight between Hercules and the Centaurs at the cave of Pholoe (*Paus.* vii. 18, *Soph. Trach.* 55, *Eur. Herc. Fur.* 364; *Apollod.* ii. 5, 4). As regards the origin and significance of these myths, some adduce the story of Ixion to show that the idea of Centaurs arose from tracing a likeness to the Centaur shape in clouds, others rely on their supposed descent from Apollo to prove that they represented rays of the sun, others note their descent from a river god, and suggest that the Centaurs are the violent streams which rush from the mountains of Thessaly. It is indeed possible that a fancied likeness in cloud shapes or torrents may have

caused the various genealogies to be added to the traditions; but the origin of the myth was probably simpler, and started with those who first beheld an equestrian tribe from the North settling in Thessaly at a time when horses were not ridden in Greece, and imagined the horse and its rider to be one being. The name 'bull-spearers' or 'bull-goaders' (*κεντήν: ταύρος*) suggests either the hunting of bulls by mounted Thessalians (Schol. ad Pind. l.c.), or the driving of bulls by mounted 'cowboys' (Serv. ad *Georg.* iii. 115). But whatever the origin of the myth, the Centaurs, like the Satyrs, represented unbridled animal passions, and the combats with Centaurs recorded the strife between civilisation and barbarism. *ΚΗΡΟΝ* alone among them has been made an instance of learning and culture. In art of an archaic type they are represented with the fore part, including the legs, human, having the hind quarters of a horse attached: the more familiar type, from the sculptures of the Parthenon onwards, showed them as men from the head to the loins, while in the rest of the body, the four

came a place of importance under Trajan, who built a villa there and constructed an excellent harbour with a lighthouse at each end of the breakwater (Plin. *Ep.* vi. 31). It was destroyed by the Saracens in the 9th century, but was rebuilt on its ancient site, and was hence called *Cività Vecchia*.

*Centiurpae* (*τὰ Κεντόριπα, αἱ Κεντοῦριπαι: Κεντοριπίνας*, in Thuc. of *Κεντόριπες*, *Centuripinus: Centoribi*), an ancient town of the Siculi in Sicily, at the foot of Mt. Aetna, on the road from Catana to Panormus, and not far from the river Symaethus; in its neighbourhood a great quantity of corn was grown, and it became under the Romans one of the most flourishing cities in the island. (Thuc. vi. 96; Diod. xiv. 78; Strab. p. 272; Cic. *Verr.* ii. 67, 69, iii. 6, 45.)

*Cēōs* (*Kēōs*, Ion. *Kēos: Kēios*, Ion. *Kēios*, *Cēus: Zea*), an island in the Aegean Sea, one of the Cyclades, between the Attic promontory Sunium and the island Cythnus, celebrated for its fertile soil and its genial climate. It was inhabited by Ionians, and originally contained 4 towns, *Iūlis*, *Carthaea*, *Coressus*, and *Poēessa*; but the two latter perished by an earthquake. *ΣΙΜΟΝΙΔΗΣ* was a native of the island.

*Cēphālē* (*Κεφαλή*), an Attic demus, on the right bank of the *Erasinus*, belonging to the tribe *Acamantis*.

*Cēphallēnia* (*Κεφαλληνία, Κεφαλληνία: Κεφαλήν*, pl. *Κεφαλλήνες: Cephallonia*), called by Homer *Same* (*Σάμη*) or *Samos* (*Σάμος*) (*Il.* ii. 634; *Od.* iv. 671, ix. 24), the largest island in the Ionian sea, separated from Ithaca on the E. by a narrow channel, contains 348 square miles. It is said to have been originally inhabited by Taphians, and to have derived its name from the mythical *CEPHALUS*. Even in Homer its inhabitants are called *Cephallenes*, and are the subjects of *Odysseus*; but the name *Cephallenia* first occurs in *Herodotus* (*Il.* ii. 631; *Od.* xx. 210; *Hdt.* ix. 28). The island is very mountainous (*παταλόεσσιν*); and the highest mountain, called *Aenos*, on which stood a temple of *Zeus*, rises more than 4000 feet above the sea. *Cephallenia* was a tetropolis, containing the 4 towns, *SAME*, *PALE*, *CRANI*, and *FRONT*. It



Centaur. (Metope from the Parthenon.)

legs, and the tail, they are horses. The female Centaur is described by *Lucian*, *Zeuxis*, 3 (cf. *Ov. Met.* xii. 393), and appears in a Florentine cameo suckling an infant Centaur.

*Centrites* (*Κεντρίτης: Bohlan-tschai*), a small river of Armenia, which it divided from the land of the *Carduchi*, N. of *Assyria*. It rises in the mountains S. of the *Arsissa Palus* (*L. Van*), and flows into the *Tigris*. (*Xen. Anab.* iv. 3.)

*Centumālus, Fulvius*. 1. *Cn.*, legate of the dictator *M. Valerius Corvus* b.c. 301; consul 298, when he gained a victory over the *Samnites*; and *propraetor* 295, when he defeated the *Etruscans* (*Liv.* x. 26).—2. *Cn.*, consul 229, defeated the *Illyrians* subject to the queen *Tenta* (*Polyb.* ii. 5).—3. *Cn.*, *curule aedile* 214; *praetor* 218, with *Suessula* as his province; and consul 211; in the next year he was defeated by *Hannibal* near *Herdonia* in *Apulia*, and was killed in the battle (*Liv.* xxiv. 43, 44, xxvii. 1).—4. *M.*, *praetor urbanus* 192, superintended the preparations for the war against *Antiochus* the Great (*Liv.* xxxv. 20).

*Centumcellae* (*Cività Vecchia*), a seaport town in *Etruria*, 47 miles from *Rome*, first be-

never attained political importance. In the Persian wars the inhabitants of *Pale* are alone mentioned. In the Peloponnesian war *Cephallenia* surrendered to the Athenians. Same ventured to oppose the Romans, but was taken by *M. Fulvius*, b.c. 189. (Strab. pp. 455, 461; Thuc. ii. 80; *Liv.* xxxvii. 18; *Polyb.* xvii. 13, 23.)

*Cēphāloedium* (*Κεφαλοείδιον: Cephaloedidānus; Cēphālē* or *Cēphālū*), a Sicel town, which took a Greek name, on the N. coast of Sicily in the territory of *Himera*. (Diod. xiv. 56; Strab. p. 266.)

*Cēphālus* (*Κέφαλος*). 1. A young man of great beauty, beloved by *Eos* (*Aurora*) and carried off by her. He is generally explained as representing the morning star which disappears at the approach of dawn. One legend makes him the son of *Hermes* and *Herse* (*deu*); he dwells with *Eos* in the East, and their son is *Tithonns* (*Apollod.* iii. 14). In other accounts *Tithonns* is the husband of *Eos*; and the son of *Eos* and *Cephalus* is *Phaethon* (*Hes. Th.* 986; *Paus.* i. 3). The most famous and poetical story of *Cephalus* makes him the son of *Deion* and *Diomedes*, and husband of *Procris* or *Procne*, daughter of

Erechtheus, whom he tenderly loved. He was beloved by Eos, but as he rejected her advances from love to his wife, she advised him to try the fidelity of Procris. The goddess then metamorphosed him into a stranger and sent him with rich presents to his house. Procris was tempted by the brilliant presents to yield to the stranger, who then discovered himself to be her husband, whereupon she fled in shame to Crete. Artemis made her a present of a dog called Laelaps (λαῖλαψ, storm) and a spear which were never to miss their object and then sent her back to Cephalus in disguise. In order to obtain this dog and spear Cephalus promised his love Procris then made herself known to him as his wife, and this led to a reconciliation between them. Procris, however, still feared the love of Eos and therefore jealously watched Cephalus when he went out hunting. Once, having heard him call upon the breeze (aura), and taking this to imply a mistress named Aura, she watched him, hidden in a bush. Cephalus, thinking that some animal was turning the leaves, killed her with the nevererring spear (Ov Met vii 660-665; Apollod iii 15; Hyg Fab 189). He is said to have been banished for this homicide by the Areiopagus and to have gone to Thebes, where his dog became useful for hunting a destructive fox (Paus ii 19). Subsequently Cephalus fought with Amphitryon against the Teleboans, upon the conquest of whom he was rewarded with the island which he called after his own name Cephallenia (Strab p 456). Clearly a number of local traditions, Athenian, Cretan, Theban, and Cephalonian have gathered round the name of Cephalus, some from legends of hunters and huntresses, the last from the similarity of name.—3 A Syracusan, and father of the orator Lysias, came to Athens at the invitation of Pericles. He is one of the speakers in Plato's *Republic*.—4 An eminent Athenian orator of the Collytean demus, flourished c. 403.

**Cēpheus** (Κηφείρ) 1 King of Ethiopia, son of Belas, husband of Cassiopeia, and father of Andromeda, was placed among the stars after his death (Hdt vii 61; Hor Od vi 29; ANDROMEDA).—2 Son of Aleus and Menelaus or Cleobule, one of the Argonauts. He was king of Tegea in Arcadia, and perished, with most of his sons, in an expedition against Heracles.

**Cēphisiā** or **Cēphisiās** (Κηφισία more correct than Κηφισία Κηφισιεύς Arctina), one of the 12 Cecropian towns of Attica, and afterwards a demus belonging to the tribe Erechtheis, NE. of Athens, on the W slope of Mt. Pentelicon.

**Cēphissodōrus** (Κηφισσοδόρ) 1 An Athenian comic poet of the Old Comedy, about c. 402.—2 An Athenian orator, a disciple of Isocrates, wrote an apology for Isocrates against Aristotle, entitled αἰνέσις Ἀριστοτέλει ἀπολογία; it is probable that it was this Cēphissodorus who wrote a History of the Sacred War.

**Cēphissodōtus** (Κηφισσοδότος) 1 An Athenian who led a fleet to Thrace in c. 339 with so little success that he was recalled and prosecuted whether he was the same person as the orator Cēphissodorus is disputed (Dem. c. Lept p 501, § 148; c. Aristocr. p. 678 § 153).—2 An Athenian sculptor, father of Praxiteles. He belonged to that younger school of Attic artists who early in the 4th cent. B.C. were passing from the sterner majesty of Phidias to the ideal and grace and beauty which were perfected by Praxiteles. The statue, now at Munich, of Eirene and the infant Plutus (called the Leucothea) is a copy of his work (Paus. ix. 16). It is interesting to trace

a similar position of the infant Dionysus in the great statue of Praxiteles. (Plin xxxiv 74, Paus viii 50, 5).—3 An Athenian sculptor, called the Younger, a son of the great Praxiteles, flourished 300 (Plin xxxiv 24).

**Cēphisāphōn** (Κηφισοφών), a friend of Euripides, is said not only to have been the chief actor in his dramas, but also to have aided him with his advice in the composition of them.

**Cēphisus** or **Cēphissus** (Κηφισός, Κηφισός)

1 The chief river in Phocis and Boeotia (now *Macroneri*), rises near Lelica in Phocis, flows through a fertile valley in Phocis and Boeotia, and falls into the lake Copais which is hence called *Cēphissus* in the Iliad (i. 709) [*Copais*].

—2 The largest river of the Athenian plain, rises in the W slope of Mt. Pentelicon and flows past Athens on the W into the Saronic gulf between Phalerum and Peiræus.—3 Another river of Attica, rising in Mt. Icarus on the borders of Megaris and flowing into the sea at Eleusis, now *Sarantaporos*.—4 A river of Argolis tributary of the Inachus.

**Cēr** (Κέρ, Κήρ) (Μοῖρα)  
**Ceramicus Sinus** (Gulf of Giota) a bay in Cann between Halicarnassus and Cnidus on the north side of this bay stood the town of Ceramus which gave the name (Strab p. 109) —**Ceramicus**, a district of Athens. [ATHENS.]

**Ceramon Agora** (Ἰλιαν Ἀγορά) a town of Phrygia on the 'royal road' from Susa to Sardis. (Xen Anab. i. 2. 10).

**Cērāus** (Κηραεύς Κηραεύριος or Κηραεῖον), a flourishing colony of Sinope on the coast of Pontus at the mouth of a river of the same name, chiefly celebrated as the place from which Europe obtained both the cherry and its name. Lucullus is said to have brought back plants of the cherry with him to Rome, but this refers probably only to some particular sorts, as the Romans seem to have had the tree much earlier.—**Cērāus** fell into decay after the foundation of Pharnax (*Kheresoun*) (Xen Anab. v. 3. 2, Plin xv 102).

**Cērāta** (τὰ Κήρατα), the Horns, a mountain on the frontiers of Attica and Megaris.

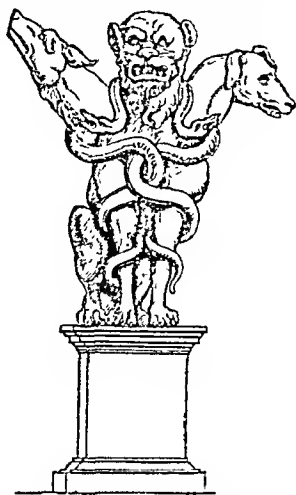
**Cerānūi Montes** (Κηραῖνα ὄρη Κημῖνα), a range of mountains extending from the frontier of Illyricum along the coast of Epirus, derived their name from the frequent thunder storms which occurred among them. These mountains made the coast of Epirus dangerous (Hor Od. i. 3. 20). They were also called *Acroceraunia*, though this name was properly applied to the promontory separating the Adriatic and Ionian seas. The *κεραυνώδεις* or *thunder mountains* were called *Cerauni* (Caes. B.C. iii. 6).

**Cērberūs** (Κερβείρ), the dog that guarded the entrance of Hades, is mentioned as early as the Homeric poems, but simply as 'the dog,' and without the name of Cerberus (Il. vii. 568, Od. xi. 627). Hesiod calls him a son of Typhon and Echidna, and represents him with 50 heads. Later writers describe him as a monster with only 3 heads, with the tail of a serpent and with serpents round his neck. Some poets again call him many headed or hundred headed. The den of Cerberus is placed on the further side of the Styx, at the spot where Charon landed the shades of the departed. [HADES.]

**Cerassōrum** or **-us** or **esura** (Κηρασσοῦρον πόλις, Hdt., Κηρσίεσσα, Strab. E. Arkan), a city of Lower Egypt on the W bank of the Nile, at the point where the river divided into its 3 principal branches, the E. or Pelusiac, the W. or Canopic, and the N. between them.

**Cērētiā** or **-ii** (Κηρεῖαι, the *Circassians*),

a people of Sarmatia Asiatica, beyond the Cimmerian Bosphorus, on the E. coast of the Palus Maeotis (Strab. p. 496; Plin. vi. 16).



Cerberus. (From a bronze statue.)

**Cercetius**, a mountain in Thessaly, part of the range of Pindus.

**Cercina** and **Cercinītis** (Κερκίνα, Κερκινίτις: *Karkēnah Is., Ramlah, and Gherba*), 2 low islands off the N. coast of Africa, in the mouth of the Lesser Syrtis, united by a bridge, and possessing a fine harbour. Cercina was the larger, and had on it a town of the same name. (Strab. pp. 123, 831.)

**Cercinē** (Κερκίνη: *Kara-dagh*), a mountain in Macedonia, between the Axios and Strymon.

**Cercinītis** (Κερκινίτις), a lake in Macedonia, near the mouth of the Strymon, through which this river flows.

**Cercinium**, a town in Thessaly between Larissa and Pherae.

**Cereo**, Q. Lutatius, consul with A. Manlius Torquatus, B.C. 241, in conjunction with his colleague, subdued the Falisci or people of Falerii, who revolted from the Romans.

**Cercōpes** (Κέρκωπες), droll and thievish gnomes, robbed Heracles in his sleep, but were taken prisoners by him, and either given to Omphale, or killed, or set free again. Some placed them at Thermopylae (Hdt. vii. 216); but the comic poem *Cercopes*, which bore the name of Homer, probably placed them at Oechalia in Euboea. Others transferred them to Lydia, or the islands called Pithecusae, which derived their name from the Cercopes who were changed into monkeys by Zeus for having deceived him. (Ov. Met. xiv. 90; Diod. iv. 31; Mela, ii. 7; Suid. s.v.)

**Cercops** (Κέρκωψ). 1. One of the oldest Orphic poets, also called a Pythagorean, was the author of an epic poem, 'on the descent of Orpheus to Hades' (Clem. Alex. Strom. p. 838; cf. Cic. N. D. i. 38).—2. Of Miletus, the contemporary and rival of Hesiod, is said to have been the author of an epic poem called *Aegimius*, which is also ascribed to Hesiod (Diog. Laërt. ii. 46; Athen. p. 508).

**Cercyon** (Κερκύων), son of Poseidon or Hephaestus, a cruel tyrant at Eleusis, put to death his daughter Alope, and killed all strangers whom he overcame in wrestling; he was in the end conquered and slain by Theseus.

**Cerdylion** (Κερδύλιον), a small town in Macedonia on the right bank of the Strymon, opposite Amphipolis.

**Cērēālis**, **Pētīlins**, served under Vettius Bolanus, in Britain, A.D. 61; was one of the generals who supported the claim of Vespasian to the empire, 69; suppressed the revolt of Civilis on the Rhine, 70; and was governor of Britain, 71, when he conquered a great part of the Brigantes (Tac. Hist. v. 14, Agr. 8, 17).

**Cereātae** (*Casamari*), a town in Latium, in the territory of Arpinum, and the actual birthplace of Marius (Kippērat, Plut. Mar. 3), who probably made it a municipium (Plin. iii. 68).

**Cērēs**. [DENETER.]

**Cerfenina**, a town of the Marsi on the Via Valeria, at the pass leading to Corfinium.

**Cerilli** (*Cirilla Vecchia*), a town in Bruttium on the coast, S. of the mouth of the Laus.

**Cerinthus** (Κήρινθος), a town on the E. coast of Euboea, on the river Budorus.

**Cernē** (Κέρνη: prob. *Arguin*), an island off the W. coast of Africa, to which the Phoenicians traded (Ptol. vi. 4; Scyl. Periopl. 58).

**Cerretāni**, an Iberian people in Hispania Tarraconensis, in the modern *Cerdagna*, in the Pyrenees, subsequently divided into two tribes, the Juliani and Augustani (Plin. iii. 23).

**Cersobleptes** (Κερσobleπτης), son of Cotys, king of Thrace, on whose death in B.C. 358 he inherited the kingdom in conjunction with Berisades and Amadocus. As an ally of the Athenians, Cersobleptes became involved in war with Philip, by whom he was defeated and reduced to the condition of a tributary, 348. (Dem. Phil. iii. 114; Diod. xvi. 70.)

**Cersus** (Κέρσος: *Merkes*), a river of Cilicia, flowing through the Pylae Syro-Cilicene, into the E. side of the Gulf of Issus.

**Certōnium** (Κερτόνιον), a town in Mysia, mentioned by Xenophon (Anab. vii. 8, 8).

**Cervidius Scaevola**. [SCAEOVOLA.]

**Cerus**, an old Latin name for the deity of creative power, is from the same root as *creare* and *Ceres*: hence in the hymns of the Salii 'Cerus manus' or 'Cerus donus' = creator bonus (Varr. L. L. vii. 26; C. I. L. i. 46).

**Cerynia** (Κερύνια: *Girne*), a town of Cyprus on the north coast between Lapethus and Aphrodisium.

**Ceryx** (Κήρυξ), an Attic hero, son of Hermes and Aglauros, from whom the priestly family of the Ceryces at Athens derived their origin. According to the Eleusinian tradition, however, Ceryx, from whom they were descended, was a younger son of Eumolpus. It is probable that the Ceryces were an Athenian family which at some time took the place of an Eleusinian family of priests. [Dict. Ant. art. *Eleusinia*.]

**Cestrinē** (Κεστρίνη), a district of Epirus in the S. of Chaonia and N. of the Thyamis, said to have been formerly called Cammanina, and to have derived its later name from Cestrinus, son of Helenus. (Thuc. i. 46; Pans. i. 11.)

**Cestrus** (Κέστρος: *Ak-su*), a considerable river of Pamphylia, flowing from the Taurus southwards into the Mediterranean. It was navigable in its lower course, at least as far as the city of Perge, which stood on its W. bank, 60 stadia above its mouth. (Strab. p. 667.)

**Cetēi** (Κήτριοι), mentioned in Od. xi. 521 as fighting on the Trojan side under Eurypylus, a prince from the southern part of Asia Minor. In this people (and in the legends of Memnon) we have probably the Homeric tradition of the Hittites (the Kheta of Egyptian monuments), who seem to have migrated from Armenia into

the Semitic countries and founded a great empire, extending from their two capitals Kadesh on the Orontes and Carchemish (= *Ninus Vetus*) on the Euphrates through a great part of Asia Minor as far as the Aegean. The time of their greatest power was about the 14th century B.C., when they united the tribes of a great part of Asia Minor in their wars against Ramses II., which ended after the great battle of Kadesh in an alliance on no unequal terms with Egypt. The monuments between Smyrna and Ephesus, mentioned by Herodotus (ii 106) as Egyptian, are really Hittite, and mark their conquests westward. Their empire gradually dwindled and ended with the fall of Carchemish B.C. 717. Their chief deity was the goddess Atargates (see *ATARGATE*), whose priestesses are held by some to be the origin of the myths of the Amazons (*AMAZONS*, *ΜΕΛΛΟΝ*).

**Cethegus**, Cornelius, an ancient patrician family. They seem to have kept up an old fashion of wearing the *toga* without a *tunica* beneath, the *toga* being folded round the body like a girdle as in the *cinctus Gabinus* (see *Diet Ant art Toga*), to which Horace alludes in the words *cinctus Cethegi* (*Art Poet* 80) and Lucan (ii 543) describes the associate of Catiline thus *essetque manus vesana Cethegi*. L. M. curule aedile and pontifex maximus B.C. 213 praetor 211, when he had the charge of Apulia, censor 209 and consul 204. In the next year he commanded as proconsul in Cisalpine Gaul where he defeated Mago, brother of Hannibal. He died 196. His eloquence was rated very high, so that Ennius gave him the name of *Suades medulla*, and Horace twice refers to him as an ancient authority for the usage of Latin words (*Cic de Sen* 14 50, *Hor Epist* ii 2, 116, *Art Poet* 50).—2 C. commanded in Spain as proconsul 200 (*Liv xxx* 49), was aedile 193, consul 197, when he defeated the Insubrians and Cenomani in Cisalpine Gaul, and censor 194.—3 P., curule aedile 187, praetor 185 and consul 181. The grave of Numa was discovered in his consulship (*Plut Num* 22).—4 M., consul 160, when he drained a part of the Pomptine Marshes.—5 P., a friend of Marius, proscribed by Sulla, 89, but in 83 went over to Sulla, and was pardoned.—6 C., one of Catiline's crew, was a profligate from his early youth. When Catiline left Rome, 63, after Cicero's first speech, Cethegus stayed behind under the orders of Lentulus. His charge was to murder the leading senators, but the tardiness of Lentulus prevented anything being done. Cethegus was arrested and condemned to death with the other conspirators (*Sall Cat* 46-45, *Lucan*, ii 543).

**Cetius** (*Κήριος*), a small river of Mysia, flowing from the N., and falling into the Caicus close to Pergamum (*Plin.* v 126).

**Centrones** or **Centrones**, a people in Gallia Belgica, dependents of the Nervii.

**Ceyx** (*Κίψ*), king of Trachys, husband of Alcyon. His death is differently related. [*ALCYON*]. He was the father of Hippasus, who fell fighting as the ally of Heracles.

**Chaboras** (*Χαβωρας* *Chabur*), a river of Mesopotamia which rises in Mt. Maris and flows S into the Euphrates at Ctesiphon (*Plol.* v 19, *Procop B P* ii 5). Its name varied (prob in different parts of its course) it appears as *Aborhas* in *Sirab* p. 747, *Amman* xiv 3, and as *Araxes* in *Xen Anab* i 4 19.

**Chabrias** (*Χαβριαρ*), a celebrated Athenian general. In B.C. 393 he succeeded Iphicrates in the command of the Athenian forces at Corinth.

In 388 he assisted Evagoras in Cyprus against the Persians. In 378 he was one of the commanders of the forces sent to the aid of Thebes against Agesilaus, when he adopted for the first time that manoeuvre for which he became so celebrated—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. In 376 he gained an important victory off Naxos over the Lacedaemonian fleet under the command of Pothia. In 361 he took the command of the naval force of Tachos king of Egypt who was in rebellion against Persia. In 358 he was sent as the Athenian commander in Thrace, but was compelled by Charidemus to make a peace unfavourable to Athens. On the breaking out of the Social war in 357 Chabrias commanded the Athenian fleet. At the siege of Chios he sailed into the harbour before the rest of the fleet, and when his ship was disabled, he refused to save his life by abandoning it and fell fighting (*Nep Chabrias*, *Xen. Hell* v 1-4, *Diod* xv 29-34, xvi 7).

**Chærea**, C. Cassius, tribune of the praetorian cohorts, formed the conspiracy by which Calpurnia was slain A.D. 41. Chærea was put to death by Clandius upon his accession (*Suet Cal* 56, *Dio Cass* lxx 23, *Tac Ann* i 32).

**Chæremon** (*Χαίρημων*). 1 One of the most celebrated of the later tragic poets at Athens about B.C. 380. He was one of the *Ἀπύρροι* *ῥυοί*, or Reading Tragedians, who in the decline of tragedy composed subtle and overstrained plays which were not acted but read before a select audience. Some of his plays were for acting (*Athen.* p. 607).—2 Of Alexandria, a Stoic philosopher, chief librarian of the Alexandrian library, was afterwards called to Rome, and became the preceptor of Nero. He wrote a history of Egypt, on Hieroglyphics, on Comets, and a grammatical work. *Martial* (xi 56) wrote an epigram upon him.

**Chæræphon** (*Χαιρέφων*), a pupil of Socrates was banished by the Thirty, and returned to Athens on the restoration of democracy, B.C. 403. He was dead when the trial of Socrates took place, 399 (*Xen. Mem* i 2, 48, ii 3, 1).

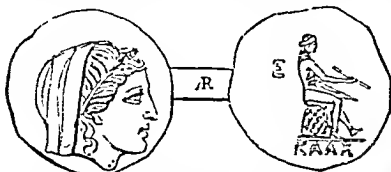
**Chæroneia** (*Χαιρώνεια* *Chairo-neis* *Capurna*) the Homeric *Arne* according to Pausanias, a town in Boeotia on the Cephissus near the frontier of Phocia, a dependant of Orchomenus. It stood where the valley of the Cephissus narrows to two miles, and thus it commanded the approach from the north. It was memorable for the defeat of the Athenians and the Boeotians in B.C. 338 by Philip king of Macedon, and for Sulla's victory over the army of Mithridates 88. Chæroneia was the birthplace of Plutarch. Several remains of the ancient city have been discovered at *Capurna*, a theatre excavated in the rock an aqueduct, and the marble lion (broken in pieces) which adorned the sepulchre of the Boeotians who fell at the battle of Chæroneia. (*Thuc* iv 76, *Paus* ix 41, 6, *Strab* p. 414, *Plut Sull* 17).

**Chalæcum** (*Χάλακον* *Chalakis*), a port-town of the Locri Ozolae on the Crissaean gulf, on the frontiers of Phocia (*Thuc* iii 101).

**Chalastria** (*Χαλαστρία*) a town in Mygdonia in Macedonia at the mouth of the river Axios (*Hdt.* vi 123, *Strab* p. 330).

**Chalê** or **-ae** or **ia** (*Χάλη* *Χάλας*, *Χαλία* *Chalki*), an island of the Carpathian sea, near Rhodes, with a town of the same name, and temple of Apollo (*Strab* p. 488, *Thuc.* viii 41).

Chalcēdon (Χαλκηδών, more correctly, Καλ-  
χιδών: Χαλκηδόνιος: *Chalkedon*, Grk., *Kadi-  
Kioi*, Turk., Ru.), a Greek city of Bithynia, on  
the coast of the Propontis at the entrance of  
the Bosphorus, nearly opposite to Byzantium,  
was founded by a colony from Megara in B.C.  
685. As occupying an inferior site to that of  
Byzantium it was spoken of by the oracles as  
'the city of the blind' (Strab. p. 320; Tac. *Ann.*  
xii. 63). After a long period of independence  
it became subject to the kings of Bithynia, who



Coin of Chalcedon.

Obv., head of Demeter veiled; rev., Apollo seated on om-  
phalos; below KAA; struck circ. B.C. 250-270.

removed most of its inhabitants to the new city  
of Nicomedia (B.C. 140). The Romans restored  
its fortifications, and made it the chief city of  
the province of Bithynia, or Pontica Prima. It  
was entirely destroyed by the Turks.—The  
fourth oecumenical council of the Church met  
here A.D. 451. (Hom. *Il.* ii. 537; Strab. p. 320;  
Thuc. iv. 75; Xen. *An.* vii. 1, 20; Plut. *Lucull.* 8.)

Chalcidicē (Χαλκιδίκη), a peninsula in Mace-  
donia between the Thernaia and Strymonic  
gulfs, runs out into the sea like a 3-pronged fork,



Coin of Chalcidian league, struck at Olynthus B.C. 332-330.  
Obv., head of Apollo laureate; rev., temple, ΧΑΛΚΙΔΕΩΝ; ma-  
gistrate's name, ΕΠΙ ΑΡΙΣΤΟΝΟΣ.

ending in 3 smaller peninsulas, PALLENE, SITHO-  
NIA, and AETE or ARTHOS. It derived its name  
from Chalcidian colonists. [CHALCIS, No. 1.]

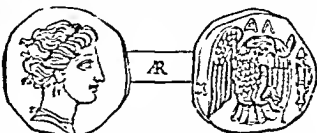
Chalcidius, a Platonic philosopher who lived  
probably in the 5th century of the Christian  
era, translated into Latin the *Timaeus* of Plato,  
on which he likewise wrote a voluminous com-  
mentary. Edited by Menrsius, Leyden, 1617,  
and by Fabricius, Hamburg, 1718.

Chalcioecus (Χαλκίοικος), 'the goddess of the  
brazen house,' a surname of Athene at Sparta,  
from the brazen temple there. [ATHENE.]

Chalciope (Χαλκίοπη). 1. Daughter of  
Eurypylus, king of Cos, mother of Thessalus  
by Heracles (*Il.* ii. 676; Apollod. ii. 7, 8).—2.  
Daughter of Aetes, and sister of Medea, mar-  
ried to Phrixus (Ap. Rh. ii. 1140; Apollod. i. 9).

Chalcis (Χαλκίς: Χαλκιδεύς, Chalcidensis).  
1. (*Egripo* or *Negroponte*), the principal town  
of Euboea, situated on the narrowest part of the  
Euripus, and united, as early as B.C. 411, with  
the mainland by a bridge (Thuc. viii. 95; Diod.  
xv. 30). It was a very ancient town, originally  
inhabited by Abantes or Curtes, and colonised  
by Attic Ionians under Cothus. In the time of  
Hesiod (*Op.* 655) Chalcis was ruled by a king: in  
the next century by an oligarchy of the richer  
class called Hippobotae (Strab. p. 447; Hdt. v.  
77). The Athenians planted 4,000 cleruchs here

in B.C. 506, who retired on the Persian invasion  
(Hdt. v. 77, vi. 100). Its flourishing condition  
at an early period is attested by the numerous  
colonies which it planted in various parts of the  
Mediterranean. It founded so many cities in the  
peninsula in Macedonia between the Strymonic  
and Thernaic gulfs, that the whole peninsula  
was called Chalcidice. In Italy it founded  
Cuma, and in Sicily Naxos. Chalcis was usually  
subject to Athens during the greatness of the  
latter city, and afterwards passed into the hands  
of the Macedonians, Antiochus, Mithridates, and  
the Romans. It was a place of great military  
importance, as it commanded the navigation  
between the N. and S. of Greece, and hence it  
was often taken and retaken by the different  
parties contending for the supremacy in Greece.  
—The orator Isaeus and the poet Lycophron  
were born at Chalcis, and Aristotle died here.



Coin of Chalcis in Euboea.

Obv., head of Hera (?); rev., eagle flying and holding ser-  
pent, ΧΑΛ; struck circ. B.C. 320.

—2. A town in Aetolia at the mouth of the  
Evenus, situated at the foot of the mountain  
Chalcis, and hence also called *Hypochalcis*  
(Hom. *Il.* ii. 640; Thuc. ii. 83; Strab. p. 451).—  
3. (*Kinnasir*, Ru.), a city of Syria, in a fruitful  
plain, near the termination of the river Chalus:  
the chief city of the district of Chalcidice, which  
lay to the E. of the Orontes.—4. A city of Syria  
on the Belus, in the plain of Marsyas.

Chalcōdon (Χαλκῶδων), king of the Abantes  
in Euboea, was said to be a son of Abas, the  
descendant of Erechtheus. He was father of  
Elphenor, who fought at Troy (*Il.* ii. 541, iv.  
464). He was killed by Amphitryon, fighting  
against Thebes. His descendants were called  
the Chalcodontidae, and ruled over parts of  
Boeotia as well as of Euboea. (Eur. *Ion.* 59;  
Paus. viii. 15, 3, ix. 19, 3.)

Chaldaea (Χαλδαία: Χαλδαῖος), in the nar-  
rower sense, was a province of Babylonia, about  
the lower course of the Euphrates, the border  
of the Arabian Desert, and the head of the Per-  
sian Gulf. It was intersected by numerous  
canals, and was extremely fertile. In a wider  
sense, the term is applied to the whole of Baby-  
lonia, and even to the Babylonian empire, on  
account of the supremacy which the Chaldeans  
acquired at Babylon. They seem to have been  
settled on the shores of the Persian Gulf when  
they are first heard of in the 9th cent. B.C.  
Under Merodach Baladan, about B.C. 700, they  
became masters of Babylonia and gave their  
name to the whole country. [BABYLON.]

Chalus (Χάλος: *Kowik*), a river of N. Syria,  
flowing S. past Bercoea and Chalcis, and ter-  
minating in a marshy lake.

Chalybes (Χάλυβες), a people apparently of  
Scythian origin (later called Chaldaci), said to  
be descended from Chalybs son of Ares. They  
represent the earliest workers in iron of whom  
the Greeks had heard; they are generally re-  
presented as dwelling on the S. shore of the  
Black Sea, about Themiscyra and the Thermodon  
(and probably to a wider extent, for Herodotus  
clearly mentions them among the nations W.  
of the Halys), and occupying themselves in the  
working of iron. (Strab. p. 549, 551; Hdt. i. 28;



Aesch. *Pr* 717, *Ap Rh.* ii. 1002, *Verg Georg* i. 18.)

**Chálybon** (Χαλύβων O T Helbon), a city of N Syria, afterwards BEROEA.

**Chamaeleon** (Χαμαιλέον), a Peripatetic philosopher, or, rather, student of literature of Heracles on the Pontus, one of the disciples of Aristotle, wrote works on several ancient Greek poets and on philosophical subjects.

**Chamavi**, a people in Germany, who were compelled by the Roman conquests to change their abodes several times. They first appear in the neighbourhood of the Rhine, but afterwards migrated E., defeated the Bructeri, and settled between the Weser and the Harz. At a later time they dwelt on the lower Rhine, and were auxiliaries of the Franks (*Strab* p. 231, *Tac Germ* 2, 33, *Ann.* xii. 55, *Ammian.* xvi. 8.)

**Chäones** (Χάονες) one of the 3 peoples inhabiting Epirus, were at an earlier period in possession of the whole country, but subsequently dwelt along the coast from the river Thyamis northwards to the Acroceraunian promontory, which district was therefore called Chaonia. By the poets *Chaonius* is used as equivalent to Epirot.

**Chäos** (Χάος), the vacant and infinite space which existed according to the ancient cosmogonies previous to the creation of the world and out of which the gods, men and all things arose. Chaos was the mother of Erebus and Nyx, from whom again were born Aether and Hemera (*Hes. Th.* 116 ff.). In the Orphic cosmogony Chaos and Aether are born from Chronos.

**Charadra** (Χαράδρα Χαράδραι) 1. A town in Phocis on the river Charadrus, situated on an eminence not far from Lulaea (*Hdt.* viii. 33, *Paus.* x. 8).—2. A town in Epirus, SW of Ambracia.—3. A town in Messenia, built by Pelops.

**Charadrus** (Χαράδρος) 1. A small river in Phocis, a tributary of the Cephissus.—2. A small river in Argolis, a tributary of the Inachus.—3. A small river in Messenia, rises near Oechalia.

**Charadrius** (Χαράδριος, Χηλαδριαν), a town in Cilicia on the coast road from Arsinoë to Selinus (Trajanopolis).

**Charax** (Χάραξ), of Pergamum, a historian of the 2nd cent. B.C., wrote a work in 40 books, called *Ελληνικά*, and another named *Χρονικά*. (In Muller, *Fragm. Hist. Graec.*)

**Chärax** (Χάραξ, i.e. a palisaded camp *Χαρακράς*), the name of several cities, which took their origin from military stations. The most remarkable of them stood at the mouth of the Tigris. [ALEXANDRIA, No. 4.] There were others in the Chersonesus Taurica, in N Media, near Celaenae in Phrygia, in Corsica, and on the Great Syria in Africa.

**Charaxus** (Χάραξος) of Mytilene, son of Scamandronymus and brother of Sappho, fell in love with ERODIAS.

**Chäres** (Χάρες) 1. An Athenian general, who for a long series of years contrived by profuse corruption to maintain his influence with the people, in spite of his very disreputable character. In B.C. 367 he was sent to the aid of the Phliasians, who were hard pressed by the Arcadians and Argives, and he succeeded in relieving them (*Xen. Hell.* vii. 2, 18, *Diod.* xv. 75). In the Social war, after the death of Chabrias, 356, he had the command of the Athenian fleet along with Iphicrates and Timotheus. His colleagues having refused, in consequence of a storm, to risk an engagement, Chares accused them to the people, and they were recalled (*Diod.* xvi. 21, *Nep. Tim.* 4). Being now left in the sole command, and being

in want of money, he entered into the service of Artabazus, the revolted satrap of Western Asia, but was recalled by the Athenians on the complaint of Artaxerxes III. In the Olynthian war, 349, he commanded the mercenaries sent from Athens to the aid of Olynthus. In 340 he commanded the force sent to aid Byzantium against Philip, but he effected nothing, and was accordingly superseded by Phocion. In 338 he was one of the Athenian commanders at the battle of Chaeronea. When Alexander invaded Asia in 334, Chares was living at Sigeum, and in 333 he commanded for Darius at Mytilene (*Arrian, Anab.* ii. 1, iii. 2.—2. Of Mytilene, an officer at the court of Alexander the Great, wrote a history of Alexander in 10 books.—3. An artist of Landus in Rhodes, the favourite pupil of Lysippus flourished B.C. 290. He belonged to a period when it was sought to replace the old grandeur and simplicity by mere size and dramatic effect. His chief work was the statue of the Sun, which, under the name of 'The Colossus of Rhodes,' was celebrated as one of the 7 wonders of the world. Its height was upwards of 105 English feet (70 cubits) the fingers being larger than most statues (*Plin.* xxxiv. 41: it was 12 years in erecting and cost 800 talents. It stood at the entrance of the harbour of Rhodes, but there is no truth in the tradition that its legs extended over the mouth of the harbour. It was overthrown and broken to pieces by an earthquake 56 years after its erection, B.C. 224. (*Cf. Strab.* p. 652, *Polyb.* v. 88.) The fragments remained on the ground 900 years till they were sold by the general of the caliph Othman IV. to a Jew of Emesa, who carried them away on 960 camels, A.D. 672.

**Chäreles** (Χαρίκλῆς) 1. An Athenian demagogue, son of Apollodorus, was one of the commissioners appointed to investigate the affair of the mutilation of the Hermae, B.C. 415, was one of the commanders of the Athenian fleet, 413, and one of the Thirty on the capture of Athens by Lysander, 404 (*Xen. Hell.* ii. 3, 2).—2. An eminent physician at Rome, attended the emperor Tiberius.

**Chärelo** (Χαρίκλω) 1. A nymph, daughter of Apollo, wife of the centaur Chiron, and mother of Carystus and Octaveo (*Pind. Pyth.* iv. 103).—2. A nymph, wife of Enares and mother of TEIESTIAS.

**Charidēmus** (Χαρίδημος) 1. Of Oreus in Euboea, of mean origin, became the captain of a band of mercenaries, and served in this capacity under the Athenian generals Iphicrates and Timotheus. He next entered the service of the satrap Artabazus, who had revolted against Artaxerxes III., and subsequently of Cotys, king of Thrace, whose daughter he married. On the murder of Cotys, 360 Charidēmus adhered to the cause of his son Cersobleptes, and on behalf of the latter carried on the struggle with the Athenians for the possession of the Chersonesus. The Athenians, however, considered that they were in some way indebted to him for the surrender of the Chersonesus, since they voted him a golden crown. In 349 he was appointed by the Athenians commander in the Olynthian war, but next year was superseded and replaced by Chares. (*Dem. c. Aristocr.*; *Athen.* p. 436).—2. An Athenian, one of the orators whose surrender was required by Alexander in B.C. 335, after the destruction of Thebes, fled to Asia, and took refuge with Darius, by whose orders he was put to death, 333 shortly before the battle of Issus (*Plut. Phoc.* 16, *Curt.* iii. 2.)

**Chārilaus** (Χαρίλαος), king of Sparta, son of Polydectes, is said to have received his name from the general joy excited by the justice of his uncle Lycurgus when he placed him, a newborn infant, on the royal seat, and bade the Spartans acknowledge him for their king. He carried on war against Argos and Tegea; he was taken prisoner by the Tegeans, but was dismissed without ransom on giving a promise (which he did not keep) that the Spartans should abstain in future from attacking Tegea. (Plut. *Lyc.* 5; Hdt. viii. 131; Paus. iii. 7.)

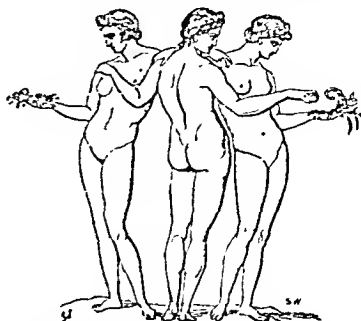
**Chāris**, **Charitēs** (Χάρις, Χάριτες). Charis was the personification of Grace and Beauty. In the *Iliad* (xviii. 382; cf. Hes. *Th.* 945) she is described as the wife of Hephaestus, but in the *Odyssey* Aphrodite appears as the wife of Hephaestus, from which we may infer, not indeed the identity of Aphrodite and Charis, but a likeness of their attributes. The idea of personified grace and beauty was at an early period divided into a plurality of beings, and even in the Homeric poems the plural Charites occurs several times.—The *Charites* (called *Gratiae* by the Romans) are usually described as the daughters of Zeus, and as 3 in number, namely Euphrosyne, Aglaia, and Thalia. (In Cic. *N.D.* iii. 17, 43, they are children of Erebus and Nox, which may perhaps, like the theory of their birth from Lethe, symbolise the perishable nature of gratitude.) The names of the Charites sufficiently express their character. They were the goddesses who enhanced the enjoyments of life by refinement and gentleness. They are mostly described as in the service of other divinities, and they lend their grace and beauty to everything that delights and elevates in heaven, on earth, and in the under world. (Pind. *Ol.* xiv. 5; Theoc. xvi. 108.) The gentleness and gracefulness which they impart to man's ordinary pleasures are expressed by their moderating the exciting influence of wine (Hor. *Od.* iii. 19, 15; cf. Athen. p. 36), and by their accompanying Aphrodite as her tiro-maidens (*Il.* v. 338; *Od.* viii. 362; Hes. *Op.* 72; Paus. vi. 24). Poetry, however, is the art which is especially favoured by them, and hence they are the friends of the Muses, with whom they live together in Olympus (Pind. *Ol.* xiv. 10). With Athene also as the goddess of all arts, with Hermes as the god of ready and winningspeech, and with Peitho for the same reason, the Charites were often connected. The worship of the



Charites. (From a coin of Germania.)

Charites from an early period was especially noticeable at Orchomenus, where they had a temple, and were regarded as the givers of increase (cf. Paus. ix. 35; Pind. xii. 26; Strab. p. 414), to whom probably corresponded the two Charites, Auxo and Hegemone worshipped at Athens (Paus. i. 32, ix. 35; Pollux, viii. 106). In

art the familiar representation of the Graces as three naked figures belongs to the Hellenistic period; in the earlier periods they were represented as fully clothed; it is probably right to recognise a transition period when they were represented in transparent chiton without a girdle ('solutis zonis,' Hor. *Od.* i. 30; 'soluta ac



Charites. (Picture d'Ercolano, vol. iii. tav. 11.)

perlucida veste,' Sen. *de Benef.* i. 3), in statues of (probably) about B.C. 300–200, after which the naked type became more common.

**Charisius**. 1. Aurelius Arcadius, a Roman jurist, lived in the reign of Constantine the Great, and wrote 3 works, *De Testibus*, *De Muneribus civilibus*, and *De Officio Praefecti praetorio*, all of which are cited in the Digest.

—2. Flavius Sospater, a Latin grammarian, A.D. 400, author of a treatise in 5 books, drawn up for the use of his son, entitled *Institutiones Grammaticae*, which has come down to us in a very imperfect state. The work is of importance because he quotes largely from earlier writers, and, besides his grammatical information, preserves facts of value in archaeology. Edited by Putschius in *Grammaticae Latinae Auctores Antiqui*, Hanov. 1605, and by Lindemann, in *Corpus Grammat. Latin. Veterum*, Lips. 1840; Keil, Lips. 1857.

**Charitēs**. [**CHARIS**.]

**Chariton** (Χαρίτων), of Aphrodisias, a town of Caria, the author of a Greek romance, in 8 books, on the Loves of Chaereas and Callirhoe. The names are probably feigned (from χάρις and Ἀφροδίτη), as the time and position of the author certainly are. He represents himself as the secretary of the orator Athenagoras, evidently referring to the Syracusan orator mentioned by Thucydides (vi. 35, 36) as the political opponent of Hermocrates. Nothing is known respecting the real life or the time of the author; but he probably did not live earlier than the 4th century after Christ. Edited by D'Orville, 3 vols. Amst. 1750, with a valuable commentary; reprinted with additional notes by Beck, Lips. 1783.

**Charmandē** (Χαρμάνδη: nr. *Hitt*), in Mesopotamia, on the Euphrates (Xen. *An.* i. 5, 10).

**Charmides** (Χαρμίδης). 1. An Athenian, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato, who introduces him in the dialogue which bears his name as a very young man at the commencement of the Peloponnesian war. In B.C. 404 he was one of the Ten, and was slain fighting against Thrasybulus at the Piræus (Xen. *Hell.* ii. 4, *Mem.* iii. 7).—2. Called also Charnadas by Cicero, a friend of Philo of Larissa, in conjunction with whom he is said by some to have been the founder of a 4th Academy. He lived B.C. 100. Cicero praises

his powers of memory and his eloquence (*de Or* 1, 11, 18, *Tusc* 1, 34, 59, *Acad* 1, 6, 16)

**Cháron** (Χάρων) 1 Son of Erebus, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus or danace; the coin was placed in the mouth of every corpse before its burial (Lucian, *Mort Dial* 1, 3, xi 4). It should be noticed that Charon is not mentioned in Homer, and appears first in the *Myths* of the Theban epic cycle. He is represented as an



Charon, Hermes, and Soul. (From a Roman lamp)

ugly bearded man clothed in the exomis.—2 A distinguished Theban, concealed Pelopidas and his fellow conspirators in his house, when they returned to Thebes with the view of delivering it from the Spartans, s c 379.—3 A historian of Lampacus, lived about 400 s c, and wrote works on Aethiopia, Persia, Greece &c the fragments of which are collected by Muller, *Frngm Histor Graec*

**Charondas** (Χαρondas) a lawgiver of Catana, who legislated for his own and the other cities of Chaeridian origin in Sicily and Italy. His date is uncertain. He is said by some to have been a disciple of Pythagoras, and he must have lived before the time of Anaxilaus, tyrant of Rhegium, s c 491–476, for the Rhegians used the laws of Charondas till they were abolished by Anaxilaus. The latter fact sufficiently refutes the common account that Charondas drew up a code of laws for Thurii, since this city was not founded till 413. A tradition relates that Charondas one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws, and that on being reminded of this by a citizen, he exclaimed, 'By Zeus, I will establish it,' and immediately stabbed himself! The laws ascribed to him by Diodorus and Stobaeus cannot be regarded as genuine, and belong to a later date (Plat. *Rep* 600; Arist. *Pol* ii 12, 5, 7, iv 11, 10, *Diod* xii 19, 35; *Stob* xlv 20)

**Cháron** (Χάρων) 1 A chief among the Epirotes aided with the Romans in their war with Philip V, s c 198 (Polyb. xvi 8).—2 A grand son of the above. He was educated at Rome, and after his return to his own country adhered to the Roman cause; but he is represented by Polybius as a monster of cruelty. He died at Brundisium, 157 (Polyb. xix 14, xxii 21)

**Charybdis** [SCILLA]

**Chattári**, a people of Germany, allies or dependents of the Cherusci, to the N and NW of whom they dwell, on the W bank of the

*Visurgis* (*Weser*) and to the E of the Bructeri (Tac. *Germ* 51, Ptol ii 11, 22)

**Chatti** (sometimes written Catti), one of the most important German tribes who occupied a territory between the Rhine and the upper part of the Weser. As they remained more stationary than some other German tribes they have left their name in this, their earliest settlement, in the name *Hesse*. The *Adrana* (*Eder*), flowed through their land and Mattium (*Maiden*) was their chief town. We hear of them as fighting against the Romans under Drusus, defeated, but never really subdued and as engaged in hostilities with the *Hermundures* and *Cherusci* (Tac. *Ann* i 55, xii 27, *Hist* iv 37, *Germ* 36, *Dio Cass* lv 33, iv 1)

**Chattáarii**, a Frisian people who dwell S of Flaro (*Zuyder See*) between the *Amisia* (*Emis*) and the *Rhine* (Strab p 291)

**Chauci** or **Cauci**, a powerful people in the NE of Germany between the *Amisia* (*Emis*) and the *Albis* (*Elbe*) divided by the *Visurgis* (*Weser*) which flowed through their territory, into *Mayores* and *Minores* the former W and the latter E of the river. They are described by Tacitus as the noblest and the justest of the German tribes and skilful seamen. They formed an alliance with the Romans a v 5 and assisted them in their wars against the *Cherusci*, but this alliance did not last long. They were at war with the Romans in the reigns of *Cladius* and *Nero* but were never subdued. They are mentioned for the last time in the 3rd century when they devastated Gaul and subsequently became merged in the general name of *Saxons*. (Tac. *Germ* 35 *Ann* ii 8 xi 18, *Dio Cass* lv 62 ix 30, *Lucan* i 463)

**Chelidon** 1 Daughter of Pandareos, sister of Aedon, changed into a swallow [see *Arcton*].—2 The mistress of Verres (Cic. *Verr*)

**Chelidónis** (Χελιδόνis), wife of Cleonymus, to whom she proved unfaithful in consequence of a passion for Acrotatus son of Areus 1

**Chelidónis Insulae** (Χελιδόνis νῆσοι *Chelidónis*), a group of 5 (Strabo mentions only 5) small islands, surrounded by dangerous shallows, off the promontory called Hiera or Chelidonia (*Chelidónis*) on the S coast of Lycia.

**Chelonias** (Χελωνίδες *C Tornese*), a promontory in Elio opposite Zacynthos, the most westerly point of the Peloponnese

**Chelone** (Χελών), a maiden who neglected the invitation to the wedding of Zeus and Hera, and was changed by Hermes into a tortoise

**Chemmis** sibi **Panópolis** (Χέμμις, Πανώpolis *Chemmis*, *Ekhmm*, Ru), a great city of the Thebais, or Upper Egypt, on the E bank of the Nile, celebrated for its manufacture of linen, its stone quarries and its temples of Pan and Perseus. It was the birthplace of the poet *Novius*

**Chēnōboasia** (Χηνώβοσια *Chenes*, *Said*, Ru), a city of Upper Egypt, on the right bank of the Nile, opposite Diospolis Parva

**Cheops** (Χεός) is the name by which Herodotus speaks of the Egyptian king Khufu, who belonged to the 4th dynasty and reigned about 3733 s c with Memphis as his capital. He is famous as the builder of the Great Pyramid. The later traditions followed by Herodotus (ii 124–127) and Diodorus (i 63) who calls him Chemmis, represent him as tyrannical and cruel to his subjects and impious towards the gods. The more trustworthy record of the rock tablets describes him as a brave and wise ruler, and a founder of temples. Rhampantius (*Hamses* III) whom Herodotus places before Cheops, lived about 2500 years later

Chephren (Χεφρήν) is the name by which the Greek writers (Hdt. ii. 127) designated Khaf-Ra, the son-in-law of Cheops (or Khufu). He was king of Egypt about 3606 B.C. (Tatf-Ra, who is not mentioned by Herodotus, came between Chufu and Khaf-Ra). He built the second pyramid. A statue of Chephren (or Khaf-Ra) has been discovered; a seated figure showing a high stage of art in its execution, with the name and title of the king on its base.

Chersiphron (Χερσίφρων) or Ctesiphon, an architect of Cnossus in Crete, in conjunction with his son Metagenes, built, or commenced building, the great temple of Artemis at Ephesus early in the 6th century B.C. (Strab. p. 640; Vitruv. vii. Praef. § 12; EPHEUS.)

Chersonesus (Χερσόνησος, Att. Χερρόνησος), 'a land-island,' that is, 'a peninsula' (from *χῆρος* 'land' and *νῆσος* 'island'). 1. Ch. Thracia (Peninsula of the Dardanelles or of Gallipoli), usually called at Athens 'The Chersonesus' without any distinguishing epithet, the narrow strip of land, 420 stadia in length, running between the Hellespont and the Gulf of Melas, and connected with the Thracian mainland by an isthmus, which was fortified by a wall, 36 stadia across, near Cardia. The Chersonese was colonised by the Athenians under MILTIADES, the contemporary of Pisistratus (Hdt. vi. 36; Xen. *Hell.* iii. 2, 10). It fell under the Persian power during the war with Greece, was under Athenian or Spartan control till its occupation by the Macedonians and by the successors of Alexander. After the defeat of Antiochus the Romans added it to the province of Macedonia.—2. Taurica or Scythica (Crimea), the peninsula between the Pontus Euxinus, the Cimmerian Bosphorus, and the Palus Maeotis, united to the mainland by an isthmus 40 stadia

in width. The ancients compared this peninsula with the Peloponnesus both in form and size. It produced a great quantity of corn, which was exported to Athens and other parts of Greece. The E. part of the peninsula was called *Τρηχίη* or the Rugged (Hdt. iv. 99). Respecting the Greek kingdom established in this country see BOSPORUS: for the worship of the Tauric goddess see ARTEMIS.—There was a town on the S. coast of this peninsula called Chersonesus, founded by the inhabitants of the Pontic Heraclia, and situated on a small peninsula,

called *ἡ μικρά Χερ.* to distinguish it from the larger, of which it formed a part.—3. Cimbrica (Jutland). See CIMBRIC.—4. (C. Chersonisi), a promontory in Argolis between Epidaurus and Troezen.—5. (Chersoneso), a town in Crete on the Prom. Zephyrium, the harbor of Lyctus in the interior.

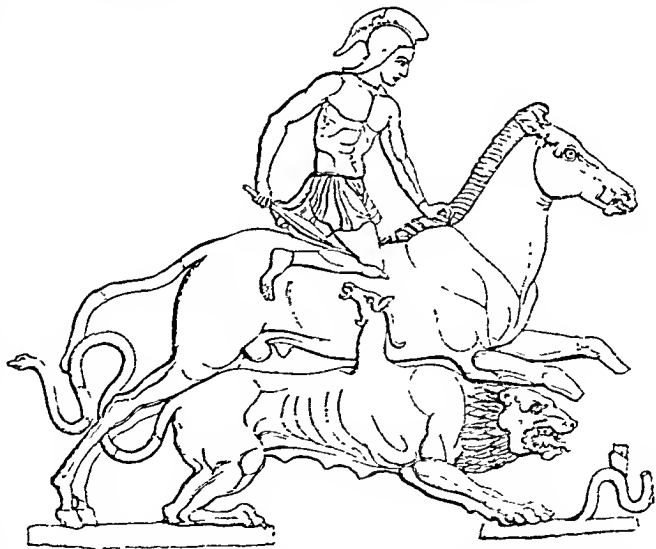
Cherusci, the most celebrated of all the tribes of ancient Germany. The limits of their territory cannot be fixed with accuracy, since the ancients did not distinguish between the Cherusci proper and the nations belonging to the league of which the Cherusci were at the head. The Cherusci proper dwelt on both sides of the Visurgis (*Weser*), and their territories extended to the Harz and the Elbe. They were originally in alliance with the Romans, but they subsequently formed a powerful league of the German tribes for the purpose of expelling the Romans from the country, and under the chief ARMINIUS they destroyed the army of Varus and drove the Romans beyond the Rhine, A.D. 9. In consequence of internal dissensions among the German tribes the Cherusci soon lost their influence. Their neighbours the CATTI succeeded to their power. (Caes. B. G. vi. 10; Tac. *German.* 36, Ann. xi. 16, 17.)

Chesium (Χήσιον), a promontory of Samos, with a temple of Artemis, who was worshipped here under the surname of *Χηρίας*. Near it was a little river Chesins, flowing past a town of the same name.

Chilius. [THYLLUS.]

Chilon (Χείλων, Χίλων), of Lacedaemon, son of Damagetus, and one of the Seven Sages, B.C. 590. It is said that he died of joy when his son gained the prize for boxing at the Olympic games. The institution of the Ephorality is erroneously ascribed by some to Chilon. A shrine was erected to him at Sparta. (Hdt. i. 59; Diog. Laërt. i. 68; Pans. iii. 16, x. 24.)

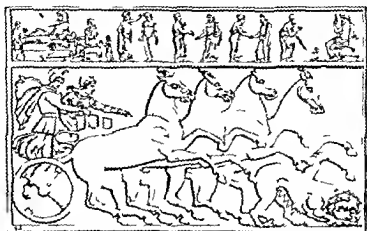
Chimaera (Χίμαιρα), a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and the middle that of a goat (Hom. *Il.* vi. 179, xvi. 328). According to Hesiod (*Th.* 819), she was a daughter



Bellerophon and the Chimaera. (From the Terra-cotta in the British Museum.)

of Typhon and Echidna, and had 3 heads, one of each of the three animals before mentioned. She made great havoc in Lycia and the surrounding countries, and was at length killed by BELLEPHON. Virgil places her together with other monsters at the entrance of Orcus. The origin of the notion of this fire-breathing

monster must probably be sought for in the volcano of the name of Chimæra near Phaselis in Lycia (Plin. ii. 238). Servius (*ad Aen.* vi. 238) speaks of a mountain in Lycia, which still in his time vomited flames from its summit; lions dwelt in the upper forests, goats in the pasture slopes, and serpents in the marshes at its foot.



Bellerophon expelling the Chimæra. Lycian Gallery in the British Museum.

In the works of art discovered in Lycia we find several representations of the Chimæra in the simple form of a species of lion still occurring in that country. [BELLEROPHON.]

Chimæron (Porto Hagianna) a promontory and harbour of Thesprotia in Epirus.

Chion (Χίων), of Heracles on the Pontus, a disciple of Plato put to death Clearchus, the tyrant of his native town, and was in consequence killed, *b.c.* 353 (*Justin.* xvi. 5). There are extant 13 letters which are ascribed to Chion but which are undoubtedly of later origin. Edited by Coberus Lips. and Dresd. 1765 and by Orelli, in his edition of Hemmon, Lips. 1816.

Chlônê (Χλόνη). 1. Daughter of Boreas and Orithyia, became by Poseidon the mother of Eumolpus\* (*Paus.* i. 29, Apollod. iii. 15). 2. Daughter of Daedalion, beloved by Apollo and Hermes, bore twins, Antolycus and Philammon the former a son of Hermes and the latter of Apollo. She was killed by Artemis for having compared her beauty to that of the goddess. (*Or. Met.* xi. 266.)

Chionides (Χωνίδης), an Athenian poet of the Old Comedy lived about *b.c.* 469 and was the first poet who gave the Athenian comedy that form which it retained down to the time of Aristophanes (a few fragm. in *Meineke*).

Chios (Χίος Χίος, Chios Grk. *Khio* Ital. *Scio*, Turk. *Saki-Adasari* i.e. *Mastic island*) one of the largest and most famous islands of the Argæan, lay opposite to the peninsula of Clazomenæ, on the coast of Ionia, and was reckoned at 800 stadia (90 geog. miles) in circuit. Its length from N. to S. is about 20 miles, its greatest breadth about 10, and the width of the strait, which divides it from the mainland, about 8. It is said to have borne, in the earliest times, the various names of *Bethalia*, *Maera*, and *Pitruia*, and to have been inhabited by Tyrrhenian Pelasgians and Leleges. It was colonized by the Ionians at the time of the great migration, and became an important member of the Ionian league, but its population was mixed. It remained an independent

and powerful maritime state, under a democratic form of government, till the great naval defeat of the Ionian Greeks by the Persians *b.c.* 494 after which the Chians, who had taken part in the fight with 100 ships, were subjected to the Persians, and their island was laid waste and their young women carried off into slavery

The battle of Mycale 479 freed Chios from the Persian yoke and it became a member of the Athenian league in which it was for a long time the closest and most favoured ally of Athens but an unsuccessful attempt to revolt, in 412 led to its conquest and devastation. It recovered its independence, with Cos and Rhodus in 394 and afterwards shared the fortunes of the other states of Ionia. Chios is covered with rocky mountains, clothed with the richest vegetation. It was celebrated for its wine, which was among the best known to the ancients, its figs, gum mastic, and other natural products also for its marble and pottery, and for the beauty of its women, and the luxurious life of its inhabitants. Of all the states which aspired to the honour of being the birthplace of Homer, Chios was generally considered by the ancients to have the best claim, and it numbered among its natives the tragedian Ion, the historian Theopompus the sophist Theocritus, and other eminent men. Its chief city, Chios (*Khio*) stood on the E. side of the island, at the foot of its highest mountain, Pelicæus,



Coins of Chios.

Obv. sphinx seated in front amphora, on which grapes are shown square & filled by two hands on one of which inscription reads ΧΙΑΙΩΝ struck cire *b.c.* 415-300.

the other principal places in it were Posidion, Phanæ, Notium, Eleusis, and Leuconium.

Chirisophus (Χείρσοφος) a Lacedæmonian, was sent by the Spartans to aid Cyrus in his expedition against his brother Artaxerxes *b.c.* 401. After the battle of Cunaxa and the arrest of the Greek generals, Chirisophus was

appointed one of the new generals, and in conjunction with Xenophon had the chief conduct of the retreat.

**Chiron** (Χείρων), the wisest and justest of all the Centaurs, son of Cronos and Philyra (some accounts make him the son of Poseidon or of Ixion: Schol. ad *Il.* iv. 219; Schol. ad *Ap. Rh.* i. 554), and husband of Nais or Chariclo, lived on Mt. Pelion (*ib.* xi. 832; Hes. *Th.* 1002; Pind. *Pyth.* iii. 5, ix. 90). He was instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy (*Il.* xi. 831; Plin. vii. 196; Eur. *I. A.* 1064; Val. Flacc. *Arg.* i. 139; Xen. *Cyneg.* 1.) All the most distinguished heroes of Grecian story, as Peleus, Achilles, Diomedes, Jason, are described as the pupils of Chiron in these arts. His friendship with Peleus, who was his grandson, is particularly celebrated. Chiron saved him from the other Centaurs, who were on the point of killing him, and he also restored to him the sword which Acastus had concealed. Chiron further informed him in what manner he might gain possession of Thetis, who was destined to marry a mortal (Pind. *Nem.* iv. 60; Apollod. iii. 13, 5, iv. 13, 3). Heracles, too, was his friend; but one of the poisoned arrows of this hero was nevertheless the cause of his death. While fighting with the other Centaurs, one of the poisoned arrows of Heracles struck Chiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. According to others, Chiron, in looking at one of the arrows, dropped it on his foot, and wounded himself. Zeus placed Chiron among the stars. (Ov. *Fast.* v. 898; Plin. xxv. 66; Hyg. *Ast.* ii. 38; CENTAURI.)

**Chitōnē** (Χιτώνη), a surname of Artemis, because she was represented with a short chiton (Callim. *Hymn.* 77; Athen. 629; ARTEMIS).

**Chlōē** (Χλόη), the Blooming, a surname of Demeter as the protectress of the green fields: hence Sophocles (*Oed. Col.* 1600) calls her μήτηρ εὐχλοῦς (cf. Athen. p. 618).

**Chlōris** (Χλωρίς). 1. Daughter of the Theban Amphion and Niobe: she and her brother Amyclas were the only children of Niobe not killed by Apollo and Artemis (Paus. ii. 21, 10).—2. Daughter of Amphion of Orehomenos, wife of Neleus, king of Pylos, and mother of Nestor.—3. Wife of Zephyrus, and goddess of flowers, identical with Flora (Ov. *Fast.* v. 195).

**Chōdārēnē** (Χοαρρή), a fertile valley in the W. of Parthia, on the borders of Media, between two ranges of the Caspi M. (Strab. p. 514; Plin. vi. 44).

**Chōaspēs** (Χοάσπης). 1. (*Kerkha*), a river of Susiana, falling into the Tigris, near its mouth. Its water was so pure that the Persian kings used to carry it with them when on foreign expeditions. Its Chaldaean name was Ulai; whence the river was called also Eulaeus. Susa stood upon its banks. (Hdt. i. 188; Strab. pp. 46, 728; Plin. vi. 180).—2. (*Khorah*) a river in the Paropamisus, falling into the Cophen (*Cabul*).

**Chōerādes** (Χοιράδες: SS. *Pietro e Paolo*), two small rocky islands off the coast of Italy, near Tarentum (Thuc. vii. 33).

**Chōerilus** (Χοιρίλος or Χοίριλλος). 1. Of Athens, a tragic poet, contemporary with Thespis, Phrynichus, and Aeschylus, exhibited tragedies for 40 years, B.C. 523–483, and gained the prize 13 times.—2. Of Samos, the author of an epic poem on the Persian wars. He was born about 470, and died at the court of Archelaus, king of Macedonia, consequently not later than 399, which was the last year of Archelaus.

—3. Of Iasos, a worthless epic poet in the train of Alexander the Great, is said to have received from Alexander a gold stater for every verse of his poem (Suid. s.v.; Hor. *Ep.* ii. 1, 232, *Art. Poët.* 357).

**Chollidae** (Χολλῆidae or Χολλῆidae: Χολλῆids, -ids), a demus in Attica of the tribe Leontis.

**Chōnīa** (Χωνία), the name in early times of a district in the S. of Italy, inhabited by the Chones (Χῶνες), an Oenotrian people, who derived their name from the town of Chone (Χώνη). Chonia included the SE. of Lucania and the whole of the E. of Bruttium as far as the promontory Zephyrium. (Ar. *Pol.* vii. 9; Strab. p. 255).

**Chōrasmii** (Χωρίσμοι), a people of Sogdiana, who inhabited the banks and islands of the lower course of the Oxus, were a branch of the Sacae or Massagetae (Hdt. iii. 93; Strab. p. 513).

**Chosroes**. 1. King of Parthia. [ARSACES xxv.]—2. King of Persia. [SASSANIDAE.]

**Chrysēa** or -e (Χρύσα, -η), a city on the coast of the Troad, near Thebes, with a temple of Apollo Smintheus; celebrated by Homer, but destroyed at an early period, and succeeded by another city of the same name, on a height further from the sea, near Hamaxitos. This second city fell into decay in consequence of the removal of its inhabitants to ALEXANDRIA TROAS. (*Il.* i. 37, 390; Strab. p. 604.)

**Chrysantas** (Χρυσάντας), described by Xenophon in the *Cyropaedia* as a Persian high in the favour of Cyrus, who rewarded him with the satrapy of Lydia and Ionia.

**Chrysāor** (Χρυσάωρ). 1. Son of Poseidon and Medusa, husband of Callirrhoe, and father of Geryones and Echidna (Hes. *Th.* 278, 979; Diod. iv. 17; MEDUSA).—2. The deity with the golden sword, a surname of Apollo, Artemis, and Demeter.

**Chrysas** (Χρύσας: *Dittaino*), a small river in Sicily, an affluent of the Symaethus, worshipped as a god in Assorus, near which there was a *Fanum Chrysaes* (Cic. *Verr.* iv. 44).

**Chryse** (Χρύση), a Lemnian goddess, whose altar was guarded by the serpent which bit PHILOCTETES. It is possible, but by no means certain, that she should be identified with the Thracian Bendis.—2. A district [see INDIA: CHRYSIA].

**Chrysēis** (Χρυσήis), daughter of Chryses, priest of Apollo at Chryse, was taken prisoner by Achilles at the capture of Lyrnessus or the Hypoplacian Thebe. In the distribution of the booty she was given to Agamemnon. Her father Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon. Thereupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. Her proper name was Astynome. (*Il.* i. 366, 430.)

**Chrysēs**. [CHRYSEIS.]

**Chrysiṓpus** (Χρυσίσιπος). 1. Son of Pelops and Axioche, was hated by his stepmother Hippodamia, who induced her sons Atreus and Thyestes to kill him. According to another tradition Chrysiṓpus was carried off from his father's house, or from the Nemean games, by Laius and killed himself, whereupon Pelops laid a curse upon the house of Laius. (Apollod. iii. 5, 5; Athen. p. 602; Schol. Eur. *Phoen.* 66; Schol. Eur. *Or.* 5; cf. Thuc. i. 9; Paus. vi. 20, 4).—2. A Stoic philosopher, son of Apollonius of Tarsus, born at Soli in Cilicia, B.C. 280. When young, he lost his paternal property, and went to Athens, where he became the disciple of the Stoic Cleanthes. Disliking the

Academic scepticism, he became one of the most strenuous supporters of the principle that knowledge is attainable and may be established on certain foundations. Hence though not the founder of the Stoa school, he was the first person who based its doctrines on a plausible system of reasoning so that it was said, 'If Chrysippus had not existed, the Porch could not have been.' He died 207, aged 73. He possessed great acuteness and sagacity, and left behind him an extraordinary number of writings, which have perished (Diog. Laert. vii. 7, 180, Zeno).—3 Of Chnidos a physician, sometimes confounded with the Stoa philosopher, but he lived about a century earlier. He was son of Etineus and pupil of Eudoxus of Chnidos; his works, which are not extant, are quoted by Galen.

#### Chrysocēras [BYZANTIUM]

Chrysōgōnus, L. Cornelius, a favourite freedman of Sulla and a man of profligate character, was the false accuser of Sex Roscius, whom Cicero defended *s c 80* (Cic. *Rosc. Am.*)

Chrysōpōlis (Χρυσόπολις *Scutari*), on the Bosphorus, opposite to Byzantium, at the spot where the Bosphorus was generally crossed. It was originally the port of Chalcedon (Polyb. iv. 44, Diog. xii. 64, Plin. v. 150).

Chrysorrhōas (Χρυσόρροας *Barrada*), also called *Bardine*, a river of Coele Syria, flowing from the E. side of Anti-Labanus past Damascus, into a lake now called *Bahr el-Mery*.

Chrysostōmus Joannes, archbishop of Constantinople, one of the most celebrated of the Greek Fathers, born *a d 347*, died 407 (See *Dict. of Christian Biog.*)

Chrysōthēmia (Χρυσόθεμις)—1 Daughter of Agamemnon and Clytemnestra (Il. ix. 145, 287, Soph. *El.* 157).—2 Son of Carmanor, the priest of Apollo at Tarrha in Crete. In the first musical contest at Delphi he won the prize by his hymn on the victory of Apollo over the Python (Paus. x. 7, 2).

#### Chthōnia [ERECHTHEA]

Chthōniās (Χθόνιος) and Chthōnia (Χθονία), epithets of the gods and goddesses of the earth and of the underworld, as opposed to the *οὐρανίοι θεοί*. The *χθόνιοι θεοί* as deities of the earth had control of all the fruits of the earth, and as deities of the underworld were connected with the death of men and animals as well as of vegetation. The name therefore belongs to Demeter, Persephone, Pluto (= *Ζεὺς χθόνιος*), to Hermes as conductor of the Shades, to Dionysus Zagreus and to the Erinyes, also to other deities who had taken to themselves attributes of gods of the underworld. The epithet is applied also differently to the Titans (as earth-born), to country nymphs and to the Erechtidae (as indigenous).

Chytri (Χύτροι). 1 (*Chytri*) a town in Cyprus on the road from Cerynia to Salamis.—2 Warm springs at Salamis.

Clāca, a fortress of the Romans, on the borders of Armenia and Cappadocia.

Cibālæ or Cibālīs (*Vinkovce*), a town in Pannonia between the Dravus and Sava, near which Constantine gained a decisive victory over Licinius, *a d 314*, the birthplace of Valentinian and Gratian (Eutrop. x. 6, Ammian. xxx. 7).

Cibotus [ALEXANDRIA, No 1; ΑΡΙΣΤΑ, No 3].

Cibyra (Κίβυρα *Kibyratis, Cibyrata*). 1 *Magna* ( *η μεγάλη* *Horzum*), a great city of Phrygia Magna, in the fertile district of Milyas on the borders of Caria, said to have been

founded by the Lydians, but afterwards peopled by the Pisidians. In Strabo's time, four native dialects were spoken in it, besides Greek—namely, those of the Lydians, the Pisidians, the Milyas, and the Solymi. It was the head of a tetrapolis of which the other three cities were Bobon, Balbyra and Oenoanda each of which had one vote, while Cibyra had two. Its own government was a despotism under moderate princes; the city ruled over a large district called *Cibyratis* (Κιβυράτις) and could send into the field an army of 20,000 men. In *a c 83*, it was added to the Roman empire, and was



Coin of Cibyra Magna.

Old helmeted male head, see armed horseman, see and inscribed name below *Kibyratov*, date probably before *a d c*.

made the seat of a conventus iudicis, in which at a later time Laodicea was the chief city. After being nearly destroyed by an earthquake, it was restored by Tiberius, under the names of Caesarea and Civitas Cibyratica. The city was very celebrated for its manufactures, especially in iron (Strab. p. 629, *Lav xxviii 14*; Plin. v. 105).—2 *Parva* (Κ μικρά *Ibura*), a city of Pamphylia, on the borders of Cilicia.

C. Cicereus, praetor in *s c 178*, conquered the Corsicans, but was refused a triumph. In 172 and 167 he was one of the ambassadors sent to the Illyrian king, Gentius, and in 168 he dedicated on the Alban mount a temple to Juno Moneta (*Lav xlii. 7, 21, 26*).

Cicēro, Tullius. 1 M., grandfather of the orator, lived at his native town Arpinum, which received the full Roman franchise in *s c 183*.—2 M., son of No 1, also lived at Arpinum, and died 64.—3 L., brother of No 2, was a friend of M. Antonius the orator.—4 L., son of No 2, schoolfellow of the orator, died *p 3* (Cic. *ad Att.* i. 6).—5 M., the orator, eldest son of No 2 and Helvia was born on the 3rd of January, *s c 106*, at the family residence in the vicinity of Arpinum. He was educated along with his brother Quintus, and the two brothers displayed such aptitude for learning that his father removed with them to Rome, where they received instruction from the best teachers in the capital. One of their most celebrated teachers was the poet Archias of Antioch. After assuming the *toga virilis* (91) the young Marcus was placed under the care of Q. Mucius Scaevola, the augur, from whom he learnt the principles of jurisprudence. In 89 he served his first and only campaign under Cn. Pompeius Strabo in the Social war. During the civil wars between Marius and Sulla, Cicero identified himself with neither party, but devoted his time to the study of law, philosophy, and rhetoric. He received instruction in philosophy from Phaedrus the Epicurean, Philo, the chief of the New Academy, and Diodotus the Stoic, and in rhetoric from Molo the Rhodian. Having carefully cultivated his powers, Cicero came forward as a pleader in the forum, as soon as tranquillity was restored by the final over-

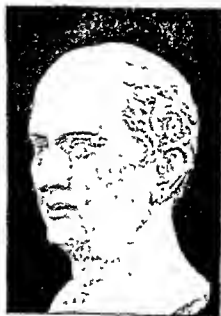
throw of the Marian party. His first extant speech was delivered in 81, when he was 25 years of age, on behalf of P. Quinctius. Next year (80) he defended Sex. Roscius of Amerina, charged with parricide by Chrysogonus, a favourite freedman of Sulla. This was his first public cause and was creditable to him, not merely for the merits of the speech and its successful result, but also for the boldness of the protest against injustice sheltered by the power of the dictator (Cf. *de Off.* ii 14, 51). Shortly afterwards (79) Cicero went to Greece, ostensibly for the improvement of his health, which was very delicate but perhaps because he dreaded the resentment of Sulla. He first went to Athens, where he remained six months, studying philosophy under Antiochus of Ascalon, and rhetoric under Demetrius Syrus, and here he made the acquaintance of Pomponius Atticus, who remained his firm friend to the close of his life. From Athens he passed over to Asia Minor, receiving instruction from the most celebrated rhetoricians in the Greek cities of Asia, and finally passed some time at Rhodes (78), where he once more placed himself under the care of Molo. After an absence of two years, Cicero returned to Rome (77), with his health firmly established and his oratorical powers greatly improved. He again came forward as an orator in the forum, and soon obtained the greatest distinction. His success in the forum paved for him the way to the high offices of state. In 75 he was quaestor in Sicily under Sex. Peducaeus, praetor of Lilybaeum, and discharged the duties of his office with an integrity and impartiality which secured for him the affections and confidence of the provincials, which they soon afterwards showed by selecting him to plead their cause against Verres. He returned to Rome in 74, and for the next four years was engaged in pleading causes. In 70 he distinguished himself by the impeachment of VERRES, and in 69 he was curule aedile. In 66 he was praetor, and while holding this office he defended Cluentius in the speech still extant (CLUENTIVS), and delivered his celebrated oration in favour of the Manilian law, which appointed Pompey to the command of the Mithridatic war. In 65 he defended with great eloquence and ability, as we are told, the tribune Cornelius, who was accused by the Optimates of treason (Quintil. ii 3, 13, viii 3, 3). In the following year he gained the great object of his ambition, and although a *novus homo* was elected consul with C. Antonius as a colleague. He entered upon the office on the 1st of January, 63. Hitherto Cicero had taken little part in the political struggles of his time. It is unjust, as some modern historians have done, to speak of him as a 'trimmer' (cf. ἐπιμυροπρεπής, Dio Cass. xxxvi 43), who had sought the favour of the popular party in order to gain power, and then deserted to the aristocracy. It is no proof whatever to point to his earlier speeches for a young Roman the first step in political life was advocacy, and he accepted those briefs for which he was most likely to win fame for skill and eloquence, doing his best for his client, as an advocate now would do, whether he agreed with him or not. Hence we cannot take his advocacy of Roscius or Cornelius as evidence that he was 'coquetting with the democracy' at that time nor can we fairly say that he changed his politics in order to secure the support of the nobles in the consular elections. His sentiments can best be traced through his private letters. Cicero desired to maintain a

middle course between the extreme Sullan party on the one hand, and the extreme democrats on the other. To counterbalance the former he allied himself to the equestrian order and supported Pompey, whom he expected to be the champion of the republic on its old lines. But at the time when he stood for the consulship the danger from the revolutionary party made him approach the party of the nobles as the surest bulwark against revolution. What the aims of the revolutionary party were and how they were crushed by Cicero is related in the article CATILINA. For his prudence and energy in crushing the conspiracy Cicero received the highest honours, he was addressed as 'father of his country,' and thanksgivings in his name were voted to the gods. Cicero's hopes now seemed to be that Pompey, returning after the Mithridatic war, would lead a conservative party formed from the senate and the equestrian order; but this scheme proved abortive. Pompey was no political leader, the equestrian order quarrelled with the senate, and Caesar was able to bring about his coalition with Pompey and Crassus. Caesar was anxious to secure the adhesion of Cicero, and nothing can be wider from the truth than the idea of some modern writers that Caesar and his party wished to avenge the death of the Catilinarians. In fact, Cicero might have joined the coalition as a fourth member (Cic. *de Prov. Cons.* 17, 41, *ad Att.* ii 3). His refusal to support the triumvirate lost him the protection which he might have had against those whom he had made his enemies by his action in the affair of Catiline or from other causes. He had mortally offended Clodius by bearing witness against him when the latter was accused of a violation of the mysteries of the Bona Dea. Clodius vowed deadly vengeance against Cicero. To accomplish his purpose more securely, Clodius was adopted into a plebeian family, and it is significant that this adoption took place immediately after a speech of Cicero's which appeared to reflect upon the triumvirs (Cic. *pro Dom.* 16, 41). Clodius was thus able to be elected tribune of the plebs, and as tribune (58) brought forward a bill, intersecting from fire and water (i.e. banishing) anyone who should be found to have put a Roman citizen to death without trial. Caesar made another effort either to save Cicero from exile or to secure his acquiescence in the triumvirate—perhaps he had both motives—he offered to make him an agrarian commissioner or a legatus to himself in Gaul. Cicero refused both offers, and, despairing of offering any successful opposition to the measure of Clodius, voluntarily retired from Rome before it was put to the vote, and crossed over to Greece. He took up his residence at Thessalonica in Macedonia. Here he gave way to despair, and his letters during this period are filled with lamentations. Meanwhile his friends at Rome had not deserted him, and, notwithstanding the vehement opposition of Clodius, they obtained his recall from banishment in the course of next year. In August, 57, Cicero landed at Brundisium, and in September he was again at Rome. Taught by experience, Cicero would no longer join the senate in opposition to the triumvirs. The extent to which he had been broken in to support the triumvirate is shown by his speech against Caesar's recall from Gaul (*de Prov. Cons.*), and his speeches in defence of Gabinius and Vatinius. How gallant this was to him appears from many expressions in his letters (e.g. *ad Att.* iv 5, 6, 16, x 8). In 52 he was compelled much against his will to go to



the East as governor of Cilicia. Here he distinguished himself by his integrity, but at the same time it was an absurd vanity which led him to assume the title of *imperator* and to aspire to the honours of a triumph after subduing some robber tribes in his province. He returned to Italy towards the end of 50 and arrived in the neighbourhood of Rome on the 4th of January 49, just as the civil war between Caesar and Pompey broke out. After long hesitating which side to go on, he finally determined to throw in his lot with Pompey and crossed over to Greece in June. After the battle of Pharsalia (48), Cicero returned to Brundisium, where he lived in the greatest anxiety for many months. He was, however, not only pardoned by Caesar, but, when the latter landed at Brundisium in September, 47, he greeted Cicero with the greatest kindness and respect. Cicero was even able to exert influence with Caesar in favour of some of the Pompeian party such as M. Marcellus and Q. Ligarius (*ad Fam.* iv 4 vi 7, 12 *Plac.* Cic 52). But for the most part he retired from public affairs, and during the next three or four years composed the greater part of his philosophical and rhetorical works. The murder of Caesar on the 15th of March 44 again brought Cicero into public life. He had begun to fear a coming despotism and though not privy to the plot, he certainly approved of the assassination (*ad Att.* xii 11 *ad Fam.* xi 9). He put himself at the head of the republican party, and in his Philippic orations attacked M. Antony with unmeasured vehemence. But this proved his ruin. The death of Brutus and Cassius put an end to Cicero's hopes that Octavian might be prevented from coming to terms with Antony, and on the formation of the triumvirate between Octavian, Antony, and Lepidus (27th of November, 43), Cicero's name was in the list of the proscribed. He was warned of his danger while at his Tuscan villa, and embarked at Antium, intending to escape by sea, but was driven by stress of weather to Capri, from whence he coasted along to Formiae, where he landed at his villa. From Formiae his attendants carried him in a litter towards the shore, but were overtaken by the soldiers before they could reach the coast. They were ready to defend their master with their lives, but Cicero commanded them to desist, and stretching forward called upon his executioners to strike. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the Rostra. Cicero perished on the 7th of December, 43, and at the time of his death had nearly completed his 53rd year. — His first wife, Terentia, Cicero had two children, a daughter TULLIA, whose death, in 45, caused him the greatest sorrow, and a son Marcus. (No. 7.) His wife Terentia, to whom he had been united for 20 years, he divorced in 46, in consequence, it would appear, of some disputes connected with pecuniary transactions; and soon afterwards he married a young and wealthy maiden, PUBLIA, his ward, but found little comfort in this new alliance, which was speedily dissolved. — Cicero was not a great nor a strong statesman, but rather an eloquent and adroit politician. As a statesman he showed more judgment and foresight as well as greater firmness in his suppression of the Catilinarian conspiracy than at any other time. As a judge of character and of the times he failed, for while his desire to maintain the republic unchanged was sincere and creditable, he was utterly wrong in his idea that Pompey could succeed as champion of the

conservative party. That he was forced into a policy of opportunism by the coalition of Pompey with Caesar does not merit all the condemnation which it has received. No opposition was possible, nor again can he rightly be charged with pusillanimity for acquiescing in Caesar's rule after the overthrow of Pompey. There was no lack of courage in his attitude after the death of Caesar, still less need we question the sincerity of his purpose to support whatever person or policy was in his opinion most likely to preserve the republican constitution. Plutarch (Cic 49) tells us that Augustus himself pronounced him to have been truly a lover of his country. But it is as an author that Cicero deserves the highest praise. In his works the Latin language attains its highest perfection. They may be divided as follows:—1. *Rhetorical Works*. 1. *Rhetoricorum s. de Inventione Rhetorica Libri II*. This appears to have been the earliest of Cicero's works.



Head of Cicero. (From the bust in the possession of the Duke of Wellington.)

It was intended to exhibit in a systematic form all that was most valuable in the works of the Greek rhetoricians, but it was never completed. — 2. *De Partitione Oratoria Dialogus*. A treatise on Rhetoric, according to the method of the middle Academy, by way of question and answer, drawn up by Cicero for the instruction of his son Marcus, written in 46. Editions by Pident, Lips. 1806, Sauppe, Götting. 1877. — 3. *De Oratore ad Quintum Fratrem Libri III*. A systematic work on the art of Oratory, written in 45 at the request of his brother Quintus. This is the most perfect of Cicero's rhetorical works. Editions: Ellendt 1840, Pident, Lips. 1806, Wilkins, Ox. 1891-1892. — 4. *Brutus s. de Claris Oratoribus*. It contains a critical history of Roman eloquence, from the earliest times down to Hortensius inclusive. Editions: by Beck, Camb. U.S. 1853, Pident, 1875. — 5. *Ad M. Brutum Orator*, in which Cicero gives his views of a faultless orator, written 45. Edited by Sandys, 1893. — 6. *De Optimo Genere*

*Oratorum.* An introduction to Cicero's translation of the orations of Aeschines and Demosthenes in the case of Ctesiphon: the translation itself has been lost.—7. *Topica ad C. Trebatium.* An abstract of the Topics of Aristotle, illustrated by examples derived chiefly from Roman law instead of from Greek philosophy: it was written in July 44.—*Rhetoricorum ad C. Hecrennium Libri IV.* is generally printed with Cicero's works, but was not by his hand.—II. *Philosophical Works.* I. *POLITICAL PHILOSOPHY.*—1. *De Republica Libri VI.* A work on the best form of government and the duty of the citizen, in the form of a dialogue, founded on the *Republic* of Plato; written in 54. This work disappeared in the 10th or 11th century of our era with the exception of the episode of the Somnium Scipionis, which had been preserved by Macrobius; but in 1822, Angelo Mai found among the palimpsests in the Vatican a portion of the lost treasure. Thus the greater part of the 1st and 2nd books and a few fragments of the others were discovered. Editions by Mai, Rome, 1822, and by Creuzer and Moser, Frankf. 1826.—2. *De Legibus Libri III.* A dialogue, founded on the *Laws* of Plato; probably written 52. A portion of the three books is lost, and it originally consisted of a greater number. Edited by Moser and Creuzer, Frankf. 1824, and by Bake, Lugd. Bat. 1842.—II. *PHILOSOPHY or MORALS.* 1. *De Officiis Libri III.* Written in 44 for the use of his son Marcus, at that time residing at Athens. The first two books were chiefly taken from Panaetius, and the third book was founded upon the work of the Stoic Heato; but the illustrations are taken almost exclusively from Roman history and Roman literature. Edited by Holden, Camb. 1884; Schiøche, Prag. 1885.—2. *Cato Major s. de Senectute*, addressed to Atticus, and written at the beginning of 44: it points out how the burden of old age may be most easily supported. Editions, Shuckburgh, 1886; Howson, 1887; Reid, 1888.—3. *Laelius s. de Amicitia*, written after the preceding, to which it may be considered as forming a companion: also addressed to Atticus. Edit. Reid, 1883; Shuckburgh, 1885.—4. *De Gloria Libri II*, written in 44, is now lost, though Petrarch possessed a MS. of the work.—5. *De Consolatione s. de Luctu minuendo*, written in 15, soon after the death of his daughter Tullia, is also lost.—III. *SPECULATIVE PHILOSOPHY.* 1. *Academicorum Libri II*, a treatise upon the Academic philosophy, written 45. Edited by Gocrenz, Lips. 1810; Orclli, Turic. 1827; J. S. Reid, 1885.—2. *De Finibus Bonorum et Malorum Libri V.* Dedicated to M. Brutus, in which are discussed the opinions of the Epicureans, Stoics, and Peripatetics, on the Supreme Good—that is, the *finis*, or end, towards which all our thoughts and actions are or ought to be directed. Written in 45. Edited by Madvig, Copenhagen, 1839; J. S. Reid, 1890.—3. *Tusculanarum Disputationum Libri V.* This work, addressed to M. Brutus, is a series of discussions on various important points of practical philosophy supposed to have been held in the Tusculanum of Cicero. Written in 45–44. Edited by Kühner, Jenae, 1874; O. Heine, Lips. 1881.—4. *Paradoxa*, six favourite Paradoxes of the Stoics explained in familiar language, written early in 46.—5. *Hortensius s. de Philosophia*, a dialogue in praise of philosophy, of which fragments only are extant, written in 45.—6. *Timaeus s. de Universo*, a translation of Plato's *Timaeus*, of which we possess a fragment.—IV. *THEOLOGY.* 1. *De Natura Deorum Libri III.*

An account of the speculations of the Epicureans, the Stoics, and the Academicians, on the existence, attributes, and providence of a Divine Being; dedicated to M. Brutus, and written early in 44. Edited by J. B. Mayor, 1885.—2. *De Divinatione Libri II*, a continuation of the preceding work. It presents the opinions of the different schools of philosophy upon the reality of the science of divination. Written in 44, after the death of Caesar. Edited by Creuzer, Kayser, and Moser, Frankf. 1828; Stamm, Rüssel, 1881.—3. *De Fato Liber Singularis*, only a fragment.—III. *Orations.* The following is a list of Cicero's extant speeches, with the date at which each was delivered. Some account of each oration is given separately with the biography of the person principally concerned. 1. *Pro P. Quintio*, B.C. 81 (Klotz, Leips. 1862).—2. *Pro Sex. Roscio Amerino*, 80 (Donkan, Lond. 1882; Landgraf, Erl. 1884).—3. *Pro Q. Roscio Comocdo*, 76 (Schmidt, 1839).—4. *Pro M. Tullio*, 71 (Richter, 1894).—5. *In Q. Caecilium*, 70 (C. Halm, Berl. 1882).—6. *In Verrem Actio I.*, 6th August, 70.—7. *In Verrem Actio II.* Not delivered (Heitland, Camb. 1877; C. Halm, 1882).—8. *Pro M. Fonteio*, 69 (Selmeider, Leips. 1876).—9. *Pro A. Caccina*, 69, probably (Klotz, Leips. 1866).—10. *Pro Lege Manilia*, 66, or *De Imperio Pompei* (A. S. Wilkins, 1885).—11. *Pro A. Cluentio Arto*, 66 (Ramsay, 1883).—12. *Pro C. Cornelio*, 55.—13. *Oratio in Toga Candida*, 64.—14. *De Lege Agraria*, 3 orations, 63 (Zumpt, Berl. 1861).—15. *Pro C. Rabirio*, 63 (Heitland, 1882).—16. *In Catilinam*, 4 orations, 63 (A. S. Wilkins, 1879).—17. *Pro Murena*, 63 (C. Halm, 1881).—18. *Pro P. Cornelio Sulla*, 62 (J. S. Reid, 1882).—19. *Pro A. Licinio Archia*, 61 (J. S. Reid, 1884).—20. *Pro L. Valerio Flaceo*, 59 (Mesnil, Leips. 1883).—21. *Post Reditum in Senatu*, 5th Sept. 57.—22. *Post Reditum ad Quirites*, 6th or 7th Sept. 57.—23. *Pro Domo sua ad Pontifices*, 29th Sept. 57.—24. *De Haruspium Responsis*, 56. (The above four speeches ed. by H. Wagner, Leips. 1858).—25. *Pro P. Sextio*, 56 (H. A. Holden. 1883).—26. *In Vatinius*, 56 (C. Halm, 1846).—27. *Pro M. Caelio Rufo*, 56 (Orelli, 1832).—28. *Pro L. Cornelio Balbo*, 56 (J. S. Reid, 1879).—29. *De Provinciis Consularibus*, 56 (Tischer, Berl. 1861).—30. *In L. Pisonem*, 55.—31. *Pro Cn. Plancio*, 55 (H. A. Holden, 1881).—32. *Pro C. Rabirio Postumo*, 54.—33. *Pro M. Aemilio Scauro*, 54.—34. *Pro T. Annio Milone*, 52 (J. S. Purton, 1877; Bouterwek, 1887).—35. *Pro M. Marcello*, 47 (Richter, Leips. 1886).—36. *Pro Q. Ligario*, 46 (Richter, 1886).—37. *Pro Rege Deiotaro*, 45 (Richter, 1886).—38. *Orationes Philippicae*, 14 orations against M. Antonius, 44 and 43 (King, 1868; J. E. B. Mayor, 1878; A. Pskett, 1887).—IV. *Epistles.* Cicero during the most important period of his life maintained a close correspondence with Atticus and with a wide circle of literary and political friends and connexions. We now have upwards of 800 letters, undoubtedly genuine, extending over a space of twenty-six years, and commonly arranged in the following manner:—1. *Epistolarum ad Familiares s. Epistolarum ad Diversos Libri XVI*, a series of 426 letters, commencing with a letter to Pompey, written in 62, and terminating with a letter to Cassius, July 43. They are not placed in chronological order, but those addressed to the same individuals, with their replies, where these exist, are grouped together without reference to the date of the rest.—2. *Epistolarum ad T. Pomponium Atticum Libri XVI*, a series of 396 letters addressed

to Athens, of which eleven were written in 68, 67, 66, and 62 the remainder after the end of 62, and the last in Nov 44. They are for the most part in chronological order, although dislocations occur—3 *Epistolarum ad Q. Fratrem Libris III*, a series of twenty-nine letters addressed to his brother, the first written in 59 the last in 51—4 We find in most editions *Epistolarum ad Brutum Libris*, eighteen letters, all written after the death of Caesar. To these are added eight more, first published by Cratander. The genuineness of these two books though disputed, has been fairly established—The best edition of Cicero's letters, arranged in chronological order, is by Tyrrell and Purser, 1879-1880—Cicero also wrote a great number of other works on historical and miscellaneous subjects, all of which are lost. He composed several poems, most of them in his earlier years, but two at a later period, containing a history of his consulship, and an account of his exile and recall. A line in one of these poems contained the unlucky jingle so well known to us from Juvenal (x 122), *O fortunatum natam me consule Romam*—Editions of the collected works of Cicero by Orelli, Turic 1826-1837, 9 vols., by Baizer and Kayser, 11 vols., Leipzig 1869, by Nobbe, 1 vol. Leipzig 1869—6 Q., brother of the orator, was born about 102, and was educated along with his brother. In 67 he was aedile, in 62 praetor, and for the next three years governed Asia as propraetor. He returned to Rome in 59 and warmly exerted himself to procure the recall of his brother from banishment. In 55 he went to Gaul as legatus to Caesar whose approbation he gained by his military abilities and gallantry. He distinguished himself particularly by the resistance he offered to a vast host of Gauls who had attacked his camp, when he was stationed for the winter with one legion in the country of the Nervii. In 51 he accompanied his brother as legate to Cilicia, and on the breaking out of the civil war in 49 he joined Pompey. After the battle of Pharsalia, he was pardoned by Caesar. He was proscribed by the triumvirs, and was put to death in 43. Quintus wrote several works which are all lost, with the exception of an address to his brother, entitled *De Petitione Consulatus*. Quintus was married to Pompeia, sister of Athens, but, from incompatibility of temper, their union was an unhappy one—7 M., only son of the orator and his wife Terentia, was born 63. He accompanied his father to Cilicia, and served in Pompey's army in Greece, although he was then only 16 years of age. In 45 he was sent to Athens to pursue his studies, but there fell into irregular and extravagant habits. On the death of Caesar (44) he joined the republican party, served as military tribune under Brutus in Macedonia, and after the battle of Philippi (42) fled to Sex. Pompey in Sicily. When peace was concluded between the triumvirs and Pompey in 39, Cicero returned to Rome, was favourably received by Octavian, who at length accepted him as his colleague in the consulship (a.c. 30, from 15th Sept.). By a singular coincidence, the despatch announcing the capture of the fleet of Antony, which was immediately followed by his death, was addressed to the new consul in his official capacity, and thus says Plutarch, 'the divine justice reserved the completion of Antony's punishment for the house of Cicero'—8 Q., son of No. 6, and of Pompeia, sister of Athens, was born 66 or 67, and perished with his father in the proscription, 43.

Cichyrus [EPHRAI.]

Cicōnes (Κίκονες), a Thracian people on the coast, west of the Hebrus, near Mi Ismarus (II, n 846, *Od.* ix 89, *Hdt.* vii 59, Verg *Georg.* iv 520).

Cicynna (Κίκυννα Κικυννης), a demna of Attica, belonging to the tribe Cecropis, and afterwards to the tribe Acamantis.

Cilicia (Κιλικία Κίλιξ fem Κίλισσα), a district in the SE of Asia Minor, bordering to the E on Syria, to the N on Cappadocia and Lycaonia, to the NW and W on Pisidia and Pamphylia. On all sides, except the W., it is enclosed by natural boundaries, namely, the Mediterranean on the S, M. Amanus on the E, and M. Taurus on the N. The W. part of Cilicia is intersected by the offshoots of the Taurus, while in its E. part the mountain chains enclose much larger tracts of level country, and hence arose the division of the country into C. Aspera (Κ η τραχεία, or τραχειώτης), and C. Campestris (Κ η πεδία) the latter was also called Cilicia Propria (η ιδία Κ). It united for religious festivals in the Κοινὴ Κιλικία, which met at Tarsus under the presidency of a Κιλικιάρχης. Numerous rivers, among which are the Πάριος Σάρις, Κύδνις, Καλυκάδνις, and smaller mountain streams descend from the Taurus. The E. division through which most of the larger rivers flow was extremely fertile, and the narrower valleys of Cilicia Aspera contained some rich tracts of land, the latter district was famed for its fine breed of horses. The inhabitants of the country seem to have been of a Semitic stock from Syria. [See below, CILIX.] The country remained independent till the time of the Persian Empire, under which it formed a satrapy, but appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia, and, after the division of his empire, it formed a part of the kingdom of the Seleucidae. Its plains were settled by Greeks, and the old inhabitants were for the most part driven back into the mountains of C. Aspera, where they remained virtually independent, practising robbery by land and piracy by sea. In a.c. 102 the Romans sent a fleet under the praetor M. Antonius, who not only destroyed the fleet of the Cilician pirates but occupied ports in Cilicia. The Roman province of Cilicia, therefore, really dates from that year, and we find actual mention of Governors of Cilicia, Sulla as praetor a.c. 92 (Appian, *Mithr.* 57, *Aurel. Vict.* 76) Oppius in a.c. 89, whom Livy calls proconsul (*Ep.* 78), Mithridates got possession of it for a time, but after the year 84 the province of Cilicia had its regular succession of proconsuls (cf. *Cic. Verr.* i. 16, 44). Down to the war against Tigranes the plains of Eastern Cilicia (C. Pedias or Campestris) belonged to the Syrian empire (Appian *Syr.* 43). After the defeat of Tigranes, Pompey in a.c. 64 constituted as the complete province of Cilicia the following districts: Cilicia Campestris, Cilicia Aspera, Pamphylia, Pisidia, Issuria, Lycaonia, and the districts of Laodicea, Apamea and Synnada, and to these Cyprus was added in 58. The chief city of Cilicia Campestris was Tarsus, as *caput Ciliciae* (*Cic. Fam.* i. 7, 4), later called *Metropolis* the chief town of Lycaonia was Iconium the other centres, which each formed a *comentus*, were Laodicea and Lycum for the *forum Cibyaticum* (a group of 20 towns about Cibyra), Perga, for the *forum Pamphylicum*; Philomelum for the *forum Isauricum*; Apamea, Synnada and Cyprus. This was broken up under Antony after Caesar's death, but Augustus

tus reconstituted the province of Cilicia on a smaller scale, embracing only C. Campestris and Cyprus, while Lycania and Isauria were joined to Galatia, and C. Aspera was given to Arehelais, king of Cappadocia. In 22 B.C. Cyprus was separated, and Cilicia Campestris either then or in the reign of Tiberius was placed under the proconsul of Syria. Under Hadrian C. Campestris and Trachia became an imperial province under a legatus.

**Ciliciae Pylae or Portae** (αἱ Πύλαι τῆς Κιλικίας: *Gulek-Boghaz*), the chief pass between Cappadocia and Cilicia, through the Taurus, on the road from Tyana to Tarsus. This was the way by which Alexander entered Cilicia.

**Cilicium Mare** or **Anlon Cilicicus**, the straits between Cilicia and Cyprus, as far as the Gulf of Issus.

**Cilix** (Κίλιξ), son of Agenor and Telephassa, was, with his brothers, Cadmus and Phoenix, sent out by their father in search of Europa, who had been carried off by Zeus. Cilix settled in the country called after him Cilicia.

**Cilla** (Κίλλα), a small town in the Troad, on the river Cilleus, at the foot of M. Cillaeus, in the range of Gargarus, with a temple of Apollo Cillaeus; its foundation was ascribed to Pelops (*H. i. 36; Hdt. i. 149; Strab. p. 612*).

**Cilnii**, a powerful family in the Etruscan town of Arretium, were driven out of their native town in B.C. 301, but were restored by the Romans. The Cilnii were nobles or Lucumones in their state, and some of them in ancient times may have held even the kingly dignity. (*Comp. Hor. Od. i. 1*.) The name has been rendered chiefly memorable by C. Cilnius Maecenas. [*MAECENAS*.]

**Kimber, C. Annius**, had obtained the praetorship from Caesar, and was one of Antony's supporters, B.C. 43, on which account he is attacked by Cicero. He was charged with having killed his brother, whence Cicero calls him ironically *Philadelphus*. (*Phil. xi. 6, 13, xiii. 12, 26*.)

**Kimber, L. Tullius** (not *Tallius*), a friend of Caesar, who gave him the province of Bithynia, but subsequently one of Caesar's murderers, B.C. 44. On the fatal day, Kimber was foremost in the ranks, under pretence of presenting a petition to Caesar for his brother's recall from exile. After the assassination, Kimber went to his province and raised a fleet, with which he aided Cassius and Brutus.

**Cimbri**, a Celtic people, probably of the same race as the Cymry. [*CELTAE*.] They appear to have inhabited the peninsula which was called after them Chersonesus Cimbrica (*Nutland*), though the greatest uncertainty prevailed among the ancients respecting their original abode. The Cimbrians were probably a Celtic people with some Teutonic admixture. In conjunction with the Tentones, Ambrones, and Tigurini, they migrated S., with their wives and children, towards the close of the second century B.C.; and the whole host is said to have contained 300,000 fighting men. They defeated several Roman armies, and caused the greatest alarm at Rome. In B.C. 113 they defeated the consul Papirius Carbo, near Noreia, and then crossed over into Gaul, which they ravaged in all directions. In 109 they defeated the consul Junius Silanus, in 107 the consul Cassius Longinus, who fell in the battle, and in 105 they gained their most brilliant victory near the Rhone over the united armies of the consul Cn. Mallius and the proconsul Servilius Caepio. Instead of crossing the Alps, the Cimbri, fortunately for Rome, marched into Spain, where they remained

two or three years. The Romans meantime had been making preparations to resist their formidable foes, and had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Tentones were defeated and cut to pieces by Marius, near Aquae Sextiae (*Aix*) in Gaul; and next year (101) the Cimbri and their allies were likewise destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the N. of Italy. In the time of Augustus, the Cimbri, who were then a people of no importance, sent an embassy to the emperor.

**Ciminius or Ciminus Mons** (*Monte Cimino*), a range of mountains in Etruria, reaching a height of 3000 feet, thickly covered with wood (*Saltus Ciminus*), near a crater lake of the same name, between Volsinii and Falerii (*Liv. ix. 36*).

**Cimmerii** (Κιμμέριοι), the name of a mythical and of a historical people. The mythical Cimmerii, mentioned by Homer, dwelt in the furthest W. on the ocean, enveloped in constant mists and darkness (*Od. xi. 14*). Later writers sought to localise them, and accordingly placed them either in Italy near the lake Avernus, or in Spain, or in the Tauric Chersonesus.—The historical Cimmerii dwelt on the Palus Maeotis (*Sea of Azov*), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven from their abodes by the Scythians, they passed into Asia Minor on the N.E., and penetrated W. as far as Aeolis and Ionia. They conquered and held for some time the Milesian colony of Sinope; in 696 B.C. they invaded Phrygia; took Sardis in 635; burnt the temple of Artemis at Ephesus; and destroyed Magnesia on the Maeander. They were defeated by Assurbanipal of Assyria, and by Gyges of Lydia, but held their ground, until they were expelled from Asia by Alyattes. (*Hdt. i. 6, 15, 103, iv. 11; Strab. pp. 627, 638*.)

**Cimmerius Bosphorus**. [*BOSSORUS*.]

**Cimolus** (Κίμωλος: *Cimoli* or *Argentiera*), an island in the Aegean sea, one of the Cyclades, between Siphnos and Melos, celebrated for its fine white earth (*ἡ Κίμωλος γῆ*, *Cimolia creta*), used by fullers for cleaning cloths. (*Strab. p. 484; Plin. xxxv. 198; cf. Ov. Met. viii. 463*.)

**Cimon** (Κίμων). 1. Son of Stesagoras, and father of Miltiades, victor at Marathon, gained three Olympic victories with his four-horse chariot and after his third victory was secretly murdered by order of the sons of Pisistratus (*Hdt. vi. 103*).—2. Grand-son of the preceding, and son of the great Miltiades and Hegesipyle, daughter of the Thracian prince Olorus, born B.C. 504. On the death of his father (B.C. 489), he was imprisoned because he was unable to pay his fine of 50 talents, which was eventually paid by Callias on his marriage with Elpinice, Cimon's half-sister. [*ELPINICE*.] Cimon first distinguished himself on the invasion of Greece by Xerxes (480), and after the battle of Plataea was brought forward by Aristides. He frequently commanded the Athenian fleet in the aggressive war against the Persians. His most brilliant success was in 466, when he defeated a large Persian fleet, and on the same day landed and routed their land forces also on the river Eurymedon in Pamphylia. The death of Aristides and the banishment of Themistocles left Cimon without a rival at Athens for some years. But his influence gradually declined as that of Pericles increased. In 461 Cimon marched at the head of some Athenian troops to the assistance of the Spartans, who were hard pressed by their revolted subjects. The Athenians were deeply

mortified by the insulting manner in which their offers of assistance were declined, and were enraged with Cimon who had exposed them to this insult. His enemies in consequence succeeded in obtaining his ostracism this year. He was subsequently recalled, in what year is uncertain, and through his intervention a five years' truce was made between Athens and Sparta, 450. In 449 the war was renewed with Persia, Cimon received the command, and with 200 ships sailed to Cyprus, here while besieging Citium, illness or the effects of a wound earned him off.—Cimon was of a cheerful convivial temper, frank and affable in his manners. Having obtained a great fortune by his share of the Persian spoils, he displayed unbounded liberality. His orchards and gardens were thrown open, his fellow demesmen were free daily to his table, and his public bounty verged on ostentation. [For his buildings at Athens see *ATHENAEI* (Pint. *Cimon*, *Pericles* Thuc. i 98, 112).—3 Ol. Cleonae a painter of great renown, flourished about B.C. 400, and appears to have been the first painter of perspective.

Cinadon (*Kινάδων*) formed a conspiracy against the Spartan peers (*Spouai*) in the first year of Agesilaus II. (B.C. 396–397). The plot was discovered, and Cinadon and the other conspirators were put to death. (Xen. *Hell.* iii 3, 4.)

#### Cinethon. CYCLICI PORTAE

Cinēra or Cinēra (Zinēra) a small island in the Aegean sea, E. of Naxos, celebrated for its artichokes (*κινάρα*). Athen. p. 70.

Cincinatus, L. Quintus a favourer hero of the old Roman republic, and a model of old Roman frugality and integrity. He lived on his farm, cultivating the land with his own hand. In B.C. 460 he was appointed consul suffectus in the room of P. Valerius. In 458 he was called from the plough to the dictator ship in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. He saved the Roman army, defeated the enemy, and, after holding the dictatorship only 16 days, returned to his farm. In 453, at the age of 80, he was a second time appointed dictator, to oppose Sp. Maelius. (Liv. ii. 25, Dionys. x. 25, Flor. i. 11.) Several of the descendants of Cincinatus held the consulship and consular tribunate, but none of them is of sufficient importance to require a separate notice.

#### Cineas Alimentus {ALIMENTVS}

Cineas (*Κινέας*), a Thessalian, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day and reminded his hearers of Demosthenes, whom he heard speak in his youth. Pyrrhus prized his persuasive powers so highly, that 'the words of Cineas,' he was wont to say 'had won him more cities than his own arms.' The most famous passage in his life is his embassy to Rome with proposals for peace from Pyrrhus, after the battle of Heraclea (B.C. 280). Cineas spared no arts to gain favour. Thanks to his wonderful memory, on the day after his arrival he was able (we are told) to address all the senators and knights by name. The senate, however, rejected his proposals mainly through the dying eloquence of old App. Claudius Cæcæus. The ambassador returned and told the king that there was no people like that people—their city was a temple, their senate an assembly of kings. Two years after (278), when Pyrrhus was about to cross over into Sicily, Cineas was again sent to negotiate peace. He appears to have died

in Sicily shortly afterwards. (Pint. *Pyrrh.* 11–21, Just. xviii. 2, Eutrop. ii. 12.)

Cinesias (*Κινέσιος*), a dithyrambic poet of Athens, ridiculed by Aristophanes and other comic poets. But he had his revenge, for he succeeded in procuring the abolition of the Choragia, as far as regarded comedy, about B.C. 300.

Cinga (*Cineca*) a river in Hispania Tarraconensis, falls with the Sicoris into the Iberus.

Cingetorix a Gaul, one of the first men among the Treviri, attached himself to the Romans, though son in law to Indutiomarus, the head of the independent party. When Indutiomarus had been put to death by Caesar, he became chief of his native city. (Caes. *B.G.* v 5, vi. 8.)

Cingilia (perh. *Civita Rilenga*) a town of the Vestini. (Liv. viii. 20.)

Cingulum (Cingulanus Cingolo), a town in Picenum on a rock, rebuilt and fortified by Labienus, shortly before the breaking out of the Civil war B.C. 49. Caes. *B.C.* i. 15, Cic. *ad Att.* vii. 11. Sil. x. 341.

Cinna, Cornelius L., the famous leader of the popular party during the absence of Sulla in the East (B.C. 87–84). In 87 Sulla allowed Cinna to be elected consul with Cn. Octavius, on condition of his taking an oath not to alter the constitution as then existing. But as soon as Sulla had left Italy, he began his endeavour to overpower the senate, and to recall Marius and his party. He was, however, defeated by his colleague Octavius in the forum, was obliged to fly the city, and was deposed by the senate from the consulate, but the troops at Volia acknowledged him as consul, and with the assistance of Marius, who came back to Italy, he collected a powerful army and laid siege to Rome. The capture of the city, and the massacre of Sulla's friends which followed, more properly belong to the life of Marius. For the next three years (86, 85, 84) Cinna was consul. In 84 Sulla prepared to return from Greece, and Cinna was slain by his own troops, when he ordered them to cross over from Italy to Greece, where he intended to encounter Sulla. (Pint. *Mor.*, Appian, *B.C.* i. 64–76, Vell. Pat. ii. 24).—2. L., son of No. 1, joined M. Lepidus in his attempt to overthrow the constitution of Sulla (79), and on the defeat of Lepidus in Sardinia, he went with M. Perperna to join Sertorius in Spain. Caesar procured his recall from exile. He was made praetor by Caesar in 44, but was notwithstanding one of the enemies of the dictator. Though he would not join the conspirators, he approved of their act, and so great was the rage of the mob against him, that they nearly murdered him. See below, CINNA, HELVIUS (Pint. *Caes.* 69. Suet. *Jul.* 5, 85.)

Cinna, C. Helvius a poet of considerable renown, the friend of Catullus. In B.C. 44 he was tribune of the plebs, when he was murdered by the mob who mistook him for his namesake Cornelius Cinna, though he was at the time walking in Caesar's funeral procession. His principal work was an epic poem entitled *Smyrna* containing the story of Myrrha. (Verg. *Ecl.* ix. 55, Catull. 95, 1.)

Cinnamus Joannes (*Γεωργίου Κινναμους*), one of the most distinguished Byzantine historians, lived under the emperor Manuel Comnenus (who reigned A.D. 1143–1180), and wrote the history of this emperor and of his father Calo-Joannes in 6 books, which have come down to us. Edited by Du Cange, Paris, 1670, fol., and

by Meincke, Bonn, 1860, 8vo. [BYZANTINE SCRIPTORES.]

**Cinypus** or **Cinýphus** (Κίνυψ, Κίνυφος: *Kínifō*), a small river on the N. coast of Africa, between the Syrtes, forming the E. boundary of the proper territory of the African Tripolis. The district about it was called by the same name, and was famous for its fine-haired goats. (Plin. v. 27; Verg. *Georg.* iii. 312; Mart. vii. 94.)

**Cinyras** (Κινύρας), son of Apollo, king of Cyprus, and priest of the Paphian Aphrodite, which latter office remained hereditary in his family, the Cinyradae. He founded temples of Aphrodite both at Paphos and at Byblus in Syria. In Cyprus he was regarded as the inventor of useful arts, of mining, of brick-making and of the implements of the smithy (Plin. vii. 195). He was married to Mctharne, the daughter of the Cyprian king Pygmahon, by whom he had several children, and among them was Adonis. According to some traditions, he unwittingly begot Adonis by his own daughter Smyrna, and killed himself on discovering the crime he had committed. According to other traditions, he had promised to assist Agamemnon with a certain number of ships, and gave him only small clay models of ships; but as he did not keep his word, he was cursed by Agamemnon, and perished like Marsyas, in a contest of music with Apollo. (Pind. *Pyth.* ii. 26; Il. xi. 20; Ov. *Met.* x. 310; Hyg. *Fab.* 68, 242; Tac. *Hist.* ii. 3.) His tomb was honoured with that of Aphrodite in Paphos (Clem. Alex. *Protr.* 3, *Hom.* v. 23).

**Cipus** or **Cippus**, Genúcius, a Roman praetor on whose head it is said that horns suddenly grew, as he was going out of the gates of the city, and, as the haruspices declared that if he returned to the city he would be king, he imposed voluntary exile upon himself (Ov. *Met.* xv. 566; Val. Max. v. 6; Plin. xi. 123).

**Circē** (Κίρκη), a mythical sorceress, daughter of Helios (the Sun) by the Oceanid Perse, and

forthwith changed into swine, with the exception of Eurylochus, who brought the sad news to Odysseus. The latter, having received from Hermes the root *moly*, which fortified him against enchantment, drank the magic cup without injury, and then compelled Circe to restore his companions to their former shape. After this he tarried a whole year with her, and she became by him the mother of Agrius and Telegonus, the reputed founder of Tusculum. The Latin poets relate that she metamorphosed Scylla, and Picus king of the Ausonians. (Od. x.-xii; Hyg. *Fab.* 125; Hes. *Th.* 10, 11; Ov. *Met.* xiv. 9.)

**Circēii** (Circeiensis: *Circello*, and the Ru. *Città Vecchia*), an ancient town of Latium on the promontory **Circeium** founded by Tarquinius Superbus, never became a place of importance, in consequence of its proximity to the unhealthy Pomptine marshes (Liv. i. 56; Diod. xiv. 102; Strab. p. 232). The oysters caught off Circeii were celebrated (Hor. *Sat.* ii. 4, 33; Juv. iv. 140). Some writers say that Circe resided on this promontory, and that hence it derived its name.

**Circēsium** (Κίρκισιον: *Kerkessiah*), a city of Mesopotamia, on the E. bank of the Euphrates, at the mouth of the Chaboras; the extreme border fortress of the Roman Empire. (Ammian. xxiii. 6.)

**Circus**. [ROMA.]

**Cirphis** (Κίρπης), a mountain in Phocis, separated by the valley of the Pleistus from Parnassus (Strab. p. 418).

**Cirraha**. [CRISSA.]

**Cirta**, aft. **Constantina** (*Constantine*, Ru.), a city of the Massylii in Numidia, 50 Roman miles from the sea; the capital of Syphax, and of Masinissa and his successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable, as the Romans found in the Jugurthine, and the French in the Algerine, wars. It was restored by Constantine the Great, in honour of whom it received its later name. (Strab. p. 828; Polyb. xxxvii. 3.)

**Cisseus** (Κισσεύς), a king in Thrace, and father of Theane and of Hecuba, who is hence called **Cissēis** (Κισσηίς) (Il. xi. 223, vi. 297; Eur. *Hec.* 3).

**Cissia** (Κισσία), a fertile district of Susiana, on the Choaspes (Hdt. iii. 91; Strab. p. 723).

**Cissus** (Κισσός: *Khortiaz*), a town in Macedonia on a mountain of the same name, S. of Thessalonica, to which place its inhabitants were transplanted by Cassander (Dionys. i. 49).

**Cisthēnē** (Κισθήνη). 1. A town on the coast of Mysia, on the promontory of Pyrrha, on the Gulf of Adramyttium (Strab. p. 606).—2. (*Castel-Roffo*), an island and town on the coast of Lycia.—3. In the mythical geography of Aeschylus (*Prom.* 799) the 'plains of Cisthene' are made the abode of the Gorgons.

**Cithaeron** (Κιθαρόν; *Cithaeron*, and its highest summit *Atia*), a lofty range of mountains, separated Boeotia from Megaris and Attica. It was covered with wood, abounded in game, and was the scene of several celebrated legends in mythology. It was said to have derived its name from Cithaeron, a mythical king of Boeotia. Its highest summit was sacred to the Cithaeronian Zeus, and here was celebrated the festival called *Daedala*. (Paus. ix. 2, 4; *Dict. of Ant.* s. v.)

**Citharista**, a seaport town (*Ceiraste*), and a promontory (*C. d'Aigle*) in Gallia Narbonensis, near Massilia.

**Citium** (Κίτιον: *Kitiēis*). 1. (Nr. *Larneca*, Ru.), one of the 9 chief towns of Cyprus, with a



Circe and Odysseus, and his Companions (From an ancient bas relief.)

sister of Aeëtes, lived in the island of Aenea, upon which Odysseus was cast. His companions,



Circe offering the Cup. (Gell's Pompeiana, pl. 72.)

whom he sent to explore the land, tasted of the magic cup which Circe offered them, and were

harbour and salt-works, 200 stadia from Salamis, near the mouth of the Tethys here Cimon, the celebrated Athenian, died, and Zeno, the founder of the Stoic school was born. (Strab. p. 632, Thuc. i. 12, Plut. *Cim.* 18)—2 A town in Macedonia, on a mountain Citus, NW of Beroea.

Cius (Klor Klor or Keior, Ciansus *Ghio*, or *Kemlik*) a city in Bithynia, on a bay of the Propontis called Ciansus Sinus, was colonized by the Milesians, and became a place of commercial importance. It joined the Aetolian league, and was destroyed by Philip III, of Macedonia, but rebuilt by Prusias, king of Bithynia, from whom it was called Prusias. (Strab. p. 564, Hdt. v. 122, Polyb. xvi. 21.)

Civilis, Claudius sometimes called Julius, the leader of the Batavi in their revolt from Rome, A.D. 69-70. He was of the Batavian royal race, and, like Hannibal and Sertorius, had lost an eye. His brother Julius Paulus was put to death on a false charge of treason by Fonteus Capito (A.D. 67 or 68), who sent Civilis in chains to Nero at Rome, where he was heard and acquitted by Galba. He was afterwards prefect of a cohort, but under Vitellius he became an object of suspicion to the army, and with difficulty escaped with his life. He vowed vengeance. His countrymen, who were shamefully treated by the officers of Vitellius, were easily induced to revolt, and they were joined by the Canninefates and Frisii. He took up arms under pretence of supporting the cause of Vespasian, and defeated in succession the generals of Vitellius in Gaul and Germany, but he continued in open revolt even after the death of Vitellius. In 70 Civilis gained fresh victories over the Romans and took Castra Vetera (Tac. *Hist.* ii. 33-35, 62). Although he was defeated in the course of the year by Patlus Cerealis, who had been sent into Germany with an immense army (ib. v. 14) Tacitus describes the meeting between Civilis and the Roman general on a bridge over the Vahalia, broken in the middle, but at that point the fragment of the fifth book comes to an end, and we know no more of Civilis. It seems that, though the actual independence of the Batavi was not achieved, yet the terms granted were favourable, and they gained a remission of tribute (cf. Tac. *Germ.* 29).

Cizara (Καζαρα) a fortress in the district of Phazemonitis in Pontus, a royal residence but destroyed before Strabo's (p. 460) time.

Cladans (Κλαδαν or Κλαδανος) a river in Elis, flows into the Alpheus at Olympia.

Clampetia, called by the Greeks *Lampetis* (Λαμπετία, Λαμπετία) a town of Brutium, on the W coast in ruins in Pliny's time (iii. 73).

Clanus (*Clana*), a river of Etruria, rises S of Arretium, forms two small lakes near Clusium, and flows into the Tiber E. of Vulturnus.

Clanius [LITERARY.]

Clarus (ἡ Κλαρος) a small town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo surnamed Clarus (Paus. vii. 3, Strab. p. 642). Germanicus consulted this oracle (Tac. *Ann.* ii. 24).

Clarus Sex. Erucius, a friend of the younger Pliny, fought under Trajan in the E., and took Seleucia, A.D. 115—His son Sextus was a patron of literature, and was consul A.D. 146 (Plin. *Ep.* ii. 9, Gell. vi. 6).

Classens, Julius a Trevir, was prefect of an ala of the Treviri in the Roman army under Vitellius, A.D. 69, but afterwards joined Civilis in his rebellion against the Romans. [CIVILIS.]

Clastidium (Casteggio), a fortified town of the Ananes in Gallia Cispadana, not far from the Po, on the road from Dertona to Placentia. It was the scene of the victory of Marcellus over the Insubrians in B.C. 223 (Polyb. ii. 34, Cic. *Tusc.* iv. 22, Strab. p. 217). It was betrayed to Hannibal by its commander (Liv. xli. 49, Polyb. iii. 69).

Claterns, a fortified town in Gallia Cispadana, near Bononia, its name is retained in the small river *Quaderna* (Strab. p. 216).

Claudia. 1 Quinta, a Roman matron not a Vestal Virgin, as is frequently stated. When the vessel conveying the image of Cybele from Pessinus to Rome, had stuck fast in a shallow at the mouth of the Tiber, the soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency took hold of the rope, and the vessel forthwith followed her B.C. 204 (Liv. xxix. 14, Or. *Fast.* iv. 30, Suet. *Tib.* 2)—2 Or Clodia eldest of the three sisters of P. Clodius Pulcher the enemy of Cicero, married Q. Murrus Rex (Plin. *Cic.* 23)—3 Or Clodia (probably the Lesbia of CATULLUS, second sister of P. Clodius) married Q. Metellus Celer, but became infamous for her debaucheries and was suspected of having poisoned her husband. Cicero in his letters calls her *Bouris* (Cic. *pro Caec.* 14-0 *ad Att.* ii. 9)—4 Or Clodia, younger sister of P. Clodius married L. Lucullus, to whom she proved unfaithful (Plut. *Lucull.* 13).

Claudia gens patrician and plebeian. The patrician Claudii were of Sabine origin and came to Rome in B.C. 504 when they were received among the patricians. [CLAUDIUS, No. 1] They were noted for their pride and haughtiness, their disdain for the laws, and their hatred of the plebeians. They bore various surnames, which are given under CLAUDIUS with the exception of those with the cognomen *Nero* who are better known under the latter name—The plebeian Claudii were divided into several families, of which the most celebrated was that of Mucellus.

Claudianus, Claudius the last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria and removed to Rome, where we find him in A.D. 395. He enjoyed the patronage of the all-powerful Stilicho, by whom he was raised to offices of honour and emolument. A statue was erected to his honour in the Forum of Trajan by Arcadius and Honorius, the inscription on which was discovered at Rome in the 15th century (Mansueti, *P. P.* 3. 674, CIG. iii. 6246). He also enjoyed the patronage of the empress Serena, through whose interposition he gained a wealthy wife. The last historical allusion in his writings belongs to 404, whence it is supposed that he may have been involved in the misfortunes of Stilicho, who was put to death 408. His extant works are—1 The 3 panegyrics on the 3rd, 4th, and 6th consulships of Honorius. 2 A poem on the nuptials of Honorius and Maria. 3 Four short Persennian lays on the same subject. 4 A panegyric on the consulship of Probus and Olybrius. 5 The praises of Stilicho, in 2 books, and a panegyric on his consulship, in 1 book. 6 The praises of Serena, the wife of Stilicho. 7 A panegyric on the consulship of Flavius Mallus Theodorus. 8 The Epithalamium of Palladius and Celerina. 9 An invective against Rufinus, in 2 books. 10 An invective against Eutropius, in 2 books. 11. De

*Bello Gildonio*, the first book of an historical poem on the war in Africa against Gildo. 12. *De Bello Getico*, an historical poem on the successful campaign of Stilicho against Alarie and the Goths, concluding with the battle of Pollentia. 13. *Raptus Proserpinae*, 3 books of an unfinished epic on the rape of Proserpine. 14. *Gigantomachia*, a fragment extending to 128 lines only. 15. 5 short epistles. 16. *Eidyllia*, a collection of 7 poems chiefly on subjects connected with natural history. 17. *Epigrammata*, a collection of short occasional pieces.—Claudian was a Pagan, and the Christian hymns found among his poems in most editions are certainly spurious.—The poems of Claudian are distinguished by purity of language, and real poetical genius: his descriptions are often too grandiose, but many, such as the Rape of Proserpine, reach a high order of poetry. Editions by Burmann, Amst. 1760; Jeep, Lips. 1872.

Κλαυδιόπολις (Κλαυδιόπολις), the name of some cities called after the emperor Claudius, the chief of which were: 1. In Bithynia [ΒΙΘΥΝΙΟΥ]. 2. A town in Cappadocia, a little S. of Mytilene. 3. A town in Cilicia, near the Calycadus.

Claudius, patrician. See CLAUDIUS GENS.—1. App. Claudius Sabinius Regillus, a Sabine of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus, being the advocate of peace with the Romans, when hostilities broke out between the two nations, withdrew with a large train of followers to Rome, B.C. 504. He was received into the ranks of the patricians, and lands beyond the Anio were assigned to his followers, who were formed into a new tribe called the Claudian. He exhibited the characteristics which marked his descendants, and showed the most bitter hatred towards the plebeians. He was consul 495, and his conduct towards the plebeians led to their secession to Mons Sacer 494. (Liv. ii. 16-20; Dionys. v. 40; Suet. Tib. 1.)—2. App. Cl. Sab. Regill., son of No. 1, consul 471, treated the soldiers whom he commanded with such severity that his troops deserted him. Next year he was impeached, but died or killed himself before the trial. (Liv. ii. 59, 61; Dionys. ix. 54.)—3. C. Cl. Sab. Regill., brother of No. 2, consul 460, when App. Herdonius seized the Capitol. Though a staunch supporter of the patricians, he warned the decemvir Appius against an immoderate use of his power. His remonstrances being of no avail, he withdrew to Regillum, but returned to defend Appius when impeached (Liv. iv. 6).—4. App. Cl. Gracchus Regill. Sab., the decemvir, son of No. 2, was consul 451, and on the appointment of the decemvirs in that year, he became one of them, and was reappointed the following year. His real character now betrayed itself in the most tyrannous conduct towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. App. was impeached by Virginus, but did not live to abide his trial. He either killed himself, or was put to death in prison by order of the tribunes. (Liv. iii. 32-58; Dionys. xi. 3.)—5. App. Claudius Caccus, became blind before his old age. In his censorship (319), to which he was elected without having been consul previously, he built the Appian aqueduct, and commenced the Appian road, which was continued to Capua (Liv. ix. 29; Diod. xx. 36). He retained the censorship four years in opposition to the law which limited the length of the office to eighteen

months. He was twice consul, in 307 and 296; and in the latter year he fought against the Samnites and Etruscans. In his old age, Appius by his eloquent speech induced the senate to reject the terms of peace which Cincas had proposed on behalf of Pyrrhus (Liv. x. 13; Plut. Pyrrh. 19; Cic. Brut. 14, 55; de Sen. 6.) Appius was the earliest Roman writer in prose and verse whose name has come down to us. He was the author of a poem known to Cicero through the Greek, and he also wrote a legal treatise, *De Usurpationibus* (Cic. Tusc. iv. 2, 4). He left four sons and five daughters.—6. App. Cl. Caudex, brother of No. 5, derived his surname (= 'ship's timber') from his attention to naval affairs (Sen. de Brev. Vit. 13). He was consul 264, and conducted the war against the Carthaginians in Sicily (Polyb. i. 11).—7. P. Cl. Pulcher, son of No. 5, consul 249, attacked the Carthaginian fleet in the harbour of Drepana, in defiance of the auguries, and was defeated, with the loss of almost all his forces. He was recalled and commanded to appoint a dictator, and thereupon named M. Clandius Glycias or Gbeia, the son of a freedman, but the nomination was immediately superseded. He was impeached and condemned. (Liv. Ep. 19; Cic. Div. i. 16, 29, N.D. ii. 3; Gell. x. 2; Polyb. i. 52).—8. C. Cl. Centho or Cento, son of No. 5, consul 240, and dictator 213.—9. Tib. Cl. Nero, son of No. 5. An account of his descendants is given under NERO.—10. App. Cl. Pulcher, son of No. 7, aedile 217, fought at Cannae 216, and was praetor 215, when he was sent into Sicily. He was consul 212, and died 211 of a wound which he received in a battle with Hannibal before Capua. (Liv. xxv. 41).—11. App. Cl. Pulcher, son of No. 10, served in Greece for some years under Flamininus, Baebius, and Glabrio (197-191). He was praetor 187 and consul 185, when he gained some advantages over the Ingaunian Ligurians. He was sent as ambassador to Greece 184 and 176. (Liv. xxxix. 33).—12. P. Cl. Pulcher, brother of No. 11, curule aedile 189, praetor 183, and consul 184.—13. C. Cl. Pulcher, brother of Nos. 11 and 12, praetor 180 and consul 177, when he defeated the Istrians and Ligurians. He was censor 160 with Ti. Sempronius Gracchus. He died 167. (Liv. xlv. 44).—14. App. Cl. Cento, aedile 178 and praetor 175, when he fought with success against the Celtiberi in Spain. He afterwards served in Thessaly (173), Macedonia (172), and Illyricum (170).—15. App. Cl. Pulcher, son of No. 11, consul 143, defeated the Salassi, an Alpine tribe. On his return a triumph was refused him; and when, on his persistence, one of the tribunes attempted to drag him from his car, his daughter Claudia, one of the Vestal Virgins, walked by his side up to the Capitol. He was censor 136. He gave one of his daughters in marriage to Tib. Gracchus, and in 133 with Tib. and C. Gracchus was appointed triumvir for the division of the lands. He died shortly after Tib. Gracchus. (Cic. Cael. 14, 34; Val. Max. v. 4, 6; Vell. Pat. ii. 2).—16. C. Claudius Pulcher, curule aedile 99, praetor in Sicily 95, consul in 92 (Cic. pro Dom. 31, 83).—17. App. Cl. Pulcher, consul 79, and afterwards governor of Macedonia.—18. App. Cl. Pulcher, praetor 89, belonged to Sulla's party, and perished in the great battle before Rome 82 (Plat. Sull. 29).—19. App. Cl. Pulcher, eldest son of No. 18. In 70 he served in Asia under his brother-in-law, Lucullus; in 57 he was praetor, and though he did not openly oppose Cicero's recall from banishment, he tacitly



abetted the proceedings of his brother Publius. In 56 he was proprætor in Sardinia, and in 54 was consul with L. Domitius Ahenobarbus, when a reconciliation was brought about between him and Cicero, through the intervention of Pompey. In 53 he went as præconsul to Cilicia, which he governed with tyranny and rapacity. (Cic. *ad Att.* vi. 1, *ad Fam.* xv. 4) In 51 he was succeeded in the government by Cicero, whose appointment Appian received with displeasure. On his return to Rome he was impeached by Dolabella, but was acquitted. (Cic. *ad Fam.* iii. 11) In 50 he was censor with L. Piso, and expelled several of Cæsar's friends from the senate. On the breaking out of the civil war, 49, he fled with Pompey from Italy, and died in Greece before the battle of Pharsalia. He was an angur, and wrote a work on the augural discipline, which he dedicated to Cicero. He was also distinguished for his legal and antiquarian knowledge. (Cic. *ad Fam.* iv. 3, 11)—20 C. Cl. Pulcher, second son of No. 18, was a legatus of Cæsar, 58, prætor 56, and proprætor in Asia 55. On his return he was accused of extortion by M. Servilius, who was bribed to drop the prosecution. He died shortly after warde. (Cic. *ad Fam.* viii. 8)—21 P. Cl. Pulcher, usually called Clodius and not Claudius, the youngest son of No. 18, the notorious enemy of Cicero, and one of the most profligate characters of a profligate age. In 70 he served under his brother in law, L. Lucullus in Asia, but displeased at not being treated by Lucullus with the distinction he had expected, he encouraged the soldiers to mutiny. He then betook himself to his other brother in law, Q. Marcus Rex, præconsul in Cilicia, and was entrusted by him with the command of the fleet. He fell into the hands of the pirates who, however, dismissed him without ransom, through fear of Pompey. He next went to Antioch, and joined the Syrians in making war on the Arabians. On his return to Rome in 65 he impeached Catiline for extortion in his government of Africa, but was bribed by Catiline to let him escape. In 64 he accompanied the proprætor L. Murena to Gallia Transalpina, where he resorted to the most nefarious methods of procuring money. In 62 he profaned the mysticence of the Bona Dea, which were celebrated by the Roman matrons in the house of Cæsar, who was then prætor, by entering the house disguised as a female musician, in order to meet Pompeia, Cæsar's wife, with whom he had an intrigue. He was discovered, and next year, 61, when quæstor, was brought to trial, but obtained an acquittal by bribing the judges. He had attempted to prove an alibi, but Cicero's evidence showed that Clodius was with him in Rome only three hours before he pretended to have been at Interamna. Cicero attacked Clodius in the senate with great vehemence. In order to revenge himself upon Cicero, Clodius was adopted into a plebeian family that he might obtain the formidable power of a tribune of the plebs. He was tribune 58, and, supported by the triumvirs Cæsar, Pompey, and Crassus, drove Cicero into exile, but notwithstanding all his efforts he was unable to prevent the recall of Cicero in the following year. [Cicero] In 56 Clodius was ædile and attempted to bring his enemy Milo to trial. Each had a large gang of gladiators in his pay and frequent fights took place in the streets of Rome between the two parties. In 53, when Clodius was a candidate for the prætorship, and Milo for the

consulship, the contests between them became more violent and desperate than ever. At length, on the 20th of January, 52, Clodius and Milo met, apparently by accident, on the Appian road near Bovillæ. An affray ensued between their followers, in which Clodius was murdered. The mob was infuriated at the death of their favourite, and such tumults followed at the funeral of Clodius, that Pompey was appointed sole consul in order to restore order to the state. For the proceedings which followed see Milo. The second wife of Clodius was the notorious Fulvia—22 App. Cl. Pulcher, the elder son of No. 20 was one of the accusers of Milo on the death of P. Clodius, 52—23 App. Cl. Pulcher, brother of No. 21, joined his brother in prosecuting Milo. As the two brothers both bore the prænomen Appian, it is probable that one of them was adopted by their uncle Appian. [No. 19]—24 Sex. Clodius, probably a descendant of a freedman of the Claudians, was a man of low condition and the chief instrument of P. Clodius in all his acts of violence. (Cic. *pro Cael.* 32.) On the death of the latter in 52 he urged on the people to revenge the death of his leader. For his acts of violence on this occasion, he was brought to trial, was condemned, and after remaining in exile eight years was restored in 44 by M. Antonius. (Cic. *ad Att.* xiv. 18)

Claudius I., Roman emperor A.D. 41–54. His full name was TIB. CLAUDIUS DREUS NERO GERMANICUS. He was the younger son of Druens, the brother of the emperor Tiberius, and of Antonia, and was born on August 1st, s.c. 10 at Lyons in Gaul. In youth he was weak and sickly and was neglected and despised by his relatives. When he grew up he devoted the greater part of his time to literary pursuits, but was not allowed to take any part in public affairs. (Suet. *Claud.* 2, *Dio Cass.* ix. 2) He had reached the age of 50, when he was suddenly raised by the soldiers to the imperial throne after the murder of Caligula. He proclaimed an amnesty excepting the actual murderers of Caligula. Claudius was not cruel, but the weakness of his character made him the slave of his wives and freedmen, and thus led him to consent to acts of tyranny which he would never have committed of his own accord. He was married four times. At the time of his accession he was married to his third wife, the notorious Valeria Messalina, who governed him for some years, together with the freedmen



Claud. see I. Roman Emperor A.D. 41–54  
 Bust of Emperor Claudius. TIB. CLAVDVS CAESAR AVG  
 P. M. TR. P. P. P. (Tiberius Claudius Caesar Augustus Pontifex Maximus, Tribunus Potestate, Imperator,  
 Pater Patriæ.)

Narcissus, Pallas, and others. After the execution of Messalina, 48, a fate which she richly merited, Claudius was still more unfortunate in choosing for his wife his niece Agrippina. She

prevailed upon him to set aside his own son, Britannicus, and to adopt her son, Nero, that she might secure the succession for the latter. Claudius soon after regretted this step, and was in consequence poisoned by Agrippina, 54.—Several public works of great utility were executed by Claudius. He built, for example, the famous Claudian aqueduct (*Aqua Claudia*), the port of Ostia, and the emissary by which the water of lake Fucinus was carried into the river Liris. In his reign the southern part of Britain was made a Roman province, and Claudius himself, though naturally timid, wished to make some show of military vigour, and went to Britain in 43, where he remained, however, only a short time, leaving the conduct of the war to his generals.—Claudius wrote several historical works, but without force or value, and among them were a history of Rome from the death of Julius Cæsar, in 43 volumes, and an Etruscan history written in Greek (Suet. *Claud.* 41). He also devised additions to the alphabet:



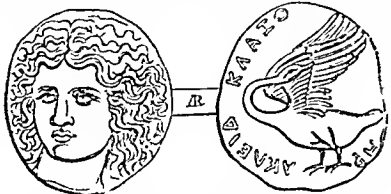
Claudius I, Roman Emperor, A.D. 41-54.

Obr., head of Claudius laureate. On the reverse is the head of his wife Agrippina. This coin was struck in Bosphorus during the reign of Cotys I.

an inverted digamma for the consonant V; the left half of H for the sound of the Greek *v*, and an inverted sigma for *ps*. These (except the last) appear in some inscriptions of that reign, but soon fell into disuse.

**Claudius II.** (**M. AURELIUS CLAUDIUS**, sur-named **GOTHICUS**), Roman emperor A.D. 268-270, was descended from an obscure family in Dardania or Illyria, and by his military talents rose to distinction under Decius, Valerian, and Gallienus. He succeeded to the empire on the death of Gallienus (268), and soon after his accession defeated the Alemanni in the N. of Italy. Next year he gained a great victory over an immense host of Goths near Naissus in Dardania, and received in consequence the sur-name *Gothicus*. He died at Sirmium in 270, and was succeeded by Aurelian. (Trebell. Poll. *Claud.*; Zosim. i. 40-43.)

**Κλαζομένηαι** (αἱ Κλαζομεναί: Κλαζομένιος: *Kelisman*), an important city of Asia Minor, and a member of the Ionian Dodecapolis, lay on the N. coast of the Ionian peninsula, upon the gulf of Σμύρνα. The city was said to have



### Coins of Clazomenae in Asia Minor.

*Obv.*, Head of Apollo; *rev.*, swan (sacred to Apollo and abundant on the Hermus); legend *Κλαφς*, and *Μαχελειος* (a magistrate's name?); date 4th cent. B.C.

defence against the Persians, to a small island, which Alexander afterwards united to the mainland by a causeway. It was one of the weaker members of the Ionian league, and was chiefly peopled, not by Ionians, but by Cleonaeans and Phliasians. Under the Romans it was a free city. It had a considerable commerce, and was celebrated for its temples of Apollo, Artemis, and Cybele, and still more as the birthplace of Anaxagoras. (Hdt. i. 142, ii. 178; Paus. vii. 8, 8; Strab. p. 644; Liv. xxxviii. 39.)

**Gléander** (Κλέανδρος). 1. Tyrant of Gela, reigned seven years, and was murdered B.C. 498. He was succeeded by his brother Hippocrates, one of whose sons was also called Gléander. The latter was deposed by Gelon when he seized the government, 491. (Hdt. vii. 154).—2. A Lacedaemonian, harnost at Byzantium 400, when the Cyrean Grecks returned from Asia (Xen. An. vi. vii).—3. One of Alexander's officers, was put to death by Alexander in Carmania, 325, in consequence of his oppressive government in Media. (Arr. An. vi. 27).—4. A Phrygian slave, and subsequently the profligate favourite and minister of Commodus. In a tumult, occasioned by a scarcity of corn, he was killed by the mob. (Dio Cass. lxi. 12)

Cleantes (Κλεάνθης). 1. A Stoic, born at Assos in Troas about B.C. 300. He entered life as a boxer, and had only four drachmas of his own when he began to study philosophy. He first placed himself under Crates, and then under Zeno, whose disciple he continued for nineteen years, with marvellous strength of purpose and endurance. Stories are told of his taking notes on bones and potsherds of Zeno's lectures, when he was too poor to buy tablets or paper. In order to support himself, he worked all night at drawing water for gardens; but as he spent the whole day in philosophical pursuits, and had no visible means of support, he was summoned before the Areiopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him ten minae, though Zeno would not permit him to accept them. He was naturally slow, but his iron industry overcame all difficulties; and on the death of Zeno in 263, Cleantes succeeded him in his school. He died about 220, at the age of 80, of voluntary starvation. He placed especial value on strength of will (τόνος, εὐτομία, ἰσχύς) making it the source of all virtues, which Zeno sought rather in φρόνησις, and Chrysippus in σοφία. A hymn of his to Zeus is still extant, and contains some striking sentiments. Edited by Sturz, 1785, and Mersdorf, Lips. 1835.—

2. A painter of Corinth, in the 6th cent. B.C. Though Pliny mentions him among the inventors of linear drawing, he seems to come after Euphrantus. Strabo mentions two paintings of his in the temple of Artemis. (Plin. xxxv. 15; Strab. p. 342; Athen. p. 346; Dict. Ant. s.v. *Pictura*.)

**Clæarchus** (Κλαρχος). 1. A Spartan, distinguished himself in several important commands during the latter part of the Peloponnesian war, and at the close of it persuaded the Spartans to send him as harmost to Byzantium, to protect the Greeks in that quarter against the Thracians. But having been recalled by the Ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, 401, in order to dethrone Artaxerxes, being the only Greek who-

been founded by the Colophonians under Paralus, on the site of the later town of Chytrium, but to have been removed further E., as a

was aware of the prince's real object. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes and were put to death (Xen. *Anab.* i. ii, Diod. xiv. 12-22).—2 A citizen of Heraclea on the Euxine obtained the tyranny of his native town, B.C. 360, by putting himself at the head of the popular party. He governed with cruelty, and was assassinated 303 after a reign of twelve years. He is said to have been a pupil both of Plato and Isocrates (Diod. xv. 91 Athen. p. 80).—3 Of Soli one of Aristotle's pupils, author of a number of works none of which are extant, on various subjects (Athen. pp. 4, 200, 339-618-697).—4 An Athenian poet of the New Comedy, whose time is unknown (Athen. p. 406).

#### Cleinius [CLINIUS]

Cleinius 1 T Flavius, consul A.D. 90, son of the brother of Vespasian, married Domitilla, the daughter of Vespasian and was put to death by Domitian on a charge of 'atheism'—that is, Christianity (Suet. *Dom.* 15 Dio Cass. lxxvii. 14) [DOMITILLA].—2 Romanus bishop of Rome at the end of the first century (*Diet of Christian Biog.*)—3 Alexandrinus a distinguished Christian writer, died about A.D. 220 (*Diet of Christian Biog.*)

#### Cleobis [BITON]

Cleobuline (Κλεοβουλίνη) or Cleobulus (Κλεοβούλος), daughter of Cleobulus of Lindus celebrated for her composition of riddles to her is ascribed a well known one on the subject of the year—A father has twelve children, and each of these thirty daughters, on one side white, and on the other side black, and though immortal they all die (Diog. Laert. i. 89).

Cleobulus (Κλεοβούλος) one of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about B.C. 600. He wrote lyric poems, as well as riddles, he was said by some to have been the author of the riddle on the year generally attributed to his daughter Cleobuline. He was greatly distinguished for strength and beauty of person. (Diog. Laert. i. 89-93).

Cleodchates (Κλεοχάτης) a Greek orator of Mytilene in Lesbos, contemporary with the orator Demochares and the philosopher Arcesilas, towards the close of the 3rd century B.C. (Strab. p. 606).

Cleombrotus (Κλεόμβροτος) 1 Son of Anaxandrides, king of Sparta, became regent after the battle of Thermopylae B.C. 480 for Plistarchus, infant son of Leonidas, but died in the same year, and was succeeded in the regency by his son Pausanias (Hdt. v. 41, viii. 71, ix. 10).—2 L. King of Sparta, son of Pausanias, succeeded his brother Agesipolis I., and reigned B.C. 380-371. He commanded the Spartan troops several times against the Thebans, and fell fighting bravely at the battle of Leuctra (371) (Xen. *Hell.* v. 4 10 vi. 1, Paus. ix. 13, 2).—3 II. King of Sparta, son in law of Leonidas II., in whose place he was made king by the party of Agis IV. about 243. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240 (Plut. *Agis* 11 17).—4 An Academic philosopher of Ambracia, said to have killed himself after reading the *Phaedo* of Plato, not that he had any sufferings to escape from, but that he might exchange this life for a better (Cic. *Tusc.* i. 34 84, Lucian, *Philop.* 1).

Cleomedes (Κλεομένης) 1 Of the island Asstylace, an athlete of gigantic strength, who is said, in his anger with the judges at the Olympic games, to have shaken down the pillars

which supported a roof (Paus. vi. 9).—2 A Greek mathematician, probably lived in the 2nd and 3rd centuries of the Christian era. The author of a Greek treatise in two books on *The Circular Theory of the Heavenly Bodies* (Κυκλική Θεωρία Νηφελικών ἢ Σφαίρων) which is still extant. It is rather an exposition of the system of the universe than of the geometrical principles of astronomy. Edited by Balfour, Burdighal 1600 by Bake Lugd. Bat. 1820, and by Schmidt Lips. 1832.

Cleomenes (Κλεομένης) 1 King of Sparta, son of Anaxandrides reigned B.C. 520-491. He was a man of an enterprising but wild character. His greatest exploit was his defeat of the Argives, in which 6000 Argive citizens fell, but the date of this event is doubtful. In 510 he commanded the forces by whose assistance Hippasus was driven from Athens, and not long after he assisted Isagoras and the aristocratic party against Cleisthenes. He expelled 700 families opposed to Isagoras and tried to abolish the senate: the populace rose and Cleomenes and Isagoras were forced to take refuge in the acropolis, whence they were allowed to depart with their Spartan troops under a truce but their Athenian adherents were put to death (Hdt. v. 64 91 Aristot. *Ath. pol.* 19, 20). Aristagoras tried to bribe him to assist the Ionians, but failed, owing it was said to the rebuke of Gorgo the little daughter of Cleomenes (Hdt. vi. 239). By bribing the priests at Delphi he effected the deposition of his colleague DEMARATUS 491. Soon afterwards he was seized with madness and killed himself (Hdt. vi. 70).—2. King of Sparta, son of Cleomenes I. reigned 300-293 but during this long period we have no information about him of any importance (Diod. ix. 20).—3 King of Sparta, son of Leonidas II. reigned 296-292. While still young he married Agnatis the widow of Agis IV. and following the example of the latter he endeavoured to restore the ancient Spartan constitution, and to regenerate the Spartan character. He was endowed with a noble mind, strengthened and purified by philosophy and possessed great energy of purpose. He desired to unite Sparta to the Achaean League, but stipulated for the chief direction of the Peloponnesian states. It is probable that if Aratus had consented to this the Confederation would have been strong enough to resist Macedonia, but unfortunately he refused to admit the pretensions of Sparta and a war between Sparta and the League followed, in which Cleomenes was unsuccessful. Having thus gained military renown, he felt himself sufficiently strong in the winter of 296-220 to put the Ephors to death and restore the ancient constitution. The Achaeans now called in the aid of Antigonus Doson, king of Macedonia, and for the next three years Cleomenes carried on war against their united forces. He was at length completely defeated at the battle of Sellasia (222), and fled to Egypt where he was kindly received by Ptolemy Energetes, but on the death of that king he was imprisoned by his successor Philopator. He escaped from prison, and attempted to raise an insurrection, but finding no one join him, he killed himself, 200 (Polyb. v. 7, Plut. *Cleom.*, *Arat.*)

Cleomènes. 1 A Greek of Naucratis in Egypt, appointed by Alexander the Great nomarch of the Arabian district (νόμος) of Egypt, and receiver of the tribute from the districts of Egypt, B.C. 331. His rapacity knew no bounds, and he collected immense wealth by

his extortions. After Alexander's death, he was put to death by Ptolemy, who took possession of his treasures. (Arrian, iii. 5; Diod. xviii. 14).—2. A sculptor, the author of a group of Bacchantes (Plin. xxxvi. 33), possibly the same Cleomenes as the sculptor whose name appears on the so-called *Germanicus*, in the Louvre, which is a Roman of the early empire, represented as Hermes Logius. The famous statue called the *Venus de' Medici*, at Florence [p. 86], has commonly been attributed to Cleomenes, on the strength of an inscription on the base, which states it to be the work of 'Cleomenes, son of Apollodorus of Athens.' Michaelis, however (*Arch. Ztg.* 1880), argues that the inscription dates only from the seventeenth century, and his opinion is adopted by the best critics.

Cleón (Κλέων), son of Cleannetus, was originally a tanner, and first came forward in public as an opponent of Pericles. On the death of this great man, B.C. 429, Cleon became the favourite of the people, and for about six years of the Peloponnesian war (428–422) was the head of the party opposed to peace. He is represented by Aristophanes as a demagogue of the lowest kind, mean, ignorant, cowardly, and venal; and this view of his character is confirmed by Thucydides. But much weight cannot be attached to the satire of the poet, who was not only on the aristocratic side in politics, but also had a quarrel with Cleon for the complaint laid against the *Babylonians*; and the usual impartiality of the historian may have been warped by the sentence of his banishment, if it be true, as has been conjectured with great probability, that it was through Cleon that Thucydides was sent into exile. But the facts which were beyond dispute seem to indicate violence in his political attacks, cruelty (in his speeches on the Mytilenaeans, Thuc. iii. 36), and a boastful self-confidence, which made him assume commands for which he was incompetent, as at Pylos and Amphipolis. It is impossible therefore, to regard him as a statesman of high character, though he had more merit probably than Thucydides and Aristophanes allow him. Cleon may be considered as the representative of the middle classes of Athens, and by his ready, though somewhat coarse, eloquence, gained great influence over them. In 427 he strongly advocated in the assembly that the Mytilenaeans should be put to death. In 424 he obtained his greatest glory by taking prisoners the Spartans in the island of Sphacteria, and bringing them in safety to Athens. Puffed up by this success, he obtained the command of an Athenian army, to oppose Brasidas in Thrace; but he was defeated by Brasidas, under the walls of Amphipolis, and fell in the battle, 422 (Thuc. iv. 21–39, v. 2–10).—The chief attack of Aristophanes upon Cleon was in the *Knights* (424), in which Cleon figures as an actual dramatic persona, and, in default of an artificer bold enough to make the mask, was represented by the poet himself with his face smeared with wine lees.

Cleōnae (Κλεωναί: Κλεωναῖος). 1. An ancient town in Argolis, on the road from Corinth to Argos, on a river of the same name which flows into the Corinthian gulf, and at the foot of Mt. Apesas; said to have been built by Cleones, son of Pelops (*Il.* ii. 570; Strab. p. 377).—2. A town in the peninsula Athos in Chalcidice.—3. [HYAMPOLIS.]

Cleōnŷmus (Κλεώνυστος). 1. An Athenian, frequently attacked by Aristophanes as a pestilent demagogue (*Ach.* 88, *Eq.* 953, *Vesp.* 19, &c.).

—2. A Spartan, son of Sphodrias, much beloved by Archidamus, the son of Agesilaus: he fell at Leuctra, B. C. 371 (Plat. *Ages.* 25, 28; Xen. *Hell.* v. 4, 25).—3. Younger son of Cleomenes II., king of Sparta, was excluded from the throne on his father's death, 309, in consequence of his violent and tyrannical temper. In 303 he crossed over to Italy to assist the Tarentines against the Lucanians. He afterwards withdrew from Italy, and seized Corcyra; and in 272 he invited Pyrrhus to attempt the conquest of Sparta. (Diod. xx. 104; Liv. x. 2; Strab. p. 280; cf. ACNOTATUS.)

Cleopatra (Κλεοπάτρα). 1. (Myth.) Daughter of Idas and Marpessa, and wife of Meleager, is said to have hanged herself after her husband's death, or to have died of grief. Her real name was Alcyone. [MELEAGER].—2. (Hist.) Niece of Attalus, married Philip, B. C. 337, on whose murder she was put to death by OLYMPIAS.—3. Daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epirus, 336. It was at the celebration of her nuptials that Philip was murdered. Her husband died 326. After the death of her brother she was sought in marriage by several of his generals, and at length promised to marry Ptolemy; but having attempted to escape from Sardis, where she had been for years in a sort of honourable captivity, she was assassinated by Antigonus. (Diod. xviii. 23, xx. 37).—4. Daughter of Antiochus III. the Great, married Ptolemy V. Epiphanes, 193.—5. Daughter of Ptolemy V. Epiphanes and No. 4, married her brother Ptolemy VI. Philometor, and on his death, 146, her other brother Ptolemy VI. Physcon. She was soon afterwards divorced by Physcon, and fled into Syria.—6. Daughter of Ptolemy VI. Philometor and of No. 5, married first Alexander Balas (150), the Syrian usurper, and on his death Demetrius Nicator. During the captivity of the latter in Parthia, jealous of the connexion which he there formed with Rhodogune, the Parthian princess, she married Antiochus VII. Sidetes, his brother, and also murdered Demetrius on his return. She likewise murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent. Her other son by Nicator, Antiochus VIII. Grypus, succeeded to the throne (125) through her influence; and he compelled her to drink the poison which she had prepared for him also.



Cleopatra (No. 6).

Obv., heads of Cleopatra and her son Antiochus VIII. Grypus: rev., eagle—legend ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΒΑΣΙΛΕΥΣ ΚΑΡΟΝΑΤΑΞ.

[ANTIOCHUS VIII.] She had a son by Sidetes, Antiochus IX., surnamed Cyzicenus. (Just. xxxix. 1; Appian, *Syr.* 69).—7. Another daughter of Ptolemy VI. Philometor and No. 5, married her uncle Physcon, when he divorced her mother. On the death of Physcon she reigned in conjunction with her elder son, Ptolemy VIII. Lathyrus, and then in conjunction with her younger son, Alexander. She was

put to death by the latter in 89—8 Daughter of Ptolemy Physcon and No. 7, married first her brother Ptolemy VIII Lathyrus, and next Antiochus IX. Cyzicenus. She was put to death by Tryphaena, her own sister, wife of Antiochus Grypus.—9 Usually called Selene, another daughter of Ptolemy Physcon, married first her brother Lathyrus (on her sister No. 8 being divorced), secondly Antiochus XI. Epiphanes, and thirdly Antiochus X. Eusebeus.—10 Daughter of Ptolemy VIII Lathyrus, usually called Berenice (BERENICE, No. 4).—11 Eldest daughter of Ptolemy Auletes, celebrated for her beauty and fascination, was 17 at the death of her father (51), who appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry. She was expelled from the throne by Pothinus and Achillas, his guardians. She retreated into Syria, and there collected an army with which she was preparing to enter Egypt, when Caesar arrived in Egypt in pursuit of Pompey 47 (Caes. B. C. in 103, 107). Her charms gained for her the support of Caesar, who replaced her on the throne in conjunction with her brother. This led to the Alexandrine war in the course of which young Ptolemy perished (Bell. Alex. 31, Dio Cass. xlv. 43). Cleopatra thus obtained the undivided rule. She was, however, associated by Caesar with another brother of

he died in her arms. She then tried to gain the love of Augustus, but her charms failed to soften his colder heart. Seeing that he determined to carry her captive to Rome she put an end to her own life either by the poison of an asp or by a poisoned comb, the former supposition being adopted by most writers. She died in the 39th year of her age (B. C. 20), and with her ended the dynasty of the Ptolemies in Egypt, which was now made a Roman province. (Plut. Ant. 22-25, Dio Cass. xlv. 41).—12 Daughter of Antony and No. 11, born with her twin brother Alexander in 40, along with whom she was carried to Rome after the death of her parents. Augustus married her to Julia, king of Numidia. (Dio Cass. l. 15, Plut. Ant. 67).—13 A daughter of Mithridates, married Tigranes king of Armenia.

**Cleopatra** (ARSENIOE, No. 6.)

**Cleophrates** (Κλεοφράτης) 1 A Greek physician early in the third century B. C. He is mentioned for his use of wine as a remedy (Plin. ix. 31).—2 A physician of a much later date mentioned in the *Cluentius* of Cicero.

**Cleophon** (Κλεόφων), an Athenian demagogue, of obscure and, according to Aristophanes, of Thracian origin, vehemently opposed peace with Sparta in the latter end of the Peloponnesian war. During the siege of Athens by Lysander B. C. 404 he was brought to trial by the aristocratic party and was condemned and put to death. (Aristoph. Ran. 677, Xen. Hell. i. 7. 40).

**Cleosthenes** (Κλεοσθένης) 1 An astronomer of Tenedos, said to have introduced the division of the Zodiac into signs probably lived between B. C. 515 and 432. (Plin. ii. 81).—2 A youth of Thespiæ who, when a dragon was devastating his country, armed himself in a coat of mail with spikes projecting from it, and offered himself to the dragon, whom he destroyed by the sacrifice of his own life. The name of 'Deliverer' (σαῖρος) was however, given, not to him, but to Zeus. (Paus. ix. 26, 7).

**Cleum**, also **Gleum** and **Glebon** (*Gloucester*), a Roman colony in Britain.

**Cleides** (αἱ Κλείδες C. S. Andre), 'the Keys,' a promontory on the N.E. of Cyprus, with two islands of the same name lying off it.

**Climax** (Κλίμαξ Εξέρ), the name applied to the W. termination of the Taurus range, which extends along the W. coast of the Pamphylian Gulf, N. of Phaselis in Lycia. Alexander made a road between it and the sea. It was in fact a name applied to a narrow pass over a ridge here and elsewhere.

**Climberus**. [AUSCI.]

**Clinias** (Κλίνιας) 1 Father of the famous Alcibiades, fought at Artemisium B. C. 430, in a ship built and manned at his own expense. He fell 427, at the battle of Coronea.—2 A younger brother of Alcibiades.—3 Father of Aratus of Sicyon, was murdered by Abantidas, who seized the tyranny, 264.—4 A Pythagorean philosopher, of Tarantium, a contemporary and friend of Plato.

**Clio** [ΜΟΥΣΕ] [C]

**Clisthenes** (Κλίσθενης) 1 Tyrant of Sicyon. In B. C. 595, he aided the Amphictyons in the sacred war against Corinth, which ended, after ten years, in the destruction of the guilty city. He was possessed by an anti-Dorian spirit, which led him to give contemptuous names to the Dorian tribes. The Hylleis, Dymætes, and Pamphyli he changed to *Hyatae*, *Choreatae*,



Cleopatra (No. 11)

Civ. head of Cleopatra rev., eagle—legend ΑΥΓΑΣΤΩΝ ΚΕΡΑΤΩΝ ΑΥΓΟΥ In the field the monogram [A] and the date LXXV S. C. The head of Cleopatra also appears on a coin of M. An. toninus figured on p. 213.



the same name, and still quite a child, to whom she was also nominally married. She had a son by Caesar, called CAESARION, and she afterwards followed him to Rome, where she appears to have been at the time of his death, 44. She then returned to Egypt, and in 41 she met Antony in Cilicia. She was now in her 28th year, and in the perfection of matured beauty, which, in conjunction with her talents and eloquence, completely won the heart of Antony, who henceforth appears as her devoted lover and slave. He returned with her to Egypt, but was obliged to leave her for a short time, in order to marry Octavia, the sister of Augustus. But Octavia was never able to gain his affections; he soon deserted his wife and returned to Cleopatra, upon whom he conferred the most extravagant titles and honours. In the war between Augustus and Antony, Cleopatra accompanied her lover and was present at the battle of Actium (31), in the midst of which she retreated with her fleet, and thus hastened the loss of the day. She fled to Alexandria, where she was joined by Antony. Seeing Antony's fortunes desperate she entered into negotiations with Augustus, and promised to make away with Antony. She fled to a mausoleum she had built, and then caused a report of her death to be spread. Antony, resolving not to survive her, stabbed himself, and was drawn up into the mausoleum, where

and *Oneatae* (Pigs and Asses). In the same feeling he made war on Argos, apparently with success, and suppressed the rhapsodists of Homer, because they told of the glories of the Argives. His death cannot be placed earlier than 532, in which year he won the victory in the chariot-race at the Pythian games. (Hdt. v. 67; Thuc. i. 18.) His daughter Agarista was given in marriage to Megacles the Alcmaeonid. The famous anecdote of the marriage feast is told in Hdt. vi. 125.—2. An Athenian, son of Megacles and Agarista, and grandson of No. 1, appears as the head of the Alcmaeonid clan on the banishment of the Pisistratidae. He was opposed by Isagoras and the great body of the nobles, to whom the Solonian constitution gave all political power. Clisthenes, as Herodotus says, took the people into partnership, and in his reforms aimed at placing the constitution on a democratic basis; so that he was the real founder of Athenian democracy. Aristotle calls his reforms the fifth change of constitution in Athenian history: they consisted in (1) the abolition of the four ancient tribes and the establishment of ten tribes, with a further subdivision into *demes*, which became the local units in political arrangements. In all this he desired to get rid of old associations. From the number of ten tribes followed the number 500 for the Boule; (2) he introduced the law of ostracism as a machinery for getting rid of a violent party leader without civil war; (3) he re-established election by lot; (4) he so arranged the Heliaea as to give greater judicial power to all citizens (*Dict. of Ant. art. Dicastes*). Isagoras and his party called in the aid of the Spartans, but were defeated [see CLEOMENES], and Clisthenes, who had retired for a time, when the Spartans demanded the expulsion of the accursed Alcmaeonids, was recalled and made good his reforms, b. c. 508. Nothing certain is known of his after life. (Hdt. v. 68-73, vi. 131; Aristot. 'Aθ. πολ. 20, 21, 41; *Dict. Ant. e. vv. Boule, Demus, Exsilium, Tribus*).—3. An Athenian, whose foppish and effeminate profligacy brought him under the lash of Aristophanes (*Nub. 354, Thesm. 574*).

**Clitarchus** (Κλειταρχος). 1. Tyrant of Eretria in Euboea, was supported by Philip against the Athenians, but was expelled from Eretria by Phocion, b. c. 341 (*Dem. Phil. iii. 125; Plut. Phoc. 13, Dem. 17*).—2. Son of the historian Dinon, accompanied Alexander the Great in his Asiatic expedition, and wrote a history of it. This work was deficient in veracity and inflated in style, but appears nevertheless to have been much read, owing to the interest of his narrative. His work was largely used by Curtius and Diodorus. (*Quintil. x. 1, 74; Cic. Brut. 11, 42, de Leg. i. 2; Plut. Them. 27*.)

**Cliternum** or **Cliternia** (Cliterninus), a town of the Frentani, in the territory of Larinum.

**Clitōmachus** (Κλειτόμαχος), a Carthaginian by birth, and called Hasdrubal in his own country, came to Athens in the fortieth year of his age, and there studied under Carneades, on whose death he became the head of the New Academy, b. c. 129. Of his works, which amounted to 400 books, only a few titles are preserved. His main object in writing them was to make known the philosophy of his master Carneades. When Carthage was taken in 146, he wrote a work to console his countrymen.

**Clitor** or **Clitōrium** (Κλειτρον; Κλειτόριος; near *Klituras*, Ru.), a town in the N. of Arcadia on a river of the same name, a tributary of the Aroanius: it was traditionally founded by AZAN,

and was part of the Azanian district: it had temples of Demeter, Asclepius, and Eileithyia; and a temple of the Dioscuri half a mile from the gates (*Paus. viii. 4, 21*). There was a fountain in the neighbourhood, the waters of which are said to have given to persons who drank of them a dislike for wine (*Ov. Met. xv. 322; Athen. p. 48*). It joined the Achæan League and bravely repelled the Aetolians (*Polyh. iv. 18*).

**Clitumnus** (*Clitumno*), a small river in Umbria, springs from a beautiful rock in a grove of cypress-trees, where was a sanctuary of the god Clitumnus, and falls into the Tinea, a tributary of the Tiber. The valley of the Clitumnus was famed for a breed of white cattle. (*Verg. Georg. ii. 146; Prop. ii. 19; Juv. xii. 13*.)

**Clitus** (Κλείτος or Κλειρός). 1. Son of Bardylis, king of Illyria, defeated by Alexander the Great, b. c. 335.—2. A Macedonian, one of Alexander's generals and friends, surnamed the Black (Μέλας). He saved Alexander's life at the battle of Granicus, 334. In 328 he was slain by Alexander at a banquet, when both parties were heated with wine, and Clitus had provoked the king's resentment by a taunt. Alexander was inconsolable at his friend's death. [*ALEXANDER*].—3. Another of Alexander's officers, surnamed the White (Λευκός) to distinguish him from the above (*Arrian, Anab. vii. 12*).—4. An officer who commanded the Macedonian fleet for Antipater in the Lamian war, 323, and defeated the Athenian fleet. In 321, he obtained from Antipater the satrapy of Lydia, from which he was expelled by Antigonus, 319. He afterwards commanded the fleet of Polyperchon, and was at first successful, but his ships were subsequently destroyed by Antigonus, and he was killed on shore, 318. (*Diod. xviii. 15, 39, 52, 72*.)

**Clitacina** or **Cluacina**, the 'Purifier' (from *clouare* or *cluere*, 'to wash' or 'purify'), a surname of VENUS.

**Clōdīus**. [*CLAUDIUS*.]

**Clōdīus, Albinus**. [*ALBINUS*.]

**Clōdīus Macer**. [*MACER*.]

**Cloelia**, a Roman virgin, one of the hostages given to Porsena, escaped from the Etruscan camp, and swam across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so struck with her gallant deed, that he not only set her at liberty, but allowed her to take with her a part of the hostages. He also rewarded her with a horse adorned with splendid trappings, and the Romans with the statue of a woman on horseback, which was erected in the Sacred Way. (*Liv. ii. 13; Dionys. v. 33; Verg. Aen. viii. 651*.)

**Cloelia** or **Cluilla Gens**, of Alban origin, said to have been received among the patricians on the destruction of Alba. A few of its members with the surname Siculus obtained the consilship in the early years of the republic.

**Clōneæ** (Κλωνᾶς), of Thebes, a poet, and one of the earliest musicians of Greece, probably lived about b. c. 620. In music he is noticeable for composing hymns for a flute accompaniment, instead of the accompaniment of the cithara. (*Paus. x. 7, 3; TERPANDER*.)

**Clōnius** (Κλόνιος), leader of the Boeotians in the war against Troy, slain by Agenor (*Il. ii. 495, xv. 340; Diod. iv. 67*).

**Clota Aestuārium** (*Frith of Clyde*), on the W. coast of Scotland.

**Clōthō**. [*MOIRAE*.]

**Cluentius Habitus, A.**, of Larinum, accused in b. c. 74 his stepfather, Statius Albius Oppia-

nicus of having attempted to procure his death by poison. Oppianus was condemned and it was generally believed that the judges had been bribed by Cluentius. In 66 Cluentius was himself accused by young Oppianus son of Statius Albius who had died in the interval of three acts of poisoning. He was defended by Cicerio in the brilliant oration still extant and acquitted. Quintilian (17.21) speaks of Cicerio having boasted that he misled the judges.

**Clunia** (Ru on a hill between *Corina del Conde* and *Pennalba de Castro*) a town of the Arevacae in Hispania Tarraconensis and a Roman colony.

**Clupea** or **Clypea** *Asris* }

**Cladium** (*Clintus* *Chus*) one of the most powerful of the 10 Etruscan cities situated on an eminence above the river Clania and SW of the Lacus Clusinus (*L. di Chiusi*) (Strab. p. 696). It was more anciently called *Camara* or *Camara* whence we may conclude that it was founded by the Umbrian race of the Camertes. It was the royal residence of Porsena, and at *Poggio Gajella* three miles N.E. of Clusium a hill in which are traced the remains of the celebrated sepulchre of this king in the form of a labyrinth (*Id. et. Ant. art. Labyrinthus*). Subsequently Clusium was in alliance with the Romans by whom it was regarded as a bulwark against the Gauls. Its siege by the Gauls B.C. 351 led, as is well known, to the capture of Rome itself by the Gauls. Clusium probably became a Roman colony since Pliny (ii. 59) speaks of *Clusii Veteres et Novi*. In its neighbourhood were cold baths (*Hor. Ep. i. 15. 9*).

**Cluvius** (*Chete*) a river in Cisalpine Gaul, a tributary of the Olmus, and the boundary between the Cenoman and Insubres (*Pol. i. 39*).

**Cluvius** a family of Campanian origin of which the most important person was *M. Cluvius Rufus* consul suffectus A.D. 45 and governor of Spain under Galba 69 on whose death he espoused the cause of Vespasian. He was a historian and wrote an account of the times of Nero Galba, Otho and Vitellius (*Tac. Hist. i. 8, 80 iv. 43 Ann. xi. 20 xv. 2 Plin. Ep. ix. 19*). It is probable that his writings were a chief source of information for Tacitus Plutarch and Suetonius as regards the above-mentioned reigns.

**Clymene** (*Kλυμένη*) 1 Daughter of Oceanus and Tethys and wife of Iapetus, to whom she bore Atlas, Prometheus and others (*Hes. Th. Sol. 507 Vers. Georg. v. 345*).—2 Daughter of Iphus or Minyas, wife of Phylacus or Cephalus, to whom she bore Iphiclus and Alcimedon. According to Hesiod and others she was the mother of Phaon by Helios (*Paus. i. 29. Od. xi. 325 Apollon. ii. 9*).—3 A companion of Helena, to whom she was carried off by Paris (*Il. iii. 144*).

**Clytemnestra** (*Κλυταιμνήστρα*) daughter of Tyndareus and Leda, sister of Castor and half sister of Pollux and Helena. She was married to Agamemnon. During her husband's absence at Troy she lived in adultery with Aegisthus, and on Agamemnon's return to Mycenae she murdered him with the help of Aegisthus [*ΑΓΑΜΕΜΝΟΝ*]. She was subsequently put to death by her son Orestes who thus avenged the murder of his father. For details see **ORESTES**.

**Cnema** (*Κνήμη* *Spartia*) a range of mountains on the frontiers of Phocis and Locris, from which the Locrians were called *Ep-*

*cnemada*. A branch of these mountains runs out into the sea, forming the promontory **Cnemides** (*Κνημίδες* with a town of the same name upon it opposite the promontory *Cenaeum* in Euboea. Strab. pp. 416-496).

**Cnemus** (*Κνήμις*) Spartan admiral in B.C. 430 when he made a descent upon Zacynthus. In the following year he operated without success against Phormio. Thuc. i. 66-80.

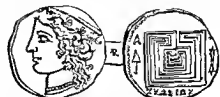
**Cnidus** or **Gnidus** (*Κνίδος* *Κνίδος*) Ru at Cape *Krio* a celebrated city of Asia Minor on the promontory of Triopium on the coast of Caria, was a Lacedaemonian colony and the chief city of the Dorian Hexapolis. It was built partly on the mainland and partly on an island joined to the coast by a causeway and had two harbours. It had a considerable commerce and it was resorted to by travellers from all parts of the civilized world, that they might see the statue of Aphrodite by Praxiteles which stood in her temple here. The city possessed also temples



Harbour and ruins of Cnidus.

of Apollo and Poseidon. The great naval defeat of Pericles by Conon (B.C. 394) took place off Cnidus. Pliny mentions it as a free city (v. 104). Among the celebrated natives of the city were Ctesias, Endoxus, Sostratus and Agatharchides. It is said to have been also called, at an early period *Triopa*, from its founder Triopa, and in later times, *Stadia* (Strab. p. 606 Paus. v. 9. 7 vii. 80 x. 11).

**Cnosus** or **Gnosus** subsequently **Cnosus** or **Gnosus** (*Κνωσός* *Γνωστός* *Κνωσός* *Γνωστός* *Κνωσός* *Μακρο* *Τελλος*) an ancient town of Crete and the capital of king Minos was situated in a fertile country on the river *Castratus* (which was originally the name of the town) at a short distance from the coast. It was at an early time colonised



Obv. of Cnosus

Obv. Head of Hera with wreath of flowers, rev. labyrinth, spear head and thunder bolt for Zeus. Coin of 4th cent. A.C.

by Dorians, and from the Dorian institutions spread over the island. Its power was weakened by the growing importance of Gortyn and Cydonia and these towns, when united, were more than a match for Cnosus—Cnosus

is frequently mentioned by the poets in consequence of its connexion with Minos, Ariadne, the Minotaur, and the Labyrinth; and the adjective Cnosius, Cnosian, or Gnossius is frequently used as equivalent to Cretan. The marriage of Zeus with Hera was celebrated as an annual festival, and Hera appears on the coins as a bride. (*Od.* xix. 178; *Strab.* p. 477; *Polyb.* iv. 53; *Diod.* i. 61.)

**Cōbus** or **Cōhibus** (Κῶβος), a river of Asia, flowing from the Caucasus into the E. side of the Euxine.

**Cōcālus** (Κῶκαλος), king of Sicily, received Daedalus on his flight from Crete, and with the help of his daughters put Minos to death, when the latter came in pursuit of Daedalus (*Diod.* iv. 78, 80; *Hyg. Fab.* 44; *Paus.* vii. 4).

**Cocceius Nervæ**. [*NERVA.*]

**Cōchē** (Κῶχη), a city on the Tigris, near Ctesiphon.

**Cocinthum** or **Cocintum** (*Punta di Stilo*), a promontory on the SE. of Bruttium in Italy, with a town of the same name upon it. (*Pol.* ii. 14).

**Cocles**, **Horātius**—that is, Horatius the 'one-eyed'—a hero of the old Roman lays, is said to have defended the Sublician bridge along with Sp. Lartius and T. Herminius against the whole Etruscan army under Porsenna, while the Romans broke down the bridge behind them. When the work was nearly finished, Horatius sent back his two companions. As soon as the bridge was quite destroyed, he plunged into the stream and swam across to the city in safety amid the arrows of the enemy. The state raised a statue to his honour, which was placed in the Comitium, and allowed him as much land as he could plough round in one day. Polybius relates that Horatius defended the bridge alone, and perished in the river. (*Liv.* ii. 10; *Dionys.* v. 24; *Plut. Poplic.* 16; *Polyb.* vi. 55; *Gell.* i. 5.)

**Cocossates**, a people in Aquitania, mentioned with the Tarbelli (*Caes. B. G.* iii. 27).

**Cōcōylium** (Κοκκώλιον), an Aeolian city in Mysia, whose inhabitants (Κοκκώλιται) are mentioned by Xenophon; but it was abandoned before Pliny's time (*Xen. Hell.* iii. 1, 16; *Plin.* v. 122).

**Cōcōytus** (Κωκυτός; *Cynus*), a river in Epirus, a tributary of the Acheron. Like the Acheron, the Coeytus was supposed to be connected with the lower world, and hence came to be described as a river in the lower world. [*ACHERON; AVERNUS.*]

**Codānus Sinus**, the SW. part of the Baltic, whence the Danish islands are called Codanonia (*Mela*, iii. 4).

**Codomannus**. [*DARIUS.*]

**Codrus** (Κόδρος). 1. Son of Melanthus, and last king of Athens. When the Dorians invaded Attica from Peloponnesus (about B.C. 1068 according to mythical chronology), an oracle declared that they should be victorious if the life of the Attic king was spared. Codrus thereupon resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, began to quarrel with the soldiers, and was slain in the dispute. When the Dorians discovered the death of the Attic king, they returned home. Tradition adds, that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and Medon, son of Codrus, was appointed archon for life instead. Pausanias (i. 19, 6) speaks of a spot on the banks of the Ilissus where Codrus was slain. An inscription has been found about

the temenos of Codrus, showing that it was between the Dionysion and the city gate, SE. of the Acropolis: it was also the temenos of Neleus (*American Journ. Arch.* 1887; cf. *C.I.A.* iii. 943).—2. A Roman poet (possibly a pseudonym), ridiculed by Virgil (*Ecl.* v. 11, vii. 22). Juvenal (i. 2) speaks of a Cordus or Codrus, as author of a tiresome *Thebaid*.

**Coela** (τὰ κοῖλα τῆς Εὐβοίας), 'the Hollows of Euboea,' the W. coast of Euboea, between the promontories Caphareus and Chersonesus. very dangerous to ships: here a part of the Persian fleet was wrecked, B.C. 480 (*Hdt.* viii. 113; *Strab.* p. 445).

**Coelē** (Κοῖλη), an Attic demus belonging to the tribe Hippothoontis, a little way beyond the Melitian gate at Athens: here Cimon and Thucydides were buried.

**Coelēsyrīa**. [*SYRIA.*]

**Coelētae** or **Coelaetac**, a people of Thrace, divided into Majores and Minores, in the district Coelētica, between the Hebrus and the gulf of Melas.

**Coellus**. [*CAELIUS.*]

**Coelus** (Κοῖλος λίμνη) or **Coela** (Κοῖλα), a seaport town in the Thracian Chersonese, near CYNOSSEMA (*Plin.* v. 50; *Mela*, ii. 2, 7).

**Coenus** (Κοῖνος), son-in-law of Parmenion, one of the ablest generals of Alexander, died on the Hyphasis, B.C. 327 (*Arrian*, i. 6, iv. 16, v. 16, vi. 2).

**Coenōra** (Κοῖνυρα; *Kinyra*) a town in the island of Thasos, opposite Samothrace.

**Cōēs** (Κῶης), of Mytilene, dissuaded Darius Hystaspis, in his Sestian expedition, from breaking up his bridge of boats over the Danube. For this good counsel he was rewarded by Darius with the tyranny of Mytilene. On the breaking out of the Ionian revolt, B.C. 501, he was stoned to death by the Mytilenaeans. (*Hdt.* iv. 97, v. 11, 37.)

**Colāpis** (Κόλαψ in *Dio Cass.*: *Kulpa*), a river in Pannonia, flows into the Sava: on it dwelt the Colapiani (*Strab.* pp. 207, 214).

**Colchis** (Κολχίς; *Kólchos*), a country of Asia, bounded on the W. by the Euxine, on the N. by the Caucasus, on the E. by Iberia; on the S. and SW. the boundaries were somewhat indefinite, and were often considered to extend as far as Trapezus (*Trebizond*). The land of Colchis (or Aea), and its river Phasis are famous in the Greek mythology. [*ARGONAUTAE.*] The name of Colchis is first mentioned by Aeschylus and Pindar (*Pind. Pyth.* iv. 378, *Aesch. Pr.* 518), but it was probably known to the Greeks at least as early as the 7th century B.C. from its commerce with the Milesian settlements on the Enxine, especially in linen. It was a very fertile country, and yielded timber, pitch, hemp, flax, and wax, as articles of commerce; but it was most famous for its manufactures of linen, on account of which, and of certain physical resemblances, Herodotus supposed the Colchians to have been a colony from Egypt (*Hdt.* ii. 104; *Strab.* p. 498). The land was governed by its native princes, until Mithridates Eupator made it subject to the kingdom of Pontus. After the Mithridatic war, it was overrun by the Romans, but they did not subdue it till the time of Trajan. Under the later emperors the country was called Lazica, from the name of one of its principal tribes, the Lazi.

**Cōliās** (Κωλιάς), a promontory on the W. coast of Attica, 20 stadia S. of Phalerum, with a temple of Aphrodite, where some of the Persian ships were cast after the battle of Salamis (*Hdt.* viii. 96).



Collatia (Collatinus 1 (*Castellaccio*), a Sabine town in Latium, near the right bank of the Anio, taken by Tarquinius Priscus—2 A town in Apulia east of Teanum.

Collatinus, L. Tarquinius, son of Egerius and nephew of Tarquinius Priscus, derived the surname Collatinus from the town Collatia, of which his father was governor. The outrage offered to his wife Lucretia by Sex. Tarquinius led to the dethronement of Tarquinius Superbus. Collatinus and L. Junius Brutus were the first consuls, but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus resigned his office and retired from Rome to Lavinium. (Liv. 1. 58, 57, u. 2, Dionys. iv. 64.)

Collina Porta (Rome).

Colytus (Κολυτός, also Κολυττός. Κολυττός a demon in Attica, belonging to the tribe Aegeus, was within the walls of Athens, and formed one of the districts into which the city was divided. [ATHENS.] It was the demon of Plato and the residence of Timon the misanthrope.

Colōnae (Κολωναί) a small town in the Troad (Strab. p. 589, Thuc. i. 131, Phn. v. 122).

Colonia Agrippina or Agrippinensis (Cologne) on the Rhine originally the chief town of the Ubii, and called Oppidum or Crispas Ubiorum was a place of small importance till A.D. 51 when a Roman colony was planted in the town by the emperor Claudius, at the instigation of his wife Agrippina, who was born here and from whom it derived its new name. Its inhabitants received the *jus italicum*. It soon became a large and flourishing city, and was the capital of Lower Germany (Tac. Ann. i. 26, iii. 27, Hist. iv. 23, Strab. p. 194, Ammian. xv. 11.) At Cologne there are still several Roman remains: an ancient gate, with the inscription *C. C. A. A.*, i.e. *Colonia Claudia Augusta Agrippinensis*, and the foundations of the Roman walls.

Colōnia (Καρα Ηισαρ), a Byzantine fortress town in Pontus, between Cabira and Nicopolis.

Colonia Equestris [ΝΟΒΙΟΒΥΡΓΑ]

Colonus (Κολωνός Κολωνός, πόλις, πόλις), a demon of Attica, belonging to the tribe Aegeus, afterwards to the tribe Antiochia, ten stadia (or about 1½ mile) NNW from the Dipyron gate of Athens, near the Academy, lying on and round a hill celebrated for a temple of Poseidon. This hill was called Colonus Hippius, as being sacred to Poseidon, and to distinguish it from the other Colonus Agoraeus in Athens (see ATHENS.) The ecclesia summoned by Pisander met within the enclosure of the temenos of this temple on the hill Colonus (Thuc. viii. 67). There were at Colonus altars both of Poseidon Hippius and Athene Hippias, and shrines (ἱεῖα) of Oedipus, Adrastus, Theseus, and Pirithous, and also a grove of the Eumenides, probably on the NE side of the hill. About ¼ of a mile NNE of the hill there is another hillock, which was the hill of Demeter Eucleous (Soph. O.C. 1600); traces of old buildings are found there. It is conjectured that the ἱεῖα above mentioned and the grave of Oedipus lay between these mounds. The chasm, however, of the Καραπόταμος δέος no longer exists. Sophocles, who describes the scenery, was a native of the demus (cf. Paus. i. 23. 4.)

Colōphōn (Κολοφών. Ru., near *Deirmendere*), one of the twelve Ioman cities of Asia Minor, was said to have been founded by Mopsus, a grandson of Tiresias. It stood about 10 miles from the coast, near the river Halys, which

was famous for the coldness of its water, between Lebedus and Ephesus, 120 stadia (12 geog. miles) from the former and 70 stadia (7 g. m.) from the latter its harbour was called Notium. It was one of the most powerful members of the Ionian confederacy, possessing a considerable fleet and excellent cavalry, but it suffered greatly in war, being taken at different times by the Medians, the Persians, Lyimachus, and the Cilician pirates. The old Colophon was desolated by Lyimachus B.C. 302 (Paus. vii. 2, 4). Thus in Roman times the real Colophon had lost its importance, and the name was transferred to Notium, hence Pliny (v. 116) speaks of Notium as having disappeared, because its name had passed out of use; hence also Mela (i. 17) mentions Colophon, and not Notium the town which they knew as Colophon was really the old Notium. It was made a free city by the Romans after their war with Antiochus the Great. Besides claiming to be the birth place of Homer Colophon was the native city of Mummerius, Hermesianax, and Nicanor (Paus. vii. 3 viii. 28 Hdt. i. 14, Liv. xxxviii. 29, Xen. Hell. i. 1. 4). It was also celebrated for the oracle of Apollo Clarus in its neighbourhood. [CLARUS.]

Colossae (Κολοσσαί, also Κολάσσαί Κολασσωνοί, Strab. Κολοσσάσις, N. T., Κλονας, Ru.), a city of Great Phrygia in the plain on the river Lycus, once of great importance (Strab. p. 576 Hdt. vii. 80 Xen. Anab. i. 2, 6), but so reduced by the rise of the neighbouring cities of Laodicea and Hierapolis, that the later geographers do not even mention it, and it might have been forgotten but for its place in the early history of the Christian Church. A fortress called Chonae (Χόνα) was formed (probably by Justinian) on a precipitous hill 3 miles S. of Colossae the position of which was not defensible, and in the course of the 8th cent. A.D. altogether absorbed its population, so that its name passed away, and the village near its site bears the name *Chonae*.

Colōtes (Κολάτεις) 1 Of Lampsacus, a hearer of Epicurus, against whom Plutarch wrote two of his works—2 A sculptor of Paros, flourished B.C. 444, and assisted Phidias in executing the colossal of Zeus at Olympia.

Colūmella, L. Junius Moderātus, a native of Gades in Spain, and a contemporary of Seneca. We have no particulars of his life, it appears, from his own account, that at some period of his life he visited Syria and Cilicia, but Rome appears to have been his ordinary residence. He wrote a work upon agriculture (*De Re Rustica*), in twelve books, which is still extant. It treats not only of agriculture proper, but of the cultivation of the vine and the olive of gardening, of rearing cattle, of bees, &c. The tenth book, which treats of gardening, is composed in dactylic hexameters of no poetical merit, and forms a sort of supplement to the *Georgics*. There is also extant a work *De Arboribus*, in one book. The style of Columella is easy and clear, but ornate. Edition by Schneider, in *Scriptores Rei Rusticae*.

Colūmae Hercules [ΑΒΥΛΑ; CALPE]

Colūthus (Κόλουθος), a Greek epic poet of Lycopolis in Egypt, lived at the beginning of the 6th century of our era, the author of a poem on 'The Rape of Helen' (Ελενης δαμαχή), of 292 hexameter lines. Edited by Bekker, Berl. 1816 and Schaefer, Lips. 1825.

Colytus [COLYTUS]

Comāna, a town of Pisidia, NW of Termesus.

**Comāna** (Κόμανα). 1. C. Pontica (*Guminiak*, 7 miles NE. of Tokat, Ru.), a flourishing city of Pontus, upon the river Iris. Its commercial importance arose from the fact that it lay upon the trade route from Armenia and Pontus to the port of Amisus: its religious importance arose from its temple of Artemis Taurica, the foundation of which tradition ascribed to Orestes. The high priests of this temple took rank next after the king, and their domain was increased by Pompey after the Mithridatic war, when he gave the high-priesthood to Archelaus and the district within a radius of 8 miles. Attached to the temple were numerous slaves (τερόδουλοι), a mark of the Asiatic character of this Artemis. No pig was allowed to come near the temple or even into the city (Strab. pp. 547, 557-560, 796; ARTEMIS).—2. Cappadociae, or C. Chryse (*Bostan*), in Cataonia, was also celebrated for a temple of Artemis Taurica, the foundation of which was likewise ascribed by tradition to Orestes. Strabo, who had himself visited the place, describes the wonderful gorge at this point where the Pyramus breaks through the Taurus range. Comana lay in a glen a little off the main Roman road from Cocussus to Sebasteia. In the temple were 6,000 slaves, male and female, subject to the priest, who ranked next to the king of Cappadocia (Strab. pp. 535, 536; *Bell. Alex.* 66). [For the local goddess Ma, identified with Artemis, see ARTEMIS.]

**Combrea** (Κόμβρεια), a town in the Macedonian district of Crossoaea.

**Cominium**, a town in Samnium, destroyed by the Romans in the Samnite wars (Liv. x. 44).

**Commāgēne** (Κομμαγενή), the NE.-most district of Syria, was bounded on the E. and SE. by the Euphrates, on the N. and NW. by the Taurus, and on the S. by Cyrrhestice. It formed a part of the Greek kingdom of Syria, after the fall of which it maintained its independence under a race of kings of the family of the Seleucidae, whose names were Mithridates I. Callinicus (stepson of Antiochus VIII. Epiphanes of Syria), Antiochus, Mithridates II., who sided with Antony at Actium (Plut. *Ant.* 61), Mithridates III., Antiochus III., who reigned till A.D. 17, when Tiberius gave over Commagene to the province of Syria (Tac. *Ann.* ii. 42): it was restored in 38 to Antiochus IV., called Epiphanes Magnus, who reigned till A.D. 72, when Commagene, with Samosata (= Flavia) as its chief town, became part of the province governed by the legatus of Syria (Suet. *Vesp.* 8).

**Commins**, king of the Atrébates, was advanced to that dignity by Caesar, who had great confidence in him. He was sent by Caesar to Britain to accompany the ambassadors of the British states on their return to their native country, but he was cast into chains by the Britons, and was not released till the Britons had been defeated by Caesar, and found it expedient to sue for peace. In B.C. 52 he joined the other Gauls in their great revolt against the Romans, and continued in arms even after the capture of Alesia. (Caes. *B. G.* iv. 21, vii. 76.)

**Commōdus**, L. Ceionius, was adopted by Hadrian, A.D. 136, when he took the name of L. AELIUS VERUS CAESAR. His health was weak; he died on the 1st of January, 180, and was interred in the mausoleum of Hadrian. His son L. Aurelius Verus was the colleague of Antoninus Pius in the empire. [VERUS.]

**Commōdus**, L. Aurrēlius, Roman emperor, A.D. 180-192, son of M. Aurelius and the younger

Faustina, was born at Lanuvium, 161, and was thus scarcely twenty when he succeeded to the empire. He was an unworthy son of a noble father. Notwithstanding the great care which his father had bestowed upon his education, he turned out one of the most sanguinary and licentious tyrants that ever disgraced a throne. It was after the suppression of the plot against his life, which had been organised by his sister Lucilla, 183, that he first gave uncontrolled sway to his ferocious temper. He resigned the government to various favourites who followed each other in rapid succession (Perennis, Cleander, Laetus, and Eclectus), and abandoned himself without interruption to the most shameless debauchery. But he was at the same time the slave of the most childish vanity, and sought to gain popular applause by fighting as a gladiator, and slew many thousands of wild beasts in the amphitheatre with bow and spear. In consequence of these exploits he assumed the name of Hercules, and demanded that he should be worshipped as that god, 191. In the following year his concubine Marcia found on his tablets, while he was asleep, that she was doomed to perish along with Laetus and Eclectus and other leading men in the state. She forthwith administered poison to him, but as its operation was slow, she caused him to be strangled by Narcissus, a celebrated athlete, Dec. 31, 192. (*Script. Hist. Aug.*)

**Comnēna**. [ANNA COMNENA.]

**Complūtum**, a town of the Carpetani in Hispania Tarraconensis, between Segovia and Bilbilis.

**Compsa** (Compsānus: *Conza*), a town of the Hirpini in Samnium, near the sources of the Aufidus.

**Compulteria** (Sta Maria di Cuvultere), a town of Samnium on the Volturnus, between Calatia and Allifae (Liv. xxiii. 39).

**Comum** (Comensis: *Como*), a town in Gallia Cisalpina, at the S. extremity of the W. branch of the Lacus Larius (L. di Como). It was originally a town of the Insubrian Gauls, and was colonised by Pompeius Strabo, by Cornelius Scipio, and by Julius Caesar. Caesar settled there 6000 colonists, among whom were 500 distinguished Greek families; and this new population so greatly exceeded the number of the old inhabitants, that the town was called *Novum Comum*, a name, however, which it did not retain. Comum was celebrated for its iron manufactures: it was the birthplace of the younger Pliny. (Strab. p. 213; Plin. *Ep.* i. 3, iii. 6, iv. 13.)

**Conāna** (Κόνανα: *Gonen*), a town of Pisidia, on the N. frontier.

**Concordia**, a Roman goddess (= the Greek *Ἄρεως*), the personification of concord, had several temples at Rome. In the earliest times her functions and attributes belonged to Venus Cloacina, to whom a temple in the Comitium is said to have been built to sanctify the union between Romans and Sabines (Plin. xv. 119). But the worship, both public and private, of Concordia herself seems to reach back into legendary times. Temples were dedicated to her by Camillus, B.C. 367, on the reconciliation of plebeians and patricians (Plut. *Cam.* 42; Ov. *Fast.* i. 639); by Cn. Flavius near the Area Vulcani in 304, at the end of the second Samnite war (Liv. ix. 46); in 217, to fulfil a vow of Manlius for the cessation of a mutiny in his army (Liv. xxii. 33); by Opimius in 121, after the overthrow of C. Gracchus (Appian, *B. C.* i. 26). Under the empire the religion was

even more marked, probably from a desire to popularise the idea of an acceptable rule established without violent revolution. Iulia began a temple to Concord for which a festival was kept on June 11, this temple was consecrated to Concordia Augusta by Tiberius on Jan 16, A.D. 10 (*Suet Tib* 20, *C I L* i 312, cf. *Or Fast* i 610). Offerings were frequently made to the goddess on birthdays of emperors or after dangers averted, such as the discovery of a conspiracy (cf. *Tac Ann* ii 82, *C I L* vi 91). Medals were often struck to symbolise union, sometimes as unreal as that of Geta and Caracalla. Concordia is generally represented as a veiled matron sometimes with a diadem, sometimes a laurel wreath, bearing a cornucopia, an olive branch or a patera.

Condate, the name of many Celtic towns, said to be equivalent in meaning to Confluentes, i.e. the union of two rivers. 1 Come on the Loire, 2 Conde on the Rhon, 3 Rennes in the territory of the Redones, 4 Cognac on the Charente in Aquitania, 5 Montreuil on the Seine, 6 Seyssel on the Rhone, below Bellegarde, 7 in Britain, Kinderton, between Chester and Manchester. Condatina Pagus was the old name of Lugdunum (Lyons).

Condrasi, a German people in Galia Belgica, the dependents of the Treviri, dwelt between the Eburones and the Treviri in the district of Condros on the Maas and Onribi.

Confluentes (Coblentz) a town in Germany at the confluence of the Moselle and the Rhine.

Conisalus (Κονισαλος), a deity akin to Priapus, worshipped at Athens (*Strab* p 538, *Aristoph Lys* 983, *Athen* p 441).

Conon (Κόνων) 1 A distinguished Athenian general, held several important commands in the latter part of the Peloponnesian war. After the defeat of the Athenians by Lysander at Aegospotami (B.C. 405), Conon, who was one of the generals escaped with eight ships and took refuge with Eragoras in Cyprus, where he remained for some years. He was subsequently appointed to the command of the Persian fleet along with Pharnabazus, and in this capacity was able to render the most effectual service to his native country. In 394 he gained a decisive victory over Pisander, the Spartan admiral, off Cnidus (*Xen Hell* iv 5). After clearing the Aegean of the Spartans, he returned to Athens in 393, and commenced restoring the long walls and the fortifications of Piraeus. When the Spartans opened their negotiations with Tiribazus the Persian satrap, Conon was sent by the Athenians to counteract the intrigues of Antalcidas, but was thrown into prison by Tiribazus (*Xen Hell* iv 8). According to some accounts he was sent into the interior of Asia and there put to death. But according to the most probable account, he escaped to Cyprus, where he died (*Lys de Bon. Arist* 41-41, *Nep Con* 5, *Isocr Paneg* 41).—2 Son of Timotheus grandson of the preceding lived about 318.—3 Of Samos, a distinguished mathematician and astronomer, lived in the time of the Ptolemies Philadelphus and Euergetes (B.C. 243-222), and was the friend of Archimedes, who praises him in the highest terms. None of his works are preserved. (*Catull* 66, 7, *Virg Ec* iii 40, *Sen Q N* vii 3).—4 A grammarian of the age of Augustus, author of a work entitled *Amphipros*, a collection of fifty narratives relating to the mythical and heroic period. An epitome of the work is preserved by Photius.

Conôpa (Κονωπα Κονωπινα, -πιτη, -παῖος

Angelolastiron), a village in Aetolia on the Archelous, enlarged by Arsinoë, wife of Ptolemy II and called after her name.

Consentes Dii. A hierarchy of twelve gods is found among various nations of Italy. Those of the Sabines were named Volcanus, Voltumnus, Palatua, Furrina, Flora, Falacer, Pomona, Carmentis, Portunus; and it is said that Tatius raised altars to them (*Serv ad Georg* i 21). Festus (p 158) mentions twelve gods of the Samnites the twelve gods of the Etruscans, whose names were concealed from man, six male and six female, formed the council of the supreme Jupiter and were called *Di Consentes* or *Complices* (*Arnob* iii 40, *Sen Q N* ii 41). At Rome there were also twelve *Di Consentes* whose statues were placed in the forum, but they differed from the Etruscan in being spoken of by name and including the enpire deities in their number. They were Jupiter, Juno, Neptune, Minerva, Mars, Venna, Apollo, Diana, Vulcanus, Vesta, Mercurius, Ceres (*Enn ap Apul de Deo Socrat* ii 6, *Varr R R* i 1 4 *C I L* vi 102, cf. *Liv xii* 10). The name *Consentes* (*cum-esse*, cf. *praesens*) signified 'colleagues,' and the title was at a later time given to Mithras as being received into the circle of Roman deities (*C I L* vi 736).

Consentia (Consentinus Cosensa), chief town of the Brutii on the river Crathis here Alani died.

P. Consentinus a Roman grammarian flourished in the 6th century A.D. and is the author of two extant grammatical works, one published in the collection of grammarians by Putschius, Hanov 1600 (*De Duobus Partibus Orationis*, *Nomine et Verbo*), and the other by Buttmann, Berol 1817.

C. Considius Longus, praetor in Africa, left his province shortly before the breaking out of the civil war B.C. 49, entrusting the government to Q. Ligarius (*Cic pro Lig* 1). He returned to Africa soon afterwards, and held Adrumetum for the Pompeian party. After the defeat of the Pompeians at Thapsus, he attempted to fly into Mauretania, but was murdered by the Gaetulians (*Bell Afr* 93).

Constans, youngest of the three sons of Constantine the Great and Fausta, received after his father's death (A.D. 337) Illyricum, Italy, and Africa as his share of the empire. After successfully resisting his brother Constantine, who was slain in invading his territory (340), Constans became master of the whole West. His weak and profligate character rendered him an object of contempt, and he was slain in 350 by the soldiers of the pauper Maximilianus (*Aurel Vict Cae* 41, *Zonar* xiii 5).

Constantia 1 Daughter of Constantine Chlorus and half sister of Constantine the Great, married to Lucius, the colleague of Constantine in the empire.—2 Daughter of Constantine II. and grand daughter of Constantine the Great, married the emperor Gratian.

Constantia, the name of several cities, all of which are either of little consequence, or better known by other names. 1 In Cyprus, named after Constantius (SALAMIS). 2 In Phoenicia, after the name (ANTARADIS). 3 In Palestine the port of GAZA, named after the sister of Constantine the Great and also called MAGNA. 4 In Mesopotamia (ANTONINOPOLIS). 5 It was also the name of a town in Phaeacia, the modern Constans on the lake of the same name.)

Constantina, daughter of Constantino the Great and Fausta, married to Hanniballianus, and after his death to Gallus Caesar.

Constantina, the city. [CÆTA.]

Constantinópolis. [BYZANTIUM.]

Constantinus. 1. I., Surnamed 'the Great,' Roman emperor, A.D. 306-337, eldest son of the emperor Constantius Chlorus and Helena, was born A.D. 272, at Naissus (Nissa), a town in upper Moesia. He was early trained to arms, and served with great distinction under Galerius in the Persian war. Galerius became jealous of him and detained him for some time in the E.; but Constantine at last contrived to join his father in Gaul just in time to accompany him to Britain on his expedition against the Picts, 306. His father died at York in the same year, and Constantine laid claim to a share of the empire. Galerius, who dreaded a struggle with the brave legions of the West, acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only. The commencement of Constantine's reign, however, is placed in this year, though he did not receive the title of Augustus till 308. Constantine took up his residence at Treviri (Trêves), where the remains of his palace are still extant. He governed with justice and firmness, beloved by his subjects, and feared by the neighbouring barbarians. It was not long, however, before he became involved in war with his rivals in the empire. In the same year that he had been acknowledged Caesar (306), Maxentius, the son of Maximian, had seized the imperial power at Rome. Constantine entered into a close alliance with Maxentius by marrying his sister Fausta. But in 310 Maximian formed a plot against Constantine, and was put to death by his son-in-law at Massilia. Maxentius resented the death of his father, and began to make preparations to attack Constantine in Gaul. Constantine anticipated his movements, and invaded Italy at the head of a large army. The struggle was brought to a close by the defeat of Maxentius at the village of Saxa Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. It was in this campaign that Constantine is said to have been converted to Christianity. On his march from the North to Rome, either at Autun in Gaul, or near Andernach on the Rhine, or at Verona, he is said to have seen in the sky a luminous cross with the inscription *ἐν τούτῳ νικά*, BY THIS CONQUER; and on the night before the last and decisive battle with Maxentius, a vision is said to have appeared to Constantine in his sleep, bidding him inscribe the shields of his soldiers with the sacred monogram of the name of Christ. The tale of the cross seems to have grown out of that of the vision, and even the latter is not entitled to credit. The story rests on the authority of Eusebius (*Vit. Const.* i. 28-30), who does not repeat it in his *Hist. Eccles.* It was Constantine's interest to gain the affections of his numerous Christian subjects in his struggle with his rivals; and it was probably only self-interest which led him at first to adopt Christianity. But whether sincere or not in his conversion, his conduct did little credit to the religion which he professed. His conversion was commemorated by the imperial standard of the *Labarum*, at the summit of which was the monogram of the name of Christ. Constantine, by his victory over Maxentius, became sole master of the West.

Meantime important events took place in the East. On the death of Galerius in 311, Licinius and Maximinus had divided the East between them; but in 313 a war broke out between them, Maximian was defeated, and died at Tarsus. Thus there were only two emperors left, Licinius in the East and Constantine in the West; and between them war broke out in 314, although Licinius had married in the preceding year Constantia, the sister of Constantine. Licinius was defeated at Cibalís in Pannonia and afterwards at Adrianople. Peace was then concluded on condition that Licinius should resign to Constantine Illyricum, Macedonia, and Achaia, 314. This peace continued undisturbed for nine years, during which time Constantine was frequently engaged in war with the barbarians on the Danube and the Rhine. In these wars his son Crispus greatly distinguished himself. In 323 the war between Constantine and Licinius was renewed. Licinius was again defeated in two great battles, first near Adrianople, and again at Chalcedon. He surrendered himself to Constantine on condition of having his life spared, but he was shortly afterwards put to death at Thessalonica by order of Constantine. Constantine was now sole master of the empire. He resolved to remove the seat of empire to Byzantium, which he called after his own name Constantinople, or the City of Constantine. Among the evidences of his wisdom and capacity the choice of this site for his capital is



Constantinus I. the Great, Roman Emperor A.D. 306-337.  
On the reverse, Victory crowning him.

not the least remarkable. The new city was solemnly dedicated in 330. Constantine reigned in peace for the remainder of his life. In 325 he supported the orthodox bishops at the great Christian council of Nicea (Nice), which condemned the Arian doctrine by adopting the word *ὁμοούσιον*. In 324 he put to death his eldest son, Crispus, on a charge of treason, the truth of which, however, seems very doubtful. He died in May, 337, having been baptised shortly before his death by Eusebius. His three sons Constantine, Constantius and Constans succeeded him in the empire. (Aurel. Vict. *Cæs.* 40; Zos. ii.; Zonar. xiii.; Oros. vii.; Amm. Marc. xiv.; Euseb. *Vita Constantini*.) — 2. II., Roman emperor, 337-340, eldest of the three sons of Constantine the Great, by Fausta, received Gaul, Britain, Spain, and part of Africa at his father's death. Dissatisfied with his share of the empire, he made war upon his younger brother Constans, who governed Italy, but was defeated and slain near Aquileia. (Zosim. vi.; Zonar.) — 3. A usurper, who assumed the purple in Britain in the reign of Arcadius and Honorius, 407. He also obtained possession of Gaul and Spain, and took up his residence in the former country. He reigned four years, but was defeated in 411, by Constantius, the general of Honorius, was taken prisoner and carried to Ravenna, where he was put to death. (Zosim. vi.; Oros. vii. 40.) — 4. Constantine is likewise the name of many of the later emperors of Constantinople. Of these

Constantine VII. Porphyrogenitus, who reigned 911-959, was celebrated for his literary works, many of which have come down to us.

**Constantinus 1 I**, Surnamed **Chlorus**, 'the pale,' Roman emperor, A.D. 305-306, was the son of Eutropius, a noble Dardanian, and of Claudia, daughter of Crispina brother of Claudius II. He was one of the two Caesars appointed by Maximian and Diocletian in 292, and received the government of Britain, Gaul, and Spain with Treveri (Trêves) as his residence. At the same time he married Theodora, the daughter of the wife of Maximian, divorcing for that purpose his wife Helena. As Caesar he rendered the empire important services. His first effort was to reunite Britain to the empire, which after the murder of Carausius was governed by Allectus. After a struggle of three years (293-296) with Allectus Constantius established his authority in Britain. He was equally successful against the Alemanni whom he defeated with great loss. Upon the abdication of Diocletian and Maximian in 305, Constantius and Galerius became the Augusti. Constantius died 15 months afterwards (July 308) at Eboracum (York) in Britain on an expedition against the Picts, in which he was accompanied by his son Constantine, afterwards the Great who succeeded him in his share of the government (Annel. Vict. Caes. 39. Entrop. ix. 14-25. Zosim. ii. 7).—**2 II** Roman emperor 337-361 third son of Constantine the Great by his second wife Fausta. On the death of his father in 337 he received the East as his share of the empire, and became involved in war with the Persians, which was earned on during the greater part of his reign. This war prevented him from taking any part in the struggle between his brothers Constantine and Constans, which ended in the defeat and death of the former, and the accession of the latter to the sole empire of the West, 340. After the death of Constans in 350, Constantius marched into the West in order to oppose Magnentius and Vetranio, both of whom had assumed the purple. Vetranio submitted to Constantius, and Magnentius was finally crushed in 353. Thus the whole empire again came subject to one ruler. In 354 Constantius put to death his cousin Gallus, whom he had left in command of the East, while he marched against the usurpers in the West. In 355 Constantius made Julian, the brother of Gallus, Caesar, and sent him into Gaul to oppose the barbarians. In 360 Julian was proclaimed Augustus by the soldiers at Paris. Constantius prepared for war and set out for Europe, but died on his march in Cilicia, 361. He was succeeded by Julian (Amm. Marc. xiv. xii. Zosim. ii. iii. Agath. iv.)—**3 III**, Emperor of the West (A.D. 421), a distinguished general of Honorius. He defeated the usurper Constantine in 411 and also fought successfully against the barbarians. He was rewarded for these services with the band of Placidia, the sister of Honorius. In 421 he was declared Augustus by Honorius, but died in the 7th month of his reign (Zosim. vi. Oros. vii. 42).  
**Consus**, an ancient Italian divinity, who was wrongly identified with Neptunus Equester = Νεφελεῖον Ἰππιος (Liv. i. 9, Dionys. ii. 61, Plut. Q. R. 15, Strab. p. 230, cf. Auson. Ep. 69, 9). There can be little doubt that this idea came from the use of horses in his festival and that Consus was a primitive Italian deity connected with the earth and agriculture. He belonged to the circle of ancient deities, Sa-

turn, Janus and Terminus, his festival was at the harvest season and the practice of keeping his altar at the end of the Circus Maximus (Varr. L. L. vi. 20, Tac. Ann. xii. 24), always covered with earth except during the days of his festival indicated the god of the Earth (Plut. Rom. 14, Tertull. de Spect. 5, Diet. Ant. & Consualia). The Latin writers explained his name by regarding him as the god of good counsel and said that he advised the rape of the Sabines (Ov. Fast. iii. 129, Serv. ad Aen. viii. 636). This shows the antiquity of the worship as to the name it is perhaps connected with *conservo consilia*, Consus being the god of seed time and harvest.

**Contrebia**, one of the chief towns of the Celtiberi in Hispania Tarraconensis, SE of Saguntum.

**Convēnae**, a people in Aquitania near the Pyrenees and on both sides of the Garumna, a mixed race which had served under Sertorius, and were settled in Aquitania by Pompey. They possessed the Jus Latini. Their chief town was Lugdunum (St. Bertrand de Comminges), situated on a solitary rock in its neighbourhood were celebrated warm baths, *Aquae Convenarum (Bagnères)* (Strab. p. 130).

**Copae** (Κωπαι Κωπαιεύς or Τοπογία), an ancient town in Boeotia on the N side of the lake Copais, which derived its name from this place. It was originally situated on an island in the lake, subsequently connected with the mainland by a mole (Thuc. iv. 93, Paus. ix. 24).

**Copāis** (Κωπαιῖς Ἄλυσ) a lake in Boeotia, and the largest lake in Greece, formed chiefly by the river Cephissus, the waters of which are emptied into the Euboean sea by several subterranean canals, called *Katavothra* by the modern Greeks. The lake was originally called *Cephissia*, under which name it occurs in Homer (II. v. 709), and subsequently different parts of it were called after the towns situated on it, Halartus, Orchomenus, Onchestus, Copae, &c., but the name Copais became the most common, because near Copae the waters of the lake are the deepest and are never dried up. In the summer the greater part of the lake is dry and becomes a green meadow, in which cattle are pastured. The reeds of this lake were much prized in antiquity, and they retain their celebrity in modern times.

**Cophen** or **Cophes** (Κόφης Ἀρrian, Κώφης *Strab.* *Cabul*), the only large tributary river which flows into the Indus from the W. It was the boundary between India and Arana.

**C. Coponius**, praetor B.C. 49, fought on the side of Pompey, he was proscribed by the triumvirs in 43, but his wife obtained his pardon from Antony by the sacrifice of her honour (Appian, B.C. iii. 40).

**Coprates** (Κορπαῖς *Abzal*), a river of Susiana, flowing from the N into the Pasitigris on its W side (Strab. p. 729).

**Copreus** (Κορπεύς) son of Pelops, who after murdering Iphitus, fled to Mycenae, where he was purified by Eurystheus (II. xv. 639).

**Copte** (Κορτές *Koft Ru*), a city of the Thebais or Upper Egypt lay a little to the E of the Nile, some distance below Thebes. Under the Ptolemies it was the central point of the commerce with Arabia and India, by way of Berenice and Myos Hormos. It was destroyed by Diocletian but again became a considerable place. The neighbourhood was celebrated for its emeralds and other precious stones, and produced also a light wine.

**Cora** (Coranus *Corij*, an ancient town in

Latium in the Volscian mountains, SE. of Velitæ, said to have been founded by the Argive Corax. At *Cori* are remains of Cyclopean walls and of a temple. (Verg. *Æn.* vi. 766; Liv. ii. 16; Dionys. v. 61; Propert. iv. 10, 26.)

**Cōracēsium** (Κορακήσιον: *Alaya*), a very strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a steep rock, and possessing a good harbour. It was the only place in Cilicia which opposed a successful resistance to Alexander: it became at last the headquarters of the Cilician pirates, and was taken by Pompey. (Strab. p. 668; Plut. *Pomp.* 28.)

**Corassiaë** (Κορασσία), a group of small islands in the Icarian sea, SW. of Icaria. They must not be confounded, as they often are, with *Corsæe* or *Corsiaë* (Κόρσαι or Κόρσαι), off the Ionian coast and opposite the promontory *Ampelos* in Samos. (Strab. pp. 448, 636.)

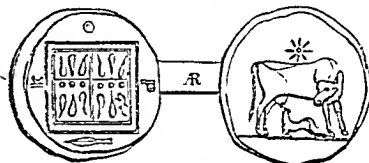
**Corax** (Κόραξ), a Sicilian rhetorician, who by his oratorical powers became the leading man in Syracuse, after the expulsion of Thrasybulus, B.C. 467. He wrote the earliest work on the art of rhetoric, and his treatise (entitled *Τέχνη*) was celebrated in antiquity. (Aristot. *Rhet.* ii. 24; Cic. *de Or.* i. 20, 91, iii. 21, 81, *Brut.* 12, 45; Quintil. iii. 1.)

**Corbio** (*Rocca Priore*), an ancient city of Latium on the NE. side of the Alban hills, about 3 miles from Tusculum. It was first a Latin, then an Aequian city, and is said to have been destroyed by the Romans B.C. 457. (Dionys. v. 61, x. 24; Liv. ii. 39, iii. 28.)

**Corbulo**, Cn. Domitius, a distinguished general under Claudius and Nero. His sister *Caesonia* was married to the Emperor Caligula. In A.D. 47 he carried on war in Germany with success, but his fame rests chiefly upon his glorious campaigns against the Parthians in the reign of Nero, against Vologaeses and Tiridates. Though beloved by the army, he continued faithful to Nero, but his only reward was death. Nero, who had become jealous of his fame and influence, invited him to Corinth. As soon as he landed at Cenchræe, he was informed that orders had been issued for his death, whereupon he plunged his sword into his breast exclaiming, 'Well deserved!' It is probable that it is the same Domitius Corbulo of whom Tacitus speaks as praetor in A.D. 21 (cf. Dio Cass. lix. 15). (Tac. *Ann.* iii. 31, ix. 18, xiii. 6, 34, xiv. 22, xv. 1, 26; Dio Cass. lxii. 19, lxiii. 17.) Juvenal speaks of his great bodily size (iii. 251).

**Corcýra** (Κέρκυρα, later Κόρκυρα: *Kerkyraios*: *Corfu*, from the Byzantine Κορυφά), an island in the Ionian sea, off the coast of Epirus, about 38 miles in length, but of very unequal breadth. It is generally mountainous, but possesses many fertile valleys. Its two chief towns were *Corcýra*, the modern town of *Corfu*, in the middle of the E. coast, and *Cassiope*, N. of the former. The ancients universally regarded this island as the Homeric *Scheria* (Σχέρη), where the enterprising and sea-loving Phaeacians dwelt, governed by their king *Alecinous* (Od. v. 34; Thuc. i. 25). The island is said to have also borne the name of *Drepane* (Δρεπάνη) or the 'Sickle' in ancient times. About B.C. 700 it was colonised by the Corinthians under Chersicrates, one of the Bacchiadae, who drove out the Liburnians, who were then inhabiting the island. It soon became rich and powerful by its extensive commerce; it founded many colonies on the opposite coast, Epidamnus, Apollonia, Leucas, Anactorium; and it exercised such influence in the Ionian and Adriatic

seas as to become a formidable rival to Corinth. Thus the two states early became involved in war, and about B.C. 661 a battle was fought between them, memorable as the most ancient sea-fight noticed by Greek historians. At a later period *Corcýra* by invoking the aid of Athens against the Corinthians became one of the proximate causes of the Peloponnesian war, 431. Shortly afterwards her power declined in consequence of civil dissensions, in which both the aristocratical and popular parties were guilty of the most horrible atrocities against each other (Thuc. iv. 46). It is mentioned as under the sway of Athens in 375 B.C. (Xen. *Hell.* v. 4, 64, vi. 2, 3). It fell later successively



Coin of *Corcýra*, of 4th cent. B.C.

Obv., cow suckling calf, rev., 'Gardens of Alcinoüs,' and legend *tepo*.

under the power of Agathocles, Pyrrhus, and the Illyrian Greek Teuta, from whose general Demetrius the Romans took it B.C. 229 (Pol. ii. 9, Appian, *III.* 8). It seems to have been administered by a non-senatorial *praefectus*, subject to the proconsul of *Gallia Cisalpina* at one time and of *Macedonia* at another (Pol. xxii. 15); in the time of Caesar to the former. Under the empire it was attached to the province called variously *Illyricum* and *Dalmatia*.

**Corcýra Nigra** (*Curzola*, in Slavonic *Karkar*) an island off the coast of Illyricum, sur-named the 'Black,' on account of its numerous forests, to distinguish it from the more celebrated *Corcýra*. It contained a Greek town of the same name founded by *Cnidos*. (Strab. pp. 124, 315.)

**Corduba** (*Córdova*), one of the largest cities in Spain, and the capital of Baetica, on the right bank of the *Baetis*; made a Roman colony B.C. 152, and received the surname *Patricia*, because some Roman patricians settled there; taken by Caesar in 45 because it sided with the Pompeians; birthplace of the two Senecas and of *Lucan*. It was the residence of the proconsul of Baetica or *Hisp. Ulterior* (C. I. L. ii. p. 306; Plin. iii. 10; Strab. p. 141).

**Corduēnē**. [GORDYENÉ.]

**Cordus**, **Cremutius**, a Roman historian under Augustus and Tiberius, was accused in A.D. 25 of having praised Brutus and denominated Cassius 'the last of the Romans.' As the emperor had determined upon his death, he put an end to his own life by starvation. His works were condemned to be burnt, but some copies were preserved by his daughter *Mareia* and by his friends. (Tac. *Ann.* iv. 34; Suet. *Tib.* 61, *Cal.* 16; Sen. *Suas.* 7.)

**Cōrē** (Κόρη), the Maiden, a name by which *Persephone* is often called. [PERSEPHONE.]

**Coressus** (Κόρσος). 1. A lofty mountain in *Ionía*, 40 stadia from *Ephesus*, with a place of the same name at its foot.—2. A town of *Cæos*.

**Corfinium** (*Corfinensis*), chief town of the *Peligni* in *Samnium*, not far from the *Aternus*, strongly fortified, and memorable as the place which the Italians in the Social War destined to be the new capital of Italy in place of *Rome*, on which account it was called *Italica* (Strab. p. 241; Vell. Pat. ii. 16). It was a strong for-

treas in B.C. 49 surrendered after a week's siege to Caesar by Domitius (Caes. B.C. 1.15-25). Its site is occupied by the modern *Pentma*.

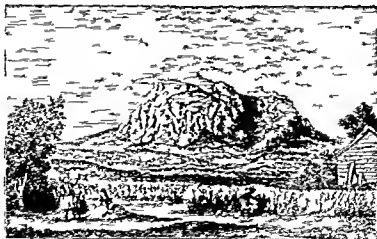
**Corinna** (*Kορinna* a Greek poetess of Tanagra in Boeotia, sometimes called the Theban on account of her long residence in Thebes. She flourished about B.C. 490 and was a contemporary of Pindar whom she is said to have instructed, and over whom she gained a victory at the public games at Thebes. Her poems were written in the Aeolic dialect. They were collected in five books and were chiefly lyrical. Fragments in *Berlin Poet. Lyric*.

**Corinthiæus Isthmus** (*Κορινθίων Κόρινθος*) often called simply the Isthmus lay between the Corinthian and Saronic gulfs and connected the Peloponnese with the mainland or Hellas proper. In its narrowest part it was 40 stadia or 5 Roman miles across. Here was the temple of Poseidon, here the Isthmian games were celebrated, and here also was the *Dolchos* (*Δολχος*) or roads by which ships were dragged across from the bay of Schoenus to the harbour of Lechaëum. Four unsuccessful attempts were made to dig a canal across the Isthmus—namely by Demetrius Poliorcetes, Julius Caesar, Caligula, and Nero.

**Corinthiæus Sinus** (*Κορινθίων κόλπος* or *Κορινθίος κόλπος*) *G. of Lepanto*, the gulf between the N. of Greece and Peloponnese, begins, according to some, at the mouth of the Achelous in Aetolia and the promontory Araxos in Achaia, according to others at the straits between Phium and Antirrhium. In early times it was called the Crissaean Gulf (*Κορυσῆος κόλπος*) and its eastern part the Aegean Sea (*ἡ Ἀλγεῖς ἐπὶ ἑλλάσσει*).

**Corinthus** (*Κόρινθος* *Korinthos*) called in Homer *Ephyra* (*Ἐφυρη* *Il. vi. 102, 210*) a city on the above mentioned Isthmus. Its territory called *Corinthia* (*Κορινθία*) embraced the

of this mountain and the walls, which included the Acrocorinthus, were 86 stadia in circumference. It had two harbours, *Cenchreae* on the E. or Saronic gulf, and *Lechaëum* on the W. or Crissaean gulf. Its favourable position between two seas the difficulty of carrying goods round Peloponnese and the facility with which they could be transported across the Isthmus raised Corinth in very early times to great commercial prosperity and made it the emporium of the trade between Europe and Asia. Its navy was numerous and powerful. At Corinth the first triremes were built and the first sea-fight mentioned by Greek writers was between the Corinthians and the Corcyraeans. Its greatness at an early period is attested by numerous colonies such as Ambracia, Corcyra, Apollonia, and Potidaea. It was adorned with magnificent buildings, and no other city of Greece, except Athens, were the fine arts prosecuted with so much vigour and success. Its commerce brought great wealth to its inhabitants, but with their wealth, they became luxurious and licentious. Thus the worship of Aphrodite prevailed in this city and in her temples a vast number of courtesans was maintained.—Corinth was originally inhabited by the Aeolic race. Here ruled the Aeolic Cypselus and his descendants (Paus. ii. 3.10). The legend that Medea ruled here before Sisyphus may as some think, imply the worship of the Phoenician sun-god Moloch in this place. On the conquest of Peloponnese by the Dorians the royal power passed into the hands of the Heraclid Alcei. The conquering Dorians became the ruling class, and the Aeolian inhabitants, forming five out of the eight tribes at Corinth, were subject to them. After Aletes and his descendants had reigned for five generations royalty was abolished and in its stead was established an oligarchical

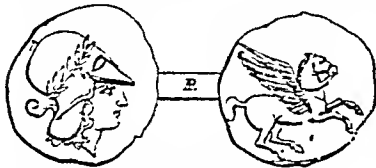


View of Corinth and the Acrocorinthus

greater part of the Isthmus with the adjacent part of the Peloponnese. It was bounded N. by Megara and the Corinthian gulf, S. by Arctolia, W. by Cenchrea and Phlius, and E. by the Saronic gulf. In the N. and S. the country is mountainous but in the centre it is a plain with a solitary and steep mountain rising from it, the Acrocorinthus (*Ἀκροκόρινθος* 1900 feet in height, which served as the citadel of Corinth. The city itself was built on the N. side

form of government confined to the powerful family of the Bacchiadae. This family was expelled B.C. 658 by Cypselus who became tyrant and reigned thirty years. He was succeeded, 625 by his son, PERIANDER who reigned forty years. On the death of the latter 580 his nephew Psammetichus reigned for three years, and on his fall in 561 the government again became oligarchical with a supreme council of eighty of whom eight were prytanes. In the

Peloponnesian war Corinth was one of the bitterest enemies of Athens. In 346 Timophanes attempted to make himself master of the city, but he was slain by his brother Timoleon. It maintained its independence till the time of the Macedonian supremacy, when its citadel was garrisoned by Macedonian troops. This garrison was expelled by Aratus in 243, whereupon Corinth joined the Achaean League, to which it



Coin of Corinth, of 4th cent. B.C.

Obv. Pegasus, under which Koppa, the initial of the city's name in early times, and retained on its coinage, revr. head of Pallas.

continued to belong, till it was taken and destroyed in 146 by L. Mummius, the Roman consul, who treated it in the most barbarous manner. Its inhabitants were sold as slaves; its works of art which were not destroyed by the Roman soldiery were conveyed to Rome; its buildings were razed to the ground; and thus was destroyed the *lumen totius Graeciae*, as Cicero calls the city. For a century it lay in ruins; only the buildings on the Acropolis and a few temples remained standing. In 46 it was rebuilt by Caesar, who peopled it with a colony of veterans and descendants of freedmen. It was now called *Colonia Julia Corinthus* and became the capital of the Roman province of ACHAEA.

**Coriölänuş**, the hero of one of the most beautiful of the early Roman legends. His original name was *C.* or *Cn. Marcius*, and he received the surname Coriolanus from the heroism he displayed at the capture of Corioli. [Scipio was apparently the first historical person who received a surname for a conquest.] His haughty bearing towards the commons excited their fear and dislike, and when he was a candidate for the consulship, they refused to elect him. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons, unless they gave up their tribunes. For this he was impeached and condemned to exile, B.C. 491. He now took refuge among the Volscians, and promised to assist them in war against the Romans. Attius Tullius, the king of the Volscians, appointed Coriolanus general of the Volscian army. Coriolanus took many towns, and advanced unresisted till he came to the *fossa Cluilian*, or Cluilian dyke, close to Rome, 439. Here he encamped, and the Romans in alarm sent to him embassy after embassy, consisting of the most distinguished men of the state. But he would listen to none of them. At length the noblest matrons of Rome, headed by Veturia, the mother of Coriolanus, and Volumnia his wife, with his two little children, came to his tent. His mother's reproaches, and the tears of his wife and the other matrons, bent his purpose. He led back his army, and lived in exile among the Volscians till his death; though other traditions relate that he was killed by the Volscians on his return to their country. (Plut. *Coriolanus*; Liv. ii. 34-40; Dionys. vii. 20.)

**Coriöli** (Coriölänuş), a town in Latium, of which, according to the legend, the Volsci had

gained possession. From its capture in B.C. 492, C. Marcius is said to have obtained the surname of Coriolanus. It was certainly a Latin town in 493. Before 443 it had been destroyed (Liv. iii. 71).

**Cornäsa** (Κόρνασα), an inland town of Pamphylia, or Pisidia, taken by the consul Manlius **Cornälia**. 1. One of the noble women at Rome guilty of poisoning the leading men of the state, B.C. 331 (Liv. viii. 18).—2. Elder daughter of P. Scipio Africanus the elder, married to P. Scipio Nasica.—3. Younger sister of No. 2, married to Ti. Sempronius Gracchus, censor 169, was by him the mother of the two tribunes Tiberius and Caius. She was virtuous and accomplished, and united in her person the severe virtues of the old Roman matron, with the superior knowledge and refinement which then began to prevail in the higher classes at Rome. She superintended with the greatest care the education of her sons, whom she survived. She was almost idolised by the people, who erected a statue to her, with the inscription **CONNELLA, MOTHER OF THE GRACCHI**. (Plut. *Ti. Gracch.* i. 8, *C. Gracch.* 4, 19; Vell. Pat. ii. 7.)—4. Daughter of L. Cinna, married to C. Caesar, afterwards dictator. She bore him his daughter Julia, and died in his quaestorship, 68.—5. Daughter of Metellus Scipio, married first to P. Crassus, the son of the triumvir, who perished in the expedition against the Parthians, 53. Next year she married Pompey the Great, by whom she was tenderly loved. She accompanied Pompey to Egypt after the battle of Pharsalia, and saw him murdered. (Plut. *Pomp.* 55, 78; Appian, *B. C.* ii. 83; Lucan, iii. 23, viii. 40.) She afterwards returned to Rome, and received from Caesar the ashes of her husband, which she preserved on his Alban estate.

**Cornälia Orestilla**. [**ORESTILLA**.]

**Cornälia Gens**, the most distinguished of all the Roman gentes. All its great families belonged to the patrician order. The names of the patrician families are:—**ARVINA**, **CETHEGUS**, **CINNA**, **COSSUS**, **DOLABELLA**, **LENTULUS**, **MALUGINENSIS**, **MAMELLA**, **MERULA**, **REFINUS**, **SCIPIO**, **SISENNA**, and **SULLA**. The names of the plebeian families are **BALBUS** and **GALLUS**, and we also find various cognomens, as **CHESOGONUS**, &c. given to freedmen of this gens.

**Cornälius Nepos**. [**NEPOS**.]

**Cornälium** (Cornäliänuş), a town in Latium, taken and destroyed by Tarquinius Priscus, and celebrated as the residence of the parents of Servius Tullius (Liv. i. 38).

**Cornificius**. 1. **Q.**, a friend of Cicero, was tribune of the plebs, B.C. 69, and one of Cicero's competitors for the consulship in 64. When the Catilinarian conspirators were arrested, Cethegus was committed to his care. (Sall. *Cat.* 47; Cic. *Att.* i. 1).—2. **Q.**, son of No. 1. In the civil war (48) he was quaestor of Caesar, who sent him into Illyricum with the title of propraetor: he reduced this province to obedience. In 45 he was appointed by Caesar governor of Syria, and in 44 governor of the province of Old Africa, where he was at the time of Caesar's death. He maintained this province for the senate, but on the establishment of the triumvirate was defeated and slain in battle by T. Sextius (Bell. *Alex.* 42; Appian, *B. C.* iii. 85, iv. 53). Cornificius was well versed in literature. The authorship of the 'Rhetorica ad Herennium' (usually printed with Cicero's works) has been with some probability attributed to him (cf. Quintil. iii. 1, 21, v. 10, 2, ix. 2, 27, and ad *Herenn.* iv. 25, 48), but this is only a



conjecture—3 L, one of the generals of Octavianus in the war against Sex Pompey, and consul 35

**Cornus**, a town on the W of Sardinia

**Cornutius**, L. Annaeus a distinguished Stoic philosopher, was born at Leptis in Libya. He came to Rome probably as a slave and was emancipated by the Annaei. He was the teacher and friend of the poet Persius who has dedicated his fifth satire to him and who left him his library and money. He was banished by Nero, A.D. 68 for having too freely criticised the literary attempts of the emperor. He wrote a large number of works of which the most important was on Aristotle's *Categorica*. His only remaining work is a treatise on the Nature of the Gods (Osannus Götting 1444)

**Coroebus** (Κόροιβος) 1 A Phrygian son of Mygdon loved Cassandra and for that reason fought on the side of the Trojans; he was slain by Neoptolemus or Diomedes (Verg. *Aen.* ii. 341, Pauc. ix. 27).—2 An Elean who gained the victory in the stadium at the Olympic games B.C. 776 from this time the Olympiads begin to be reckoned (Strab. p. 333, Pauc. i. 43)

**Cöröne** (Κορώνη Κορωνεύς vauus) a town in Messenia on the W side of the Messenian gulf founded B.C. 371 by the Messenians after their return to their native country with the assistance of the Thebans. It possessed several public buildings and in its neighbourhood was a celebrated temple of Apollo (Strab. p. 360, Pauc. iv. 34)

**Coronea** (Κορώνεια Κορωναιος Κορωνιος) 1 A town in Boeotia, SW of the lake Copais, situate on a height between the rivers Phalarus and Coralius a member of the Boeotian League, in its neighbourhood was the temple of Athene Itonica, where the festival of the Pamboteia was celebrated. Near Coronea the Boeotians gained a memorable victory over the Athenians under Tolmides B.C. 447, and here Agesilaus defeated the allied Greeks, 394 (H. ii. 503, Thuc. i. 118, Xen. *Hell.* iv. 3, Strab. p. 411).—2 A town in Phthiotia in Thessaly (Strab. p. 434)

**Corönie** (Κορώνη) 1 The mother of Alectryon.—2 Daughter of Phoroneus, king of Phocis metamorphosed by Athene into a crow, when pursued by Poseidon

**Corese** [CORASSIUS]

**Coreia** (Κορεια, also Κορεια), a town in Boeotia on the borders of Phocis

**Corfica** called **Cyrrus** by the Greeks (Κυρρος Κυρριος, Κυρραιος, Corsus Cortica) an island N of Sardinia, spoken of by the ancients as one of the seven large islands in the Mediterranean. The ancients, however, exaggerate for the most part the size of the island, its greatest length is 116 miles, and its greatest breadth about 51. It is mountainous and was not much cultivated in antiquity. A range of mountains running from S to N separates it into two parts of which the E half was more cultivated while the W half was covered almost entirely with wood. Honey and wax were the principal productions of the island, but the honey had a bitter taste from the yew trees with which the island abounded (*Cyrrus tazos* Verg. *Ecl.* ix. 59). The inhabitants were a rude mountain race addicted to robbery and paying little attention to agriculture. Even in the time of the Roman empire their character had not much improved as we see from the description of Seneca, who was banished to this island. The most ancient inhabitants appear to have been Etruscans, but

in early times Ligurians, Tyrrhenians, Carthaginians, and even Greeks (ALERIA, settled in the island. It was subject to the Carthaginians at the commencement of the first Punic war but in B.C. 234 passed into the hands of the Romans and subsequently formed a part of the Roman province of Sardinia. The Romans founded several colonies in the island of which the most important were **MARIANA** and **ALERIA** (Plin. iii. 60)

**Corsote** (Κορσότη Ersey Pa) a city of Mesopotamia, on the Euphrates near the mouth of the Mascas or Baocoras (*Nady el-Sebal*), which Xenophon found already deserted (Anab. i. 5, 4)

**Cortöne** (Cortouensis Cortona), one of the twelve cities of Etruria lay NW of the Trasimene lake and was one of the most ancient cities in Italy. It is said to have been originally called **Corythus** from its reputed founder Corythus who is represented as the father of Dardanus (Verg. *Aen.* iii. 670, Sil. Ital. iv. 21). It is also called **Croton** **Cothornia**, **Cyrtionum** &c. (Dion. i. 26). The **Creston** mentioned by Herodotus (i. 57) was probably Creston in Thrace and not Cortona, as many modern writers have supposed. Cortona is said to have been originally founded by the Umbrians, then to have been conquered by the Pelasgians, and subsequently to have passed into the hands of the Etruscans and was one of their twelve cities (Liv. ix. 37). It was afterwards colonised by the Romans, but under their dominion sank into insignificance. The remains of the Pelasgic walls of this city are some of the most remarkable in all Italy: there is one fragment 120 feet in length, composed of blocks of enormous magnitude

**Coruncinius**, Ti. consul B.C. 280, with P. Valerius Laevinus fought with success against the Etruscans and Pyrrhus. He was the first plebeian who was created *pontifex maximus* (Appian, *Sam.* 10 3, Vell. Pat. ii. 128, Liv. Ep. 18). He was one of the most remarkable men of his age, possessed a profound knowledge of pontifical and civil law and was the first person at Rome who gave regular instruction in law (Cic. *N. D.* ii. 68, 105, Brut. 14, 55)

**Corrinus** **Meecala** [MECALA]

**Corvus**, M. Valerius, one of the most illustrious men in the early history of Rome. He obtained the surname of **Corvus** or 'Raven' because when serving as a military tribune under Camillus B.C. 319 he accepted the challenge of a gigantic Gaul to single combat, and was assisted in the conflict by a raven which settled upon his helmet, and flew in the face of the barbarian. He was six times consul, B.C. 348, 346, 343, 335, 300, 293, and twice dictator 342, 301, and by his military abilities rendered the most memorable services to his country. His most brilliant victories were gained in his third consulship 343 when he defeated the Samnites at Mt. Gaurus and at Suessula, and in his other consulships he repeatedly defeated the Etruscans and other enemies of Rome. He reached the age of 100 years, and is frequently referred to as a memorable example of the favours of fortune (Liv. vii. 26-42, x. 2-11, Appian, *Sam.* 1, Gell. ix. 11, Val. Max. vii. 10)

**Cörbyntee**, priests of Cybele or Rhea in Phrygia who celebrated her worship with enthusiastic dances to the sound of the drum and the cymbal. They are often confounded with the Curetes and the Idaean Dactyls the attendants of Zeus in Crete. (CURETES) In

origin they were said to have been deities or demigods; and according to some were children of Apollo (Strab. p. 466; Plut. *de Fac. Lun.* 30).

**Cōrycia** (Κωρυκία or Κωρυκίς), a nymph, who became by Apollo the mother of Lycorus or Lycoreus, and from whom the Corycian Cave in Mount Parnassus derived its name. The Muses are sometimes called by the poets *Corycides Nymphae*.

**Cōrycus** (Κώρυκος: Κωρύκιος, Corycians). 1. (*Koraka*), a high rocky hill on the coast of Ionia, forming the SW. promontory of the Erythraean peninsula (Thuc. viii. 14; Strab. p. 644). —2. A city of Pamphylia, near Phaselis and Mt. Olympus; colonised afresh by Attalus II. Philadelphus; taken, and probably destroyed, by P. Servilius Isauricus. —3. (Ru. opp. the island of *Khorgos*), a city in Cilicia Aspera, with a good harbour, between the mouths of the Lamus and the Calycadnus. Twenty stadia (2 geog. miles) from the city, was a grotto or glen in the mountains, called the Corycian Cave (Κωρύκιον ἄντρον) celebrated by the poets, and also famous for its saffron. At the distance of 100 stadia (10 geog. miles) from Corycus, was a promontory of the same name (Strab. p. 670; cf. Pind. *Pyth.* i. 31; Aesch. *Pr.* 350; Verg. *Georg.* iv. 127).

**Corydallus** (Κορυθαλλός: Κορυθαλλεύς), a demus in Attica belonging to the tribe Hippothontis, situate on the mountain of the same name, which divides the plain of Athens from that of Eleusis.

**Coryphasium** (Κορυφάσιον) a promontory in Messenia, enclosing the harbour of Pylos on the N., with a town of the same name upon it.

**Corÿthus** (Κόρυθος), an Italian hero, son of Jupiter, husband of Electra, and father of Iasius and Dardanus, is said to have founded **Corythus** (*Cortona*) (Serv. ad *Aen.* iii. 167).

**Cōs**, **Cōds**, **Cōūs** (Κῶς, Kōws: Kōws, Cōtis: *Kos*, *Stanco*), one of the islands called Sporades, lay off the coast of Caria, at the mouth of the Ceramic Gulf, opposite to Halicarnassus. In early times it was called *Merōpis* and *Nymphaea*. It was colonised by Aeolians, but became a member of the Dorian confederacy. Its chief city, *Cos*, stood on the NE. side of the island, in a beautiful situation, and had a good harbour. Near it stood the *Asclepiæum*, or temple of *Asclepius*, to whom the island was sacred, and from whom its chief family, the *Asclepiadae*, claimed their descent. The island was very fertile; its chief productions were wine, olivements, and the light transparent dresses called 'Coea vestes.' It was the birthplace of the physician Hippocrates, who was an *Asclepiad*, of the poet Philetas, and of the painter Apelles, whose pictures of Antigonos and of Venus Anadyomene adorned the *Asclepiæum*. Theocritus and Herodas were both either born there or at any rate belonged to the school of poets connected with the island. Under the Romans, *Cos* was favoured by Claudius, who made it a free state, and by Antoninus Pius, who rebuilt the city of *Cos* after its destruction by an earthquake. (Tac. *Ann.* xii. 61; Paus. viii. 43.)

**Cōsa** or **Cossa** (Cossānus). 1. (*Ansedonia*), about five miles SE. of *Orbetello*, a city of Etruria near the sea, with a good harbour, called *Herculis Portus*, was a very ancient place; and after the fall of Falerii, one of the twelve Etruscan cities. It was colonised by the Romans B.C. 278, and received in 197 an addition of 1000 colonists. There are still extensive ruins of its walls and towers, built of

polygonal masonry. (Verg. *Aen.* x. 167; Liv. *Ep.* 14, xxvii. 10.) —2. A town in Lucania near Thurri (Cacs. B. C. iii. 22).

**Cōscōnius**. 1. C., praetor in the Social war, B.C. 89, defeated the Samnites. —2. C., praetor in the consulship of Cicero, 63; governed in the following year the province of Further Spain; was one of the twenty commissioners, in 59, to carry into execution the agrarian law of Julius Caesar, but died in this year (Cic. *pro Sull.* 14; Val. Max. viii. 1). —3. C., tribune of the plebs 59, aedile 57, and one of the judges at the trial of P. Sextius, 56.

**Cosmas** (Κοσμάς), commonly called **INDICOPLEUSTES** (Indian navigator), an Egyptian monk, flourished in the reign of Justinian, about A.D. 535. In early life he followed the employment of a merchant, and visited many foreign countries, of which he gave an account in his *Τοπογραφία Χριστιανική*, *Topographia Christiana*, in twelve books, of which the greater part is extant: it has value for its topography, and its notices of history and manners.

**Cōsrōes**. 1. King of Parthia. [ARSACES XXV. —2. King of Persia. [SASSANIDAE.]

**Cōssaëa** (Κοσσαία), a district in and about M. Zagros, on the NE. side of Snsiana, and on the confines of Media and Persia, inhabited by a rude, warlike, predatory people, the *Cossaei* (Κοσσαίοι), whom the Persian kings never subdued, but on the contrary, purchased their quiet by paying them tribute. Alexander conquered them (B.C. 325–24), and with difficulty kept them in subjection: after his death they soon regained their independence (Strab. p. 744; Diod. xvii. 111).

**Cossus**, **Cornēlius**, the name of several illustrious Romans in the early history of the republic. Of these the most celebrated was Ser. Cornelius Cossus, consul B.C. 423, who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter Feretrius—the second of the three instances in which the spolia opima were won (Liv. iv. 19, 30; Plut. *Rom.* 16, *Marcell.* 8; Propert. v. 10, 23).

**Cossutius**, a Roman architect, who rebuilt at the expense of Antiochus Epiphanes the temple of the Olympian Zeus at Athens, about B.C. 168 (Liv. xli. 20; Vitruv. *Præf.* vii.).

**Cōsyra** (*Pantelaria*), also written *Cossyra*, *Cosyrus*, *Cosura*, *Cossura*, a small island in the Mediterranean near Malta (Strab. p. 123; Ov. *Fast.* iii. 567; Sil. Ital. xiv. 272).

**Cōthou**. [CARTHAGO.]

**Cōtiso**, a king of the Dacians, conquered in the reign of Augustus by Lentulus (Flor. iv. 12; Hor. *Od.* iii. 8, 18; Suet. *Aug.* 63).

**Cotta**, **Arēlius**. 1. C., consul B.C. 252 and 248, in both of which years he fought in Sicily against the Carthaginians with success (Val. Max. ii. 7, 4). —2. C., consul 200, fought against the Boii and the other Gauls in the N. of Italy. —3. L., tribune of the plebs 154, and consul 144. —4. L., consul 119, opposed C. Marius, who was then tribune of the plebs. —5. C., was accused under the Lex Varia, 91, of supporting the claims of the Italian allies, and went into voluntary exile. He returned to Rome while Sulla was dictator, 82; and in 75 he was consul with L. Octavius. He obtained the government of Gaul, and died immediately after his return to Rome. He was one of the most distinguished orators of his time, and is introduced by Cicero as one of the speakers in the *De Oratore* and the *De Natura Deorum*, in the latter of which works he maintains the cause of the Academics.

—6 M., brother of No. 5 consul 74, with L. Lucinius Lucullus, obtained Bithynia for his province and was defeated by Mithridates near Chalcedon.—7 L., brother of Nos 5 and 6 praetor 70, when he carried the celebrated law (*Lex Aurelia judicaria*) which entrusted the judicia to the senators equites, and tribuni aeriarii. He was consul 63 with L. Manlius Torquatus after the consuls elect P. Sulla and P. Antonius Paetus was then condemned of ambitus. He supported Cicero during his consulship and proposed his recall from exile. In the civil war he joined Caesar whom he survived. (Suet *Jul* 79 *Vell Pat* n. 37)

**Cotta** L. Aurunculeius one of Caesar's legates in Gaul, perished along with Sabines in the attack made upon them by Ambiorix &c 54. [AMBIGORIX.]

**Cottius** son of Donnus king of several Lagurian tribes in the Cottian Alps, which derived their name from him. (ALPES.) He submitted to Augustus, who granted him the sovereignty over twelve of these tribes with the title of Praefectus. Cottius thereupon made roads over the Alps, and erected (B.C. 8) at Segusio (Susa) a triumphal arch in honour of Augustus, extant at the present day. His authority was transmitted to his son upon whom Claudius conferred the title of king. On his death, his kingdom was made a Roman province by Nero (Ann. Marc xv 10 Suet *Ner* 19)

**Cottus**, a giant with 100 hands, son of Uranus and Gaea

**Cotyla**, L. Varius one of Antony's most intimate friends, fought on his side at Mutina, B.C. 43. (Plot. *Ant* 13)

**Cōtylus** (Κοτύλος) the highest peak of Mt Ida in the Troad, containing the sources of the rivers Scamander Gramicus, and Aesepus

**Cōtyōra** (Κοτύωρα) a colony of Sinope in the territory of the Tibareni on the coast of Pontus Polemoniacus at the W end of a bay of the same name celebrated as the place where the 10 000 Greeks embarked for Sinope. The foundation of Pharnacia rededicated to the magnificence (Xen *Anab* v 5 4, S *rab* p. 545)

**Cotys** or **Cotyto** (Κόρυς or Κοτυτώ) a Thracian divinity whose festival the *Cotythis* (Dict of *Ant* s. v.) resembled that of the Phrygian Cybele and was celebrated with licentious revelry. In later times her worship was introduced at Athens and Corinth. Those who celebrated her festival were called *Baptai* from the purifications connected with the solemnity. Enoplos wrote a play of this name (S *rab* p. 470, Hor *Ep* xvii 56 *Juv* ii 90)

**Cōtya** (Κόρυς) 1 King of Thrace, B.C. 352-338 was for a short time a friend of the Athenians but carried on war with them towards the close of his reign. He was cruel and sanguinary and was much addicted to gross luxury and drunkenness. He was murdered by two brothers whose father he had injured.—2 King of the Odrysae in Thrace assisted Persians against Rome B.C. 168. His son was taken prisoner and carried to Rome whereupon he was freed for peace and was pardoned by the Romans.—3 A king of Thrace who took part against Caesar with Pompey, 49.—4 King of Thrace son of Phocmetales, in the reigns of Augustus and Tiberius. He carried on war with his uncle Rhescuporis, by whom he was murdered, A.D. 19. Ovid, in his exile at Tomi addressed an epistle to him (*Ex Pont* ii. 9)

**Cragus** (Κράγος) a mountain consisting of eight summits, being a continuation of Taurus to the W., and forming at its extremity, the

SW promontory of Lycia (Yedj Booroon, La. *Seren Capes*). Some of its summits show traces of volcanic action, and the ancients had a tradition to the same effect. At its foot was a town of the same name on the sea-shore between Pydna and Patara. Parallel to it, N of the river Glancus, was the chain of Ant cragus. The greatest height of Cragus exceeds 3000 feet. (Strab p. 665 Hor *Od* i. 21)

**Cranae** (Κράναι) the island to which Paris first carried Helen from Peloponnesus (II iii. 445) is said by some to be an island off Gythium in Laconia, by others to be the island Helena off Attica and by others again to be Cythra (Paus iii. 22)

**Cranaüs** (Κραναιος) king of Attica, the son in law and successor of Cecrops. He was deprived of his kingdom by his son-in-law Amphictyon.

**CRANIUM** (Κράνιον Κρανιον Κράνιος Crania nr Argosoli: a town of Cephalonia on the S coast (Thuc ii 30 Strab p. 430)

**CRANON** or **CRANNON** Κρανων Κρανων Κρανών in ancient times. EPHYRA, a town in Pelasgiotis in Thessaly not far from Larissa

**CRATER** (Κράτης) of Soli in Cilicia an Academic philosopher studied at Athens under Xenocrates and Polemo and flourished B.C. 300. He was the author of several works, all of which are lost and was the first who wrote commentaries on Plato's works. Most of his writings related to moral subjects (Hor *Ep* i. 2 4). One of his most celebrated works was *On Grief* of which Cicero made great use in the third book of his *Tusculan Disputations* and in the *Consolatio* which he composed on the death of his daughter Tullia.

**CRASSIPES FURIUS**, Cicero's son in law, the second husband of Tullia, whom he married B.C. 66 but from whom he was shortly afterwards divorced.

**CRASSUS**, LUCIUS L. P., praetor B.C. 176 and consul 171 when he carried on the war against Persians.—2 C. brother of No. 1 praetor 172, and consul 163.—3 C. probably son of No. 2, tribune of the plebs 140 was distinguished as a popular leader.—4 P., surnamed *Dives* or Rich elected pontifex maximus 212, curule aedile 211 praetor 203, and consul 200 with Scipio Africanus, when he carried on war against Hannibal in the S of Italy. He died 193 (Liv xxix. 10 xxxix. 46).—5 P., surnamed *Dives Mucianus* son of P. Mucius Scaevola, was adopted by the son of No. 4. In 131 he was consul and pontifex maximus and was the first priest of that rank who went beyond Italy. He carried on war against Aristonicus in Asia, but was defeated and slain. He was a good orator and jurist.—6 M., surnamed *Agellatus* because he is said never to have laughed, was grandfather of Crassus the triumvir.—7 P. surnamed *Dives* son of No. 6 and father of the triumvir. He was the proposer of the *Lex Licinia*, to prevent excessive expense in banquets, but in what year is uncertain. He was consul 97, and carried on war in Spain for some years. He was censor 89 with L. Julius Caesar. In the Civil war he took part with Sulla, and put an end to his own life when Marius and Cinna returned to Rome at the end of 87.—8 M., surnamed *Dives*, the triumvir, younger son of No. 7. His life was spared by Cinna, after the death of his father, but, fearing Cinna, he afterwards escaped to Spain, where he concealed himself for eight months. On the death of Cinna in 84 he collected some forces and crossed over into

Africa, whence he passed into Italy in 83 and joined Sulla, on whose side he fought against the Marian party. On the defeat of the latter, he was rewarded by donations of confiscated property, and thus greatly increased his patrimony. His ruling passion was money, and he devoted all his energies to its accumulation. He was a keen and sagacious speculator. He bought multitudes of slaves, and, in order to increase their value, had them instructed in lucrative arts. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor in order to carry on the war against Spartacus and the gladiators; he defeated Spartacus, who was slain in the battle, and he was honoured with an ovation. In 70 Crassus was consul with Pompey, he entertained the populace at a banquet of 10,000 tables, and distributed corn enough to supply the family of every citizen for three months. He did not, however, co-operate cordially with Pompey, of whose superior influence he was jealous. He was afterwards reconciled to Pompey by Caesar's mediation, and thus was formed between them, in 60, the so-called triumvirate. In 55 Crassus was again consul with Pompey, and received the province of Syria, where he hoped both to increase his wealth and to acquire military glory by attacking the Parthians. He set out for his province before the expiration of his consulship, and continued his march notwithstanding the unfavourable omens which occurred to him at almost every step. After crossing the Euphrates in 54, he did not follow up the attack upon Parthia, but returned to Syria, where he passed the winter. In 53 he again crossed the Euphrates; he was misled by a crafty Arabian chieftain to march into the plains of Mesopotamia, where he was attacked by Surenas, the general of the Parthian king, Orodes. In the battle which followed, Crassus was defeated with immense slaughter, and retreated with the remainder of his troops to Carrhae (the Haran of Scripture). The malicious threats of his troops compelled him to accept a perfidious invitation from Surenas, who offered a pacific interview, at which he was slain. His head was cut off and sent to Orodes, who caused melted gold to be poured into the mouth of his fallen enemy, saying, 'Sate thyself now with that metal of which in life thou wert so greedy' (Dio Cass. xl 27)—9. M., surnamed *Dives*, son of No 8, served under Caesar in Gaul, and at the breaking out of the Civil war in 49 was praefect in Cisalpine Gaul.—10. P., younger son of No 8, was Caesar's legate in Gaul from 58 to 55. In 54 he followed his father to Syria, and fell in the battle against the Parthians.—11. L., the celebrated orator. At the age of 21 (B.C. 119), he attracted great notice by his prosecution of C. Caelius. He was consul in 95 with Q. Scaevola, when he proposed a law to compel all who were not citizens to depart from Rome. The rigour of this law was one of the causes of the Social war. He was afterwards proconsul of Gaul. In 92 he was censor, when he caused the schools of the Latin rhetoricians to be closed. He died in 91, a few days after opposing in the senate with great eloquence the consul L. Philippus, an enemy of the aristocracy (Cic. *de Or.* ii 1, 4). His house upon the Palatium was one of the most beautiful at Rome, and was adorned with costly works of art. As an orator he surpassed all his contemporaries (Vell. Pat. ii 9). In the treatise *De Oratore* Cicero introduces him as

one of the speakers, and he is understood to express Cicero's own sentiments.

**Crastinus**, one of Caesar's veterans, commenced the battle of Pharsalia, B.C. 48, and died fighting bravely in the foremost line (Caes. *B. C.* iii. 91).

**Cratærus** (Κρατήρος). 1 A distinguished general of Alexander the Great, on whose death (B.C. 323) he received in common with Antipater the government of Macedonia and Greece. He arrived in Greece in time to render effectual assistance to Antipater in the Lamian war. At the close of this war he married Phila, the daughter of Antipater. Soon after he accompanied Antipater in the war against the Aetolians, and in that against Perdiccas in Asia. He fell in a battle against Eumenes, in 321 (Diod. xviii 16, xix 59, Plut. *Alex.* 47, Nep. *Eum.* 4).—2 Brother of Antigonos Gonatas, wrote on the history of Attica.—3 A Greek physician, who attended the family of Atticus, mentioned also by Horace (*Sat.* ii 3, 161, *Cic. Att.* xii 13, 14).

**Crates** (Κράτης). 1 An Athenian poet of the Old Comedy, began to flourish B.C. 449, and was one of the most celebrated of the comic poets. He excelled in mirth and fun (Aristoph. *Eg.* 536; Athen. p. 429), and is considered by Aristotle to be the first poet who wrote comedies with true dramatic action (*Poet.* 5).—2 Of Tralles, an orator or rhetorician of the school of Isocrates.—3 Of Thebes, a pupil of the Cynic Diogenes, and one of the most distinguished of the Cynic philosophers, flourished about 320. Though heir to a large fortune, he renounced it all, and lived and died as a true Cynic, restricting himself to the most absolute necessities. He received the surname of the 'Door opener,' because it was his practice to visit every house at Athens, and rebuke its inmates. He married Hipparchia, the daughter of a family of distinction, who shared his life of privation and mendicancy. He wrote several works, which are lost, for the epistles extant under his name are not genuine.—4 Of Athens, the pupil and friend of Polemo, and his successor in the chair of the Academy, about 270. He was the teacher of Aicesilaus, Theodorus, and Bion Borysthenites.—5 Of Mallus in Cilicia, a celebrated grammarian. He was brought up at Tarsus, whence he removed to Pergamos, where he founded the Pergamene school of grammar, in opposition to the Alexandrian. He wrote a commentary on the Homeric poems, in opposition to Aristarchus, and supported the system of *anomaly* (ἀνωμαλία) against that of *analogia* (ἀναλογία). He also wrote commentaries on the other Greek poets, and works on other subjects, of which only fragments have come down to us. In 157 he was sent by Attalus as an ambassador to Rome, where he introduced for the first time the study of grammar.

**Crathis** (Κράθις). 1 (*Crata*), a river in Achaia, rises in a mountain of the same name in Arcadia, receives the Styx flowing down from Nonacris, and falls into the sea near Aegae.—2 (*Crati*), a river in lower Italy, forming the boundary on the E. between Lucania and Bruttium, and falling into the sea near Sybaris. At its mouth was a celebrated temple of Minerva; its waters were fabled to dye the hair blond (Enr. *Troad.* 228, Strab. p. 263, Ov. *Met.* xv 315).

**Cratinus** (Κρατῖνος). 1 One of the most celebrated of the Athenian poets of the Old Comedy, was born B.C. 519, but did not begin to exhibit till 454, when he was 65 years of age. He ex-

habited twenty-one plays and gained nine victories. He was the poet of the Old Comedy. He gave it its peculiar character, and he did not like Aristophanes live to see its decline. Before his time the comic poets had aimed at little beyond exciting the laughter of their audience. He was the first who made comedy a terrible weapon of personal attack (on Pericles among others), and the comic poet a severe censor of public and private vice. He is frequently attacked by Aristophanes who charges him with habitual intemperance, an accusation which was admitted by Cratinus himself, who treated the subject in a very amusing way in his *POETRY*. This play was acted in 423 when the poet was 96 years of age. It gained the prize over the *Connus* of Amippos and the *Clouds* of Aristophanes. It was a practical reply to the passage in the *Knights* which speaks of Cratinus as worn out by age (*Ant. Eg.* 531). Cratinus died in the following year at the age of 97.—2. The younger Athenian poet of the Middle Comedy, a contemporary of Plato the philosopher, flourished as late as 324.

**Cratippus** (Κρατίππος). 1. A Greek historian and contemporary of Thucydides whose work he completed (*Dionys. J. de Thuc.* 16).—2. A philosopher of M. J. Jene a contemporary of Pompey and Cicero the latter of whom praises him highly. In philosophy he transferred himself from the school of the Sceptic Antiochus to the Peripatetics. He accompanied Pompey in his flight after the battle of Pharsala, B.C. 49. He afterwards settled at Athens where young M. Cicero was his pupil in it. Through the influence of Cicero Cratippus obtained from Caesar the Roman citizenship.

**Crates** (Κρατες) the personification of strength, a son of Uranus and Ge.

**Cratylus** (Κρατύλος), a Greek philosopher, a pupil of Heraclitus and one of Plato's teachers. Plato introduces him as one of the speakers in the dialogue which bears his name. Both Plato and Aristotle speak of Cratylus and the later Heraclitean as extravagant in their theories and of little authority.

**Cremera** a river in Etruria, falling into the Tiber a little above Rome memorable for the death of the 300 Fabii (*Liv.* i. 49, *Or. Fast.* ii. 193).

**Cremsa** (Κρήσα *Gherme Pa.*), a fortified city of Pisidia on a precipitous rock of M. Taurus, noted for repeated obstinate defences. A colony under Augustus (*Strab.* p. 369).

**Cremona** (κρημωνί) an emporium of the free Scythians on the Palus Maeotis (*Hdt.* iv. 20, 110).

**Cremona** (Cremonensis *Cremona*) a Roman colony in the Δ of the Po, and at no great distance from the confluence of the Adria and the Po was founded together with Placentia B.C. 219 as a protection against the Gauls and Hannibal's invading army. It soon became a place of great importance and one of the most flourishing cities in the Δ of Italy. Under the Lex Julia of B.C. 90 it received the civitas and was changed into a municipium. During the Civil war it espoused the side of Brutus, and Octavian confiscated much of its territory and assigned it to his veterans. Mantua suffered in the same way (*Verg. Ecl.* ix. 29). Later still, having espoused the cause of Vitellius it was totally destroyed by the troops of Vespasian, A.D. 61 (*Tac. Hist.* iii. 24). It was rebuilt by Vespasian.

**Cremonis Jugum** [*ALPES*]

**Cremitinus Cordus** [*CORDUS*]

**Creon** (Κρεων) 1. King of Corinth son of Lycæthrus whose daughter Glauce or Crensa married Jason. Medea thus forsaken, sent Glauce a garment which burnt her to death when she put it on, the palace took fire and Creon perished in the flames [*MEDEA*].—2. Son of Menoeceus and brother of Jocaste, the wife of Laius. After the death of Laius Creon governed Thebes for a short time and then surrendered the kingdom to Oedipus, who had delivered the country from the Sphinx. [*ORPHEUS*]. When Eteocles and Polyneices, the sons of Oedipus, fell in battle by each other's hands, Creon became king of Thebes. His cruelty in forbidding burial to the corpse of Polyneices and his sentencing Antigone to death for disobeying his orders occasioned the death of his own son Haemon. For details see *ANTIGONE*.

**Creophylus** (Κρηφύλος) of Chios one of the earliest epic poets said to have been the friend or son in law of Homer. The epic poem *Olyallus* or *Olyallus* ascribed to him related the contest which Heracles for the sake of Iole undertook with Eurystus and the capture of Oechalia.

**Crephonthea** (Κρηφόνθεια), a Heraclid, son of Aristomachus and one of the conquerors of Peloponnesus obtained Messenia for his share. During an insurrection of the Messenians he and two of his sons were slain. A third son Aegyptus avenged his death. [*ALPITUS*].

**Cretonia** (Κρητωνία η Κρητωνική) a district in Macedonia between the Axius and Strymon near Mt. Cereine inhabited by the Cretonaei (Κρητωνοί) a Thracian people their chief town was Creton or Crestone (Κρητων, Κρητωνή) founded by the Pelasgians (*Hdt.* i. 57 vii. 127, *Thuc.* ii. 93 iv. 109). This town is erroneously supposed by some writers to be the same as *Cretona* in Italy.

**Crêta** (Κρήτη *Khratios Candia*), one of the largest islands in the Mediterranean sea, nearly equidistant from Europe Asia, and Africa, but always reckoned as part of Europe. Its length from E. to W. is about 160 miles its breadth is very unequal being in the widest part about 85 miles, and in the narrowest only 6. A range of mountains runs through the whole length of the island from E. to W., sending forth spurs N. and S. in the centre of the island rises Mt. Ida far above all the others. [*IDA*]. The rivers of Crete are numerous but are little more than mountain torrents, and are for the most part dry in summer. The country was celebrated in antiquity for its fertility and salubrity.—Crete was inhabited at an early period by a numerous and civilised population. Homer speaks of its hundred cities (*Κρήνη δακρυόμολες*, *Il.* ii. 649), and before the Trojan war mythology told of a king Minos, who resided at Cnossus, and ruled over the greater part of the island. The inhabitants were probably a Carian people with Phoenician colonies planted among them. The description of the inhabitants in *Od.* xix. 175 (after the Dorian conquest) gives us Achaeans, *Ἐπειοὶ*, *Κυδωνες*, Dorians and Pelasgians. It is probable that the Eteocretes were the Carian race and the Cydones were Phoenician. Minos is said to have given laws to Crete, and to have been the first prince who had a navy, with which he suppressed piracy in the Aegean. After his descendants had governed the island for some generations royalty was abolished, and the cities became independent republics, of which Cnossus and Gortyna were the most important, and exercised a kind of supremacy over the rest.

The ruling class were the Dorians, who settled in Crete about sixty years after the Dorian conquest of Peloponnesus, and reduced the former inhabitants to subjection. The social and political institutions of the island thus became Dorian, and many of the ancients supposed that the Spartan constitution was borrowed from Crete. The chief magistrates in the cities were the *Cosmi*, ten in number, chosen from certain families: there was also a *Gerusia*, or senate; and an *Ecclesia* or popular assembly, which, however, had very little power. (For details, see *Dict. of Ant. art. Cosmi*.) The Cretan system of the training of youths, and the common meals of citizens, resembled the Spartan (see *Dict. of Ant. art. Syssitia*). At a later time the power of the aristocracy was overthrown and a democratical form of government established. The ancient Dorian customs likewise disappeared, and the people became degenerate in their morals and character. The historian Polybius accuses them of numerous vices, and the Cretan poet Epimenides (who is quoted by St. Paul) wrote of 'Κρήτες ἀέλψιστα, κακά θνητά, γαστέρες ἀργαί.'—The Cretans were celebrated as archers, and frequently served as mercenaries in the armies of other nations. The island was conquered by Q. Metellus, who received in consequence the surname Creticus (b.c. 68–66), and it became a Roman province. Crete and Cyrenæia subsequently formed one province. [CYRENAICA.]

**Crèteus or Catreus** (Κρητεύς), son of Minos by Pasiphaë or Crete, and father of ALTHE-MENES.

**Crêthens** (Κρηθεύς), son of Aeolus and Enarete, wife of Tyro, and father of Aeson, Pheres, Amythaon, and Hippolyte: he was the founder of Iolcus.

**Crêtôpôlis** (Κρητόπολις), a town in the district of Milyas, in Pisidia (Polyb. v. 72).

**Crêusa** (Κρέουσα). 1. A Naiad, daughter of Oceanus, became by Peneus the mother of Hypseus and Stilbe.—2. Daughter of Erechtheus and Praxithen, wife of Xuthus, and mother of Achaëus and Ion. She is said to have been beloved by Apollo, whence Ion is sometimes called her son by this god. [ION.]—3. Daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius. She perished on the night of the capture of Troy, having been separated from her husband in the confusion. [AENEAS.]—4. Daughter of Creon, who fell a victim to the vengeance of Medea. [CREON, No. 1.]

**Creusis or Crêusa** (Κρεΐσις, Κρέουσα: Κρευσίς), a town on the E. coast of Bocotia, the harbour of Thespiæ (Strab. p. 405; Liv. xxvi. 21).

**Crimisa or Crimissa** (Κρίμιστα, Κρίμισσα: C. dell' Alice), a promontory on the E. coast of Bruttium, with a town of the same name upon it, said to have been founded by Philoctetes, a little S. of the river Crimissus (Strab. p. 254).

**Crimisus or Crimissus** (Κριμισός, Κριμισσός), a river in the W. of Sicily, falls into the Hypsa: on its banks TIMOLEON defeated the Carthaginians, b.c. 389.

**Crinagôras** (Κρινάγορας), of Mytilene, the author of fifty epigrams in the Greek Anthology, lived in the reign of Augustus.

**Crispinus**, a person ridiculed by Horace (*Sat.* i. 1, 120, i. 3, 129, ii. 7, 45), is said by the Scholiasts on those passages to have written bad verses on the Stoic philosophy, and to have been surnamed Aretalogus.

**Crispus, Flavius Julius**, eldest son of Constantine the Great, was appointed Caesar A.D.

317, and gained great distinction in a campaign against the Franks and in the war with Licinius. But having excited the jealousy of his step-mother Fausta, he was put to death by his father, 326 (Sozom. H. E. i. 5).

**Crispus Passienus**, husband of Agrippina, and stepfather of the Emperor Nero, was distinguished as an orator (Quintil. x. 1, 24).

**Crispus, Vibius**, of Vercelli, a contemporary of Quintilian, and a distinguished orator (Tac. Hist. ii. 10; Quintil. x. 1, 119).

**Crissa or Crisa** (Κρίσσα, Κρίσα: Κρισσαῖος), and **Cirra** (Κίρρα: Κιρραῖος), towns in Phœciæ, regarded by some ancient as well as by some modern writers as the same; but there can be no doubt that Crissa was a town inland SW. of Delphi and that Cirra was its port in the Crissaean gulf (Strab. p. 418; cf. H. ii. 520; Hdt. viii. 82; Pind. Isthm. ii. 26). The inhabitants of these towns levied contributions upon the pilgrims frequenting the Delphic oracle, in consequence of which the Amphictyons declared war against them, b.c. 595, and eventually destroyed them. Their territory, the rich Crissaean plain, was declared sacred to the Delphic god, and was forbidden to be cultivated. The cultivation of this plain by the inhabitants of Amphissa led to the Sacred War, in which Philip was chosen general of the Amphictyons, 338. Crissa remained in ruins, but Cirra was afterwards rebuilt, and became the harbour of Delphi (Polyb. v. 27).

**Critias** (Κριτίας). 1. Son of Dropides, a contemporary and relation of Solon's.—2. Son of Callaeschus, and grandson of the above, was one of the pupils of Socrates, by whose instructions he profited but little in a moral point of view. He was banished from Athens, and on his return became leader of the oligarchical party. He was one of the 30 tyrants established by the Spartans b.c. 404, and was conspicuous above all his colleagues for rapacity and cruelty. He was slain at the battle of Munychia in the same year, fighting against Thrasybulus and the exiles. He was a distinguished orator, and some of his speeches were extant in the time of Cicero (*Cic. de Or.* ii. 22, 93). He also wrote poems, dramas, and other works. Some fragments of his elegies are still extant, edited by Bach, Leips. 1827.

**Critius** (Κρίτιος), a sculptor of the archaic school at Athens in the early part of the 6th century b.c. He seems to have been slightly later than Antenor, and possibly was his pupil. His great work was the group of Harmodius and Aristogiton which he executed in conjunction with Nesiotes to replace the group by Antenor which had been carried off to Persia (Paus. i. 8, 5). It is probable that the famous marble statues at Naples are copies of this work. [HARMODIUS.] Critius founded a school of sculpture at Athens which lasted four generations (Paus. vii. 3, 2).

**Critolaus** (Κριτόλαος). 1. Of Phasclis in Lycia, studied philosophy at Athens under Aristotle of Ceos, whom he succeeded as the head of the Peripatetic school. In b.c. 155 he was sent by the Athenians as ambassador to Rome with Carneades and Diogenes. [CARNEADES.] He lived upwards of 82 years. (*Cic. de Or.* i. 11, 45).—2. General of the Achaean League 147, distinguished by his bitter enmity to the Romans. He was defeated by Metellus, and was never heard of after the battle. (Polyb. xxxviii. 2, xl. 1; Liv. Ep. 52.)

**Criton** (Κρίτων). 1. Of Athens, a friend and disciple of Socrates, whom he supported with

his fortune. He had made every arrangement for the escape of Socrates from prison, and tried, in vain, to persuade him to fly, as we see from Plato a dialogue named after him. Criton wrote seventeen dialogues on philosophical subjects which are lost.—2. A physician at Rome in the 1st or 2nd century after Christ perhaps the person mentioned by Martial (*Epigr.* xi. 60. 6).

**Crī-mētōpon** (Κριου μετώπον i.e. Ram's Front.) 1. A promontory at the S. of the Tauric Chersonesus.—2. A promontory at the S.W. of Crete.

**Crīna** (Κρίνη), one of the Titans, son of Uranus and Ge (*Hes. Th.* 375).

**Crībēdālōpōlis** (Κριβεδαίων πόλις) 1. (*Em. deshunda*?) a city of Upper Egypt in the Nomos Aphroditopolites.—2. *Arish*, No. 7.]

**Crībēus** the beloved friend of Smilax was changed by the gods into a saffron plant (*Or. Met.* iv. 283. *Serv.* ad *Georg.* iv. 182).

**Crocylēs** (Ἰα Κροκύλης) by *Homer* (*III.* ii. 633) spoken of as a place belonging to Ithaca, but by *Strabo* (pp. 876, 452) assigned to Leucas. It may be the small island now called *Arkhudhi* which lies between Leucas and Ithaca.

**Croesus** (Κροισός) last king of Lydia, son of Alyattes reigned *c.* 560–546 but was probably associated in the kingdom during his father's life. The early part of his reign was most glorious. He subdued all the nations between the Aegæan and the river Halys and made the Greeks in Asia Minor tributary to him. When he had taken Ephesus he aided the old temple of Artemis then in course of building by gifts of columns. One of these archaic columns with part of the original inscription still legible βασιλεὺς ἀρ. κροισός [etc.] (*Θηναί*), is now in the British Museum. The fame of his power and wealth drew to his court at Sardis all the wise men of Greece and among them Solon whose interview with the king was celebrated in antiquity. In reply to the question who was the happiest man he had ever seen, the sage taught the king that no man should be deemed happy till he had finished his life in a happy way. Alarmed at the growing power of the Persians Croesus sent to consult the oracle of Apollo at Delphi whether he should march against the Persians. Upon the reply of the oracle that if he marched against the Persians, he would overthrow a great empire he collected a vast army and marched against Cyrus. Near Sinope an indecisive battle was fought between the two armies whereupon he returned to Sardis, and disbanded his forces, commanding them to reassemble in the following spring. But Cyrus appeared unexpectedly before Sardis, Croesus led out the forces still remaining with him, but was defeated and the city was taken after a siege of fourteen days. Croesus, who was taken alive, was condemned to be burnt to death. As he stood before the pyre the warning of Solon came to his mind, and he thence uttered the name of Solon. Cyrus inquired who it was that he called on, and, upon hearing the story, repented of his purpose, and not only spared the life of Croesus, but made him his friend. Croesus survived Cyrus and accompanied Cambyses in his expedition against Egypt. (*Hdt.* i. 26–94, 130–135, 207 in 24, v. 20 vi. 37, 125, viii. 85. cf. *Xen. Cyrop.*)

**Crommēōn** or **Cromyōn** (Κρομμύων, Κρομμύων), a town in Megaris on the Saronic gulf, afterwards belonged to Corinth celebrated on account of its wild sow slain by Theseus (*Strab.* p. 880, *Paus.* ii. 1, 3, *Thuc.* iv. 45).

**Cronius Mons** (Κρόνιος ὄρος) a mountain in Elis near Olympia, with a temple of Cronus.

**Crōnus** (Κρόνος), the youngest of the Titans, son of Uranus and Ge father by Rhea of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus (*Hes. Th.* 137–453. *Apollod.* i. 1, 2). At the maturation of his mother, Cronus unmannered his father for having thrown the Cyclopes who were likewise his children by Ge,

into Tartarus. Out of the blood thus shed sprang the Erinyes. When the Cyclopes were delivered from Tartarus, the government of the world was taken from Cronus and given to Zeus who in his turn lost it through Leto as was predicted to him by Ge and Uranus. Zeus the Pans identified their Saturnus with Cronus. SATURNUS. It is likely that Cronus was strictly (in one at least of his aspects) a harvest god and therefore represented with a sickle. Some explain his being exiled by his children as the mythical representation of successive seasons of the year, and the swallowing of his children as Time swallowing days or months others take this to be rather the sun swallowing the stars which disappear at his rising others think that it is a cannibal idea of Moloch borrowed from Phœnicia.

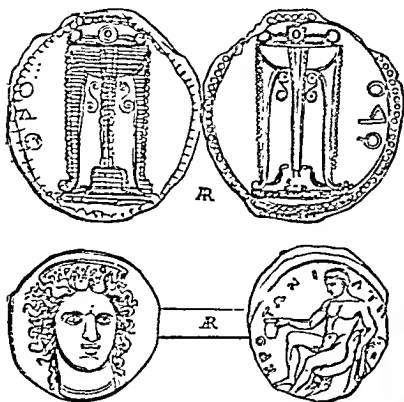
**Croplis** (Κροπρία) an Attic demon belonging to the tribe Leontia.

**Crōtōn** or **Crotōna** (Κρότων Κροτωνίδης Crotomensis Crotomensis Crotoniata Crotolona), a Greek city on the E. coast of Bruttium, on the river Aesarnus and in a very healthy locality was founded by the Achæans under Mycællus of Aegæa assisted by the Spartans, *c.* 710 (*Strab.* p. 262. *Dionys.* li. 69, *Or. Met.* xv. 9). Its extensive commerce, the virtue of its inhabitants, and the excellence of its institutions, made it the most powerful and flourishing town in the S. of Italy. It owed much of its greatness to Pythagoras, who established his school here. Gymnastics were cultivated here in greater perfection than in any other Greek city, and one of its citizens, Milo, was the most celebrated athlete in Greece. It attained its greatest power by the destruction of Sybaris in 510, but it sustained a severe defeat from the Locrians on the river Sagras. [It is uncertain whether this defeat was before or after the destruction of Sybaris. Justin (xx. 2) places it before the arrival of Pythagoras, and therefore about 500 *c.* *Strabo* speaks of it as marking the decline of the power of Croton, and therefore after *c.* 510.] It suffered greatly in the wars with Dionysius, Agathocles, and



Cronus Saturnus (From a painting at Pompeii)

Pyrrhus; and in the second Punic war a considerable part of it had ceased to be inhabited.



Coins of Croton. (1) An early coin of 6th or 7th cent. B.C. having a tripod with the first three letters of the name (Koppa for K) on each side, that on the reverse being incuse or concave. (2) Of 4th cent. B.C. *Obv.*, head of Hera; *rev.*, Heracles seated.

It received a colony from the Romans in 195 (Liv. xxxiv. 45).

**Crustumēria**, -rium, also **Crustumium** (Crustuminus), a town of the Sabines, situated in the mountains near the sources of the Allia, was conquered both by Romulus and Tarquinius Priscus (Liv. i. 9, 38, ii. 64, iii. 42).

**Crustumius** (*Conca*), a river of Umbria flowing into the Adriatic between Ariminum and Pisaurum (Lucan, ii. 406).

**Cteatus**. [MOLIONES.]

**Ctesias** (Κτήσιος), of Cnidus in Caria, a contemporary of Xenophon, was private physician of Artaxerxes Mnemon, whom he accompanied in his war against his brother Cyrus, B. C. 401. He lived seventeen years at the Persian court, and wrote in the Ionic dialect a great work on the history of Persia (Περσικὴ), in 23 books. The first six contained the history of the Assyrian monarchy down to the foundation of the kingdom of Persia. The next seven contained the history of Persia down to the end of the reign of Xerxes, and the remaining ten carried the history down to the time when Ctesias left Persia, i.e. to the year 398. All that is now extant is a meagre abridgment in Photius and a number of fragments preserved in Diodorus and other writers. The work of Ctesias was compiled from Oriental sources, and its statements are frequently at variance with those of Herodotus; but though ancient writers have therefore doubted his statements, it must be remarked that in following Persian authorities he may be giving the truer account. Ctesias also wrote a work on India (Ἰνδική) in one book, of which we possess an abridgment in Photius. This work contains numerous fables, but it probably gives a faithful picture of India as it was conceived by the Persians. The abridgment which Photius made of the *Persica* and *Indica* of Ctesias has been printed separately by Lion, Göttingen, 1823, and by Bähr, Frankfurt, 1824.

**Ctesibius** (Κτησίβιος), celebrated for his mechanical inventions, lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, about B.C. 250. His father was a barber, but his own taste led him to devote himself to mechanics. He is said to have invented a clepsydra or water-clock, a hydraulic engine, and other machines, and to have been the first to

discover the elastic force of air and apply it as a moving power. He was the teacher, and has been supposed to have been the father, of Hero Alexandrinus (cf. *Dict. of Ant. art. Ctesibica Machina*).

**Ctésiphōn** (Κτησιφῶν), son of Leosthenes of Anaphlystus, was accused by Aeschines for having proposed the decree that Demosthenes should be honoured with the crown. [AESCHINES.]

**Ctésiphon** (Κτησιφῶν; Κτησιφώντιος): *Takti Kesra*, (Ru.), a city of Assyria, on the E. bank of the Tigris, three Roman miles from Scelencia on the W. bank, first became an important place under the Parthians, whose kings used it for some time as a winter residence, and afterwards enlarged and fortified it, and made it the capital of their empire. It must have contained a large population, if Severus, as is said, carried off 100,000 prisoners. In the wars of the Romans with the Parthians and Persians, it was taken, first by Trajan (A.D. 115), and by several of the later emperors, but Julian did not venture to attack it, even after his victory over the Persians before the city. (Polyb. v. 45; Amm. Marc. xxiii. 6; Herodian, iii. 30; Dio Cass. lxxv. 9.) Its site is marked by the ruins at *Takti i Kesra*, i.e. the arch of Chosroes.

**Ctesippus** (Κτήσιππος). 1. Two sons of Heracles, one by Deianira, and the other by Astydania.—2. Son of Polytheres of Same, one of the suitors of Penelope, killed by Philoctetus.

**Cucusus** or **Cocussus** (*Göksun*), a town of Cappadocia, at a junction of roads leading respectively from Comana to Commagene, and from Melitene to Tarsus. It was the place of banishment for Chrysostom A.D. 404.

**Culāro**, afterwards called **Gratianópolis** (*Grc. noble*), in honour of the emperor Gratian, a town in Gallia Narbonensis on the Isara (*Isère*) (Cio. *ad Fam.* x. 23). It stood on the direct road from the pass of Mt. *Genèvre* to *Vienna*.

**Cullēo** or **Culēo**, Q. **Terentius**. 1. A senator of distinction, was taken prisoner in the second Punic war, and obtained his liberty at the conclusion of the war, B.C. 201. To show his gratitude to P. Scipio, he followed his triumphal car, wearing the pileus or cap of liberty, like an emancipated slave. In 187 he was praetor peregrinus, and in this year condemned L. Scipio Asiaticus, on the charge of having misappropriated the money gained in the war with Antiochus (Liv. xxx. 43, xxxviii. 42, xlii. 35; Val. Max. v. 2, 5).—2. Tribune of the plebs, 58, exerted himself to obtain Cicero's recall from banishment. In the war which followed the death of Caesar (43), Culleo was one of the legates of Lepidus (Appian, *B. C.* iii. 83).

**Cūmae** (Κύμη; Κυμαῖος, Cumānus), a town in Campania, and the most ancient of the Greek colonies in Italy and Sicily, was founded by Cyme in Aeolis, in conjunction with Chalcis and Eretria in Euboea (Strab. p. 248; Liv. viii. 22; Verg. *Aen.* vi. 2; Vell. Pat. i. 4). Its foundation is placed in B.C. 1050, but the date must be regarded as uncertain, except so far that it was considerably older than any other Greek town in Italy. It was situated on a steep hill of Mt. Gaurus, a little N. of the promontory Misenum. It became in early times a great and flourishing city; its commerce was extensive; its territory included a great part of the rich Campanian plain; its population was at least 60,000; and its power is attested by its colonies in Italy and Sicily—Puteoli, Palaeopolis, afterwards Neapolis, Zancle, afterwards Messina. But it had powerful enemies to



encounter in the Etruscans and the Italian nations. It was also weakened by internal dissensions, and one of its citizens, Aristodemus made himself tyrant of the place. Its power became so much reduced that it was only saved from the attacks of the Etruscans by the assistance of Hiero who annihilated the Etruscan fleet, 474. It maintained its independence till 417, when it was taken by the Campanians and most of its inhabitants sold as slaves (Liv iv 41, Diod xii 70). From this time CAPUA became the chief city of Campania and although Cumae was subsequently a Roman municipium and a colony it continued to decline in importance. At last the Acropolis was the only part of the town that remained, and this was eventually destroyed by Varus in his wars with the Goths—Cumae was celebrated as the residence of the earliest Sibel and as the place where Tarquinius Superbus died—its ruins are still to be seen between the *Lago di Patria* and *Fusaro*.

**CUNAXA** (Κουναξα) a small town in Babylonia on the Euphrates famous for the battle fought here between the younger Cyrus and his brother Artaxerxes Memon in which the former was killed B.C. 401 (Xen. Anab. i 8). Its position is uncertain. Plutarch (Artax. 8) places it 800 stadia (50 geog. miles) above Babylon, Xenophon, who does not mention it by name, makes the battle field 860 stadia (36 geog. miles) from Babylon.

**Cupido** (Έξος)

**Cypra** (Cυπρηνυς) 1 Maritima (Marano) at the mouth of the *Monechia*, a town in Picenum, with an ancient temple of Juno, founded by the Pelasgians and restored by Hadrian (Strab. p. 341, Plin. iii 111).—2 Montana a town near No. 1, in the mountains.

**Cures** (Gen. Curores), an ancient town of the Sabines, celebrated as the birthplace of T. Tatius and Numa Pompilius (Liv. i 13, Dionys. ii 36, 48, Verg. Aen. vi. 812, Or. Fast. ii. 477). Its position is marked by ruins at the village of *Arce* near the stream *Correte*.

**Curetes** (Κουρετες) a mythical people said to be the most ancient inhabitants of Acarnania

they were the children of the rain (Met. iv 232). They occur in Crete as the priests of Zeus and are spoken of in connexion with the Corymbantes and Idaean Dactyls. The infant Zeus was entrusted to their care by Rhea and by clashing their weapons in a warlike dance they drowned the cries of the child and prevented his father Cronus from ascertaining the place where he was concealed. The occurrence of their name in several places is perhaps due to the fact that the custom of scaring away evil powers by the clashing of arms occurred in religious rites of several different tribes. The same superstition appears also in the *baln* at Pome and in the *Theorhamia* at Delphi.

**Curias** [CURIUM]

**Curiatii**, a celebrated Alban family. Three brothers of this family fought with three Roman brothers the Horatii, and were conquered by them. Hence Alba became subject to Rome (Liv. i 24, Dionys. ii 11).

**Curiatius Maternus** [MATERNUS]

**Curio**, C. Scribonius 1 Praetor B.C. 121, was one of the most distinguished orators of his time.—2 Son of No. 1 tribune of the plebs, B.C. 90 afterwards served under Sulla in Greece was praetor B.C. consul 78, and after his consulship obtained the province of Macedonia, where he carried on war against the barbarians as far as the Danube. He was a personal enemy of Caesar, and supported P. Clodius when the latter was accused of violating the sacra of the Bona Dea. In 57 he was appointed pontifex maximus, and died 53. He had some reputation as an orator and was a friend of Cicero.—3 Son of No. 2, also a friend of Cicero was a most profligate character. He was married to Fulvia, afterwards the wife of Antony. He at first belonged to the Pompeian party, by whose influence he was made tribune of the plebs, 50, but he was bought over by Caesar, and employed his power as tribune against his former friends. On the breaking out of the Civil war (49), he was sent by Caesar to Sicily with the title of proprætor. He succeeded in driving Cato out of the island, and then crossed over to Africa,

where he was defeated and slain by Julius and P. Attius Varus. (See index to Cicero.)

**Curiositate**, a Gallic people on the Ocean in Armonica near the Veneti, in Corsica, near St. Mado (Caes. B. G. ii 24 iii 7).

**Curium** (Κουριον Κουρενς nr Piscopia, Pn), a town on the S. coast of Cyprus, near the promontory Curias W. of the mouth of the Lycus (Hdt. v 113, Strab. p. 633).

**Curius Dentatus** [DENTATUS]

**Curius**, M. an intimate friend of Cicero and Atticus lived for several years as a negotiator at Patrae in Peloponnesus. In his will he left his property to Atticus and Cicero (Cic. ad Fam. xiii. 17 xvi. 4, 5, 6, 9 ad Att. vii. 2).—2 Quaestor urbanus B.C. 61, also a friend of Cicero who had been quaestor to the father of this Curius (Cic. Post. Red. in Sen. 8, 21, ad Fam. xiii. 49 ad Q. Fr. i 4).

**Cursor**, L. Papirius 1 A distinguished Roman general in the second Samnite war, was five times consul (B.C. 323, 320, 319, 316, 313) and twice dictator (323, 309). He frequently defeated the Samnites, but his greatest victory over them was gained in his second dictatorship. Although a great general, he was not popular with the soldiers, on account of his severity (Liv. viii. and ix., Aenel. Viet. de Vir. Ill. 31).—2 Son of No. 1,



Curetes and the infant Zeus—the seated figure is either Admetos or Rhea-Cybele. (From a relief in the Cap Saffio Museum.)

and Aetolia, the latter country was called Curetia from them (H. ix. 519, Diod. v 46, Strab. p. 463). Ovid speaks of a story that

was, like his father, a distinguished general. In both his consulships (293, 272) he gained great victories over the Samnites, and in the second he brought the third Samnite war to a close (Liv. x. 31-47).

**Curtius, Mettus** or **Mettius**, a distinguished Sabine, fought with the rest of his nation against Romulus. According to one tradition, the *Lacus Curtius*, which was part of the Roman forum, was called after him, because in the battle with the Romans he escaped with difficulty from a swamp, into which his horse had plunged. But the more usual tradition respecting the name of the *Lacus Curtius* related that in B.C. 362 the earth in the forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon M. Curtius, a noble youth, mounted his steed in full armour; and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss, upon which the earth closed over him. The spot was supposed to be marked by a circular payment in the Roman Forum. Varro gives a rationalistic explanation, that the spot was struck by lightning in B.C. 445, and was enclosed by Curtius, one of the consuls for that year. (Liv. i. 12, vii. 6; Dionys. ii. 42; Varr. L. L. v. 148.)

**Curtius Montanius**. [MONTANIUS.]

**Curtius Rufus**, Q., the Roman historian of Alexander the Great, belonging to the first century of our era. Respecting his life nothing is known with certainty; but it is most probable that he wrote in the reign of Claudius, though some have given him an earlier date, and others a later. The work itself, entitled *De Rebus Gestis Alexandri Magni*, consisted of ten books, but the first two are lost, and the remaining eight are not without considerable gaps. It is written in a pleasing though somewhat declamatory style, apparently modelled on Livy. His principal source was Cleitarchus, whom he followed uncritically, and he frequently shows his ignorance of geography, chronology, and tactics. Editions by Vogel, Leipzig, 1885; Heitland, Camb. 1879.

**Cutillae Aquae**. [AQUAE, No. 3.]

**Cyāne** (Κυάνη), a Sicilian nymph and playmate of Proserpine, changed into a fountain through grief at the loss of the goddess (Diod. v. 4; Ov. Met. v. 412). The stream from this fountain flows into the Anapus. The fountain itself is remarkable for its clear blue waters, whence, no doubt, its name. It is at the foot of the limestone hills, two miles W. of Syracuse.

**Cyāneae Insulae** (Κυανέαι νῆσοι or πέτραι, *Urek-Jaki*), two small rocky islands at the entrance of the Thraean Bosphorus into the Euxine, the *Plautae* (Πλαυταί) and *Symplegades* (Συμπληγάδες) of mythology, so called because they are said to have been once moveable and to have rushed together, and thus destroyed every ship that attempted to pass through them. After the ship *Argo* had passed through them in safety, they became stationary. [ARGONAUTAE.]

**Cyaxares** (Κυαζάρης), king of Media B.C. 634-594, son of Phraortes, and grandson of Deioceus. He was the most warlike of the Mediau kings, and introduced great military reforms. He defeated the Assyrians, who had slain his father in battle, and he laid siege to Ninus (Nineveh). But while he was before the city, he was defeated by the Seythians, who held the dominion of Upper Asia for twenty-

eight years (634-607), but were at length driven out of Asia by Cyaxares. After the expulsion of the Seythians, Cyaxares again turned his arms against Assyria, and with the aid of the king of Babylon (probably the father of Nebuchadnezzar), he took and destroyed Ninus, in 606. He subsequently carried on war for five years against Alyattes, king of Lydia. [ALYATTES.] Cyaxares died in 594, and was succeeded by his son Astyages. (Hdt. i. 73, 103-106, iv. 11.)—Xenophon speaks of a Cyaxares II., king of Media, son of Astyages, respecting whom see CYRUS.

**Cybele**. [RHEA.]

**Cybistra** (τὰ Κύβιστρα), an ancient city of Asia Minor, several times mentioned by Cicero (*ad Fam.* xv. 2, 4, *ad Att.* v. 18, 20), who describes it as lying at the foot of Mt. Taurus, in the part of Cappadocia bordering on Cilicia. Strabo (p. 539), places it 300 stadia from Tyana. It is on the road from Tyana to Larenda. The site is marked by the modern *Eregli*, Cybistra being in Byzantine times distinguished as τὰ Ἡρακλέους or Cybistra-Heraclea, Heraclea being the fortress adjoining the ancient town.

**Cyclades** (Κυκλάδες), a group of islands in the Aegean sea, so called because they lay in a circle (ἐν κύκλῳ) around Delos, the most important of them. According to Strabo (p. 485), they were twelve in number; but their number is increased by other writers. The most important of them were DELOS, CEOS, CYTHOS, SERIPHOS, RHENIA, SIPHROS, CIMOLOI, NAXOS, PAROS, SYROS, MYCONOS, TENOS, ANDROS.

**Cyclopes** (Κύκλωπες)—that is, creatures with round or eirenar eyes—are described differently by different writers. Homer speaks of them as a gigantic and lawless race of shepherds in Sicily, who devoured human beings and cared nought for Zeus, but were skilled herdsmen (*Od.* i. 69, ix. 106). Thucydides so far adopts this as to make the Cyclopes and Laestrygonas the oldest inhabitants of Sicily (*Thuc.* vi. 21). Each of them had only one eye, in the centre of his forehead: the chief among them was POLYPHEMUS. Hesiod has a different tradition (*Th.* 624; cf. Apollod. i. 4; Ap. Rh. i. 510): the Cyclopes were Titans, sons of Uranus and Ge, were three in number, Arges, Steropes, and Brontes, and each of them had only one eye, on his forehead. They were thrown into Tartarus by Cronus, but were released by Zeus, whom they provided with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. They were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Asclepius. A later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and Mt. Aetna in Sicily and the neighbouring isles were considered as their abodes. As the assistants of Hephaestus they make the metal armour and ornaments for gods and heroes. Their number is no longer confined to three; and besides the names mentioned by Hesiod, we also find those of Pyracmon and Acamas. (Strab. p. 275; Callim. *Dian.* 47; Ap. Rh. iv. 761; Verg. *Aen.* viii. 416.) The name of Cyclopiian walls was given to the walls built of great masses of unhewn stone, of which specimens are still to be seen at Mycenae and other parts of Greece, and also in Italy. They were probably constructed by the prehistoric races who are included in the name 'Pelasgi'; and later generations, being struck by their grandeur, ascribed their building to a fabulous race of beings, who represented stories of

primitive building and metallurgy. Some writers have derived their name from the *Kυκλός* of fortifications.

**Cyrenus** (*Κύριος*) 1 Son of Apollo by Hyrie, lived in the district between Pleuron and Calydon, and was beloved by Phyllus, but as Phyllus refused him a bull, Cyrenus leaped into a lake and was metamorphosed into a swan (Or *Met* vii 371, Ant Lib 12).—2 Son of Poseidon, was king of Colonus in Troas, and father of Tenes and Hemuthea. His second wife Philonome fell in love with Tenes, her stepson, and as he refused her offers she accused him to his father, who threw Tenes with Hemuthea in a chest into the sea. Tenes escaped and became king of Tenedos [TENES]. In the Trojan war both Cyrenus and Tenes assisted the Trojans, but both were slain by Achilles. As Cyrenus could not be wounded by iron, Achilles strangled him with the thong of his helmet, or killed him with a stone. When Achilles was going to strip Cyrenus of his armour, the body disappeared, and was changed into a swan (Paus x 14, Strab p 681, Verg *Aen* ii 21, Or *Met* xii 144, Dict. Cret ii 13).—3 Son of Area and Pelopia slain by Heracles at Ithone.—4 Son of Area and Pyrene likewise killed by Heracles.—5 Son of Siheneus, king of the Lagurians, and a friend and relation of Phaeon. While he was lamenting the fate of Phaeon he was metamorphosed by Apollo into a swan and placed among the stars (Or *Met* ii 866, Paus i 30, 3).

**Cydias**, a celebrated painter from the island Cythnus, b c 261, whose picture of the Argonauts was exhibited in a porticus by Agrippa at Rome (Dio Cass liii 27, Plin xiv 120).

**Cydlippe** [*Ακόντις*].

**Cydus** (*Κύδρος*; *Tarsos Chai*), a river of Cilicia Campestris, rising in the Taurus and flowing through the midst of the city of Tarsus. It was celebrated for the clearness and coldness of its water, which was esteemed useful in gout and nervous diseases, but by bathing in which Alexander nearly lost his life. At its mouth the river spread into a lagoon, which formed the harbour of Tarsus, but which is now choked with sand. In the middle of the river was called Hierax (Strab p 672).

**Cydonia**, more rarely **Cydonis** (*Κυδωνία*, *Κυδωνία Κυδωνίων Ἀκάνη*), one of the chief cities of Crete the rival and opponent of Cossus and Gortyna, was situated on the NW coast and derived its name from the *Cydonēs* (*Κυδωνες*), a Cretan race (probably of Phoenician origin, as the name of their river Iardanus may imply), placed by Homer in the W part of the island (Od iii 232 xix 176). At a later time a colony of Zacynthians settled in Cydonia, they were driven out by the Samians about b c 524, and the Samians were in their turn expelled by the Argonauts (Strab p 476, Diod v 78, Thuc ii 35, Liv xxxvii 40). Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy, and its inhabitants were some of the best Cretan archers (*Cydonia arcu*, Hor Od iv 19, 17).

**Cyllarus** (*Κυλλάρως*), a beautiful centaur, killed at the wedding feast of Pirithous (Or *Met* iii 293). The horse of Castor was likewise called Cyllarus (Verg *Georg* iii 90).

**Cyllēns** (*Κυλλήν*) 1 (*Zyria*), the highest mountain in Peloponnesus on the frontiers of Arcadia and Achaia, sacred to Hermes (Mercury), who had a temple on the summit, was said to have been born there, and was hence called Cylleus (Hymn ad Merc 2, Verg

*Aen* viii 138; Paus viii 17).—2 A seaport town of Elis.

**Cylon** (*Κύλων*), an Athenian of noble family, married the daughter of Theagenes, tyrant of Megara and gained an Olympic victory b c 640. Encouraged by the Delphic oracle, he seized the Acropolis, intending to make himself tyrant of Athens (Hdt v 71, Thuc i 126, Plut Sol 12, Paus i 24, 40). From Aristot 'Αθ πολ 1 it is clear that the attempt of Cylon was before the legislation of Draco, and therefore an earlier date than is sometimes given should be assigned—probably before 630. Pressed by famine, Cylon and his adherents were driven to take refuge at the altar of Athens, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid on a promise that their lives should be spared. Their enemies put them to death as soon as they had them in their power.

**Cymē** (*Κυμα*; *Κυμαίος Sandakli*), the largest of the Aeolian cities of Asia Minor, stood upon the coast of Aeolis on a bay named after it. Cumaeus (also *Elaionis*) binn (*δ Κουμαίος κόλπος Gulf of Sandakli*), and had a good harbour. It was founded by a colony of Locrians from Mt Phricus and hence it had the epithet *Φρικουρίς* (Strab p 621). It was the native place of Ephorus, and Hesiod a father emigrated from it to Boeotia (Hes Op 636). It was the mother city of Side in Pamphylia and Cumae in Campania.

**Cyna** *CYNANE*.

**Cynaegirus** (*Κυναίγειρος*) brother of the poet Aeschylus, distinguished himself by his valour at the battle of Marathon b c 490. According to Herodotus, when the Persians were endeavouring to escape by sea, Cynaegirus seized one of their ships to keep it back but fell with his right hand cut off. In the later versions of the story Cynaegirus is made to perform still more heroic deeds (Hdt vi 114, Just ii 9, Val Max ii 2, 22).

**Cynaetha** (*Κυναίθα Κυναίθης, -θαίτης Ἀκκίτυρα*), a town in the N of Arcadia, whose inhabitants, unlike the other Arcadians, had a dislike to music, to which circumstance Polybius attributes their rude character (Strab p 371, Paus vii 24, Polyb. iv 18).

**Cynane**, **Cyna**, or **Cyana** (*Κυνήνη, Κίνα, Κίνα*), half sister to Alexander the Great, daughter of Philip by Audata, an Illyrian woman. She was married to her cousin Amyntas, and after the death of Alexander she crossed over to Asia, intending to marry her daughter Eurydice to Arrhidaeus, who had been chosen king. Her project alarmed Perdicas, by whose order she was put to death. (Arr *Anab* i 5, Diod xix 52).

**Cynaeu** or **Cynites** (*Κυνήαιοι, Κυνίτες*), a people dwelling in the extreme W., beyond the Celtæ apparently in Spain (Hdt iv 49).

**Cynisca** (*Κυνίσκα*), daughter of Archidamus II, king of Sparta, was the first woman who kept horses for the games, and who gained an Olympic victory (Hdt vi 71, Paus iii 8).

**Cynopolis** (*Κυνὸς πόλις Samallout*), a city of the Heptanomia, or Middle Egypt, on an island in the Nile, the chief seat of the worship of Anubis (Strab p 812). There was a city of the same name in the Delta (Strab p 802).

**Cynos** (*Κύνος*; *Kynos*, *Κυνός*), the chief seaport in the territory of the Locri Opuntii.

**Cynosarges** (*τὸ Κυνόσαργος*), a gymnasium, sacred to Heracles, outside Athens E of the city and before the gate Diomea, for the use of those who were not of pure Athenian blood:

here taught Antisthenes, the founder of the Cynic school. [ATHENÆ.]

**Cynoscephalæ** (Κυνὸς κεφαλαί), 'Dog's Heads.' 1. Two hills near Scotussa in Thessaly, where Flaminius gained his celebrated victory over Philip of Macedonia, B.C. 197 (Polyh. xviii. 8; Strab. p. 441; Liv. xxxiii. 6).—2. A hill between Thelchæ and Thespiæ in Boeotia.

**Cynossēma** (Κυνὸς σῆμα), 'Dog's Tomb,' a promontory in the Thracian Chersonesus near Madytus, so called because it was supposed to be the tomb of Hecuba, previously changed into a dog (Thuc. viii. 102; Strab. p. 595).

**Cynosūra** (Κυνόσουρα), an Idaean nymph, and one of the nurses of Zeus, who placed her among the stars. [ANCROS.]

**Cynosūra** (Κυνόσουρα), 'Dog's Tail,' a promontory in Attica, S. of Marathon.

**Cynthia** and **Cynthius** (Κυνθία and Κύνθιος), surnames respectively of Artemis and Apollo, which they derived from Mt. Cynthus in the island of Delos, their birthplace.

**Cynūria** (Κυνούρια: Κυνούριος), a district on the frontiers of Argolis and Laconia, for the possession of which the Argives and Spartans carried on frequent wars, and which the Spartans at length obtained about B.C. 550. [ARGOS.] The inhabitants were Ionians.

**Cyprissia** (Κυπρίσις). 1. A town in Mesenia on the W. coast, S. of the river Cyprissus, and on a promontory and hay of the same name. Homer (*Il.* ii. 593) speaks of a town **Cyprissēis** (Κυπρίσσης) subject to Nestor, which is probably the same as the preceding, though Strabo places it in Triphylia (Strab. p. 349).—2. A town in Laconia on a peninsula near the Asopus.

**Cyprissus** (Κυπρίσσιος), son of Telephus, beloved by Apollo or Silvanus. Having inadvertently killed his favourite stag, he was seized with immoderate grief, and metamorphosed into a cypress (Ov. *Met.* x. 120).

**Cyprissus** (Κυπρίσσιος), a small town in Phocis on Parnassus near Delphi (*Il.* ii. 519; Strab. p. 423).

**Cyphanta** (τὰ Κύφαντα), a town on the E. coast of Laconia near Brasia (Paus. iii. 24).

**Cypria**, **Cypri**s, surnames of Aphrodite, from the island of Cyprus.

**Cyprianus**, Bishop of Carthage, A.D. 248. [*Dict. of Christian Biography.*]

**Cyprus** (Κύπρος: Κύπριος: *Cyprus*, called by the Turks *Kebris*), a large island in the Mediterranean, S. of Cilicia and W. of Syria. It is called by various names in the poets, *Cerastia* or *Cerastis*, *Macaria*, *Sphecia*, *Acamantis*, *Amathusia*, and also *Paphos*. To Syrian nations it was known as *Kittim*. The island is of a triangular form: its length from E. to W. is about 140 miles; its greatest breadth, which is in the W. part, is about 60 miles from N. to S., but it gradually narrows towards the E. A range of mountains called Olympus by the ancients runs through the whole length of the island from E. to W., and rises in one part more than 7000 feet in height. The plains are chiefly in the S. of the island, and were celebrated in ancient as well as in modern times for their fertility. The largest plain, called the Salaminian plain, is in the E. part of the island near Salamis. The rivers are little more than mountain torrents, mostly dry in summer. Cyprus was in early times famed for its yield of copper, found especially in the mountainous country of Tamassus, Amathus, Soli and Cnium. In *Il.* xi. 19 we hear of gifts of its

metals sent by Cinyras to Agamemnon. Cyprus was never entirely Greek: it was colonised by the Phœnicians at a very early period; Greek colonies were subsequently planted in the island, according to Herodotus (vii. 90), by emigrants from Athens, Salamis, Arcadia, and Cynthus; and accordingly we read of 9 independent Greek states, each governed by its own king, SALAMIS, CITIUM, AMATHUS, CURIUM, PAPHOS, MARIUM, SOLI, LAPETHUS, CERYNIA; but the island was, with few intervals, under the rule of Egypt, Assyria, or Persia. A mention of Cyprus being forced to pay tribute is found as early as the records of the wars of Tebutimes or Thothmes III., whose date was probably about 1600 B.C. According to Menander, as cited by Joseph. *Ant.* viii. 5, 8, Cyprus was subject to the Phœnicians in the time of Solomon (cf. Verg. *Aen.* i. 642), and their dominion left much of their religion and ritual in the island. [APHRODITE.] The Greek settlements mentioned above probably began after or towards the end of this period. The island fell under the Assyrian rule in the time of Sargon (708 B.C.): on the downfall of the Assyrian empire it probably enjoyed a period of independence in its various petty states, but was subdued by Amāsis, king of Egypt, about B.C. 540 (Hdt. ii. 182). Upon the downfall of the Egyptian monarchy, it became subject to the Persians; during the hegemony of Athens (478–449) Cyprus was free from Eastern rulers; but fell afterwards to a great extent under a Phœnician adventurer who got possession of Salamis and introduced as far as possible Phœnician influence (Hdt. iv. 162, v. 104; Isocr. *Evag.* 22). He was dethroned and slain in 411; and in the following year Evagoras of Salamis began to unite the whole island in one kingdom. He handed down the sovereignty to his son NICOCLES. It was subdued by the Persian king Ochus in 346; but, recovering some independence in the wars of Alexander, eventually fell to the share of the Ptolemies in Egypt, and was governed by them, sometimes united to Egypt, and sometimes by separate princes of the royal family. In 58 the Romans made Cyprus one of their provinces, and sent M. Cato to take possession of it. At first it was united to the province of Cilicia (Cic. *ad Fam.* xiii. 48, *ad Att.* v. 21); then given by Antonius to Cleopatra (Dio Cass. xlix. 32; Strab. p. 685). After Actium it was first an imperial province with Cilicia; then (B.C. 22) separated and given to the senate, governed by a proprætor with title of proconsul (Dio Cass. liii. 12, liv. 4). Cyprus, since it fell under the English protectorate in recent years, has been already explored more systematically by competent antiquarians, whose excavations, especially at PAPHOS and SALAMIS, have thrown much light on the history and the art of the island. (See *Hellenic Journal*, vol. ix. sq.)

**Cypsēla** (τὰ Κύπελα: Κυψέλιος, -ληρός). 1. A town in Arcadia on the frontiers of Laconia (Thuc. v. 23).—2. A town in Thrace on the Hebrus and the Egnatia Via (Strab. p. 322; Liv. xxxi. 16).

**Cypsēlus** (Κύπελος). 1. Father of Merope and grandfather of Aegyptus. [ÆGYPTUS].—2. Of Corinth, son of Aëtion. The mother of Cypselus belonged to the house of the Bacchiadae—that is, to the Doric nobility of Corinth. According to tradition, she married Aëtion, because, being ugly, she met with no one among the Bacchiadae who would have her as his wife. As the oracle of Delphi had declared that her son would prove formidable to the ruling party

at Cornth, the Bacchiadae attempted to murder the child. But his mother concealed him in a chest (*κύψαλον*), from which he derived his name Cypselus. When he had grown up to manhood he expelled the Bacchiadae with the help of the people, and then established himself as tyrant. He reigned 30 years, B.C. 645-625, and was succeeded by his son Perander. The celebrated chest of Cypselus made of cedar wood, ivory and gold, and richly adorned with figures in relief, is described at length by Pausanias (v. 17, &c.)

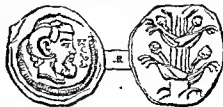
CYRAUNIS (*Κυραῖναι*), an island off the N coast of Africa mentioned by Herodotus (iv. 95), probably the same as CERCINE.

CYRENAICA (*ἡ Κυρηναία, ἡ Κυρηναίων χώρα*, Herod. *Dernar* or *Jebel Akhdar*, i.e. the Green Mountain, the NE part of Tripoli), a district of N. Africa, between Marmarica on the E. and the Regio Syrtica on the W, was considered to extend in its widest limits from the Phisae norum Arae at the bottom of the Great Syrtis to the Chersonesus Magna or N. headland of the Gulf of Platea (*G. of Bomba*), or even to the Catabathmus Magnus (*Marra Sollum*), but the part actually possessed and cultivated by the Greek colonists can only be considered as beginning at the N. limit of the sandy shores of the Great Syrtis, at Boreum Pr. (*Ras Teyonas, S. of Ben-Ghazi*), between which and the Chersonesus Magna the country projects into the Mediterranean in the form of a segment of a circle, whose chord is above 150 miles long and its arc above 200. From its position, formation, climate, and soil, this region is perhaps one of the most delightful on the surface of the globe. Its surface is occupied by a moderately elevated table-land, whose edge runs parallel to the coast, to which it sinks down in a succession of terraces clothed with verdure, intersected by mountain streams running through ravines filled with the richest vegetation, exposed to the cool sea-breezes from the N, and sheltered by the mass of the mountain from the sands and hot winds of the Sahara. These slopes produced the choicest fruits, vegetables, and flowers and some very rare plants—above all, the altham or *laserpitium*, an umbelliferous plant not exactly determined by modern botanists, which was valuable for its fruit, its stalk, its leaf, and its juice, and, as furnishing a great part of the wealth of Cyrene, is figured on its coins. (Hdt. iv. 190, Strab. p. 837; Theophr. H.P. vi. 5.) The various harvests at the different elevations, lasted for eight months of the year. The country was, however, exposed to annual ravages by locusts. The belt of mountainous land extends inwards from the coast about 70 or 80 miles.—The first occupation of this country by the Greeks of which we have any clear account, was effected, according to Herodotus (iv. 154), by BATTUS, who led a colony from the island of Thera, and first established himself on the island of Platea at the E. extremity of the district, and afterwards built CYRENE (B.C. 631), where he founded a dynasty, which ruled over the country during eight reigns, though with comparatively little power over some of the other Greek cities. Battus is, however, merely the Libyan title of the kings of Cyrene, the name of the founder seems to have been Aristoteles (Schol. ad Pind. Pyth. iv. 10). The earliest cities founded were TENCHRA and HESPERIA, then BARCA, a colony from Cyrene; and these, with Cyrene itself and its port APOLLONIA, formed the original Libyan Pentapolis, though this name seems not to have come into

general use till under the Ptolemies. The comparative independence of Barca, and the temporary conquest of the country by the Persians under Cambyses, diminished the power of the later kings of Cyrene, and at last the dynasty was overthrown and a republic established in the latter part of the 5th century, B.C. When Alexander invaded Egypt, the Cyrenaicans formed an alliance with him, but their country was made subject to Egypt by Ptolemy the son of Lagos. It appears to have flourished under the Ptolemies, who pursued their usual policy of raising new cities at the expense of the ancient ones, or restoring the latter under new names. Thus Hesperia became Berenice, Tenchra was called Arsinoe, Barca was entirely eclipsed by its port which was raised into a city under the name of Ptolemais and Cyrene suffered from the favours bestowed upon its port Apollonia. The country was now usually called Pentapolis, from the five cities of Cyrene, Apollonia, Ptolemais, Arsinoe and Berenice. In B.C. 90, the last Egyptian governor, Apion an illegitimate son of Ptolemy Physcon, made the country over to the Romans, who at first gave the cities their freedom. In B.C. 74 Cyrenais was formed into a province, at first under a *questor pro praetore*—we have no evidence of its junction with Crete before B.C. 27 when Octavian formed a senatorial province under a *proconsul*; the province was called indifferently Creta or Cyrenaisica, or both combined. Under Diocletian Cyrenaisica was separated from Crete and made a distinct province under the name of Libya Superior. As the Roman empire declined, the attacks of the native Libyan tribes became more frequent and formidable and the sufferings caused by their incursions and by locusts, plague, and earthquakes, are most pathetically described by Synesius, bishop of Ptolemais, in the 5th century. The country was afterwards overrun by the Persians, and soon afterwards it fell a final prey to the great Arabian invasion.

CYRÊNE (*Κυρήνη*), daughter of Hypseus, mother of Aristaeus by Apollo was carried by the god from Mt. Pelion to Libya, where the city of Cyrene derived its name from her (Pind. Pyth. ix. 5, Ap. Rh. l. 500, Diod. iv. 81).

CYRENE (*Κυρήνη Κυρηναίων Ghrennah, Ru.*), the chief city of CYRENAICA in N. Africa, was founded by BATTUS (B.C. 631) over a fountain consecrated to Apollo, and called CYRE (*Κύρη Ἀρδαίου κρήνη*) which supplied the city with water, and then ran down to the sea through a beautiful ravine. The city stood 80 stades (7½ Eng. miles) from the coast, on the edge of the upper of two terraces of table land, at the height of 1800 feet above the sea, in one of the finest situations in the world. The road



Coin of Cyrene

Old, head of Zeus Ammon (whose worship at Cyrene was derived from the Libyan oracle of Ammon), rev., the altham plant.

which connected it with its harbour, Apollonia, still exists, and the ruins of Cyrene, though terribly defaced, are very extensive, comprising

streets, aqueducts, temples, theatres, tombs, paintings, sculpture, and inscriptions. In the face of the terrace on which the city stands is a vast subterranean necropolis. For the history of the city and surrounding country, see CYRESCHATA. Among its celebrated natives were the philosopher Aristippus, the poet Callimachus, and the Christian bishop and orator Synesius.

**Cyreschata** or **Cyrópolis** (Κυρέσχατα, Κύρα, Κύρου πόλις), a city of Sogdiana, on the Jaxartes, the furthest of the colonies founded by Cyrus, and the extreme city of the Persian empire; destroyed, after many revolts, by Alexander. Its position is doubtful, but it was probably not far from Alexandreschata (Kokand). (Strab. p. 517; Arr. *an. iv. 3.*)

**Cyryllus** (Κύριλλος). 1. Bishop of Jerusalem, A.D. 351-386.—2. Bishop of Alexandria, 412-444. [*Diet. of Christ. Biogr.*]

**Cyrrhesticé** (Κυρρεστήκη), the name given under the Seleucidae to a province of Syria, lying between Commagene on the N. and the plain of Antioch on the S., between Mt. Amanus on the W. and the Euphrates on the E. (Strab. p. 751). After the time of Constantine, it was united with Commagene into one province, under the name of Euphratesia.

**Cyrrhus** or **Cyrus** Κύρρος, Κύρος; Korus?), a city of Syria, founded under the Seleucidae, and called after the city of the same name in Macedonia; chiefly remarkable as the residence and see of Theodoret. Justinian rebuilt the walls, and erected an aqueduct. (Strab. p. 751; Procop. *de Aed.* ii. 11.)

**Cyrrhus**, a town in Macedonia, near Pella (Thuc. ii. 100).

**Cyrus** (Κύρος). 1. The Elder, the founder of the Persian empire. The history of his life was overlaid in ancient times with fables and romances, and is related differently by Herodotus, Ctesias, and Xenophon. The account of Herodotus is as follows: Cyrus was the son of Cambyzes, a noble Persian, and of Mandane, daughter of the Median king Astyages. In consequence of a dream, which seemed to portend that his grandson should be master of Asia, Astyages sent for his daughter, when she was pregnant; and upon her giving birth to a child, he committed it to Harpagus, his confidential attendant, with orders to kill it. Harpagus gave it to a herdsman of Astyages, who was to expose it. But the wife of the herdsman having brought forth a still-born child, they substituted the latter for the child of Mandane, who was reared as the son of the herdsman. When he was ten years old, his true parentage was discovered by the following incident. In the sports of his village, the boys chose him for their king. One of the boys, the son of a noble Median named Artembares, disobeyed his commands, and Cyrus caused him to be severely scourged. Artembares complained to Astyages, who sent for Cyrus, in whose person and courage he discovered his daughter's son. The herdsman and Harpagus, being summoned before the king, told him the truth. Astyages forgave the herdsman, but revenged himself on Harpagus by serving up to him at a banquet the flesh of his own son. As to his grandson, by the advice of the Magians, who assured him that his dreams were fulfilled by the boy's having been a king in sport, he sent him back to his parents in Persia. When Cyrus grew up, he conspired with Harpagus to dethrone his grandfather. He induced the Persians to revolt from the Median supremacy, and at their head marched against Astyages, whom he de-

feated and took prisoner, B.C. 559. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians. It was probably at this time that Cyrus received that name, which is a Persian word (Kohr), signifying the Sun.—Cyrus now proceeded to conquer the other parts of Asia. In 546 he overthrew the Lydian monarchy, and took Croesus prisoner. [CROESUS.] The Greek cities in Asia Minor were subdued by his general Harpagus. He next turned his arms against the Assyrian empire, of which Babylon was then the capital. After defeating the Babylonians in battle, he laid siege to the city, and after a long time he took it by diverting the course of the Euphrates, which flowed through the midst of it, so that his soldiers entered Babylon by the bed of the river. This was in 538. Subsequently he crossed the Araxes, with the intention of subduing the Massagetae, a Scythian people, but he was defeated and slain in battle. Tomyris, the queen of the Massagetae, cut off his head, and threw it into a bag filled with human blood,



Cyrus. (From a relief at Pasargadae.)

that he might satiate himself (she said) with blood. He was killed in 529. He was succeeded by his son CAMBYSES.—Ctesias, who as physician to Artaxerxes Memnon must undoubtedly have had access to Persian records, contradicts Herodotus on many points, especially as regards the early life of Cyrus. He says that Astyages was no blood relation to Cyrus, who raised troops against him, conquered him and drove him from Media, but afterwards treated him with honour, and married his daughter Amytis. He represents Cyrus as dying from a wound received in battle against the Derbices. Xenophon represents Cyrus as brought up at his grandfather's court, as serving in the Median army under his uncle Cyaxares II., the son and successor of Astyages, of whom Herodotus and Ctesias know nothing; as making war upon Babylon simply as the general of Cyaxares; as marrying the daughter of Cyaxares; and at length dying quietly in his bed, after a sage and Socratic discourse to his

children and friends. Xenophon's account is preserved in the *Cyropaedia*, in which he intends to draw a picture of what a wise and just prince ought to be. The work is justly termed a 'philosophical novel,' and must not be regarded as a genuine history.—In the East Cyrus was long regarded as the greatest hero of antiquity, and hence the fables by which his history is obscured. His sepulchre at Pasargadae was visited by Alexander the Great (*Arr. An.* vi. 23).—2. The Younger, the second of the four sons of Darius Nothus, king of Persia, and of Parysatis, was appointed by his father commander of the maritime parts of Asia Minor and satrap of Lydia, Phrygia, and Cappadocia, *b.c.* 407. He assisted Alexander and the Lacedaemonians with large sums of money in their war against the Athenians. Cyrus was of a daring and ambitious temper. On the death of his father and the accession of his elder brother Artaxerxes Mnemon, 404, Cyrus formed a plot against the life of Artaxerxes. His design was betrayed by Tissaphernes to the king, who condemned him to death, but on the intercession of Parysatis, he spared his life and sent him back to his satrapy. Cyrus now gave himself up to the design of dethroning his brother. He collected a powerful native army, but he placed his chief reliance on a force of Greek mercenaries. He set out from Sardis in the spring of 401, and, having crossed the Euphrates at Thapsacus, marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Here he found Artaxerxes prepared to meet him. Artaxerxes had from 400,000 to a million of men. Cyrus had about 100,000 Asiatics and 13,000 Greeks. The battle was at first altogether in favour of Cyrus. His Greek troops on the right routed the Asiatics who were opposed to them, and he himself pressed forward in the centre against his brother and had even wounded him, when he was killed by one of the king's body-guard. Artaxerxes caused his head and right hand to be struck off, and sought to have it believed that Cyrus had fallen by his hand. The character of Cyrus is drawn by Xenophon in the brightest colours. It is enough to say that his ambition was guided by all those brilliant qualities which win men's hearts. (*Xen. Hell.* i. 4, ii. 1, iii. 1, *Anab.* i, *Cyrop.* vii. 8, *Ctes. Pers.* i. 44).—3. An architect at Rome, who died on the same day as Clodius, 52 (*Cic. ad Fam.* vii. 14).

**Cyros** (*Képos* *Kour*), one of the two great rivers of Armenia, rises in the Caucasus, flows through Iberia, and after forming the boundary between Albania and Armenia unites with the Araxes, and falls into the W. side of the Caspian (*Strab.* pp. 491, 500).—There were small rivers of the same name in Media and Persia.

**Cyta** or **Cytæn** (*Kyta*, *Kytau* *κυτταίος*, *Kytauaios*), a town in Colchis on the river Phasis, where Media was said to have been born.

**Cythera** (*Kythera* *Kytherios* *Cerygo*), a mountainous island off the S.E. point of Laconia, with a town of the same name in the interior, the harbour of which was called Scandëa (*Σκανδεια*). It was colonised at an early time by the Phoenicians, who introduced the worship of Aphrodite into the island, for which it was celebrated. This goddess was hence called **Cytheræa**, **Cythereis**, according to some traditions, it was in the neighbourhood of this island that she first rose from the foam of the sea. (*APHRODITE*) The Argives subsequently took possession of Cythera, but were driven

out of it by the Lacedaemonians, who added it to their dominions.

**Cytheris**, a celebrated courtesan, the mistress of Antony, and subsequently of the poet Gallus who mentioned her under the name of Lycoris (*Plot. Ant.* 2, *Cic. ad Att.* x. 10. 16).

**Cytherus** (*Kytheros* *Kytherios*), one of the twelve ancient towns of Attica and subsequently a demus, belonging to the tribe Pandionis.

**Cythnus** (*Kýthnos* *Kýthnios* *Thermia*), an island in the Aegean sea one of the Cyclades. It was colonised by the Dryopes (*Hdt.* vii. 46, *Strab.* p. 485). It had warm springs, whence its modern name.

**Cytinium** (*Kytivios* *Kytivídης*), one of the four cities in Doris on Parnassus. It commanded the pass from the valley of Doris to the plain of Amphissa (*Thuc.* iii. 95, 101, 102, *Strab.* pp. 427, 475).

**Cyturus** or **-um** (*Kyturios* or *ov* *Kydros*), a town on the coast of Paphlagonia between Amastria and the promontory Carambis was a commercial settlement of the people of Sinope. It stood upon or near the mountain of the same name which is mentioned by the Pomenians abounding in box trees (*Pl.* ii. 803, *Strab.* p. 544 *Verg. Georg.* ii. 437 *Catull.* 4. 11).

**Cyzicus** (*Kyzykos*) son of Aeneas and Aeneas, the daughter of Enchorus or son of Enchorus, or son of Apollo by Solbe. King of the Doliones at Cyzicus on the Propontis [*ARGO-ARTAR*].

**Cyzicus** (*Kýzikos* *Kyzykos* *Bal Kis* or *Chirico* *Bu*), one of the most ancient and powerful of the Greek cities in Asia Minor,



Coins of Cyzicus.

Get. head of Demeter with legend ΔΩΤΕΡΑ *rev.* Head of fish and tunny fish with legend ΚΥΖΙ.

stood upon an island of the same name in the Propontis (Sea of Marmara). This island, the earlier name of which was Arctonnesus (*Ἀρκτοννῆσος*) lay close to the shore of Mysia, to which it was united by two bridges, and afterwards (under Alexander the Great) by a mole which has accumulated to a considerable isthmus. The city of Cyzicus stood on the S. side of the island, at the N. end of the isthmus, on each side of which it had a port. Tradition ascribed the foundation of the city to the Doliones a tribe of prehistoric Thessalians, who had been driven from their homes by the Aeolians. It was afterward colonised by the Milesians, *b.c.* 673 as the emporium for their trade with the Black Sea (*Strab.* p. 635). The coinage of Cyzicus was famous since it gained almost a monopoly of the coinage of electrum staters (permitted by Persian kings to a few cities) during the 5th and 4th cent. *b.c.* (*Xen. An.* vii. 5. 10, *Dem. c. Phorm.* p. 914 § 23). The tunny fish is the mint mark of the city. It took no conspicuous place in history till about twenty-two years after the peace of Antalcidas when it made itself independent of Persia. It preserved its freedom under Alexander and his successors, and was in alliance with the kings of Pergamum and afterwards with the Romans. Its celebrated resistance

against Mithridates, when he besieged it by sea and land (B.C. 75), was of great service to the Romans, and obtained for it the rank of a 'libera civitas,' which it lost in B.C. 20, recovered in 15, and again lost under Tiberius (Dio Cass. liv. 7, 23, 24; Tac. *Ann.* iv. 36). Under Constantine it became the chief city of the new province of Hellespontus. It was greatly injured by an earthquake in A.D. 448, and finally ruined by its conquest by the Arabians in 675.

## D.

Dāae. [DAAE.]

Dachinabādes (Δαχιναβάνης), a general name for the S. part of the Indian peninsula, derived from the Sanscrit *dakshina*, the S. wind, and connected with the modern name *Deccan* (Scyl.] *Peripl. Ind.* p. 29).

Dacia (Dācus), as a Roman province, was bounded on the S. by the Danube, which separated it from Moesia, on the N. by the Carpathian mountains, on the W. by the river Tysia (*Theiss*), and on the E. by the river Hierasus (*Pruth*), thus comprehending the modern *Transylvania*, *Wallachia*, *Moldavia*, and part of *Hungary*. The Daci were of the same race and spoke the same language as the Getae, and are therefore usually said to be of Thracian origin. They were a brave and warlike people. In the reign of Augustus they crossed the Danube and plundered the allies of Rome, but were defeated and driven back into their own country by the generals of Augustus. [Coriso.] In the reign of Domitian they became so formidable under their king DECEBALUS, that the Romans were obliged to purchase a peace of them by the payment of tribute. Trajan delivered the empire from this disgrace; he crossed the Danube, and after a war of five years (A.D. 101-106), conquered the country, made it a Roman province, and colonised it with inhabitants from all parts of the empire (Dio Cass. lxxviii. 14; Aurel. Vict. *Caes.* 18). At first it was held as a single province under the emperor's legatus: then before the middle of the 2nd cent. A.D. it was divided into *Dacia superior* and *Dacia inferior*, each under a legatus. M. Aurelius in 168 made three divisions: *Dacia Porolissensis*, with chief town Porolissnm, *Apulensis*, with chief town Apulum, and *Maluensis*, from the colony of that name; but these three, though each had its own proœurator, were united under a 'legatus Augusti pr. pr. trium Daciarum' or 'Daciae,' and had a single capital, Sarmizegetusa. At a later period Dacia was invaded by the Goths; and as Aurelian considered it more prudent to make the Danube the boundary of the empire, he resigned Dacia to the barbarians, removed the Roman inhabitants to Moesia, and gave the name of Dacia (Aureliani) to that part of the province along the Danube where they were settled.

Dactyli (Δακτύλοι), fabulous beings of superhuman size and strength, to whom the discovery of iron, the art of working it by means of fire, and also magical powers were ascribed. Their name Dactyls—that is, *Fingers*—is accounted for in various ways: by their number being five or ten, or by the fact of their serving Rhea just as the fingers serve the hand, or by the story of their having lived at the foot (ἐν δακτύλοις) of Mount Ida. Most authorities describe Mount Ida in Phrygia as the original seat of the Dactyls, whence they are usually called Idaean Dactyls. In Phrygia they were con-

nected with the worship of Rhea. (Strab. p. 478; Diod. xvii. 7; Ap. Rh. i. 1128.) They are sometimes confounded or identified with the Curetes, Corybantes, Cabiri, and Telchines. This confusion with the Cabiri also accounts for Samothrace being in some accounts described as their residence. Here they are said to have taught Orpheus; for music, as well as magical incantation, is set down as their invention (Clem. Al. *Strom.* i. 132). Other accounts transfer them to Mount Ida in Crete, of which island they are said to have been the original inhabitants (Diod. v. 64; Plin. vii. 197; C. I. G. 2374). With this tradition, no doubt, is connected their confusion with the Curetes (Strab. p. 466; Paus. v. 7, 6). Their number appears to have been originally three: *Celmis* (the smelter), *Damnameneus* (the hammer), and *Acmon* (the anvil). Their number was afterwards increased to five, ten (five male and five female), fifty-two and 100.

Dadastāna (ἡ Δαδαστᾶνα; *Torbaleh* or *Kes-tabeg*?), a fortress on the borders of Bithynia and Galatia, where the emperor Jovian died suddenly, A.D. 364 (Amm. Marc. xxv. 10).

Daedāla (τὰ Δαίδαλα), a city in Asia Minor, upon the Gulf of Glaucus, on the borders of Caria and Lycia. The same name was given to a mountain near the town (Strab. p. 664).

Daedālus (Δαίδαλος). 1. A mythical personage, under whose name the Greek writers



Daedalus and Icarus (From a relief in the Villa Albani.)

personified the earliest development of the arts of sculpture and architecture, especially among the Athenians and Cretans. Accordingly, some traditions represent Daedalus as an Athenian, of the royal race of the Erechthidae (Diod. iv. 76). Other traditions make him a Cretan; and in accordance with this story Crete is regarded as the place where *εἰδωλα* or *daedala* were first made. He is said to have been the son of Metion, the son of Eupalamus, the son of Erechtheus. Others make him the son of Eupalamus, or of Palamaon. His mother is called Alcippe, or Iphiuoë, or Phrasimede. He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son TALUS, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. Being condemned to death by the Areiopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well-known wooden cow for Pasiphaë; and when Pasiphaë gave birth to the Minotaur, Daedalus constructed



the labyrinth at Cnossus in which the monster was kept. For his part in this affair Daedalus was imprisoned by Minos, but Pasiphaë released him and, as Minos had seized all the ships on the coast of Crete Daedalus made wings for himself and his son Icarus, and fastened them on with wax. Daedalus himself flew safe over the Aegean but as Icarus flew too near the sun the wax by which his wings were fastened on was melted and he dropped down and was drowned in that part of the Aegean which was called after him the Icarian sea (Diod. iv 7. Or Met. iii 19). Daedalus fled to Sicily where he was protected by Cocalus, the king of the Sicani. When Minos heard where Daedalus had taken refuge he sailed with a great fleet to Sicily where he was treacherously murdered by Cocalus or his daughters (Hyg. Fab. 32-44). According to some accounts Daedalus first sighted in his flight from Crete at Cumae in Italy where he erected a temple to Apollo in which he dedicated the wings with which he had fled from Crete (Verg. Aen. vi 14. Sil. It. xii 302). Several other works of art were attributed to Daedalus in Greece Italy Libya the islands of the Mediterranean and in Egypt (Diod. i 97, Pauc. ix 40). They belong to the period when art began to be developed. The name of Daedalus was given by the Greeks to the ancient wooden statues ornamented with gilding and bright colours and real drapery which were the earliest known forms of the images of the gods, after the mere blocks of wood or stone which were at first used for symbols of them (Diet. of Ant. i 1-2). Of Sicyon a statuette in bronze son and disciple of Patrocles flourished a c. 400.

**Daemon** (δαίμων). In general terms the *daimones* may be described as beings intermediate between gods and men. In Homer the word *daimon* seems to express a divine agency (Il. ii 420. x. 192. xv 418. 467. Od. x. 64. xviii 146), and it will be observed that it is most often a baneful or thwarting influence. Though Homer also calls the gods *daimones* (Il. i 222), this distinction may be noted that the word is an absolute synonym for *gods* only when he uses the plural, speaking apparently of supernatural beings generally whereas he does not in speaking of any one of the greater deities in person use the term *daimon*. Hesiod defines more clearly the *daimones* are 20,000 in number, and are the spirits of those who lived in the Golden Age: they walk abroad on the upper earth shrouded in mist, watching over men, preserving justice and bestowing wealth in kindly fashion (Hes. Op. 121, 251). From this general conception many other branches off. (1) The *daimon* is the supernatural agency which regards each human being (an idea partly shadowed out in Homer), and so is his own fate or fortune, good or bad (Aesch. Sept. 612, Soph. Aj. 334; Eur. Suppl. 593, Pind. Pyth. i 115). (2) The idea of individual guardian spirits attending each human being from his birth to his burial (cf. *Genius*) was a philosophical development from the above (Plot. Phaed. p. 107. b. Rep. x. p. 617. e), and from this again came the idea of the good and bad angel, or good and evil 'genius' (Plot. Brui. 36). (3) *Daimones* *ὑπὸ γαίᾳ* were ministers for, as von Sybel calls them 'subalterns' of the great deities. Such were the Corymbantes of Cybele, Acratae the *daimones* of Dionysus (Paus. i. 2, 4). Erynomyne in Hades (answering more nearly to the modern idea of demon), Themis Nemesis,

Muses, Glauco and Ceto. With these as inferior deities ranked the personifications of natural processes such as *Ἔρως* and *Θάνατος* (4) Like the *du Mânes* (and also the *Gemini*), *daimones* meant also the spirit of the departed dead, and expressed the belief in immortality (Eur. Alc. 1003). This is frequent in sepulchral inscriptions. In art, though each particular *daimon* has its own attributes it is a general characteristic of *daimones* (as distinguished from *gods*), that they are represented with wings.

**Dāhse** (Δάαι) a great Scythian people, who led a nomad life over a great extent of country on the E. of the Caspian in Hyrcania (which still bears the name of *Daghestan*), on the banks of the Margus, the Oxus, and even the Jaxartes. Some of them served as cavalry and mounted archers in the armies of Darius Codomannus Alexander and Antiochus and they were also good bowmen (Strab. p. 511. Verg. Aen. vi 728. Liv. xxxv 43. xxxviii 40).

**Daimachus** (Δαίμαχος) of Plataea was sent by Seleucus as ambassador to Sandrocottus, king of India about 300 B.C. and wrote a work on India which is lost (Strab. p. 70).

**Dalmatia** or **Delmatis** (Δαλματία, Δαλματί) more correctly *Δαλματίας* Dalmatae, a part of the country along the E. coast of the Adriatic sea included under the general name of Illyricum was separated from Liburnia on the N. by the Titius *Αρβη* and from Greek Illyria on the S. by the Drilon (*Drinus*) and extended inland to the Betic mountains and the Drinus thus nearly corresponding to the modern *Dalmatia*. The capital was *Dalminium* or *Delminum* from which the country derived its name. The next most important town was *Salona* the residence of Diocletian. The Dalmatians were a brave and warlike people and gave much trouble to the Romans. In 83 B.C. they were defeated by Marcus Pollio, of whose *Dalmatians triumphus* Horace speaks (Od. ii. 1. 16) but it was not till the year 23 that they were finally subdued, by Stilicianus Taurus. They took part in the great Pannonian revolt under their leader Bato, but after a three years' war were again reduced to subjection by Tiberius A.D. 9. The province originally called Illyricum was after the time of Augustus usually known as *Dalmatia* (Dio Cass. lxx. 26. Tac. Ann. iv 5). It comprised all the coast west of Macedonia from Lissus, and the river Drilon on the south to the river Arsa on the north, and was governed by a *legatus Augusti pro praefectore* after 800 A.D. by a *praeses* (ILLYRICUM).

**Dalmatius** (ΔΕΛΜΑΤΙΩΝ)

**Dalminium** (ΔΑΛΜΙΝΙΑ)

**Damagitia** (Δαμάγίτη), king of Ialysus in Rhodes, married in obedience to the Delphic oracle, the daughter of Aristomenes of Messene and from this marriage sprang the family of the Diogenidae who were celebrated for their victories at Olympia. [ARISTOMENES]

**Dāmālia** or **Bons** (Δαμάλια, ἡ Βόν), a small place in Bithynia, on the shore of the Thracian Bosphorus N. of Chalcedon, celebrated by tradition as the landing place of Io the memory of whose passage was preserved by a bronze cow set up here by the Chalcedonians.

**Damarātus** (ΔΕΜΑΡΑΤΗΣ)

**Damascius** (Δαμασκίος) the tyrant of Damascus, whence he derived his name the last of the renowned teachers of the Neo-Platonic

philosophy at Athens, was born about 480 B.C. He first studied at Alexandria and afterwards at Athens, under Marinus and Zenodotus, whom he succeeded. When Justinian closed the heathen schools of philosophy at Athens in 529, Damascius emigrated to King Chosroes of Persia. He afterwards returned to the W, since Chosroes had stipulated in a treaty that the heathen adherents of the Platonic philosophy should be tolerated by the Byzantine emperor. The only work of Damascius which has been printed is entitled *Doubts and Solutions of the first Principles*, edited by Kopp, Francof 1828, 8vo.

**Damascus** (Δαμασκός), son of Hermes and Halimede, who migrated from Arcadia and founded the Syrian city which bore his name. When Dionysius on his eastern travels came there, Damascus opposed the planting of the vine, and was flayed alive by the god (Steph Byz s.v.). The story seems to be partly etymological, partly a mythical account of resistance offered to the introduction of the Bacchic alien rites.

**Damascus** (ἡ Δαμασκός Δαμασκήνως *Da meshk, Damascus, Lsh Sham*), one of the most ancient cities of the world, mentioned as existing in the time of Abraham (Gen xiv 15), stood in the district afterwards called Coele Syria, upon both banks of the river Chrysorhoas or Bardenus (*Burada*), the waters of which, drawn off by canals and aqueducts, fertilized the plain around the city. This plain is open on the S and E, and sheltered on the W and N by an offshoot of the Antilibanus, its fruits were celebrated in ancient, as in modern times, and altogether the situation of the city is one of the finest on the globe. For its earlier history see *Dict of the Bible*. In the first century B.C. it was under a dynasty of Nabathæan kings who made Petæe their residence (Jos Ant xiv 1, 5). This dynasty lasted from 95 B.C. to 106 A.D. with various degrees of independence. M. Aemilius Scaurus in 62 B.C. had a treaty with Aretas I (Dio Cass xxxv 15), but later there was more direct interference from the Romans (Strab p 779, Jos Ant xiv 11). In A.D. 39, Damascus was ruled by an ἐθνάρχης of Aretas II. In 106, when Arabia Petæa became a Roman province, Damascus was united with the province of Syria. It flourished greatly under the emperors, and is called by Julian (*Epist* 24) 'the Eye of all the East'. Diocletian established in it a great factory for arms, and hence the origin of the fame of Damascus blades. Its position on one of the high roads from Lower to Upper Asia gave it a considerable trade. The surrounding district was called Δαμασκήνη.

**Damasippus**, I JUNIUS BRUTUS [BRUTUS No 10].

**Damasippus**, LICINIUS 1 A Roman senator, fought on the side of the Pompeians in Africa, and perished B.C. 47 (Caes B.C. ii 44).—2 A contemporary of Cicero, who mentions him as a lover of statues, and speaks of purchasing a garden from Damasippus. He is probably the same person as the Damasippus ridiculed by Horace (*Sat* ii 3, 16, 64). It appears from Horace that Damasippus had become bankrupt, in consequence of which he intended to put an end to himself, but he was prevented by the Stoic Stertinius, and then turned Stoic himself, or at least affected to be one in outward appearance. The Damasippus mentioned by Juvenal (*Sat* viii 147, 151, 167) is a fictitious name, under which the satirist ridiculed some noble lover of horses.

**Damastes** (Δαμαστῆς), of Sigḗum, a Greek historian, and a contemporary of Herodotus and Hellanicus of Lesbos, his works are lost (Strab pp 47, 583, 684).

**Damia** [ALVESIA].

**Damnōnii** 1 Or **Dumnonii** or **Damnuni**, a powerful people in the SW of Britain, inhabiting Cornwall, Devonshire, and the W part of Somersetshire, from whom was called the promontory **Damnonium**, also **Ocrinum** (*C Lucard*) in Cornwall.—2 Or **Damni**, a people in N Britain, inhabiting parts of Perth, Argyle, Strirling, and Dumbarton shires.

**Damo** (Δαμός), a daughter of Pythagoras and Themo, to whom Pythagoras entrusted his writings, and forbade her to give them to anyone. This command she strictly observed, although she was in extreme poverty, and was often asked to sell them (Diog Laert viii 42).

**Damocles** (Δαμοκλῆς), a Syracusan, one of the companions and flatterers of the elder Dionysius. Damocles having extolled the great felicity of Dionysius on account of his wealth and power, the tyrant invited him to try what his happiness really was and placed him at a magnificent banquet in the midst of which Damocles saw a naked sword suspended over his head by a single horse hair—a sight which quickly dispelled all his visions of happiness (*Cic Tusc* v 21, 61, cf *Hor Od* iii 1, 7).

**Damocritus**, strategus of the Aetolians B.C. 200, opposed the Romans, but was defeated at Heracleia near Mt Oeta by Flaminius in 191. He was taken to Rome, to adorn the triumph, but escaped from his prison, and being pursued killed himself (Pol xvii 10, xvii 14, Liv xxi 32, xxvi 12, xxxv 24, xxxvii 46).

**Dāmōn** (Δάμων) 1 Of Athens, a celebrated musician and sophist. He was a pupil of Lamprus and Agathocles, and the teacher of Pericles, with whom he lived on the most intimate terms. He is also said to have taught Socrates, but this statement is more doubtful. In his old age he was banished from Athens, probably on account of the part he had taken in politics (Diog Laert ii 19).—2 A Pythagorean and friend of Phintias (not Pythias). When the latter was condemned to die for a plot against Dionysius I of Syracuse, he asked leave of the tyrant to depart for the purpose of arranging his domestic affairs, promising to find a friend who would be pledge for his appearance at the time appointed for his punishment. To the surprise of Dionysius, Damon unhesitatingly offered himself to be put to death instead of his friend, should he fail to return. Phintias arrived just in time to redeem Damon, and Dionysius was so struck with this instance of firm friendship on both sides, that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood (*Cic Tusc* v 22, 63, *de Off* iii 10, 45, *Diod* x 3; *Val Max* ix 7).

**Damōxēnus** (Δαμόξενος), an Athenian poet of the New Comedy, and partly of the Middle

**Dana** (Δάνα), in Cappadocia (Xen *Anab* i 2, 20), the same as the later Τίανα.

**Dānāē** (Δανάη), daughter of Acrisius, and mother of Perseus. For details, see ACRIUS. An Italian legend related that Danaë came to Italy, built the town of Ardea, and married Pilumnus, by whom she became mother of Daunus, ancestor of Turnus (Verg *Aen* viii 371, Phin ii 56).

**Danāi** [DANAI].

**Dānāides** (Δαναίδες), the fifty daughters of Danaus [DANAI].

**Danāla** (τὰ Δανάλα), a city in the territory of

the Troceni, in the NE of Galatia, notable in the history of the Mithridatic war as the place where Lucullus resigned the command to Pompey (Plut. *Lucull* 36).

**Danapris** (Βονηστρενης)

**Danaëtris** (Τυρας)

**Dānāus** (Δανάος) son of Belus and twin brother of Aegyptus. Belus had assigned Labys to Danaë but the latter fearing his brother and his brother's sons fled with his fifty daughters to Argos. Here he was elected king by the Argives in place of Gelanor, the reigning monarch. The story of the murder of the fifty sons of Aegyptus by the fifty daughters of

god Iadon in Arcadia, by Ge (the earth) (Paus. vii 20, x 7, 8), or of the river god Penens in Thessaly (Or. *Met* 1: 453; Hyg. *Fab* 203), a third account makes her the daughter of the Laconian Amyclas, which explains the allusion in Verg. *Ecl* vi. 83 (Parthen. *Erot* 15). She was extremely beautiful and was loved by Apollo, who pursued her, and as she was on the point of being overtaken by him, she prayed for aid, and was metamorphosed into a laurel tree (δάφνη), which became in consequence the favourite tree of Apollo. Other stories make the Earth take her into her bosom and send up a laurel in her stead (Theoc. *Lyc* 6). In the Peloponnesian legends she had been beloved also by Leucippus son of Oenomaus who in order to win her disguised himself as a maiden, but Apollo's jealousy caused his discovery and he was killed by the companions of Daphne (Paus. vii. 20, Parthen. 1 c). In these stories of Daphne probably the older religion is preserved which worshipped the laurel tree itself. When this became part of Apollo's worship and the laurel was regarded as sacred to him the story of his love for Daphne and her transformation grew up.—2. Daughter of Tereus, better known under the name of Myrto.

**Daphne** (Δάφνη) 1. *Beit el-More*, or *Bady* (a beautiful spot five miles S of Antioch in Syria) to which it formed a sort of park or pleasure garden. Here was a grove of laurels and cypresses 80 stadia in circuit, watered by fresh springs and consecrated by Soterus. A temple to Apollo to whom also a magnificent temple was built by Antiochus Epiphanes, and adorned with a splendid statue of the god by Bryaxis. (Hence the legend of Daphne was transferred also to this spot. *Auson. Clar* 1 b 2). To this temple were attached periodical games and the privilege of asylum. Daphne was a royal residence of the Seleucidae and of the later Roman emperors, and a favourite resort of the people of Antioch, who, however, carried the pleasures they enjoyed here so far beyond the bounds of moderation, that the phrase *Daphneiaci more* passed into a proverb. It was from this place that Antioch received its distinguishing name, 'A (el) Δάφνη' (Strab. p. 759; *Amm. Marc* xix 12; *Polyaen.* vii. 50).—2. A place in Upper Galilee on the lake 'Semechontha.

**Daphnis** (Δάφνις) a Sicilian hero, to whom the invention of bucolic poetry is ascribed. He was the son of Hermes by a nymph (Aelian, *V. H* x 18). His mother placed him when an infant in a charming valley in a laurel grove, from which he received his name of Daphnis. He was brought up by nymphs, was taught by Pan to play on the flute, he became a shepherd, and tended his flocks on Mt. Aetna winter and summer (Theoc. i 67, vii. 74, vii. 92, Parthen. *Erot* 23). A Naiad fell in love with him, and made him swear that he would never love any other maiden, threatening him with blindness if he broke his oath. For a time the handsome shepherd resisted the numerous temptations to which he was exposed but at last he forgot himself having been made intoxicated by a princess. The Naiad accordingly punished him with blindness, or, as others relate, changed him into a stone. Previous to this time he had composed bucolic poetry, and with it delighted Artemis during the chase. After having become blind he invoked his father to help him. The god accordingly raised him up to heaven, and caused a well to gush forth on the spot.



Danaë. From a relief in the Vatican.

**Danaë** (the Danaides), is given under *Δανάη*. There was one exception to the murderous deed. The life of Lynceus was spared by his wife Hyperanestra, and according to the common tradition he afterwards avenged the death of his brothers by killing his father in law, Danaë. According to the poets the Danaides were punished in Hades by being compelled everlastingly to pour water into a sieve or a jar with a hole in it (*inane lymphæ dolium fundo pereuntis imo*, Hor. *Od* iii. 11. 26).—From Danaë the Argives were called Danaë, which name, like that of the Argives was often applied by the poets to the collective Greeks.

**Danubius** (Danube, in Germ. *Donau*), also *Danavins* on coins and inscriptions called *Ister* (Ἰστρος) by the Greeks, one of the chief rivers of Europe, rises in the Black Forest, and after flowing 1770 miles falls into the Black Sea. It is mentioned by Hesiod but the Greeks knew very little about it. (Hes. *Th* 538, *Pind. Ol* iii. 25, *Hdt* i. 53). According to Herodotus it rises at the city Pyrene among the Celts and flows through the whole of Europe. The Romans first obtained some accurate information concerning the river at the commencement of the empire. Tiberius in his campaign against the Sarmatians, visited the sources of the Danube, which according to Tacitus, are in M. Anxora. The Danube formed the N. boundary of the empire with the exception of the time that DACIA was a Roman province. In the Roman period the upper part of the river from its source as far as Vienna was called Danubius, while the lower part to its entrance in the Black Sea was named *Ister*.

**Daorsi** or **Daorizi**, a tribe in Dalmatia.

**Daphnæ Pelusiæ** (Δάφνη αὐ Πελοποιῶν· *Safnas*), a border fortress of Lower Egypt against Arabia and Syria, stood on the right bank of the Nile, 16 Roman miles SW of Pelusium. Many Jews settled here after the destruction of Jerusalem by the Babylonians.

**Daphnē** (Δάφνη) 1. Daughter of the river

where this happened. The well bore the name of Daphnis, and at it the Sicilians offered an annual sacrifice. This account Aelian seems to have derived from Stesichorus, and some have conjectured that Stesichorus introduced the story in reference to his own blindness. In Theocritus there is a different story, with no allusion to blindness and another ending to his life. Daphnis in despair at unrequited love for Xenia drowns himself and is mourned by all nature. This unrequited love is explained as being the punishment sent by Aphrodite, either because Daphnis preferred music to love, or according to the other legend, because he had been faithless. From Athen p 415 comes another story, related in a Satyric drama of Sosithous, which represents Daphnis as seeking his love, named Piplex, and coming to Lityrses in Phrygia, who made all strangers vie with him in reaping his corn and then killed them when they were defeated. Hercules helps Daphnis, and Lityrses is killed. In this story Daphnis instead of being the deity or hero of herdsmen, is adopted into the myths of the corn spirit and the harvest sacrifices.

Daphnūs (Δαφνίος, -ούρος Δαφνούσιος), a town of the Locri Opuntii, in earlier times belonging to Phocis (Strab p. 416).

Darāḍax (Δαρδάξ *Abu-Ghialgal*?), a river of Upper Syria, flowing into the Euphrates, 30 parasangs from the R. Chalos, and 15 from Thapsacus.

Daras, a town of Mesopotamia, about 12 miles from Nisibis. It was strongly fortified by the Greek emperors as a barrier against the Persians (Procop *Bell Pers* ii 13).

Dardāni (Δάρδαροι) 1 [DARDANIA]—2 A people in Upper Moesia, who also occupied part of Illyricum, and extended as far as the frontiers of Macedonia (Strab p 316).

Dardānia (Δάρδανία), a district of the Troad, lying along the Hellespont, SW of Abydos, and adjacent on the land side to the territories of Ilum and Scepsis (Strab pp 592, 606). Its people, the Dardani (Δάρδαροι), were apparently akin to the Trojans, both having descended from the highlands of Asia Minor towards the coast. Probably the name *Dardani* originally included the Trojan branch as well, and had also been carried in a more distant migration of the same people in 'Pelagic' wanderings to Illyricum. Their name seems to be rightly traced on Egyptian records of about 1800 as allies of the Hittites who were defeated by Ramses II. In the Iliad they appear as fighting under command of Aeneas in defence of Troy (ii 819, xv 425), and their name in Latin poets is often interchanged with that of the Trojans—2 The name Dardania belonged under the empire to southern Dacia, whose chief town was Serdica (*Sophia*).

Dardānus (Δάρδαρος), son of Zeus and Electra. His native place in the various traditions is Samothrace, Crete, Troas, or Italy. Dardanus is the mythical ancestor of the Trojans, and through them of the Romans. From Samothrace he passed over to Asia, where he received a tract of land from King Teucer, on which he built the town of Dardania. He married Batea, daughter of Teucer, or Arisbe of Crete, by whom he became the father of Erichthonius. [Another tradition makes him marry Chryse, daughter of the Arcadian Pallas. see DERNAS.] His grandson was Tros, who removed to Troy the Palladium, which had belonged to his grandfather (II xx 216, Strab pp 331, 50, Apollon in 12; Diod iv

75, v 48; Paus vii 19). According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythus (Cortona), or of Zens by the wife of Corythus, and, as in the Greek tradition, he afterwards emigrated to Phrygia (Verg *Aen* iii 167, vii 210, Serv *ad loc*).

Dardānus (ἡ Δάρδαρος Δαρδανεύς), also, -um and -um, a Greek city in the Troad on the Hellespont, near the Prom Dardanis or Dardanium and the mouth of the river Rhodius, 12 Roman miles from Ilum, and 9 (or 70 stadia) from Abydos. It was built by Aeolian colonists, at some distance from the site of the ancient city Dardania (Δαρδανίη), which is mentioned by Homer (II ii 216) as founded by Dardanus before the building of Ilum (cf Strab p 592). The Romans, after the war with Antiochus the Great, made Dardanus and Ilum free cities, as an act of filial piety. The peace between Sulla and Mithridates was made here, see 84 (Strab p 595, Plut *Sull* 24). From Dardanus arose the name of the *Castles of the Dardanelles*, after which the Hellespont is now called.

Dāres (Δάρης), a priest of Hephæstus at Troy, mentioned in the Iliad (v 9), to whom was ascribed in antiquity an Iliad, which was believed to be more ancient than the Homeric poems (Ael V. H xi 2, Isid i 41). There is extant a Latin work in prose in 44 chapters, on the destruction of Troy, bearing the title *Dareti Phrygi de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is evidently of much later origin, possibly of the fifth century AD (It must be earlier than the seventh century, since Isidore is acquainted with it). It has little merit, but is important, because it was accepted as the translation from the writings of an eye-witness of the Trojan war (as it claimed to be), and became the chief source of Trojan romances in the Middle Ages. It is usually printed with Dictys Cretensis. The best edition is by Meister, Lips 1873.

Darius (Δαρίος) I, King of Persia, bc 521–485, was the son of Hystaspes, satrap of the province of Persis, and of the royal family of the Achaemenidae. He had served under Cambyses in Egypt, and with six other Persian chiefs slew the usurper Gomatas (Smerdis), and possessed himself of the Persian throne. According to Herodotus (iii 85), the seven chiefs agreed that the one of them whose horse neighed first at an appointed time and place, should become king, and as the horse of Darius neighed first, he was declared king. He married Atossa and Artystone, the two daughters of Cyrus, and Parmys, the daughter of Cyrus's son Smerdis, and Phaedime, the daughter of Otanes, one of the seven chiefs. He then began to set in order the affairs of his vast empire, which he divided into twenty satrapies, assigning to each its amount of tribute. Persis proper was exempted from all taxes, except those which it had formerly been used to pay. It was in the reign of Darius that the consolidation of the empire was effected, for Cyrus and Cambyses had been engaged in continual wars—A few years after his accession the Babylonians revolted, but after a siege of twenty months, Babylon was taken (as Herodotus relates, in 183) by a stratagem of Zopyrus in 516. The reduction of Babylon was followed by the invasion of Scythia (about 503). Darius crossed the Danube, and marched far into the

inferior of modern Russia, but after losing a large number of men by famine, and being unable to meet with the enemy he was obliged to retreat (Hdt. iv. 1). On his return to Asia, he sent part of his forces under Megabazus to subdue Thrace and Macedonia, which thus became subject to the Persian empire. In the reign of Darius began the great war between the Persians and the Greeks. The details of this war belong to the biographies of other men. In 501 the Ionian Greeks revolted; they were assisted by the Athenians, who burnt Sardis and thus provoked the hostility of Darius (ARISTAGORAS, HISTIAEUS). In 492 Mardonius was sent with a large army to invade Greece but he lost a great part of his fleet off Mt. Athos and the Thracians destroyed a vast number of his land forces (Mardonius). He was in consequence recalled, and Datis and Artaphernes appointed to the command of the invading army. They took Eretria in Euboea and landed in Attica but were defeated at Marathon by the Athenians under the command of Miltiades (MILTIADES). Darius now resolved to call out the whole force of his empire for the purpose of subduing Greece but after three years of preparation his attention was called off by the rebellion of Egypt. He died in 485 leaving the execution of his plans to his son XERXES. Darius was great both as a conqueror and as an organizer. To him especially is due the centralization of the Persian government at Susa with which the twenty satrapies were connected by roads and posts.—II. King of Persia, 424–405, named Ochus (Ochus) before his accession, and then surnamed Nothus (Nôthos) or the Bastard from his being one of the bastard sons of Artaxerxes I. Darius obtained the crown by putting to death his brother Sogriates who had murdered Xerxes II. He married Parysatis daughter of Xerxes I, by whom he had two sons, Artaxerxes II, who succeeded him and Cyrus the younger. Darius was governed by eunuchs, and the weakness of his government was shown by repeated insurrections of his satraps. In 411 the Persians were expelled from Egypt by Amyrtæus, who reigned there six years, and at whose death (408) Darius was obliged to recognize his son Pausanias as his successor (Ctes. Pers. 44–55, Diod. xii. 71, xiii. 36, 76, 103, Xen. Hell. i. 2, ii. 1).—III. Last king of Persia, 336–331, named Codomannus before his accession, he was the son of Arsames and Sisymbria, and a descendant of Darius II. He was raised to the throne by Bagoas, after the murder of Artaxerxes. The history of his overthrow by Alexander the Great, and of his death is given in the life of ALEXANDER.

**Dascon** (Δασκων *Dasconias*) a fortress near Syracuse situated on a bay of the same name.

**Dascylium** (Δασκυλίον or εὖν Δασκυλίου *Diaskili*) a town of western Bithynia on the Propontis, upon a small lake Dascyliotis, between the sea and two larger lakes Apolloniatis and Miletopolitis (Strab. p. 575, Hdt. vi. 120).

**Dasea** (Δασέα, also Δασία *Dasedras*), a town in Arcadia near Megalopolis (Paus. vii. 3).

**Dassaretli** or **Dassaritæ**, **Dassarætæ** (Δασσαρητιοί, Δασσαρητῆς) a people in Greek Illyria on the borders of Macedonia; their chief town was **Lychnidus** (Λύχνιδος) on a hill, on the N. side of the lake **Lychnitis** which was so called after the town (Strab. p. 318).

**Datames** (Δατάμης) a distinguished Persian general, a Carian by birth son of Camisares by a Scythian mother. He succeeded his

father as satrap of Cilicia under Artaxerxes II. (Mnemon), but in consequence of the machinations of his enemies at the Persian court, he threw off his allegiance to the king and joined the other satraps who had revolted from Persia. He defeated the generals who were sent against him but was assassinated by Mithridates son of Ariobarzanes, about B.C. 362. Cornelius Nepos, who has written his life, calls him the bravest and most able of all barbarian generals, except **Hamilcar** and **Hannibal** (Nep. *Datames*, D. od. xi. 91, Polyæus vii. 21, 29).

**Datis** (Δατῆς) a Mede commanded, along with Artaphernes the Persian army of Darius which was defeated at Marathon, B.C. 490.

**Datum** or **Datus** (Δάτον, Δάτος *Datyrós*) a Thracian town on the Strymonic gulf subject to Macedonia, with gold mines in Mt. Pangæus in the neighbourhood, whence came the proverb a **Datum** of good things' (Strab. pp. 331, 36).

**Daulis** or **Daulia** (Δαυλῖς, ἰδού, Δαυλία *Dauliós, Dauliós*) an ancient town in Phocis on the road from Chaeronea and Orchomenus to Delphi situated on a lofty hill (Strab. p. 423, Paus. x. 4. 7) celebrated in mythology as the residence of the Thracian king **Phryxus**, and as the scene of the tragic story of **Philoctetes** and **Phocæe**. Hence **Daulias** (Δαυλῖς) is the surname both of **Phocæe** and **Philoctetes**.

**Daunia** (ΑΠΥΛΙΑ)

**Daunus** (Δαυνός) 1. Son of Lycus, and brother of Isyrus and Peuceetes. The three brothers crossed over from Illyria and settled in Apulia, which was divided into three parts and named after them. The poets sometimes gave the name of Daunia to the whole of Apulia. Horace (Od. i. 22. 14) uses the adjective **Daunus** (sc. terra) (ΑΠΥΛΙΑ).—2. Son of Filumnus and Danaë wife of Venilia and ancestor of Turnus.

**Decabálus** (Δεκαβάλος) a celebrated king of the Dacians during the reigns of Domitian and Trajan. For 4 years (A.D. 86–90) he carried on war against the Romans with such success, that Domitian was at length glad to conclude peace with him by the payment of an annual tribute. Trajan refused to continue this disgraceful payment, and renewed the war. He defeated the Dacians and compelled Decabalus to sue for peace (101–103). But in 104 the war broke out again, Decabalus was again defeated and put an end to his own life and Dacia became a Roman province 106 (Dio Cass. lxxvi. 6, lxxvii. 6, Eutrop. vii. 15, Oros. vii. 10).

**Decælea** or **Δα** (Δεκίλεια *Decelêis* *Tatoî*), a demus of Attica, belonging to the tribe Hippothontis lay NW of Athens on the borders of Boeotia, near the sources of the Cephissus. In the nineteenth year of the Peloponnesian war (B.C. 413) the Peloponnesians under Agis seized and fortified Decælea and thereby annoyed the Athenians during the remainder of the war.

**Decentius Magnus**, brother or cousin of **Magnentius** by whom he was created Caesar, A.D. 301. After the death of **Magnentius** he put an end to his own life 303.

**Decetia** (Dente) a city of the Aedui in Gallia Lugdunensis, on an island in the **Liger** (Loire).

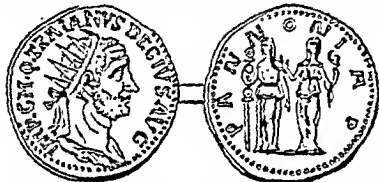
**Declates**, a Luganian people on the coast and about the sources of the **Druentia** (Durance). Their chief city, **Declatum** (Δεκλήτων) lay between **Vicæa** and **Antipolis**. (Pol. xxiii. 7, Strab. p. 202).

**Decidius Saxa** (SAXA)

**P. Decius Mûs** (of a plebeian gens) 1. Consul B.C. 346 with T. Manlius Torquatus in the great Latin war. Each of the consuls had a vision in the night, announcing that the

general of one side and the army of the other were devoted to death. The consuls thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. Decius commanded the left wing, which began to give way, whereupon he devoted himself and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans. (Liv. vii. 34, viii. 6; Cic. Div. i. 24, 51, Tusc. i. 37, 89).—2. Son of the preceding, four times consul, 312, 308, 297 and 295. In his fourth consulship he commanded the left wing at the battle of Sentinum, where he was opposed to the Gauls, and when his troops began to give way, he imitated the example of his father, devoted himself and the enemy to destruction, and fell as a sacrifice for his nation. (Liv. x. 7, 27).—3. Son of No. 2, consul 279, in the war against Pyrrhus. According to some he sacrificed himself in battle like his father and grandfather, but this is not true, for he survived the war with Pyrrhus. (Flor. i. 18, 21; Oros. iv. 5; Val. Max. ix. 1.)

Decius, Roman emperor, A.D. 249–251, whose full name was C. MESSIUS QUINTUS TRAJANUS DECIUS, was born at Buhalia in Pannonia. He was sent by the emperor Philip in 249 to restore subordination in the army of Moesia, but the troops compelled him to accept the purple



Decius, Roman Emperor A.D. 249–251.

Obv., IMP. C. M. Q. TRAJANUS DECIUS AVG.; bust of Decius, radiate; rev., PANNONIA; figures of Upper and Lower Pannonia, holding standard and cornucopia.

under threats of death. Decius still assured Philip the fidelity; but the latter, not trusting these professions, hastened to meet his rival in the field, was defeated near Verona, and slain. The short reign of Decius was chiefly occupied in warring against the Goths. He fell in battle against them, in the marshes near Forum Trebonii in Moesia, together with his son, in 251. In his reign the Christians were persecuted with great severity; but he was in the rest of his administration, and wholly in his military activity, deserving of admiration. (Aurel. Vict. Caes. 28; Zos. i. 21.)

Δεξιμάτης Αγρί. [AGRI DECIUMATES.]

Deianira (Δειανειρα), daughter of Althaea by either Oeneus, or Dionysus, or Dexamenus, and sister of Meleager. Achelous and Heracles both loved Deianira, and fought for the possession of her. Heracles was victorious, and she became his wife. She was the unwilling cause of her husband's death by presenting him with the poisoned robe which the centaur Nessus gave her. In despair she put an end to her own life. For details see HERACLES.

Deidamia (Δειδάμεια). 1. Daughter of Lycomedes in the island of Scyros. When Achilles was concealed there in maiden's attire, she became by him the mother of Pyrrhus or Neoptolemus. [ACHILLES].—2. Wife of Pirithous, commonly called HIPPODAMIA.—3. Sister of Pyrrhus, married Demetrius Poliorcetes.

Deimas (Δεϊμας), son of Dardanus and Chryso, who settled in Arcadia (Dionys. i. 61).

Deiōcēs (Δειόκης), first king of Media, after the Medes had thrown off the supremacy of the Assyrians, was the son of Phraortes, and reigned B.C. 709–656. He built the city of Ecbatana, which he made the royal residence. His administration of justice was severe, and he kept a body of spies and informers throughout the whole country. He was succeeded by his son, PHRAORTES. (Hdt. i. 95–102.)

Deion (Δειών), son of Aeolus and Enarete, king in Phocis, husband of Diomedes, and father of Asteropeia, Aenetus, Actor, Phylacrus, and Cephalus.

Deiōnēs (Δειώνης), mother of Miletus, who is hence called Deionides (Ov. Met. ix. 442).

Deiōtārus (Δειόταρος). 1. Tetrarch of Galatia, adhered firmly to the Romans in their wars in Asia against Mithridates, and was rewarded by the senate with the title of king, and the addition of Armenia Minor to his dominions (Cic. Deiot. v. 12; Bell. Alex. 69). In the civil war he sided with Pompey, and was present at the battle of Pharsalia, B.C. 48 (Cic. Deiot. v. 13; Caes. B. C. iii. 4). In 47 he applied to Domitius Calvinus, Caesar's legate in Asia, for aid against Pharnaces, who had taken possession of Armenia Minor. When Caesar, in the same year, came into Asia from Egypt, Deiotarus received him with submission, and endeavoured to excuse the aid he had given to Pompey. Caesar deprived him of part of his



Deiōtārus, Tetrarch of Galatia.

Obv., bust of Nike; rev., ANISTAPCV; eagle on sword in sheath; on right, pileus of Dioscuri.

dominions, but allowed him to retain his regal title. Two years afterwards (45) his grandson Castor accused him of having formed a design against Caesar's life, when he received Caesar in Galatia. He was defended by Cicero before Caesar, in the house of the latter at Rome, in the speech (*pro Rege Deiotaro*) still extant (cf. Cic. ad Att. v. 17). The result of the trial is not known; but it seems likely that Cicero's advocacy so far prevailed on Caesar that the prosecution was dropped. After Caesar's death he obtained from Antony the restitution of his dominions by paying Fulvia a large sum of money. In 42, he joined the party of Brutus and Cassius, and died shortly afterwards at a great age. (Cic. Phil. ii. 37; Dio Cass. xlviii. 33).—2. Son and successor of the above. In the war between Antony and Octavian he took part with the former, but went over from him to the enemy in the battle of Actium, 31.

Deiphōbē (Δειφώβη), the Sibyl at Cumae, daughter of Glaucus. [SIBYLLA.]

Deiphōbus (Δειφώβος), a son of Priam and Hecuba, and next to Hector the bravest among the Trojans (Il. xii. 94, xiii. 410; Od. iv. 276). He always supported Paris in his refusal to deliver up Helen to the Trojans; and he married her after the death of Paris. Accordingly, on the fall of Troy, the vengeance of the Greeks was chiefly directed against him. His house was one of the first committed to the flames,

and he was slain and fearfully mangled by Menelaus. In this dreadful condition he was found in the lower world by Aeneas, who erected a monument to him on Cape Rhœtæum (*Verg. Aen. vi* 423, cf. *Od. viii* 417, *Hyg. Fab.* 110, *Dict. Cret.* i 10, *Eur. Troad.* 960).

Deiphontes (Δηϊφώντης), son of Antimachus, and husband of Hymetho, the daughter of Temenus the Heracleid, became king of Argos, after Temenus had been murdered by his own sons (Apollod. ii 8). Pausanias (ii 19) gives a different account.

Delium (Δήλιον *Dhilessi*) a town on the coast of Boeotia, in the territory of Tanagra, near the Attic frontier, named after a temple of Apollo similar to that at Delos. The Athenians used it as a fortress in the early part of the Peloponnesian war and in a.c. 424 they were defeated here by the Boeotians (*Thuc. iv* 90, *Strab.* p. 408).

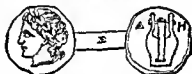
Delius and Delis (Δήλιος, Δηλία), surnames of Apollo and Artemis respectively, from the island of Delos.

Delius, Q., a Roman eque, who frequently changed sides in the civil wars. In a.c. 41 he joined Dolabella in Asia, afterwards went over to Cassius, and then united himself to M. Antony. He deserted to Octavian shortly before the battle of Actium, 31. He appears to have become a personal friend of Octavian and Maecenas and is therefore addressed by Horace in one of his Odes (ii 3). He wrote a history of Antony's war against the Parthians, in which he had himself fought (*Plot. Ant.* 25, *Dio Cass.* xlv 39, l 13, 23, *Strab.* p. 523).

Delmâtius or Dalmâtius I. Son of Constantina Chloria and his second wife, Theodora. From his half brother, Constantine the Great, he received the title of cæsar, he died before a.d. 335.—2. Son of the preceding, was created Cæsar by Constantine the Great, 333, and, upon the division of the empire, received Thrace, Macedonia, and Achaia, as his portion. He was put to death in 337 on the death of Constantine (*Aut. Vict. Cæs.* 41).

Delos or Delus (ἡ Δήλος *Dhileios*: *Delo, Delis, Dili, Süli, Ro*), the smallest of the islands called Cyclades, in the Aegean Sea, lay in the strait between Rhenea and Myconus. It was also called in earlier times, Asteria, Orygia, and Chlamiada. According to a legend, founded perhaps on some tradition of its late volcanic origin, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting place to Leto, for the birth of Apollo and Artemis. Apollo afterwards obtained possession of Delos, by giving Calamita to Poseidon in exchange for it, and it became the most holy seat of the worship of Apollo (*Hymn. ad Del.* 49, *Callim. Del.* 35, *Pind. Fr.* 64; *Verg. Aen.* i 75, *Plin.* iv 66). Such is the mythical story we learn from history that Delos was peopled by the Ionians, for whom it was the chief centre of political and religious union in the time of Homer: it was also the seat of an Amphictyony, comprising the surrounding islands. In the time of Pisistratus, Delos became subject to the Athenians; it was made the common treasury of the Greek confederacy for carrying on the war with Persia, but the transference of the treasury to Athens, and the altered character of the league, reduced the island to a condition of absolute political dependence upon Athens. It still possessed, however, a very extensive commerce, which

was increased by the downfall of Corinth, when Delos became the chief emporium for the trade in slaves, and it was one of the principal seats of art in Greece, especially for works in bronze of which metal one of the most esteemed mixtures was called the Delian. An especial sanctity was attached to Delos from its connexion with the worship of Apollo, and the peculiar character assigned to the island by the traditions of its origin was confirmed by the remarkable fact that, though of volcanic origin, and in the midst of islands very subject to earthquakes, Delos enjoyed an almost entire exemption from such visitations, so that its being shaken by an earthquake was esteemed a marked prodigy (*Hdt.* vi 93, *Thuc.* ii 8, *Plin.* l c). The city of Delos stood on the W. side of the island at the foot of Mt. Cynthus (whence the god a surname of Cynthus), near a little river called Inopua. It contained a temple of Leto, and the great temple of Apollo. The latter was built near the harbour, and possessed an oracle. Though enriched with offerings from all Greece, and defended by no fortifications, it was so protected from plunder by the sanctity of the place, that even the Persians, when sailing against Greece, not only passed it by unharmed, but sent rich presents to the god. With this temple were connected games, called Delia, which were celebrated every four years, and were said to have been founded by Theseus. A like origin is ascribed to the sacred embassy (*scopla*) which the Athenians sent to Delos every year (*Dict. of Ant. art.* *Delia, Theoria*). The temple and oracle were



Coin of Delos.  
Obv., head of Apollo rev. torch of Apollo and legend AN

visited by pilgrims from every quarter, even from the regions of Scythia. The greatest importance was attached to the preservation of the sanctity of the island. It was twice purified by the Athenians, once under Pisistratus, when all tombs within sight of the temple were taken away, and again in a.c. 422, when all human and animal remains were removed entirely from the island, which was henceforth forbidden to be polluted by births or deaths, or by the presence of dogs, all persons about to die or to bring forth children were to be removed to the adjacent island of Rhenea. Delos continued in a flourishing condition, and under the rule of the Athenians, who were confirmed in the possession of it by the Romans, until the Mithridatic war, when Mithridates, one of the generals of Mithridates, inflicted upon it a devastation, from which it never again recovered.—In recent years (since 1873) important researches have been made in Delos by the French Archaeological School. The buildings on Mt. Cynthus, the theatre, the temple of Apollo, part of the Agora, and other buildings, have been excavated.

Delphi (οἱ Δελφοὶ *Delphoi* *Kustri*), a small town in Phocis, but one of the most celebrated in Greece, on account of its oracle of Apollo. It was 16 stadia in circumference, was situated on a steep declivity on the S. slope of Mt. Parnassus, and its site resembled the caves of a great theatre. It was shut in on the N. by a barrier of rocky mountains, which were cleft in

the centre into two great cliffs with peaked summits, between which, from the rocks called Phaedriadae, issued the waters of the Castalian spring. The rocks from which the spring

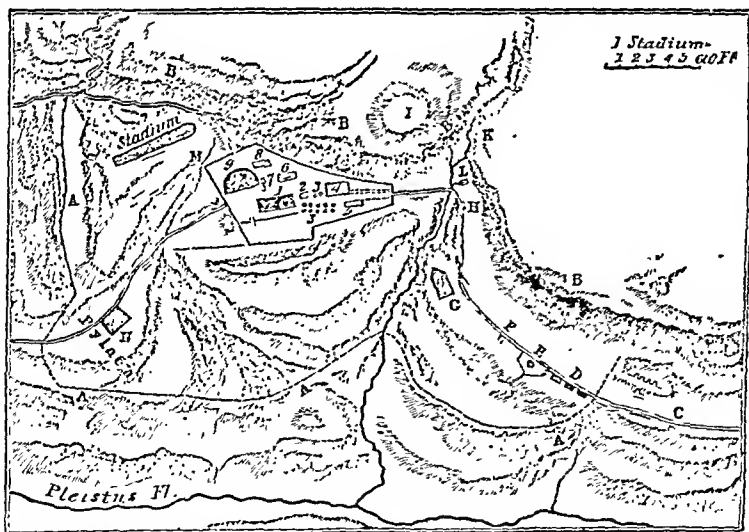
generally given, from *δελφύς*, *womb*, is right, and that it was called Delphi because it stood in a deep ravine. Delphi was colonised at an early period by Doric settlers from the neigh-



View of Delphi and Mount Parnassus.

issues were called Hyampeia (now *Flembuko*), and from them, or from the neighbouring rock Nauplia, were hurled criminals (Hdt. viii. 39; Eur. *Ion*, 1266; Plut. *de Ser. Num. Vind.* 12). It was originally called Pytho (Πυθώ), by which

bouring town of Lycorēa, on the heights of Parnassus. The government was an oligarchy, and was in the hands of a few distinguished families of Doric origin. From them were taken the chief magistrates, the priests, and a



Map of Delphi.

A A, walls of Philomelus; B B, the Phaedriadae; C, sepulchres; D, three temples; E, Temple of Athene Pronoia; F, Sanctuary of Phylacus; G, Gymnasium; H, Sanctuary of Autonous; I, Nauplia? (*Rodhini*); K, Hyampela (*Flembuko*); L, Fountain of Castalia; M, Fountain of Delphusa (*Kernd*); N, Synedriion. The Sacred Enclosure.—1, the Temple; 2, the Great Altar; 3, Thesauri; 4, Bouleuterion; 5, Stoa of the Athenians; 6, Gravo of Neoptolemus; 7, Fountain of Cassotis; 8, Lesche; 9, Theatre.

name alone it is mentioned in Homer. The ancients derived the name of Delphi from an eponymous hero, Delphus, a descendant of Denecalion; it is probable that the derivation now

senate consisting of a very few members. Delphi was regarded as the central point of the whole earth, and was hence called the 'navel of the earth.' It was said that two eagles sent forth



by Jupiter, one from the E and one from the W, met at Delphi—Delphi was the principal seat of the worship of Apollo, whose name is most intimately associated with it, but Dionysus, too, was especially worshipped here, and many of the Delphic festivals were in his honour [See APOLLO, DIONYSUS, PARNASSUS]. Besides the great temple of Apollo, it contained numerous sanctuaries, statues, and other works of art. The Pythian games were also celebrated here, and it was one of the two places of meeting of the Amphictyonic council. Pausanias approaching by the road Schiste, passed four temples, of which the fourth was that of Athene Pronoia (cf *Dem c Aristog* 1 p 780, § 84), where sacrifices were offered before consulting the oracle, beyond this the sanctuary of Phylaeus a hero who had given supernatural aid against both Persians and Greeks, beyond this the Gymnasium, where now stands the monastery of *Panaghia*, thence to the temple of Apollo, on the way to which were passed the Stoa of the Athenians, and several treasures, small buildings partly above and partly below the earth, to the right (North) of these was the senate house. The temple of Apollo was situated at the NW extremity of the town. The first stone temple was built by Trophonius and Agamedes, and when this was burnt down, B.C. 548, it was rebuilt by the Amphictyons with still greater splendour. The expense was defrayed by voluntary subscriptions to which even Amasis king of Egypt contributed. The architect was Spintharus of Corinth, the Alcmaeonidae contracted to build it and liberally substituted Parian marble for the front of the building, instead of the common stone which they had agreed to employ. The temple contained immense treasures, for not only were rich offerings presented to it by kings and private persons who had received favourable replies from the oracle, but many of the Greek states had in the temple separate *thesaurs*, in which they deposited, for the sake of security, many of their valuable treasures. The wealth of the temple attracted Xerxes, who sent part of his army into Phocis to obtain possession of its treasures, but the Persians were driven back by the god himself according to the account of the Delphians. The Phocians plundered the temple to support them in the war against Thebes and the other Greek states (357–346), and it was robbed at a later time by BREYCHUS and by SULLA.—In the centre of the temple there was a small opening (*yeōma*) in the ground, from which, from time to time, an intoxicating vapour arose, which was believed to come from the well of Cassotis. No traces of this chasm or of the mephitic exhalations are now any where observable. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour were believed to contain the revelations of Apollo. They were carefully written down by the priests, and afterwards communicated in hexameter verse to the persons who had come to consult the oracle. Beyond the temple was the Lesche of the Cnidians, adorned with paintings by Polygnotus, between which and the temple was the fountain of Cassotis (cf *Enr Ion*, 112), and west of this the Theatre, outside the sacred peribolus of walls came the Stadium and near it the fountain Delphusa, which chiefly supplied the town, below this on the road to Crissa, was the suburb called Pylaea, where was the *Agædion*

for Amphictyonic meetings (Paus 1 8–30).—For details respecting the oracle and its influence in Greece, see *Dict of Ant art Oraculum*. The recent excavations of the French Archaeological School, besides providing a store of inscriptions of great historical value, have done much to ascertain the precise limits of the ancient city and its sanctuaries.

**Delphinium** (Δελφίνιον) 1 A temple of Apollo Delphinus at Athens, said to have been built by Aegeus, in which the Ephetae sat for trying cases of intentional but justifiable homicide [*Dict of Ant art Phoros*].—2 The harbour of Oropus in Attica, on the borders of Boeotia, called *δελφικὸν λιμὲν*.—3 A town on the E coast of the island Chios.

**Delphinus** [APOLLO].

**Delphus** (Δελφός) 1 Son of Poseidon and Melanthe, to whom the foundation of Delphi was ascribed (Aesch *Eum* 16, Paus 1 32).—2 Son of Apollo and Celaeo, who is also said to have founded Delphi (Paus 1 0).

**Delta** [ARGYPTUS].

**Demades** (Δημάδης, a contraction of Δημάδης), an Athenian orator, was of very low origin, but rose by his talents to a prominent position at Athens. He belonged to the Macedonian party, and was a bitter enemy of Demosthenes. He was taken prisoner at the battle of Chaeronea, B.C. 338, but was dismissed by Philip with distinguished marks of honour. After Philip's death he was the subservient supporter of Alexander, but notwithstanding frequently received bribes from the opposite party. He was put to death by Antipater in 318 because the latter had discovered a letter of Demades, urging the enemies of Antipater to attack him. Demades was a man without principle, and lived in a most profligate and dissolute manner. But he was a brilliant orator. He always spoke extempore, and with such irresistible force that he was a perfect match for Demosthenes himself. There is extant a large fragment of an oration bearing the name of Demades (*ἐπὶ δωδεκαετίας*), in which he defends his conduct during the period of Alexander's reign. It is printed in the collections of the Attic orators, but its genuineness is doubtful. Cicero and Quintilian both state that Demades left no orations behind him (Plut *Dem* 8, 10, 11, 23, 28, Diod xvi 87, Cic *Brut* 2, 86, *Or* 26, 90, Quint 1 17).

**Demaratus** (Δημαράτος, Dor Δημαράτος) 1 King of Sparta, reigned from about B.C. 610 to 491. He was at variance with his unscrupulous colleague Cleomenes who at length accused him before the Ephors of being an illegitimate son of Anaton, and obtained his deposition by bribing the Delphic oracle, B.C. 491. Demaratus thereupon repaired to the Persian court, where he was kindly received by Darius. He accompanied Xerxes in his invasion of Greece, and recommended the king not to rely too confidently upon his countless hosts. His family continued long in Asia (Hdt 1 75, vi 61–70 vii 101, 234, viii 65).—2 A merchant-noble of Corinth, and one of the Bacchiadae. When the power of his clan had been overthrown by Cypselus, about B.C. 657, he fled from Corinth, and settled at Tarquinii in Etruria, where he married an Etruscan wife, by whom he had two sons, Aruns and Lucumo, afterwards L. Tarquinus Priscus (Liv 1 34, Dionys. in 46, Strab p 219).

**Demetæ**, a people of Britain, in the SW of Wales their chief towns were Maridunum (Garmarthen) and Luentinum.

*Dēmētēr* (Δημήτηρ), one of the great divinities of the Greeks, was the goddess of the corn-bearing earth and of agriculture, and of settled family life. Formerly it was generally supposed that her name signified Mother-Earth (on the theory that δῆ or δᾶ=γη): but it is probably truer to connect the word with δῆαί, the Cretan form of *ῥεῖα*, *barley*, so that her name is really "*Corn-Mother*." She was the deity of agricultural people, and therefore not one of the Olympian deities of Homer, where we hear very little of her, save that she is present among winnowers, beloved by Zeus, who slays in jealousy her mortal lover Iasion (*Il.* v. 500, xiv. 326; *Od.* v. 125). This is not because her worship in Greece was more recent than Homer—on the contrary, she was, as will be seen, a Pelasgian deity—but because the Homeric Achæans were sea-men and warriors, not agriculturists, nor was Ithaca a corn-land. As might be expected, we find her fully recognised in Hesiod (*Op.* p. 463). Her myth is more

Demeter to return to Olympus. But she was deaf to all their entreaties, and refused to return to Olympus, and to restore fertility to the earth, till she had seen her daughter again. Zeus accordingly sent Hermes into Erebus to fetch back Persephone. Aidoneus consented, but gave Persephone the seed of a pomegranate to eat. [ASCALAPHUS.] Hermes then took her to Eleusis to her mother, who received her with unbounded joy. Demeter now returned to Olympus with her daughter, but as the latter had eaten in the lower world, she was obliged to spend one third of the year with Aidoneus, but was allowed to continue with her mother the remainder of the year. The earth now brought forth fruit again.—In the localities of the myth there are doubtless combined the versions current in many different lands. Some accounts represent as the scene of the rape of Persephone the plain of Nysa in Asia, others Colonus, or the Peloponnesian Hermione (Strab. p. 373) or Crete; the Latin poets generally Sicily, but Propertius speaks of Cyzicus (iii. 21). The Attic story which is adopted in the Homeric Hymn makes Demeter in her wanderings come to the Eleusinian well and sit weariest on the 'sorrowful stone' (ἀγέλαστος πέτρα). Here she is found by the daughters of Celeus, who bring her to their mother Metaneira. By her she is installed as nurse of the child Demophoön, whom she would fain have made immortal by a baptism of fire [see CELEUS]. But in the versions of her story which have the greatest importance the favoured son of Celeus (or Eleusis) is TRITOLEMUS, whom Demeter makes the teacher of agriculture to mankind, and who is associated with her in her mysteries as the deity or hero of Eleusis. In this myth, as preserved especially in the great festivals of the Eleusinia and the Thesmophoria, first the growth of the corn is shown. Persephone, who is carried off to the lower world, is the seed-corn, which remains concealed in the ground part of the year; Persephone, who returns to her mother, is the corn which rises from the ground and nourishes men and animals. Thus also in the Cretan myth Plutus (*wealth*) is the offspring of her union with Iasion; but there is probably the higher mystery, symbolised by the seed, of the burial of the body and its future life. How far this was so, as the mysteries were never divulged by any ancient writer, we must always lack full knowledge. But the cult of Demeter, however much developed by additions from Egyptian and from Orphic religions, was probably in its first origin merely such a worship of the Corn-mother or Corn-spirit as is found in the folk-lore of many, perhaps of most, countries. For the Greeks she was originally a Pelasgian deity, named Pelasgis, and foreign to the Dorian people (*Hdt.* ii. 171; *Pans.* ii. 22). In this earlier period she is connected with Poseidon rather than with Zeus: in the myth of the horse Arion born from Demeter and Poseidon, and still more clearly in the primitive worship of the 'Black Demeter' at Phigalia under the form of a goddess with a horse's head (*Paus.* viii. 42, 4), the ancient notion, not uncommon in folk-lore, of the Corn-spirit having the form of some animal is preserved. Among the most ancient seats of her worship in Greece may have been Thessaly, in the neighbourhood of Pheræ, not far from which was Pyrasus, the land of corn, and Antroon and Anthela, sacred to her (*Il.* ii. 696; *Strab.* pp. 170, 420, 429, 435). Hence her rites came to Thebes, and there Dionysus



Demeter of Chidus. (From a statue in the British Museum.)

completely developed in the beautiful Homeric Hymn to Demeter. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of PERSEPHONE (Proserpina) or Cora; of this relationship Homer knows nothing. Zeus, without the knowledge of Demeter, had promised Persephone to Aidoneus (Pluto); and while the unsuspecting maiden was gathering flowers, the earth suddenly opened and she was carried off by Aidoneus. Her mother, who heard only the echo of her voice, immediately set out in search of her daughter. For nine days she wandered about without obtaining any tidings of her, but on the tenth she met Hecate, and from her—or, in another form of the story, from the all-seeing sun—she learnt the truth. Failing to obtain aid from Zeus, Demeter in her anger avoided Olympus, and dwelt upon earth at Eleusis. As the goddess still continued angry, and did not allow the earth to produce any fruits, Zeus first sent Iris and then all the gods to persuade

became associated with her, as in the mysteries at Eleusis from northern Greece they are said to have been brought to Attica by the Gephyraeans, which will account for her connexion with the Cabiri and with Cadmus. In the Peloponnese her worship belongs least to the most Doric state, Sparta, and chiefly to the most Pelasgic state, Arcadia, where her daughter is called Despoina, and Poseidon is the father (Paus. viii. 36, 37) it is particularly noted also at Andania. In the islands it is probably a Pelasgian relic, particularly in Crete, whence the Hymn makes her come to Attica. Her celebrated worship in Sicily is said to have been introduced by the colonists from Megara and from Corinth (Paus. i. 44, Plut. Timol. 8) but it is not unlikely that it was in some part much older, the primitive worship appears in the name *Sito*, under which she was sometimes known at Syracuse (Athen. pp. 109, 416). Among her most significant epithets should be noticed *χρυσία*, because she was one of the old deities of the underworld, and because the seed came thence; *Ανεσδωρα*, because she 'sends up



Demeter (New Jour. Vol. ix. tav. 85.)

gifts from below,' and Thesmophoros, because she established civilisation and laws and settled family life. For her festivals see *Dict. of Ant. arts. Eleusinia, Thesmophoria, Proerosia*.—In works of art Demeter was represented sometimes in a sitting attitude, sometimes walking and sometimes in a chariot drawn by horses or dragons, but always in full attire. She is most frequently grouped with Persephone (Cora), for the two are inseparably connected in Greek religion as *τὰ βέδ*, and with the youthful Iacchos or with Triptolemus. A noble representation of her is the Cnidian Demeter (fig. 277), now in the British Museum, a seated figure of the school of Praxiteles, which in its expression of dignified and resigned sorrow seems to show the goddess grieving for the loss of her daughter during the dead winter time. Around her head she wore a garland of corn-ears, or a simple ribbon, or sometimes the *calathus*, and in her hand she held a sceptre, corn-ears, or a poppy, or a torch and the mystic basket (cf. the description of the Thelysia at Coa in Theocrit. vi. 156), both of which belong to the Eleusinian

rites of initiation. The Romans worshipped Demeter under the name of Ceres. This worship, essentially Greek in character and tradition, came to them from the Greek cities of Campania. The first temple of Ceres at Rome was vowed by the dictator A. Postumius Albinus in B.C. 496, for the purpose of averting a famine with which Rome was threatened during a war with the Latins. The Romans instituted a festival with games in honour of her (*Dict. of Ant. & Cerealia*). But the Greek goddess thus introduced probably took the place and name of an old Italian deity Ceres, a goddess of the earth and its fruits, a *creando dicta*.

**Demetrius (Δημήτριος Δημῆτριος)** 1 A town in Magnesia in Thessaly, on the innermost recess of the Pagasæan bay, founded by Demetrius Poliorcetes, and peopled by the inhabitants of Iolcus and the surrounding towns. It soon became one of the most important towns in the N. of Greece, and is frequently mentioned in the wars between the Macedonians and Romans.—2 A town in Assyria, not far from Arbela.—3 An Athenian tribe, added to the ten old tribes, B.C. 307, and named in honour of Demetrius Poliorcetes.

**Demetrius (Δημήτριος)** 1 A Greek of the island of Pharos in the Adriatic. He was a general of Teuta, the Illyrian queen, and treacherously surrendered Corcyra to the Romans, who rewarded him with a great part of the dominions of Teuta, 228 (Pol. ii. 11, Appian, *Illyr.* 8). Subsequently he ventured on many acts of piratical hostility against the Romans, thinking that they were too much occupied with the Gallic war and the impending danger of Hannibal's invasion to take notice of him. The Romans, however, immediately sent the consul L. Aemilius Paulus over to Illyria (219), who took Pharos itself, and obliged Demetrius to fly for refuge to Philip, king of Macedonia. He died in an attack on Illyria (Pol. iii. 16-19).—2 Younger son of Philip V, king of Macedonia, was sent as a hostage to Rome after the battle of Cynoscephalae (198). Five years afterwards he was restored to his father, who subsequently sent him as his ambassador to Rome. But having incurred the jealousy of his father and his brother, Perseus, by the favourable reception he had met with from the Romans, he was secretly put to death by his father's order (Liv. xl. 20, Pol. xxiv. 7).

**I Kings of Macedonia** 1. Surnamed Poliorcetes (Πολιορκητής) or the Besieger, son of Antigonus, king of Asia, and Stratonice. At an early age he gave proofs of distinguished bravery. He accompanied his father in his campaigns against Lumenes (B.C. 317, 316), and a few years afterwards was left by his father in the command of Syria, which he had to defend against Ptolemy. In 312 he was defeated by Ptolemy near Gaza, but soon after retrieved his disaster in part by defeating one of the generals of Ptolemy. In 311 a general peace was concluded among the successors of Alexander, but it was only of short duration. In 307 Demetrius was despatched by his father with a powerful fleet and army to wrest Greece from Cassander and Ptolemy. He met with great success. At Athens he was received with enthusiasm by the people as their liberator. Demetrius the Phaleræan, who had governed the city for Cassander, was expelled, and the fort at Mitylenæ taken. Demetrius took up his abode for the winter at Athens, where divine honours were paid him under the title of 'the Preserver' (ὁ Σωτήρ). He was recalled from

Athens by his father to take the command of the war in Cyprus against Ptolemy. Here also he was successful, and in a great naval battle he annihilated the fleet of Ptolemy (306). Next year (305) he laid siege to Rhodes, because the Rhodians had refused to support him against Ptolemy. It was in consequence of the gigantic machines which Demetrius constructed to assail the walls of Rhodes, that he received the surname of Poliorcetes. But all his exertions were unavailing, and after the siege had lasted above a year, he at length concluded a treaty with the Rhodians (304).—Demetrius then crossed over to Greece, which had meanwhile been almost conquered by Cassander. He soon compelled Cassander to evacuate all Greece S. of Thermopylae, and for the next two years continued to prosecute the war with success. But in 302 he was obliged to return to Asia in order to support his father Antigonos. In 301 their combined forces were totally defeated by those of Lysimachus and Seleucus in the battle of Ipsus, and Antigonos himself slain. Demetrius, to whose impetuosity the loss of the battle would seem to be in great measure owing, fled to Ephesus, and from thence set sail for Athens; but the Athenians declined to receive him into their city. The jealousies of his enemies soon changed the face of his affairs; and Ptolemy having entered into a closer union with Lysimachus, Seleucus married Stratonice, daughter of Demetrius. By this alliance Demetrius obtained possession of Cilicia, and he had never lost Cyprus, Tyre, and Sidon. In 297 he determined to make an effort to recover his dominions in Greece. He appeared with a fleet on the coast of Attica, but was at first unsuccessful. The death of Cassander, however, in the course of the same year gave a new turn to affairs. Demetrius made himself master of Aegina, Salamis, and finally of Athens, after a long blockade (295). In 294 he marched into Peloponnesus against the Spartans, and was on the point of taking their city when he was suddenly called away by the state of affairs in Macedonia. Here the dissensions between Antipater and Alexander, the two sons of Cassander, had led Alexander to call in foreign aid to his support; and he sent embassies at once to Demetrius and to Pyrrhus. Pyrrhus was the nearest at hand, and had already defeated Antipater and established Alexander on the throne, when Demetrius arrived with his army. He was received with apparent friendliness, but mutual jealousies quickly arose. Demetrius caused the young king to be assassinated at a banquet, and was thereupon acknowledged as king by the Macedonian army. Demetrius kept possession of Macedonia for seven years (294–287). His reign was a series of wars. In 292 he marched against the Thebans, who had risen against him, and took their city. In 291 he took advantage of the captivity of Lysimachus among the Getae to invade Thrace; but he was recalled by the news of a fresh insurrection in Boeotia. He repulsed Pyrrhus, who had attempted by invading Thessaly to effect a diversion in favour of the Boeotians, and again took Thebes after a long siege (290). In 289 he carried on war against Pyrrhus and the Aetolians, but he concluded peace with Pyrrhus that he might march into Asia with the view of recovering his father's dominions. His adversaries forestalled him. In 287 Ptolemy sent a powerful fleet against Greece, while Pyrrhus (notwithstanding his recent treaty) on the one side and Lysimachus

on the other simultaneously invaded Macedonia. Demetrius was deserted by his own troops, who proclaimed Pyrrhus king of Macedonia. He then crossed over to Asia, and after meeting with alternate success and misfortune, was at



Demetrius Poliorcetes, King of Macedonia, ob. B.C. 283. Obv., head of Demetrius, with horns to imitate Dionysus; rev., BAZIAEYΣ APMHTPIΩY, Poseidon, to commemorate naval victory (B.C. 305).

length obliged to surrender himself prisoner to Seleucus (286). That king kept him in confinement, but did not treat him with harshness. Demetrius died in the third year of his imprisonment and the fifty-sixth of his age (283). He was one of the most remarkable characters of his age: in restless activity of mind, fertility of resource, and daring promptitude in the execution of his schemes, he has perhaps never been surpassed. His besetting sin was his unbounded licentiousness. Besides Lamia and his other mistresses, he was regularly married to four wives, Phila, Enrydice, Deidamia, and Ptolemais, by whom he left four sons. The eldest of these, Antigonos Gonatas, eventually succeeded him on the throne of Macedonia. (Plat. *Demetrius*; Diod. xix., xx.)—2. Son of Antigonos Gonatas, succeeded his father, and reigned B.C. 239–229. He carried on war against the Aetolians, and was opposed to the Achaean League. He was succeeded by Antigonos Doson. (Pol. ii. 44.)

II. *Kings of Syria*. 1. Soter (reigned B.C. 162–150), was the son of Seleucus IV. Philopator and grandson of Antiochus the Great. While yet a child, he had been sent to Rome by his father as a hostage, and remained there during the whole of the reign of Antiochus IV. Epiphanes. After the death of Antiochus, being now twenty-three years old, he demanded of the senate to be set at liberty; but as his request was refused by the senate, he fled secretly from Rome, by the advice of the historian Polybius, and went to Syria. The Syrians declared in his favour; and the young king Antiochus V. Eupator, with his tutor Lysias, was seized by his own guards and put to death.



Demetrius I. Soter, King of Syria, ob. B.C. 150. Obv., head of Demetrius diademed; rev., BAZIAEYΣ APMHTPIΩY, in field monogram and MI; in exergue AΣP (161 of Era Seleuc.); seated female figure, Tyche, to the left, with sceptre and cornucopia.

By valuable presents Demetrius obtained from the Romans his recognition as king (Pol. xxxi. 23, xxxii. 4). He expelled the oppressive satrap Heracleides from Babylon; and thus gained the surname *Soter* from the Babylonians;

but he was not successful in his attempts against the Jews (*Jos. Ant.* xiii. 4). But having alienated his own subjects by his luxury and intemperance, they sided with an impostor of the name of Balas, who took the title of Alexander. By him Demetrius was defeated in battle and slain (*Pol.* xxxiii. 14). He left two sons, Demetrius Nicator and Antiochus Sidetes, both of whom subsequently ascended the throne.—2. Nicator (B.C. 146–142, and again 128–125), son of Demetrius Soter. He had been sent by his father for safety to Cnidus, when Alexander Balas invaded Syria, and after the death of his father he continued in exile for some years. With the assistance of Ptolemy Philometor he defeated Balas, and recovered his kingdom (whence came his surname), but, having like his father rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and from thence marched against the Parthians, by whom he was defeated and taken prisoner, 138. He remained as a captive in Parthia ten years but was kindly treated by the Parthian king Mithridates (Arsaces VI.) who gave him his daughter Rhodogune in marriage. Meanwhile, his brother, Antiochus VII. Sidetes having overthrown the usurper Tryphon, engaged in war with Parthia, in consequence of

disputes), and another on poets and other authors who bore the same name (*Περὶ δημοκρίτου συγγραφέων*—3. Phalerens, so called from his birthplace, the Attic demos of Phalerus, where he was born about B.C. 345. His parents were poor, but by his talents and perseverance he rose to the highest honours at Athens, and became distinguished as an orator, a statesman, a philosopher and a poet. He was educated, together with the poet Menander, in the school of Theophrastus. He began his public career about 325, and acquired great reputation by his eloquence. In 317 the government of Athens was entrusted to him by Cassander, and he discharged the duties of his office for ten years with such general satisfaction, that the Athenians conferred upon him the most extraordinary distinctions, and erected no less than 360 statues to his honour (*Cic. Rep.* ii. 1, *Nep. Milt.* 6). But during the latter period of his administration he seems to have become intoxicated with his good fortune, and he abandoned himself to dissipation. When Demetrius Poliorcetes approached Athens, in 307, Demetrius Phalerens was obliged to take to flight, and his enemies induced the Athenians to pass sentence of death upon him (*Plut. Demetr.* 8). He went to Ptolemy Lagi at Alexandria, with whom he lived for many years on the best terms, and it was probably owing to the influence of Demetrius that the great Alexandrine library was formed. His successor, Ptolemy Philadelphus, was hostile towards Demetrius, because he had advised his father to appoint another of his sons as his successor. He banished Demetrius to Upper Egypt, where he is said to have died from the bite of a snake (*Diog. Laert.* v. 78).—Demetrius Phalerens was the last among the Attic orators worthy of the name; but even his orations bore evident marks of the decline of oratory, and were characterised rather by elegance than by force (*Cic. Brut.* 9, 28, *Or.* 27, 92, *Quintil.* x. 1, 80). His numerous writings, the greater part of which were probably composed in Egypt, embraced subjects of the most varied kinds, but none of them has come down to us, for the work on elocution (*περὶ ἑρμηνείας*), extant under his name, is probably the work of an Alexandrine sophist of the name of Demetrius.—4. Of Scepsis, a Greek grammarian of the time of Aristarchus, wrote a learned commentary on the Catalogue in the second book of the *Iliad*.—5. Of Sinuaria, a Cynic philosopher, lived from the reign of Celsus to that of Domitian, and was banished from Rome in consequence of the freedom with which he rebuked the powerful (*Tac. Ann.* xvi. 34, *Hist.* iv. 40, *Dio Cass.* lvi. 13). He is praised by Seneca, and it seems likely that, while he inculcated the moral principles of the Stoics, he sought (as did many of the later philosophers of this school) to impress them on the attention of a corrupt age by Cynic eccentricities.

Dēmōcēdes (Δημόκριτος), a celebrated physician of Crotona. He practised medicine successively at Aegina, Athens, and Samos. He was taken prisoner along with Polycrates, in B.C. 522, and was sent to Susa to the court of Darius. Here he acquired great reputation by curing the king's foot, and the breast of the queen, Atossa. Notwithstanding his honour at the Persian court, he was always desirous of returning to his native country. In order to effect this, he pretended to enter into the views and interests of the Persians, and procured by means of Atossa that he should be sent with



Demetrius II. Nicator. King of Syria, ab. B.C. 125.

Obv., head of Demetrius diademed. rev. ΕΛΕΥΘΕΡΙΟΝ ΠΟΛΙΣ ΤΗΣ ΑΝΤΙΟΧΙΑΣ. Apollo to the left, seated on crotone, with arrow and bow.

which Phraates, the successor of Mithridates, brought forward Demetrius, and sent him into Syria to operate a diversion against his brother. In the same year Antiochus fell in battle, and Demetrius again obtained possession of the Syrian throne, 128. Having engaged in an expedition against Egypt, Ptolemy Physcon set up against him the pretender Alexander Zelus, by whom he was defeated and compelled to fly. His wife Cleopatra, who could not forgive him his marriage with Rhodogune in Parthia, refused to afford him refuge at Ptolemais, and he fled to Tyre, where he was assassinated, 125 (*Justin.* xxxvi. 1, xxxviii. 9, xxxix. 1, *Liv. Ep.* 60).—3. Eucærus, son of Antiochus VIII. Grypus, and grandson of Demetrius II. During the civil wars that followed the death of Antiochus Grypus (98), Demetrius and his brother Philip for a time held the whole of Syria. But war broke out between them, Demetrius was taken prisoner and sent to Parthia, where he remained in captivity till his death (*Jos. Ant.* xiii. 14).

III. Literary. 1. Of Adramythium, surnamed Ixion, a Greek grammarian of the time of Augustus, lived partly at Pergamus and partly at Alexandria, and wrote commentaries on Homer and Hesiod and other works.—2. Magnes (that is, of Magnesia), a Greek grammarian, and a contemporary of Cicero and Atticus. He wrote a book on concord (*περὶ*

some nobles to explore the coast of Greece, and ascertain in what parts it might be most successfully attacked. When they arrived at Tarentum, the king, Aristophilides, out of kindness to Democedes, seized the Persians as spies, which afforded the physician an opportunity of escaping to Crotona. Here he settled, and married the daughter of the famous wrestler, Milo, the Persians having followed him to Crotona, and in vain demanded that he should be restored (Hdt. iii. 131-137).

**Demochares** (Δημοχάρης), an Athenian, son of the sister of Demosthenes. He was probably trained by his uncle in oratory, and inherited his patriotic sentiments. After the restoration of the Athenian democracy in B.C. 307 by Demetrius Poliorcetes, Demochares was at the head of the patriotic party and took an active part in public affairs for the next twenty or thirty years (Plut. Dem. 30). He left behind him several orations, and an extensive history of his own times. Fragments are preserved in *Orat. Attici*, and in Müller's *Fr. Hist. Græc.*

**Democrates** (Δημοκράτης), a Pythagorean philosopher, of whose life nothing is known. The author of an extant collection of moral maxims, called the Golden Sentences (γυμνάσιον χρυσά). They are printed with DEMOPHILUS.

**Democritus** (Δημόκριτος), a celebrated Greek philosopher, was born at Abdera in Thrace, about B.C. 460. (The date can only be inferred by the statement in Diog. Laërt. ix. 41, that he was still young when Anaxagoras was already old.) His father, Hegesistratus—or, as others called him, Damasippus or Athenocritus—was possessed of so large a property, that he was able to entertain Xerxes on his march through Abdera. Democritus spent the inheritance, which his father left him, on travels into distant countries, which he undertook to satisfy his extraordinary thirst for knowledge. He travelled over a great part of Asia, and spent some time in Egypt. The many anecdotes preserved about Democritus show that he was a man of a most sterling and honourable character. His diligence was incredible: he lived exclusively for his studies, and his disinterestedness, modesty, and simplicity, are attested by many facts which are related of him. Notwithstanding the great property he had inherited from his father, he died in poverty, but highly esteemed by his fellow-citizens. He died in 361 at a very advanced age. There is a tradition that he deprived himself of his sight, that he might be less disturbed in his pursuits; but this tradition is one of the inventions of a later age, which was fond of piquant anecdotes. It is more probable that he may have lost his sight by too severe application to study. This loss, however, did not disturb the cheerful disposition of his mind, which prompted him to look, in all circumstances, at the cheerful side of things, which later writers took to mean that he only laughed at the follies of men (Juv. x. 28). His knowledge was extensive. It embraced not only the natural sciences, mathematics, mechanics, grammar, music, and philosophy, but various other useful arts. His works were composed in the Ionic dialect, though not without some admixture of the local peculiarities of Abdera. They are nevertheless much praised by Cicero on account of the liveliness of their style, and are in this respect compared even with the works of Plato. The fragments of them are collected by Mullach, *Democriti Abderitæ Operum Fragmenta*, Berlin, 1843. Lencippus appears to have had most influence upon the philosophical

opinions of Democritus, and these two philosophers were the founders of the theory of atoms. In order to explain the creation of all existing things, Democritus maintained that there were in infinite space an infinite number of atoms or elementary particles, homogeneous in quality, but different in form, capable of no change, except of place. The difference of weight in two bodies of the same size is caused by there being more empty spaces in one than in the other. All creation or genesis results from the coming together or 'concourse' of atoms; all decay from the separation or resolution of atoms which had combined to form any body. Bodies act on each other by pressure and impact, or from a distance (as the magnet on iron or light upon the eye) by effluences. The properties of all things depend on the arrangement of atoms affecting form and size; the qualities which we ascribe to them only express the way in which they affect our senses. Atoms move downwards in space by their own gravity; but the larger and heavier fall more quickly (as he supposed), and strike against the lighter: hence there is a rebound and a whirling motion, from which result combinations of atoms so as to form innumerable worlds, of which this is one. He speaks of this as caused by τύχη in opposition to the νόμος of Anaxagoras; but he does not mean that the result is a chance: on the contrary he regards all that is created as the necessary succession of cause and effect.

**Demodocus** (Δημόδοκος), the celebrated bard at the court of Alcinoüs who sang of the loves of Ares and Aphrodite, while Ulysses sat at the banquet of Alcinoüs (*Od.* viii. 62, xiii. 27). He was represented on the throne of Apollo at Amyclæ as playing for the dancers (Paus. iii. 18, 7).

**Demónax** (Δημόναξ), of Cyprus, a Cynic philosopher in the time of Hadrian. We owe our knowledge of his character to Lucian, who has painted it in the most glowing colours, representing him as almost perfectly wise and good. He was nearly 100 years old at the time of his death. (Lucian, *Demónax*.)

**Demónesi Insulæ** (Δημόνησοι: *Prinkipo* or *Princes' Islands*), a group of islands in the Propontis (Sea of Marmara), belonging to Bithynia: of these the most important were Pityódēs and Chalchitis, also called Demonesus.

**Demophilus** (Δημόφιλος). 1. Son of Ephorus, continued his father's history by adding to it the history of the Sacred War (Diod. xvi. 14).—2. An Athenian comic poet of the New Comedy, from whose *Orayós* Plantus took his *Asinaria*.—3. A Pythagorean philosopher, of whose life nothing is known, wrote a work entitled *Ἰσὺν θεάμενα*, part of which is extant, in the form of a selection, entitled *γυμνάσιον θεωμάτων*. Best edition by Orelli, in his *Opusc. Græc. Vet. Sentent.* Lips. 1819.

**Demophôn** or **Demôphôôn** (Δημόφων or Δημόφων). 1. Son of Celeus and Metanira, whom Demeter wished to make immortal. For details see CELEUS.—2. Son of Theseus and Phædra, accompanied the Greeks against Troy, and there procured the liberation of his grandmother Aethra, who lived with Helen as a slave. On his return from Troy, he gained the love of Phyllis, daughter of the Thracian king Sithon, and promised to marry her (Hyg. *Fab.* 59, 243; Ov. *Her.* 2, A. A. iii. 38; Plin. xvi. 108). Before the nuptials were celebrated, he went to Attica to settle his affairs, and as he tarried longer than Phyllis had expected, she thought that she was forgotten, and put an end to her

life, but she was metamorphosed into a tree. Demophon became king of Athens. He marched out against Diomedes, who on his return from Troy had landed on the coast of Attica, and was ravaging it. He took the Palladium from Diomedes, but had the misfortune to kill an Athenian in the struggle (Paus. i. 28, Ant. Lib. 83). For this murder he was summoned before the court ἐν Πάλλαδι— the first time that a man was tried by that court. The legend of the capture of the Palladium by Demophon seems to be an attempt to explain the name of the judicial court.

**Demosthenes (Δημοσθένης).** 1 Son of Alciphenes a celebrated Athenian general in the Peloponnesian war. In B.C. 426 he was sent with a fleet to ravage the coast of Peloponnesus, he afterwards landed at Naupactus, and made a descent into Aetolia, he was at first unsuccessful, and was obliged to retreat, but he subsequently gained a brilliant victory over the Ambraciots (Thuc. iii. 91, Diod. xii. 60). In 425, though not in office, he sailed with the Athenian fleet and was allowed by the Athenian commanders to remain with five ships at Pylos, which he fortified in order to assail the Lacedaemonians in their own territories. He defended Pylos against all the attempts of the Lacedaemonians, till he was relieved by an Athenian fleet of forty ships. The Spartans who in their siege of the place had occupied the neighbouring island of Sphacteria were now cut off and blockaded. Later in the same year he rendered important assistance to Cleon, in making prisoners of the Spartans in the island of Sphacteria, though the whole glory of the success was given to Cleon (Thuc. iv. 2-40, Diod. xii. 81). In 418 he was sent with a large fleet to Sicily, to assist Nicias. Fortune was unfavourable to the Athenians. Demosthenes now counselled an immediate departure but Nicias delayed retreating till it was too late. The Athenian fleet was destroyed, and when Demosthenes and Nicias attempted to retreat by land, they were obliged to surrender to the enemy with all their forces. Both commanders were put to death by the Syracusans (Thuc. vii, Diod. xiii.)—2 The greatest of Athenian orators, was the son of Demosthenes, and was born in the Attic demos of Paeania, about B.C. 385. At seven years of age he lost his father, who left him and his younger sister to the care of three guardians, Aphobus and Demophon, two relations, and Therippides, an old friend. These guardians squandered the greater part of the property of Demosthenes, and neglected his education to a great extent. He nevertheless received instruction from the orator Isaeus, but it is exceedingly doubtful whether he was taught by Plato and Isocrates, as some of the ancients stated. At the age of eighteen Demosthenes called upon his guardians to render him an account of their administration of his property, but by intrigues they contrived to defer the business for two years. At length, in 361 Demosthenes accused Aphobus before the archon, and obtained a verdict in his favour. Aphobus was condemned to pay a fine of ten talents (Dem. c. Aphob. i. ii, c. Onet., Plut. Dem. 4). Emboldened by this success, Demosthenes ventured to come forward as a speaker in the public assembly. His first effort was unsuccessful, and he is said to have been received with ridicule; but he was encouraged to persevere by the actor Sisyra, who gave him instruction in action and declamation. In becoming an orator, Demosthenes had to struggle

against the greatest physical disadvantages. His voice was weak and his utterance defective; he could not pronounce the *ρ*, and constantly stammered, whence he derived the name of βράβλος. It was only owing to the most unwearying exertions that he succeeded in overcoming the obstacles which nature had placed in his way. Thus it is said that he spoke with pebbles in his month, to cure himself of stammering, that he repeated verses of the poets as he ran up hill, to strengthen his voice, that he declaimed on the sea-shore to accustom himself to the noise and confusion of the popular assembly; that he lived for months in a cave under ground, engaged in constantly writing out the history of Thucydides, to form a standard for his own style. These tales are not worthy of much credit, but they nevertheless attest the common tradition of antiquity respecting the great efforts made by Demosthenes to attain to excellence as an orator.—It was about 355 that Demosthenes began to obtain reputation as a speaker in the public assembly. It was in this year that he delivered the oration against Leptines and from this time we have a series of his speeches on public affairs. His eloquence soon gained him the favour of the people. The influence which he acquired he employed for the good of his country, and not for his own aggrandisement. He clearly saw that Philip had resolved to subjugate Greece, and he therefore devoted all his powers to resist the aggressions of the Macedonian monarch. For fourteen years he continued the struggle against Philip, and neither threats nor bribes could turn him from his purpose. It is true he failed, but the failure must not be considered his fault. The history of his struggle is best given in the life of Philip (Pittenger). It is sufficient to relate here that it was brought to a close by the battle of Chaeronea (336), by which the independence of Greece was crushed. Demosthenes was present at the battle, and fled like thousands of others. His enemies reproached him with his flight, and upbraided him as the cause of the misfortunes of his country, but the Athenians judged better of his conduct, requested him to deliver the funeral oration upon those who had fallen at Chaeronea, and celebrated the funeral feast in his house. At this time many accusations were brought against him. Of these one of the most formidable was the accusation of Cleophon by Aeschines, which was in reality directed against Demosthenes himself. Aeschines accused Cleophon for proposing that Demosthenes should be rewarded for his services with a golden crown in the theatre. Aeschines maintained that the proposal was not only made in an illegal form, but that the conduct of Demosthenes did not give him any claim to such a distinction. The trial was delayed for reasons unknown to us till 330, when Demosthenes delivered his oration on the crown (περὶ στεφάνου). Aeschines was defeated and withdrew from Athens (Aeschines).—Mean time important events had taken place in Greece. The death of Philip in 336 roused the hopes of the patriots, and Demosthenes, although he had lost his daughter only seven days before, was the first to proclaim the joyful tidings of the king's death, and to call upon the Greeks to unite their strength against Macedonia. But Alexander's energy, and the frightful vengeance which he took upon Thebes, compelled Athens to submit and sue for peace. Alexander demanded the surrender of Demosthenes and

the other leaders of the popular party, and with difficulty allowed them to remain at Athens. During the life of Alexander, Athens made no open attempt to throw off the Macedonian supremacy. In 325 Harpalus fled from Babylon with the treasure entrusted to his care by Alexander, and came to Athens, the protection of which he purchased by distributing his gold among the most influential demagogues. The reception of such an open rebel was viewed as an act of hostility towards Macedonia itself; and accordingly Antipater called upon the



Bust of Demosthenes.

Athenians to deliver up the rebel and to try those who had accepted his bribes. Demosthenes was one of those who were suspected of having received money from Harpalus. His guilt is doubtful; but he was condemned and thrown into prison, from which, however, he escaped, apparently with the connivance of the Athenian magistrates. He now resided partly at Troezen and partly in Aegina, looking daily across the sea towards his beloved native land. But his exile did not last long. On the death of Alexander (323) the Greek states rose in arms against Macedonia. Demosthenes was recalled from exile; a trireme was sent to Aegina to fetch him, and his progress to the city was a glorious triumph. But in the following year (322) the confederate Greeks were defeated by Antipater at the battle of Crannon, and were obliged to sue for peace. Antipater demanded the surrender of Demosthenes, who thereupon fled to the island of Calauria, and took refuge in the temple of Poseidon. Here he was pursued by the emissaries of Antipater; he thereupon took poison, which he had for some time carried about his person, and died in the temple, 322. (Plut. *Demosthenes* and *Phocion*, *Vit. X. Orat.*; Liban. *Vit. Demosth.*; Lucian, *Encom. Demosth.*)—There existed sixty-five orations of Demosthenes in antiquity; but of these only sixty-one have come down to us, including the letter of Philip, which is strangely enough counted as an oration. Several of the orations, however, are spurious, or at least of very doubtful authenticity. Besides these orations, there are fifty-six *Exordia* to public orations, and six letters which bear the name of Demosthenes, but are probably spurious.—The orations may be divided into the following classes:

I. *Political Speeches*. These consist of eight speeches against Philip, and three others. 1. *The First Philippic* (351 B.C.): that troops should be sent to Thrace. 2-4. *The three Olynthiac orations* (349-8): that Olynthus should be aided and saved from destruction. These were before Philip got a footing in Greece itself by his admission to the Amphictyonic Council. 5. *On the Peace* (346): deprecating war with Philip till they could detach other Greek states from his interests. 6. *The Second Philippic* (344): against Philip's party. 7. *On the Chersonese*, which was menaced by Philip. 8. *The Third Philippic*: for energetic action in the Hellespont. Editions of Philip's and Olynthiacs by Heslop, 1871. [The oration on *Halonnesus* and the *Fourth Philippic*, and on the letter of Philip, are spurious.] 9. *On the Navy boards* (*πρὶ Συμφορῶν*), delivered in 354 B.C. 10. *For*

*Megalopolis*, 352. 11. *For the Rhodians*, 351. The orations *πρὸς συντάξεις* and *πρὸς τὸν πρὸς Ἀλέξανδρον συνθηκῶν* are spurious.

II. *Speeches in public prosecutions*. 1. against *Androtion* (355). 2. Against *Leptines* (354); ed. Bentson. 3, 5, *Timocrates* and *Aristocrates* (352); 6. *Meidias* (349), which was never spoken; ed. Holmes. 7. *On the Embassy*, *πρὸς τῆς Παμπροβέλας, de Falsa Legatione*, on the dishonest conduct of Aeschines during his embassy to Philip: this is practically one of his speeches against Philip (343); ed. Stilleto. 8. *On the Crown* (330). This, the finest of all his speeches, is really the defence of all his political action against Philip; ed. Holmes.

III. *Speeches in private law-suits*. Of the thirty-two ascribed to him, only eleven are certainly genuine: viz. four against *Aphobus* and *Oncor* (ed. Penrose); those against *Spudias*, *Callicles*, *Pantaenetus*, *Nausimachus*, *Boeotus* (*πρὸς ὀνόματος*) and *Conon*, and that *For Phormio* (ed. Sandys and Paley). Many authors, however, accept as genuine the *Lacritus*, *Apaturius*, *Macartatus*, *Leochares*, *Stephanus I.*, *Olympiodorus*, *Polycles*, *Calpurnius*, *Nicostratus*, *Dionysidorus*, *Eubulides*. Editions of the complete orations by Dindorf, 1836; in *Oratores Attici*, by Bekker, 1823; Dohson, 1828; Baier, 1850; C. Müller, 1868.

*Denselētai* or *Denthelētai*, a Thracian people on the Haemus, between the Strymon and Nessus.

*Dentatus*, M. P. Curius, a favourite hero of the Roman republic, was celebrated in later times as a noble specimen of old Roman frugality and virtue. He was of Sabine origin, and the first of his family who held any of the high offices of state (consequently a *homo novus*). He was consul B.C. 290 with P. Cornelius Rufinus. The two consuls defeated the Samnites, and brought the Samnite wars to a close. In the same year Dentatus also defeated the Sabines, who appear to have supported the Samnites. In 283 he fought as praetor against the Senones. In 275 he was consul a second time, and defeated Pyrrhus near Beneventum and in the Arusinian plain so completely that the king was obliged to quit Italy. The booty which he gained was immense, but he would keep nothing for himself. In 274 he was consul a third time, and conquered the Lucanians, Samnites, and Bruttians, who still continued in arms after the defeat of Pyrrhus. Dentatus now retired to his small farm in the country of the Sabines, and cultivated the land with his own hands. Once the Samnites sent an embassy to him with costly presents; they found him sitting at the hearth and roasting turnips. He rejected their presents, telling them that he preferred ruling over those who possessed gold, to possessing it himself. He was censor in 272, and in that year executed public works of great importance. He commenced the aqueduct which carried the water from the river Anio into the city (*Aniensis Vetus*); and by a canal he carried off the water of the lake Velinus into the river Nar, in consequence of which the inhabitants of Reate gained a large quantity of excellent land. (Liv. *Ep.* 11-14; Pol. ii. 19; Val. Max. iv. 3, vi. 3; Cic. *de Sen.* 13, 16; Plut. *Pyrrh.* 20.)

*Dēō* (Δῆώ), another name for Demeter: hence her daughter Persephone is called by the patronymic *Dēōis* and *Dēōine*.

*Derbē* (Δερβή: Δερβήτης, Δερβαίος: *Zosta*), a town in Lycania, on the frontiers of Isauria, it is first mentioned as the residence of the



tyrant Antipater of Derbe, a friend of Cicero, whom Amyntas put to death. The district about Cyhistra and Derbe belonged to the province of Cappadocia, as constituted by Tiberius A.D. 17, was transferred to Lycraonia, probably by Claudius A.D. 41, and formed part of the united province of Cappadocia and Galatia under Vespasian (Strab. p. 534, Ptol. v. 6.)

**Derbices** or **Derbices**, a Scythian people in Margiana, dwelling on the Oxus, near its entrance into the Caspian Sea. They worshipped the earth as a goddess, neither sacrificed nor ate any female animals, and killed and ate all their old men above 70 years of age (Strab. p. 520, Ael. V. H. ii. 1.)

**Derceto** [APHRODITE p. 83, SEMIRAMIS] **Dercyllidas** (Δερκυλλίδης), a Spartan, succeeded Thimbron, B.C. 399, in the command of the army which was employed in the protection of the Asiatic Greeks against Persia. He carried on the war with success. Tissaphernes and Pharnabazus were at length glad to sue for peace. In 396 he was superseded by Agislaus (Xen. Hell. iii. 1, 2, iv. 8.)

**Dertona** (*Tortona*), an important town in Liguria, and a Roman colony, formed by Augustus or recolonised by him with the surname Julia, on the road from Genoa to Placentia (Strab. p. 217, Plin. iii. 49, Vell. Pat. i. 15.)

**Dertosa** (*Tortosa*), a town of the Ilercavones on the Iberus in Hispania Tarraconensis, and a Roman colony (Plin. iii. 23, Strab. p. 159.)

**Despoina** (Δεσποινα), the mistress, a name of several divinities, as Aphrodite, Demeter, and more especially Persephone, who was worshipped under this name in Arcadia.

**Deucalion** (Δευκαλίων) 1 Son of Prometheus and Clymene, king of Phthia, in Thessaly, the mythical progenitor of the Hellenic race, with whose name were associated the traditions of a great flood. When Zeus, after the treatment he had received from Lycaon, had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus in Phocis, or, according to other traditions, on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus the god of *oceanos* (ὠκεανός) and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus and built his first abode, at Opus or at Cynus. Deucalion became by Pyrrha the father of Hellen, Amphictyon, Protagoras, and others. (Hes. *Frags.* 185, *Frind.* OL. ix. 64, Apollod. i. 7, 2, ii. 8, 2, *Ov. Met.* i. 260, Strab. p. 423.) A tradition of a great flood belongs to the folk lore of most nations of the world, and this story is only one among many forms of it, which must have been brought by different tribes of the Hellenic

stock to different countries. The oldest site of the Greek myth was perhaps Dodona (Aristot. *Meteor.* i. 14), whence it was generally transferred to Thessaly but the name of the mountain on which the vessel of Deucalion first rested is variously given as Parnassus, Othrys, Athos and Aetna (Serv. ad *Ecl.* vi. 41, *Hyg. Fab.* 153)—2 Son of Minos and Pasiphae, and father of Idomeneus was an Argonaut and one of the Calydonian hunters.

**Deva** 1 (*Chester*), the principal town of the Cornovii in Britain, on the Seteia (Dere), and the head quarters of the Legio XX Victrix.—2 (*Dere*), an estuary in Scotland, on which stood the town Devana, near Aberdeen.

**Dezaimenus** (Δεζαίμηνος), a Centaur who lived in Boeotia in Achaia. According to some, he was king of Olenus, and father of Deianira, who is usually represented as daughter of Oeneus.

**Dexippus** (Δεξιππος) 1 Called also *Dioxippus*, a physician of Cos one of the pupils of Hippocrates, lived about B.C. 320, and attended the children of Hecatomnus, prince of Caria.—2 P. Herennius, a Greek rhetorician and historian, was a native of Attica, and held the highest offices at Athens. He distinguished himself in fighting against the Goths, when they invaded Greece in A.D. 262 (Trebell. *Poll. Gallien.* 13.) He was the author of three historical works.—1 A history of Macedonia from the time of Alexander.—2 A chronological history from the mythical age down to the accession of Claudius Gothicus, A.D. 268.—3 An account of the war of the Goths or Scythians in which Dexippus himself had fought. The fragments of Dexippus, which are considerable, are published by Bekker and Niebuhr in the first volume of the *Scriptores Historiae Byzantinae*, Bonn, 1823, 8vo.—3 A disciple of the philosopher Iamblichus, lived about A.D. 350, and wrote a commentary on the Categories of Aristotle. Ed. by Spengel, Munich, 1859.

**Dia** (Δία), daughter of Deioneus and wife of Ixion. By Ixion, or, according to some, by Zeus, she became the mother of Pirithous.

**Dia** (Δία) 1 The ancient name of Naxos.—2 An island near Amorgos.—3 A small island off Crete, opposite the harbour of Cnossea.—4. An island in the Arabian gulf, on the W coast of Arabia.

**Diablutus** [AULECTI]

**Diacia** (ἡ Δακία), a mountainous district in the NE. of Attica, including the plain of Marathon [ATTICA]. The inhabitants of this district (*Δακίταις, Δακίταις*), formed one of the three parties into which the inhabitants of Attica were divided in the time of Solon. They were the most democratical of the three parties.

**Diadumenianus** or **Diadumēnus**, son of the emperor Macrinus, received the title of Caesar, when his father was elevated to the purple, A.D. 217, and was put to death in the following year about the same time with Macrinus (Dio Cass. *lxxviii.* 4-40, Lamprius *Diadum.*)

**Dicaeus** (Δίκαιος), of Megalopolis, general of the Achaean League B.C. 143 and 147, took an active part in the war against the Romans. On the death of Critolaus in 146, he succeeded to the command of the Achaeans, but was defeated by Mummius near Corinth, whereupon he put an end to his own life, after slaying his wife to prevent her falling into the enemy's power (Polyb. xl. 2-9; Paus. vii. 12.)

**Diagoras** (Διαγόρας) 1 Son of Damagetus, of Ialyva in Rhodes was very celebrated for his own victories and those of his sons and

grandsons, in the Grecian games. His fame was celebrated by Pindar in the 7th Olympic ode. He was victor in boxing twice in the Olympian games, four times in the Isthmian, twice in the Nemean, and once at least in the Pythian. He had therefore the high honour of being a *περιοδονικης*—that is, one who had gained crowns at all the four great festivals. When an old man, he accompanied his sons, Acusilais and Damagetas, to Olympia. The young men, having both been victorians, carried their father through the assembly, while the spectators showered garlands upon him, and congratulated him as having reached the summit of human happiness. He gained his Olympic victory B.C. 464. (Pans. vi. 7.)—2. Surnamed the Atheist (*ἄθεος*), a Greek philosopher and poet, was the son of Teleclides, and was born in the island of Melos, one of the Cyclades. He was a disciple of Democritus of Abdera, and in his youth he acquired considerable reputation as a lyric poet. He was at Athens as early as B.C. 424, for Aristophanes in the *Clouds* (880), which was performed in that year, alludes to him as a well-known character. In consequence of his attacks upon the popular religion, and especially upon the Eleusinian mysteries, he was formally accused of impiety B.C. 411, and fearing the result of a trial, fled from Athens. He was condemned to death in his absence, and a reward set upon his head. He first went to Pallene, and afterwards to Corinth, where he died. One of the works of Diagoras was entitled *φρόνιοι λόγοι*, in which he probably attacked the Phrygian divinities. (Diog. Laërt. vi. 59; Cic. *Tusc.* i. 46, 111.)

**DIANA** (the quantity of the first syllable is common, and no arguments of etymology can safely be based on it), an ancient Italian divinity, whom the Romans identified with the Greek Artemis. Her worship is said to have been introduced at Rome by Servius Tullius, who dedicated a temple to her on the Aventine; and she appears to have been originally worshipped only by the plebeians. At Rome Diana was the goddess of light and of the moon (for no valid objection has been made against her being the moon-goddess also), and her name contains the same root as the word *dies*, *sub dio* (cf. JANUS). The attributes of the Greek Artemis were afterwards ascribed to the Roman Diana. [See ARTEMIS.] Among the most noticeable sites of her worship as a genuine Italian deity were Mount Tifata, near Capena (Plut. *Sull.* 6; *C.I.L.* i. 569), and Aricia, where she was worshipped with harvest festivals as the deity who gave fruitfulness both in the vegetable world, and also apparently in the birth of children (Ov. *Fast.* iii. 266), and with a torch-light procession as being the goddess of light. It is not unlikely that the peculiar law by which the priest of her grove must have slain his predecessor was a relic of human sacrifice offered to her (see *Dict. of Antiq.* art. *Rex Nemorensis*). In tradition Diana Aricina is connected with Virbins in a manner which some writers compare with the conjunction of Isis and Osiris. [See VIRBIS.]

**DIANIUM**. 1. (*Gianuti*), a small island in the Tyrrhenian sea, opposite the gulf of Cosa.—2. (*Denia*), called Hemeroscopion (*ἡμεροσκοπίον*) by Strabo, a town in Hispania Tarraconensis on a promontory of the same name (*C. Martini*) founded by the Massilians. Here stood a celebrated temple of Diana, from which the town derived its name; and here Sertorius kept most of his military stores.

**Dicaea** (*Δικαία*), a town in Thrace, on the lake Bistonis (Hdt. vii. 109; Strab. p. 331).

**Dicaearchia**. [PUTEOLI.]

**Dicaearchus** (*Δικαίαρχος*), a celebrated Peripatetic philosopher, geographer, and historian, was born at Messana in Sicily, but passed the greater part of his life in Greece Proper, and especially in Peloponnesus. He was a disciple of Aristotle and a friend of Theophrastus. He wrote a vast number of works, of which only fragments are extant. His most important work was entitled *Bios τῆς Ἑλλάδος*: it contained an account of the geography, history, and moral and religious condition of Greece. Dicaearchus was in part the source of Cicero's *De Republica*. See Fuhr, *Dicaearchi Messenii quae supersunt composita et illustrata*, Darmstadt, 1841.

**Dicē** (*Δίκη*), the personification of justice, a daughter of Zeus and Themis, and the sister of Eunomia and Eirene (Hes. *Th.* 901; Pind. *Ol.* xiii. 6). She was considered as one of the Horae, and is frequently called the attendant or councillor (*παρέδρος* or *ἐνέδρος*) of Zeus (Soph. *O. C.* 1381). In the tragedies she appears as a divinity who severely punishes all wrong, watches over the maintenance of justice, and pierces the hearts of the unjust with the sword (Aesch. *Cho.* 639). In this capacity she is closely connected with the Erinyes, though her business is not only to punish injustice, but also to reward virtue (Aesch. *Ag.* 1432, *Eum.* 510; Soph. *Aj.* 1390; Eur. *Med.* 1389).

**Dictaens**. [DICTE.]

**Dictamnus** (*Δικταμνον*), a town on the N. coast of Crete with a sanctuary of Dictynna, whose name the town bore (Ptol. iii. 17, 8).

**Dictē** (*Δίκη*), a mountain in the E. of Crete, where Zeus is said to have been brought up. Hence he bore the surname *Dictaens*. The Roman poets employ the adjective Dictaens as synonymous with Cretan (Strab. p. 578).

**Dictynna**. [BRITOMARTIS.]

**Dictys** Cretensis, the reputed author of an extant work in Latin on the Trojan war, divided into six books, and entitled *Ephemeris Belli Trojani*, professing to be a journal of the leading events of the war. In the preface to the work we are told that it was composed by Dictys of Cnossus, who accompanied Idomeneus to the Trojan war, and was inscribed in Phoenician characters on tablets of lime-wood or paper made from the bark. The work was hurried in the same grave with the author, and remained undisturbed till the sepulchre was burst open by an earthquake in the reign of Nero, and the work was discovered in a tin case. It was carried to Rome by Enpraxis, whose slaves had discovered it, and it was translated into Greek by order of Nero. It is from this Greek version that the extant Latin work professes to have been translated by a Q. Septimius Romanus, apparently of the 4th century, since he addresses Aradius Rufinus, who was praefectus urbi A.D. 312. Although its alleged origin and discovery are quite unworthy of credit, it appears nevertheless to be a translation from a Greek work quoted by the Byzantine writers, especially by Malalas: it seems improbable that Malalas should have recourse to a Latin original; and the sources from which the work itself is drawn are Greek writers such as Apollodorus and Lycophron, whereas if the original author had been a Latin writer, he would have drawn from some at least of the Latin authorities. On the other hand, those who deny that a Greek original ever existed have in their favour the fact—

that in style it is not like a translation from Greek and seems to be an imitation of Sallust. The work contains a history of the Trojan war from the birth of Paris down to the death of Ulysses. The compiler not unfrequently differs widely from Homer adding many particulars and recording many events of which we find no trace elsewhere. All miraculous events and supernatural agency are entirely excluded. The compilations ascribed to Dictys and Dares (DARES), are of considerable importance in the history of modern literature, since they are the chief fountains from which the legends of Greece first flowed into the romances of the middle ages and then mingled with the popular tales and ballads of England France and Germany.—Editions by Dederich Bonn, 1839 and by F Meuser Lips 1872.

**Didius** 1 T, praetor in Macedonia B.C. 100, where he defeated the Scordiscans (Cic. in Pis. 25, 61), consul 98, and subsequently proconsul in Spain, where he defeated the Celtiberians. He fell in the Marston war 89 (Appian B.C. 1. 40).—2 C, a legate of Caesar fell in battle in Spain fighting against the sons of Pompey 48.—3 M Didius Salvidius Julianus, bought the Roman empire of the praetorian guards when they put up the empire for sale after the death of Pertinax, A.D. 193. Flavius Sulpicianus, praefect of the city and Didius bid against each other but it was knocked down to Didius upon his promising a donative to each soldier of 25,000 sesterces. Didius however held the empire for only two months, from March 28th to June 1st and was murdered by the soldiers when Severus was marching against the city (D.O. Cass. lxxviii. 11 Spartian *Did. Jul.*)

**Dido** (Διδώ), also called Elissa, the reputed founder of Carthage. The name Dido was that

into the thinnest possible strips, and with them she surrounded a spot on which she built a citadel called Byrsa (from *Byssa*, i.e. the hide of a bull). Around this fort the city of Carthage arose, and soon became a powerful and flourishing place. The neighbouring king Iarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage threatening Carthage with war in case of refusal. Dido had vowed eternal fidelity to her late husband, but seeing that the Carthaginians expected her to comply with the demands of Iarbas, she pretended to yield to their wishes, and under pretence of soothing the manes of Acerbas by expiatory sacrifices she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity.—Virgil has inserted in his *Aeneid* the legend of Dido with various modifications. According to the common chronology there was an interval of more than 300 years between the capture of Troy (B.C. 1184) and the foundation of Carthage (B.C. 853), but Virgil nevertheless makes Dido a contemporary of Aeneas with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him Dido in despair destroyed herself on a funeral pile. The oldest authority for the legends of Dido seems to be Timaeus (*Fragm.* 25), who is followed by Naevius and Virgil. See AENEAS.

**Didyma**. [BRANCHIDAE.]

**Didyme**. [AEOLIAE INSULAE.]

**Didymus** (Δίδυμος), a celebrated Alexandrine grammarian a contemporary of Julius Caesar and Augustus, was a follower of the school of Aristarchus, and received the surname *καλὸν ἄνθρωπον*, on account of his indefatigable and unremitting application to study. He is said to have written 4000 works, the most important of which were commentaries on Homer, including a version of Aristarchus. He wrote commentaries also on Pindar, Sophocles, Aristophanes, and the Attic orators, and is a source of much of the information contained in later scholia and lexicons. Fragments edited by Schmidt, 1854.

**Dissepiter**. [JUPITER.]

**Digeutia** (Ζεγενία) a small stream in Latium, beautifully cool and clear, which rises in Lucetinus, and flows into the Anio near Ficoraro. It flowed through the Sabine farm of Horace (*Hor. Ep.* 1. 16, 12 : 18 104). [For discussion of the site of the villa, see HORACE.]

**Dimalium**, a town in Greek Illyria.

**Diosarchus** (Δεισάρχης), the last and least important of the ten Attic orators, was born at Corinth about B.C. 351. He was brought up at Athens, and studied under Theophrastus. As he was a foreigner, he could not come forward himself as an orator, and was therefore obliged to content himself with writing orations for others. He imitated Demosthenes and Lyneas, but in neither case successfully. He belonged to the friends of Phocion and the Macedonian party. When Demetrius Poliorcetes advanced against Athens in 307, Diosarchus fled to Chalcis in Euboea, and was not allowed till 292 to return to Athens, where he died at an advanced age. Only three of his speeches (against Demosthenes, Aristogeiton, and Philocles) have come down to us. They all refer to the question about HARPALUS. They are printed in the collections of the Attic orators. (Dionys. *Dinarch*, Plut. *Vit. X. Orat.*)

**Dindymēus**. [DINDYMUS.]

**Dindymus**, or **Dindyma**, -orum (Δίδυμος :



Dido (MS. Vatican Virgil)

of a Phoenician deity equivalent to Ashtar, originally worshipped by the Tyrian colonists of Carthage, and then identified in legend with Elissa. She was thus represented as the daughter of the Tyrian king Muttio (=Befno or Agenor), and sister of Pygmalion, who succeeded to the crown after the death of his father. She was married to her uncle, Acerbas or Suchaeus, a priest of Hercules, and a man of immense wealth. He was murdered by Pygmalion, who coveted his treasures, but Dido secretly sailed from Tyre with the treasures, accompanied by some noble Tyrians, who were dissatisfied with Pygmalion's rule. She first went to Cyprus where she earned off eighty maidens to provide the emigrants with wives, and then crossed over to Africa. Here she purchased as much land as might be covered with the hide of a bull, but she ordered the hide to be cut up

τὰ Δίνδυμα). 1. (*Gunusu Dagli*), a mountain in Phrygia on the frontiers of Galatia, near the town Pessinus, sacred to Cybele, the mother of the gods, who is hence called *Dindymene* (Strab. p. 567).—2. (*Murad Dagli*), a mountain in Phrygia, near the frontiers of Mysia, the source of the river Hermus, also sacred to Cybele (Hdt. i. 80; Strab. p. 626).—3. (*Kapu Dagli*), a mountain near Cyziens. [RHEA.]

**Dinocrates** (Δεινοκράτης). 1. A distinguished Macedonian architect in the time of Alexander the Great. He was the architect of the new temple of Artemis at Ephesus, which was built after the destruction of the former temple by Herostratus. He was employed by Alexander, whom he accompanied into Egypt, in the building of Alexandria. He formed a design for cutting Mount Athos into a statue of Alexander; but the king forbade the execution of the project (Vitruv. i. 1, 4; Strab. p. 640). The right hand of the figure was to have held a city, and in the left there would have been a basin, in which the water of all the mountain streams was to pour, and thence into the sea. There is a story of doubtful credit that he began the erection of a temple to Arsinoë, the wife of Ptolemy II., of which the roof was to be arched with loadstones, so that her statue made of iron might appear to float in the air, but died before completing the work (Plin. xxxiv. 148).—2. A Messenian who opposed the Achæan League, and, when Philopoemen was taken prisoner, was among those who caused him to be put to death. In the next year, when the Achæan general Lycostas occupied Messene, Dinocrates anticipated his sentence by suicide. (Pol. xxiv. 5, 12; Plut. *Philop.* 18–21.)

**Dinômachus** (Δεινόμαχος), a philosopher, who agreed with **CALLIPHO** in considering the chief good to consist in the union of virtue with bodily pleasure (Cic. *Tusc.* v. 30).

**Dinômenes** (Δεινομένης), a sculptor, whose statues of Io and Callisto stood in the Acropolis at Athens in the time of Pausanias: he flourished B.C. 400 (Paus. i. 25; Plin. xxxiv. 50). A base with the name of Dinomenes, found on the Acropolis, and assigned to the second cent. B.C., may be the work of a later sculptor of the same name.

**Dinon** (Δείων, Δίων), father of the historian Clitarchus, wrote himself a history of Persia.

**Dio Cassius**, the historian, was the son of a Roman senator, Cassius Apronianus, and was born A.D. 155, at Nicaea in Bithynia. He also bore the surname Cocceianus, which he derived from the orator Dio Chrysostomus Cocceianus, his maternal grandfather. He was educated with great care; he accompanied his father to Cilicia, of which he had the administration; and after his father's death, he went to Rome, about 180. He was straightway made a senator, and frequently pleaded in the courts of justice. He was ædile and quaestor under Commodus, and praetor under Septimius Severus, 194. He accompanied Caracalla on his journey to the East: he was appointed by Macrinus to the government of Pergamus and Smyrna, 218; was consul about 220; proconsul of Africa 224, under Alexander Severus, by whom he was sent as legate to Dalmatia in 236, and to Pannonia in 237. In the latter province he restored strict discipline among the troops; which excited the discontent of the praetorians at Rome, who demanded his life of Alexander Severus. But the emperor protected him and raised him to his second consulship 239. Dio, however, retired to Campania, and shortly afterwards obtained

permission of the emperor to return to his native town Nicaea, where he passed the remainder of his life.—Dio wrote several historical works, but the most important was a *History of Rome* (*Ῥωμαϊκὴ Ἱστορία*), in eighty books, from the landing of Aeneas in Italy to A.D. 229, the year in which Dio returned to Nicaea. Unfortunately, only a comparatively small portion of this has come down to us entire. Of the first 84 books we possess only fragments; but since Zonaras in his *Annals* chiefly followed Dio Cassius, we may regard the *Annals* of Zonaras as to some extent an epitome of Dio Cassius. Of the 35th book we possess a considerable fragment, and from the 36th book to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agrippa, B.C. 10. Of the remaining books we have only the extracts made by Xiphilinus and others. Dio Cassius treated the history of the republic with brevity, but gave a more minute account of those events of which he had been himself an eye-witness. He consulted original authorities, and displayed great judgment and discrimination in the use of them. He had acquired a thorough knowledge of his subject, and his notions of the ancient Roman institutions were far more correct than those of some of his predecessors, such as Dionysius of Halicarnassus, but he was a strong imperialist, and depreciated whatever he thought tended to republicanism.—Editions by Reimar, Hamb. 1750–52, 2 vols. fol.; Sturz, Lips. 1824, 9 vols. 8vo, and by Dindorf, Lips. 1855.

**Dio Chrysostomus**—that is, the golden-mouthed, a surname given to him on account of his eloquence. He also bore the surname Cocceianus, which he derived from the emperor Cocceius Nerva, with whom he was intimate. He was born at Prusa in Bithynia, about the middle of the first century of our era. He travelled in different countries, and came to Rome in the reign of Vespasian, but having incurred the suspicions of Domitian, was obliged to leave the city. On the advice of the Delphic oracle, he put on a beggar's dress, and visited Thrace, Mysia, Scythia, and the country of the Getae. After the murder of Domitian, A.D. 96, Dio used his influence with the army stationed on the frontier in favour of his friend Nerva, and seems to have returned to Rome immediately after his accession. Trajan also showed marked favour to Dio, who died at Rome about A.D. 117.—Dio Chrysostomus is the most eminent of the Greek rhetoricians and sophists in the time of the Roman empire. There are extant eighty of his orations; but they are more like essays on political, moral, and philosophical subjects than real orations, of which they have only the form. All these orations are written in pure Attic Greek, though overloaded with the rhetorical embellishments of the age.—Editions by Reiske, Lips. 1784, 2 vols.; by Emperius, Bruns. 1844; and by L. Dindorf, Lips. 1857.

**Diocaesarea** (Διοκαισάρεια; *Sejuriel*), more anciently **Sepphoris** (Σεφώρις), in Galilee, was a small place until Herodes Antipas made it the capital of Galilee, under the name of Diocaesarea. It was destroyed in the fourth century by Gallus, on account of an insurrection which had broken out there. (Jos. *Ant.* xiv. 5.)

**Dioclea** or **Doclea** (Δόκλεα), a place in Dalmatia, near Salona, the birthplace of Diocletian.

**Diocles** (Διοκλῆς). 1. A brave Athenian,

who lived in exile at Megara. Once in a battle he protected with his shield a youth whom he loved but he lost his own life in consequence. The Megarians rewarded him with the honours of a hero, and instituted the festival of the Dioclea, which they celebrated in the spring of every year.—2 A Syracusan the leader of the popular party in opposition to Hermocrates. In B.C. 412 he was appointed with several others to draw up a new code of laws. This code which was almost exclusively the work of Diocles, became very celebrated, and was adopted by many other Sicilian cities.—3 Of Carystus in Euboea a celebrated Greek physician lived in the fourth century A.C. He wrote several medical works, of which only some fragments remain.

#### DIOCLETIANŌPOLIS [CELESTUM]

DIOCLĒTIANNUS, VALĒRĪUS Roman emperor, A.D. 284–305, was born near Salona in Dalmatia, in 245, of most obscure parentage. From his mother, Doclea, or Dioclea, who received her name from the village where she dwelt he inherited the appellation of *Docles* or *Diocles* which, after his assumption of the purple was expanded into Diocletianus and attached as a cognomen to the high patrician name of Valerius. Having entered the army, he served with high reputation under Probus and Aurelian, followed Carus to the Persian war and after the fate of Numerianus became known at Chalcedon, was proclaimed emperor by the troops. 284. He slew with his own hands Arminius Aper, who was arraigned of the murder of Numerianus in order according to some authorities, that he might fulfil a prophecy delivered to him in early youth by a Gaulish Druidess, that he should mount a throne as soon as he had slain the wild boar (*Aper*). Next year (285) Diocletian carried on war against Carinus on whose death he became undisputed master of the empire. But as the attacks of the barbarians became daily more formidable, he resolved to associate with himself a colleague in the empire, and accordingly selected for that purpose Maximianus, who was invested with the title of Augustus in 286. Maximian had the care of the Western empire, and Diocletian that of the Eastern. But as the dangers which threatened the Roman dominions from the attacks of the Persians in the East and the Germans and other barbarians in the West, became still more imminent, Diocletian made a still further division of the empire. In 292, Constantius Chlorus and Galerius were proclaimed Caesars, and the government of the Roman world was divided between the two Augusti and the two Caesars. Diocletian had the government of the East with Nicomedia as his residence, Constantius, Britain, Gaul, and Spain, with Treves as his residence, Galerius, Illyricum, and the whole line of the Danube, with Sirmium as his residence. The wars in the reign of Diocletian are related in the lives of his colleagues, since Diocletian rarely commanded the armies in person. It is sufficient to state here that Britain, which had maintained its independence for some years under CARAUSIUS and ALLECTUS, was restored to the empire (296), that the Persians were defeated and obliged to sue for peace (298), and that the Marcomanni and other barbarians in the N. were also driven back from the Roman dominions. Though in most acts of his life he has been praised for clemency and humanity, he ordered in 303, chiefly at the instigation of Gallienus, a fierce persecution of the Christians.

This was nearly the last act of his rule, for after an anxious reign of twenty one years Diocletian longed for repose. Accordingly on the first of May, 305, he abdicated at Nicomedia, and compelled his reluctant colleague Maximian to do the same at Milan. Diocletian retired to his native Dalmatia, and passed the remaining eight years of his life in philosophic retirement near Salona (where he built the magnificent villa of which the remains form the town of *Spalatro*), devoted to rural pleasures and the cultivation of his garden. He died 313. His talents for organisation place him among the most remarkable of the emperors. He was not only the author of the division of the empire, but he entirely remodelled the arrangement of provinces, constituting twelve great *dioceses*, each comprising several provinces, with a supreme officer called *Vicarius* to whom the *praesides* of the several provinces in the diocese were answerable. He reorganised also the administration of justice, and the system of taxation throughout the empire (Aurel. Vict. *Caes.* 89, Eutrop. ix. 13 ff., Zonar. xii. 81). The Edict of Diocletian dated 303, fixing the price of provisions, &c., has great antiquarian value. It was inscribed on a temple at Stratonicea, portions also have been discovered at



Diocletianus Roman Emperor A.D. 284–305  
Obv. DIOCLETIANVS AVG head of Diocletian laureate  
rev. VIRTVS MILITVM C soldiers sacrificing before camp

Plataea and at Megalopolis in 1888, 1890 (C. I. L. iii p. 801, *Ephem. Ep.* iv. 180).

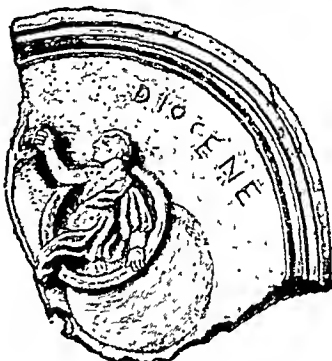
DIOÐŌRUS (ΔΙΟΔΩΡΟΣ) I. Surnamed CROTON, of Iasus in Caria, lived at Alexandria in the reign of Ptolemy Soter, who is said to have given him the surname of Cronus on account of his inability to solve at once some dialectic problem proposed by Stipho, when the two philosophers were dining with the king. Diodorus is said to have taken that disgrace so much to heart that after his return from the repast, and writing a treatise on the problem, he died in despair. According to another account he derived his surname from his teacher Apollonius Cronus. He belonged to the Megarian school of philosophy, of which he was the head. He was celebrated for his great dialectic skill, for which he is called *δ διαλεκτικός*, or *διαλεκτικώτατος* (Diog. Laert. ii. 111; Strab. pp. 658, 838).—2. Siculus, of Agrigum in Sicily, was a contemporary of Julius Caesar and Augustus. In order to collect materials for his history, he travelled over a great part of Europe and Asia, and lived a long time at Rome. He spent altogether thirty years upon his work. It was entitled *Βιβλιοθήκη ιστορική*, *The Historical Library*, and was a universal history, embracing the period from the earliest mythical ages down to the beginning of Caesar's Gallic wars. It was divided into three great sections and into forty books. The first section, which consisted of the first six books, contained the history of the mythical times previous to the Trojan war. The second section, which consisted of eleven books, contained the history from the Trojan war down to the death of Alexander the Great.

The third section, which contained the remaining twenty-three books, treated of the history from the death of Alexander down to the beginning of Caesar's Gallic wars. Of this work only the following portions are extant entire: the first five books, which contain the early history of the Eastern nations, the Egyptians, Aethiopians, and Greeks; and from book eleven to book twenty, containing the history from the second Persian war, B.C. 480, down to 302. Of the remaining portion there are extant a number of fragments and the *Excerpta*, which are preserved partly in Photius and partly in the *Eclogae* made at the command of Constantine Porphyrogenitus. The work of Diodorus is constructed upon the plan of annals, and the events of each year are placed one after the other without any internal connexion. In compiling his work Diodorus exercised no judgment or criticism. He simply collected what he found in his different authorities, and thus jumbled together history, mythus, and fiction: he frequently misunderstood authorities, and not seldom contradicts in one passage what he has stated in another. But nevertheless the compilation is of great importance to us, especially for the history of Sicily, on account of the great mass of materials which are there collected from a number of writers whose works have perished. The best editions are by Wesseling, Amsterd. 1746, 2 vols. fol., reprinted at Bipont, 1793, &c., 11 vols. 8vo.; and by Dindorf, Lips. 1867, 5 vols. 8vo.—3. Of Sinope, an Athenian comic poet of the Middle Comedy, flourished 353.—4. Of Tyre, a Peripatetic philosopher, a disciple and follower of Critolaus, whom he succeeded as the head of the Peripatetic school at Athens. He flourished B.C. 110.

**Diōdōtus** (Διόδωρος), a Stoic philosopher and a teacher of Cicero, in whose house he lived for many years at Rome. In his later years, Diodotus became blind: he died in Cicero's house, B.C. 59, and left to his friend a property of about 100,000 sesterces. (Cic. *Tusc.* v. 39, 113; *ad Att.* ii. 20.)

**Diōgēnes** (Διογένης). 1. Of Apollonia in Crete, an eminent natural philosopher, lived in the fifth century B.C., and was a pupil of Anaximenes. He wrote a work in the Ionic dialect, entitled *Περὶ φύσεως*, *On Nature*, in which he treated of physical science. He made air the element of all things. (Diog. Laërt. ix. 57; Cic. *N. D.* i. 12, 29.)—2. The Babylonian, a Stoic philosopher, was a native of Seleucia in Babylonia, was educated at Athens under Chrysippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens. He was one of the three ambassadors sent by the Athenians to Rome in B.C. 155. [CARNEADES; CRITOLAUS.] He died at the age of 88.—3. The Cynic philosopher, was born at Sinope in Pontus, about B.C. 412. His father was a banker named Icesius or Icetas, who was convicted of some swindling transaction, in consequence of which Diogenes quitted Sinope and went to Athens (Diog. Laërt. vi. 2, 20). His youth is said to have been spent in dissolute extravagance; but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away. Diogenes, however, could not be prevented from attending him even by blows, but told him that he would find no stick hard enough to keep him away. Antisthenes at last relented, and his pupil soon plunged into the most frantic excesses of austerity and moroseness. In summer he used to roll in hot sand, and in winter

to embrace statues covered with snow; he wore coarse clothing, lived on the plainest food, slept in porticoes or in the street, and finally, according to the common story, took up his residence in a tub (a large earthenware jar) belonging to the Metron, or temple of the Mother of the Gods. (Diog. Laërt. vi. 23; Juv. xiv. 808; Sen. *Ep.* 99; Lucian, *Quom. Conscr. Hist.* ii. p. 364.) The truth of this latter tale has, however, been disputed, since it is not mentioned by Plutarch, Cicero or Epictetus (*ap.* Arrian. iii. 24); and some have attempted to explain the story by imagining a clay-built cottage. But, whatever the truth of the story, it is repeated in works of art as well as in literature. [See *Dict. of Ant. art. Dohum.*] In spite of his strange eccentricities, Diogenes appears to have been much respected at Athens, and to have been privileged to rebuke anything of which he disapproved. He seems to have ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own; musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon



Diogenes in his tub. (From fragment of lamp in British Museum.)

and stars, while they neglected what lay immediately before them; orators for learning to say what was right, but not to practise it.—On a voyage to Aegina he was taken prisoner by pirates, and carried to Crete to be sold as a slave. Here when he was asked what business he understood, he answered, 'How to command men.' He was purchased by Xenias of Corinth, over whom he acquired such influence, that he soon received from him his freedom, was entrusted with the care of his children, and passed his old age in his house. During his residence at Corinth his celebrated interview with Alexander the Great is said to have taken place. The conversation between them began by the king's saying, 'I am Alexander the Great;' to which the philosopher replied, 'And I am Diogenes the Cynic.' Alexander then asked whether he could oblige him in any way, and received no answer except, 'Yes, you can stand out of the sunshine.' We are further told that Alexander admired Diogenes so much that he said, 'If I were not Alexander, I should wish to be Diogenes' (Plut. *Alex.* 14; Cic. *Tusc.* v. 32, 92). Diogenes died at Corinth at the age of nearly ninety, B.C. 323. [For the teaching of the Cynics, see ANTISTHENES.]—4. Laërtius, of Laërte in Cilicia, of whose life we have no

particulars, probably lived in the second century after Christ. He wrote the  *Lives of the Philosophers*  in ten books: the work is entitled  *περί βίων, δογματικῶν, καὶ ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκησάντων* . According to some allusions which occur in it, he wrote it for a lady of rank, who occupied herself with philosophy, and who, according to some was Arria, the friend of Galen. In this work Diogenes divides the philosophy of the Greeks into the Ionic—which commences with Anaximander and ends with Clitomachus, Chrysippus, and Theophrastus—and the Italian, which was founded by Pythagoras, and ends with Epicurus. He reckons the Socratic school, with its various ramifications, as a part of the Ionic philosophy, of which he treats in the first seven books. The Eleatics, Heraclitus and the Sceptics are included in the Italian philosophy, which occupies the eighth and ninth books. Epicurus and his philosophy are treated of in the tenth book with particular minuteness, which has led some writers to the belief that Diogenes himself was an Epicurean. The work is of great value to us, as Diogenes made use of a great number of writers on the history of philosophy, whose works are now lost, but it is put together without plan, criticism, or connexion, and the author had evidently no conception of the real value and dignity of philosophy. The best editions are by Meibom Amsterdam 1692, 2 vols 4to, and Hubner, Lips 2 vols 8vo 1828-1831, Tauchnitz, 1877—5.  *Zenonismus* , a tragic poet who began to exhibit at Athens &c 404.

*Diogenianus (Διογενειανός)* , of Heraclea on the Pontus, a distinguished grammarian in the reign of Hadrian, wrote a Greek Lexicon, from which the Lexicon of Hesychius seems to have been almost entirely taken. A portion of it is still extant, containing a collection of proverbs first printed by Scabottus, with the proverbs of Zenobius and Suidas, Antv 1613 4to, and subsequently in other editions of the  *Paroemiographi Graeci* .

*Diomea (τὰ Διόμεια Διομείδης, Διομεΐς)* , a demos in Attica belonging to the tribe Aegeis with a temple of Heracles, the Diomean gate in Athens led to this demos [ATHENAE].

*Diomedesae Insulae* , five small islands in the Adriatic sea, N of the promontory Garganium in Apulia, named after Diomedes [DIOMEDES]. The largest of these, called  *Diomedes Insula*  or  *Trimerus*  (Tremiti), was the place where Julia, the grand daughter of Augustus, died.

*Diomedes (Διομήδης)*  1 Son of Tydus and Deipyle, whence he is constantly called  *Tydides (Τυδείδης)* , succeeded Adrastus as king of Argos.— *Homeric Story* . Tydus fell in the expedition against Thebes, while his son Diomedes was yet a boy, but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with eighty ships, and was, next to Achilles, the bravest hero in the Greek army. He enjoyed the especial protection of Athena, he fought against the most distinguished of the Trojans, such as Hector and Aeneas, and even against the gods who espoused the cause of the Trojans. He thus wounded both Aphrodite and Ares (II v 235, 440, 837). In Od xv 180, we are told that he reached Argos on his return from Troy in three days.— *Later Stories* . Diomedes and Ulysses carried off the palladium from the city of Troy, since it was believed that Troy could not be taken so long as the palladium was within its walls. Diomedes carried the palladium with him to Argos, but according to others it was taken from him by Demophoon

in Attica, where he landed one night on his return from Troy, without knowing where he was [DEMOPHON]. Another tradition stated that Diomedes restored the palladium to Aeneas. On his arrival in Argos Diomedes found his wife Aegialeia living in adultery with Hippolytus, or, according to others, with Cometes or Cylabarus. This misfortune befell him through the anger of Aphrodite, whom he had wounded before Troy. He therefore quitted Argos, either of his own accord, or expelled by the adulterers, and went to Aetolia. He subsequently attempted to return to Argos, but on his way home a storm threw him on the coast of Daunia in Italy, where he was kindly received by Daunus, the king of the country. Diomedes assisted Daunus in his war against the Messapians, married Enippe, the daughter of Daunus, and settled in Daunia, where he died at an advanced age. He was buried in one of the islands off cape Garganium, which were called after him the  *Diomedean islands* . His companions were inconsolable at his loss, and were metamorphosed into birds ( *Aves Diomedae* ), which, mindful of their origin used to fly joyfully towards the Greek ships, but to avoid those of the Romans. According to others Diomedes returned to Argos, or disappeared in one of the Diomedean islands or in the country of the Heneti. A number of towns in the E part of Italy such as Beneventum, Argos Hippion (afterwards Argyripa or Arpi), Venusia Canusium, Venafrum Brundisium, &c, were believed to have been founded by Diomedes. A plain of Apulia, near Salapia and Canusium, was called  *Diomedes Camps*  after him. He was worshipped as a divine being, especially in Italy, where statues of him existed at Argyripa, Metapontum, Thurii, and other places. (Verg Aen. ii 243, Ov Met xv 457, Ant. Lib 87, Strab pp 215, 284).—2 Son of Ares and Cyrene, king of the Bistones in Thracia, who dwelt near Abdera. He was killed by Heracles on account of his mares, which he fed with human flesh. (Apollod i 6 8, Hyg Fab 50, cf Eur Alc 49), H F 280.) Some modern writers represent Diomedes as the Storm king, and his horses as the strong winds of the Thracian coast.

*Diomedes* , a Latin grammarian, probably lived in the fourth or fifth century after Christ, and is the author of an extant work,  *De Oratore et Partibus Orationis et Vario Genere Metrorum libri III* , printed in the  *Grammaticae Latinae Auctores Antiqui*  of Pat-schius, 4to, Hanov 1605.

*Diomedon (Διομήδων)* , an Athenian commander during the Peloponnesian war. He was one of the commanders at the battle of Argynusae (&c 406), and was put to death with five of his colleagues on his return to Athens (Thuc. viii. 19-31, Xen Hell i 6).

*Dion (Δίων)* , a Syracusan, son of Hipparchus, and a relation of Dionysius, born about 408 &c. His sister Aristomache was the second wife of the elder Dionysius, and Dion himself was married to Arete, the daughter of Dionysus by Aristomache. Dion was treated by Dionysius with the greatest distinction, and was employed by him in many services of trust and confidence. Of this close connexion and favour with the tyrant he seems to have availed himself to amass great wealth. He made no opposition to the succession of the younger Dionysius to his father's power, but he became an object of suspicion to the youthful tyrant, to whom he also made himself personally disagreeable by

the austerity of his manners. Dion appears to have been naturally a man of a proud and stern character; and having become an ardent disciple of Plato when that philosopher visited Syracuse in the reign of the elder Dionysius, he dreamed of making Syracuse a free city, of giving liberty to the Greek cities in Sicily, and of expelling the Carthaginians: he carried to excess the austerity of a philosopher, and viewed with undisturbed contempt the debaucheries and dissolute pleasures of his nephew. From these he endeavoured to withdraw him by persuading him to invite Plato a second time to Syracuse; but the philosopher, though received at first with the utmost distinction, failed in obtaining a permanent hold on the mind of Dionysius; and the intrigues of the opposite party, headed by Philistus, were successful in procuring the banishment of Dion. Dion retired to Athens, where he lived in habitual intercourse with Plato and his disciples; but Plato having failed in procuring his recall (for which purpose he had a third time visited Syracuse), and Dionysius having confiscated his property, and compelled his wife to marry another person, he determined on attempting the expulsion of the tyrant by force. In the year 357 he sailed from Zacynthus with only a small force and obtained possession of Syracuse, except Ortygia, without opposition during the absence of Dionysius in Italy. Dionysius returned shortly afterwards, and, aided by Philistus attempted to raise the blockade of Ortygia: a battle was fought in the Great Harbour, in which Philistus was defeated and put to death; and Dionysius found himself obliged to quit Syracuse and sail away to Italy. After his departure the Syracusans deposed Dion from his command, an ingratitude which embittered his mind, though he was soon afterwards recalled, and on the surrender of Ortygia found himself master of Syracuse. But he was unwilling to give the citizens the liberty which they expected, and his despotic conduct soon caused great discontent; the people complained with justice that they had only exchanged one tyrant for another. He caused his chief opponent, Heraclides, to be put to death, and confiscated the property of his adversaries. Callipus, an Athenian, who had accompanied him from Greece, formed a conspiracy against him, and caused him to be assassinated in his own house, 353. (Plut. *Dion*; Diod. xvi. 6-20; Nep. *Dion*.)

Dion Cassius; Chrysostomus. [Dio.]

Dionaea. [Dione.]

Dionē (Διώνη), in Homer, is the mother of Aphrodite by Zeus (*Il.* v. 312, 330, 370, 422): in Hesiod, she is the daughter of Oceanus (*Th.* 353); but in later mythologists, of Uranus and Ge or Aether and Terra (*Apollod.* i. 1, 3; *Hyg. Fab.* 1). In post-Homerie authors she is sometimes Aphrodite herself (*Theocr.* vii. 116; *Ov. Fast.* ii. 461, *A. A.* iii. 8). Euripides (*Fr.* 177) makes her = Semele, calling Dionysus her son. Dione was probably in the earliest Greek mythology the feminine of Zeus (whence her name), worshipped as a supreme goddess in conjunction with him at Dodona (*Dem. Meid.* p. 530, § 53); but afterwards, when the influence of Dodona was less predominant (before the Homerie period), she was displaced by Hera as the consort of Zeus, and in many of her attributes by the Cyprian Aphrodite, who thereupon becomes her daughter in mythology.

Dionysius (Διονύσιος). I. *Historical*.—I. The Elder, tyrant of Syracuse, son of Hermocrates, born B.C. 480. He was born in a private but not

low station, and began life as a clerk in a public office. He was one of the partisans of Hermocrates, the leader of the aristocratical party, and was severely wounded in the attempt which Hermocrates made to effect by force his restoration from exile. He subsequently served in the great war against the Carthaginians, who had invaded Sicily under Hannibal, the son of Gisco, and successively reduced and destroyed Selinus, Himera, and Agrigentum. These disasters, and especially the failure of the Syracusan general, Daphnaeus, to relieve Agrigentum, had created a general spirit of discontent and alarm, of which Dionysius skillfully availed himself. He succeeded in procuring a decree for deposing the existing generals, and appointing others in their stead, among whom was Dionysius himself, B.C. 406. His efforts were from this time directed towards supplanting his new colleagues and obtaining the sole direction of affairs. These efforts were crowned with success. In the following year (405), the other generals were deposed, and Dionysius, though only twenty-five years of age, was appointed sole general, with full powers. From this period we may date the commencement of his reign, or tyranny, which continued without interruption for thirty-eight years. His first step was to procure the appointment of a body-guard, which he speedily increased to the number of 1000 men: at the same time he induced the Syracusans to double the pay of all the troops, and took every means to ingratiate himself with the mercenaries. By his marriage with the daughter of Hermocrates he secured to himself the support of all the remaining partisans of that leader. He converted the island of Ortygia into a strong fortress, in which he took up his own residence. After concluding a peace with Carthage, and putting down a formidable insurrection in Syracuse, he began to direct his arms against the other cities of Sicily. Naxos, Catania, and Leontini, successively fell into his power, either by force or treachery. For several years after this he made preparations for renewing the war with Carthage. In 397 he declared war against Carthage. At first he met with great success, but in 395 his fleet was totally defeated, and he was obliged to shut himself up within the walls of Syracuse, where he was besieged by the Carthaginians both by sea and land. A pestilence shortly after broke out in the Carthaginian camp, and greatly reduced the enemy; whereupon Dionysius suddenly attacked the enemy both by sea and land, defeated the army, and burnt great part of their fleet. The Carthaginians were now obliged to withdraw. In 393 they renewed the war with no better success, and in 392 they concluded a peace with Dionysius. This treaty left Dionysius at leisure to continue the ambitious projects in which he had previously engaged against the Greek cities in Italy. He formed an alliance with the Lucanians, and crossed over into Italy. He subdued Caulonia, Hipponium, and Rhegium, 387. He was in close alliance with the Locrians; and his powerful fleets gave him the command both of the Tyrrhenian and Adriatic seas. He was now at the summit of his greatness, and during the twenty years that elapsed from this period to his death, he possessed an amount of power and influence far exceeding those enjoyed by any other Greek before the time of Alexander. During this time he was twice engaged again in war with Carthage—namely, in 383, when a treaty was concluded, by which the river Halyeus was



fixed as the boundary of the two powers, and again in 368, in the middle of which war Dionysius died at Syracuse, 367. His last illness is said to have been brought on by excessive feasting, but, according to some accounts, his death was hastened by his medical attendants, in order to secure the succession for his son. After the death of his first wife Dionysius had married almost exactly at the same time—some said even on the same day—Doris, a Locrian of distinguished birth, and Aristomachus a Syracusan, the daughter of his supporter Hipparchus, and the sister of Dion. By Doris he had three children, of whom the eldest was his successor, Dionysius. The character of Dionysius has been drawn in the blackest colours by many ancient writers, he appears indeed to have been taken as the type of a tyrant, in the worst sense. In his latter years he became extremely suspicious, and a prophetic sense of treachery even from his nearest friends, and is said to have adopted the most excessive precautions to guard against it. Many of these stories have, however, an air of great exaggeration (Cic. *Tusc.* v. 20). Dionysius was fond of literature and the arts. He adorned Syracuse with splendid temples and other public edifices so as to render it unquestionably the greatest of all Greek cities. He was himself a poet and repeatedly contended for the prize of tragedy at Athens. Here he several times obtained the second and third prizes, and just before his death, bore away the first prize at the Lenææ, with a play called 'The Ransom of Hector'. He sought the society of men distinguished in literature and philosophy, entertaining the poet Philoxenus at his table, and inviting Plato to Syracuse, whom, however, he afterwards dismissed [PLATO] (Diod. xiii. xiv. xv.). —2 The Younger, son of the preceding, succeeded his father as tyrant of Syracuse, B.C. 367. He was at this time under thirty years of age. He had been brought up at his father's court in idleness and luxury, and seditiously precluded from taking any part in public affairs. The ascendancy which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures. Yet his court was at this time a great place of resort for philosophers and men of letters. Besides Plato, whom he induced by the most urgent entreaties to pay him a second visit, Aristippus of Cyrene, Endorus of Cnidus, Speusippus, and others, are stated to have spent some time with him at Syracuse, and he cultivated a friendly intercourse with Archytas and the Pythagoreans of Magna Græcia. Dion, who had been banished by Dionysius, returned to Sicily in 357, at the head of a small force, with the avowed object of dethroning Dionysius. The latter was absent from Syracuse at the time that Dion landed in Sicily, but he instantly returned to Syracuse, where the citadel still held out for him [DIOR]. But finding it impossible to retain his power, he sailed away to Italy with his most valuable property, and thus lost the sovereignty after a reign of twelve years, 356. He now repaired to Locri, the native city of his mother, Doris, where he was received in the most friendly manner, but he made himself tyrant of the city, and is said to have treated the inhabitants with the utmost cruelty. After remaining at Locri ten years, he sailed himself of the internal dissensions at Syracuse to recover possession of his power in that city, 346. The Locrians took advantage of his absence to revolt

against him, and wreaked their vengeance in the most cruel manner on his wife and daughters. He continued to reign in Syracuse for the next three years, till TIMOLEON came to Sicily, to deliver the Greek cities of the island from the tyrants. As he was unable to resist Timoleon he surrendered the citadel into the hands of the latter, on condition of being allowed to depart in safety to Corinth, 343. Here he spent the remainder of his life in a private condition. According to some writers, he was reduced to support himself by keeping a school, others say, that he became one of the attendants on the rites of Cybele, a set of mendicant priests of the lowest class. (Diod. xvi.; Plut. *Timol.* 14, Athen. p. 541, Aelian, *V. H.* vi. 12, Cic. *Tusc.* in 13). —3 Tyrant of Heraclea on the Euxine, son of Clearchus, succeeded his brother Timotheus in the tyranny about B.C. 338. He was said to have been the mildest and justest of all the tyrants that had ever lived. He married Amastria, niece of Darius. In 306 he assumed the title of king, and died shortly afterwards at the age of fifty-five (Diod. xvi. 88. xi. 70).

11 *Literary*. 1 Of Halicarnassus, a celebrated rhetorician, came to Rome about B.C. 29, for the purpose of making himself acquainted with the Latin language and literature. He lived at Rome on terms of friendship with many distinguished men, such as Q. Aelius Tubero, and the rhetorician Cæcilius, and he remained in the city for twenty-two years, till his death, B.C. 7. His principal work, which he composed at Rome in the later period of his life, was a history of Rome in twenty-two books, entitled *Ῥωμαίων Ἀρχαιολογία*. It contained the history of Rome from the mythical times down to B.C. 264, in which year the history of Polybius begins with the Punic wars. The first nine books alone are complete, of the tenth and eleventh we have the greater part; and of the remaining nine we possess nothing but fragments and extracts. Dionysius treated the early history of Rome with great minuteness. The eleven books extant do not carry the history beyond B.C. 441, so that the eleventh book breaks off very soon after the decemviral legislation. This peculiar minuteness in the early history, however, was in a great measure the consequence of the object he had proposed to himself which, as he himself states, was to impress upon the Greeks a just appreciation of Rome's greatness. Dionysius had no clear notions about the early constitution of Rome, and was led astray by the nature of the institutions which he saw in his own day, and thus makes innumerable mistakes in treating of the history of the constitution. Nevertheless, he has preserved to us from ancient authorities much that is of the greatest value to the historian when other light fails altogether, and for the student of mythology his work is a storehouse of ancient traditions.—Dionysius also wrote various rhetorical and critical works, which abound with excellent remarks and criticisms on the works of the classical writers of Greece. They show that he was a greater critic than historian. The following are the extant works of this class. 1 *Τέχνη ῥητορικὴ*, addressed to one Echechrates, part of which is certainly spurious. 2 *Περὶ σωφροσύνης ὁμιλίαι*, treatises of oratorical power, and on the combination of words according to the different styles of oratory. 3 *Τὰ περὶ ἀρχαίων κρίσεις*, contains characteristics of poets, from Homer down to Euripides, of some historians, such as Herodotus, Thucydides, Philistus, Xenophon, and

Theopompus; and, lastly, of some philosophers and orators. 4. *Περὶ τῶν ἀρχαίων ῥητόρων ὑπομνηματισμοί*, contains criticisms on the most eminent Greek orators, of which we now possess only the first three sections, on Lycias, Isocrates, and Isaeus. The other three sections treated of Demosthenes, Hyperides, and Aeschines; but they are lost, with the exception of the first part of the fourth section, which treated of the oratorical power of Demosthenes. 5. *Ἐπιστολὴ πρὸς Ἀμμαίον*, a letter to his friend Ammaeus, in which he shows that most of the orations of Demosthenes had been delivered before Aristotle wrote his *Rhetoric*, and consequently that Demosthenes had derived no instruction from Aristotle. 6. *Ἐπιστολὴ πρὸς Γναῖον Πομπήτιον*, was written by Dionysius with a view of justifying the unfavourable opinion which he had expressed upon Plato, and which Pompey had censured. 7. *Περὶ τοῦ Θουκυδίδου χαρακτήρος καὶ τῶν λοιπῶν τοῦ συγγραφέως ἰδιωμάτων*, was written by Dionysius at the request of his friend Tubero, for the purpose of explaining more minutely what he had written on Thucydides. As Dionysius in this work looks at the great historian from his rhetorical point of view, his judgment is often unjust and incorrect. 8. *Περὶ τῶν τοῦ Θουκυδίδου ἰδιωμάτων*, addressed to Ammaeus. 9. *Δεινάρχος*, a very valuable treatise on the life and orations of Dinarchus. The best editions of the complete works of Dionysius are by Sylburg, Frankf. 1586, two vols. fol., reprinted at Leipzig, 1691; by Reiske, Lips. 1774. The History is edited separately by Kiessling, Lips. 1870.—2. Surnamed Chalcus, because he advised the Athenians to coin brass money (Athen. p. 669); wrote rhetorical orations, which have perished, and elegies, which are quoted by Plut. *Nic.* 5; Arist. *Rhet.* iii. 2; Athen. pp. 668, 702.—3. Of Heraclides, son of Theophrastus, was a pupil of Zeno, and adopted the tenets of the Stoics. But in consequence of a most painful complaint, he abandoned the Stoic philosophy and joined the Eleatics, whose doctrine, that *ἥδονή* and the absence of pain was the highest good, had more charms for him than the austere ethics of the Stoa. This renunciation of his former creed drew upon him the nickname of *μεταθέμενος*, i.e. the renegade. He died in his eightieth year, of voluntary starvation. He wrote several works, all of which are lost. Cicero censures him for having mixed up verses with his prose, and for his want of elegance and refinement.—4. Of Magnesia, a distinguished rhetorician, taught in Asia between B.C. 79 and 77, when Cicero visited the East.—5. Of Miletus, one of the earliest Greek historians, or *logographers*, and a contemporary of Hecataeus, wrote a history of Persia (fragments by C. Müller, 1848).—6. Of Mytilene, surnamed *Scytobrachion*, taught at Alexandria in the first century B.C. He wrote a prose work on the Argonauts, which was consulted by Diodorus Siculus.—7. Surnamed *Periēgētes*, from his being the author of a *περίηγησις τῆς γῆς*, which is still extant; probably lived about A.D. 300. The work contains a description of the whole earth, derived in great measure from Eratosthenes, in hexameter verse, and is written in a terse and elegant style. It enjoyed great popularity in ancient times. Two translations or paraphrases of it were made by Romans, one by Rufus Festus Avienus [AVIENUS], and the other by the grammarian Priscian [PRISCIANUS]. The best edition of the original is by Bernhardt, Lips. 1828.—8. Of Sinope, an Athenian comic poet

of the Middle Comedy (fragments in Meineke).—9. Surnamed Thrax, from his father being a Thracian, was himself a native either of Alexandria or Byzantium. He is also called a Rhodian, because at one time he resided at Rhodes, and gave instructions there. He also taught at Rome, about B.C. 80. He was a very celebrated grammarian; but only one of his works has come down to us: a small treatise, entitled *τέχνη γραμματικὴ*, which became the basis of all subsequent grammars, and was a standard book in grammar schools for many centuries. (Ed. Bekker, in *Anecdota Gr.* 1816.)

III. Artists.—1. Of Argos, a statuary, flourished B.C. 476.—2. Of Colophon, a painter, contemporary with Polygnotus of Thasos, whose works he imitated in every respect except in grandeur. Aristotle (*Poët.* 2) says that Polygnotus painted the likenesses of men better than the originals, Pausan made them worse, and Dionysius just like them (*δμοίους*). It seems from this that the pictures of Dionysius were deficient in the ideal. (Cf. Aelian, *V. H.* iv. 3; Plut. *Timol.* 36.)

*Διονύσοπλις* (Διονύσου πόλις), a town in Phrygia, belonging to the conventus juridicus of Apamea, founded by Attalus and Eumenes.

*Διονύσος* (Διώνυσος; *Ἐρικ Διώνυσος*), the god of wine (originally a nature-god of all trees and of fruitfulness in general). He is also called both by the Greeks and Romans Bacchus (Βάκχος), that is, the god who is worshipped with loud cries, which was originally a mere epithet or surname of Dionysus, and does not occur till after the time of Herodotus. His names Evins and Sabazius are derived from the *ery eioi caßoi* uttered by his worshippers (Dem. *de Cor.* p. 313, § 260); Bassareus from the long dress, called *bassara*, worn by his Bacchanals, and he is called Bromius as the god of revelry. Dionysus is a deity of whom small account is made in Homeric story. It does not appear that he was known to Homer as the vine-god: he is never so spoken of; and Maron who gives the wine in *Od.* ix. 193 is priest of Apollo. He is named also in *Od.* xxiv. 74, in xi. 228 (in connexion with Naxos), and in *Il.* xiv. 325 as born of Semele; but the only precise account of him is in *Il.* vi. 133, where the 'raving' Dionysus is represented as flying in terror from Lycurgus. The earliest mention of him as the giver of wine is in Hesiod (*Op.* 615). The history of Dionysus as generally represented in post-Homeric literature and art, but made up of various legends of different origins and dates [see below], is as follows. Dionysus was the son of Zeus and Semele the daughter of Cadmus of Thebes. It was generally believed that when Semele was pregnant, she was persuaded by Hera, who appeared to her in disguise, to request the father of the gods to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. Zeus unwillingly complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the flames, she gave premature birth to a child. Zeus saved the child from the flames, sewed him up in his thigh, and thus preserved him till he came to maturity. (Others say that Hermes saved him.) Various epithets which are given to the god refer to that occurrence, such as *πυργενής*, *μυρορραφής*, *μυρορράφης*, and *ἰγνίγεννα* [for the probable origin of the myth see below]. After the birth of Dionysus, Zeus entrusted him to Hermes, or, according to others, to Persephone or Rhea, who took the

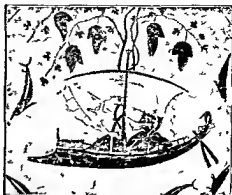
child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness. Zeus, in order to save his child changed him into a ram, and carried him (or Hermes carried him) to the nymphs of Mt. Nysa, who brought him up in a cave, and were afterwards rewarded by Zeus, by being placed as Hyades among the stars. Mt. Nysa, from which the god was believed to have derived his name was in Thrace, but mountains of the same name are found in different parts of the ancient world where he was worshipped and where he was believed to have introduced the cultivation of the vine. When he had grown up Hera drove him mad in which state he wandered about through various parts of the earth. In especial he made a victorious progress in the East, teaching the inhabitants of the different countries of Asia the cultivation of the vine, and introducing among them the elements of civilisation. In Euripides (*Bacch* 15) his progress Eastwards does not extend further than Bactria, but after the conquests of Alexander legends made Bacchus also reach and subjugate India. (Diod. ii 38, Strab. p. 50, Verg. *Georg.* vi 50a.) Hence he is frequently represented in works of art as drawn by tigers in triumph.



Dionysus drawn by tigers. (Museum Cop. 18 June vol. iv. tav. 63.)

The various stories of his inflicting punishment on those who rejected him denote no doubt the resistance which the spread of his worship encountered in various countries. (See DAMASCUS, LACTANTIUS, PENTHEUS.) A legend (which may have grown out of a custom among sailors of wreathing their masts at certain times with vine leaves and ivy and clusters of grapes in honour of vintage festivals) has been a favourite subject with poets and artists in illustration of the divine power of Dionysus. He hired a ship which belonged to Tyrrhenian pirates to take him from Icaria to Naxos, but the men instead of landing at Naxos steered towards Asia to sell him there as a slave. Thereupon the god changed the mast and oars into serpents, and himself into a lion, ivy grew around the vessel, and the sound of flutes was heard on every side, the sailors were seized with madness, leaped into the sea, and were metamorphosed into dolphins. (Hom. *Hymn* vii, Or. *Met.* iii 582, Apollod. iii 5, Hyg. *Fab.* 134.) The illustra-

tion here given follows the lines of the Hymn. The god is alone in the ship and the sailors are already dolphins below it. On the monument of Lycerates there is another version. Satyr, have come to aid the god (who sits in the centre



Dionysus in vessel. (Gerhard *Athen. Festsch.*)

with a lion beside him), and they are binding and slaying the pirates, and driving others into the sea as dolphins. After he had thus through

vicissitudes of suffering and insult established his divine nature throughout the world, he took his mother out of Hades called her Thyone and rose with her into Olympus. (Pind. *Ol.* ii 2a, *Pyth.* iii 94, *Dod.* ii 62, iv 2a.) This myth of his descent to the under world and his return with his mother was much regarded in the highest and purest form of the religion of Dionysus as symbolising future life and a triumph over death. The story was localised especially at Argos, where there was an old tradition that Dionysus had descended to Hades by the unfathomable lake Alcynna, at Lerne (according to some accounts having been slain by Perseus) and regained the upper world with

his mother at the same spot. Hence mysteries were celebrated annually to recall him from the grave. In a beautiful Etruscan mirror the youthful Dionysus is shown rejoicing his mother in the underworld, Apollo standing by.

*Origin of the Worship of Dionysus*—Herodotus (ii 53) speaks of Dionysus as a very late addition to the Hellenic gods, and such doubtless he was under the guise familiar in Greek literature, but among the deities who had been identified with him and absorbed into his worship, were old gods of the country whose local rites gave rise to many of the legends about Dionysus himself. He represents among other attributes a nature-god of fruitfulness and reproduction of all trees and vegetation and this from a period before the vine afterwards his chief gift, had been introduced into Greece. The deity was a tree spirit, or a spirit of any other vegetable product of the earth, and either the tree itself or some animal regarded in any locality as the incarnation of the

vegetation, became sacred and received sacrifices—in earlier times, even human sacrifices. It is thus not easy to say when the more savage part of the ritual of Dionysus was a remnant of primitive Greek worship, and when it was Thracian or Oriental. Of this early Greek deity

into Greece—spread through Thessaly to Delphi. At Delphi the worship of Dionysus and his oracle there were older than that of Apollo. As deity of the vegetation of the earth, of its death and reproduction, Dionysus was one of the *χθονιαὶ θεοί*, and possessed the oracular powers which were attributed from primitive



Phupheus (Bacchus) finding Semele (Semele) in the underworld. See p. 291, b. (From a mirror found at Vulci)

of trees and vegetation incorporated into the worship of Dionysus, we have the survival in *Διδύμους δένδρῳ*, or *ἐνδένδρος* (Plut. *Symp.* v. 1), *Δ. οὐκίτης* (Athen. p. 78), *Δ. ἐνδίας* (Paus. i. 31, 2); and in archaic art the god is represented as a rude image, half tree and half human. The new religion of Dionysus, which absorbed these old beliefs and rites, and took their place alike in the higher mysteries and in peasant festivals, was derived in the first instance from the Thracians. Herodotus speaks of the three chief divinities of Thrace as Dionysus, Ares, and Artemis (= Bendis). The Thracians were notable for their strong belief in a future life and immortality. Herodotus (iv. 94) describes the fashion among the Getae of sending messages to their god by tossing one of their tribesmen upon spears, that so he might journey to the other world. This god, named Zalmaxis, seems to be the same as Sabazius (= Dionysus), who was worshipped both in Thrace and in Phrygia with orgiastic rites, partly Phrygian and influenced by the ritual of Cybele, and partly Thracian, since the two races were of the same origin and there was a near connexion in their sacred rites. In Thrace, as in Phrygia, was an early home of Dionysus; and it is probable that the orgiastic dances, with cymbals and drums, of Bacchantic women, variously called Maenades, Thyiades, or Clodones, was originally an incantation to wake and recall the sleeping god of vegetation in the spring time, a custom traceable in many other nations. From Thrace the worship of Dionysus—perhaps simultaneously with the introduction of the vine, which seems to have come from Asia Minor through Thrace



Dionysus and Ampelus (the personified vine). (From a marble group in the British Museum.)

times to earth-spirits. There is a conflict of tradition as to the claims of Poseidon, Dionysus, and Ge-Themis, to be the predecessors of Apollo in this oracle; but there is in truth no reason why all three should not have been in their various periods so regarded. The position occupied by Dionysus after the worship of Apollo gained the supremacy rather seems to imply that he was the immediate predecessor, and that he retained much of his old power there by a sort of compromise (as indeed may be indicated by the account of the battle of Apollo with the Python and its results); for, though Apollo became the great Delphic god, sole possessor of the oracle, and reigning at Delphi for nine out of the twelve months, yet Dionysus held a place only second to him. It is probable that the orgiastic worship of Dionysus, with its midnight torch-revels on the mountains of Thrace, of Parnassus and of Citbaeron, was in Boeotia, as at Delphi, handed on from Thrace, though it is possible that it may have reached Thebes from the islands. By whichever route it arrived, it found at Thebes the local story of the birth of the earth-deity, who became thereafter identified with Dionysus. That it was not established without a struggle and a victory over an older cult is shown in the story of PENTHEUS. The theory of Bachofen is probably right as to the origin of the strange legend regarding the birth of Dionysus from the thigh of Zeus: that it is an expression in myth for the *convade* among primitive tribes; i.e. the custom of asserting the paternity of the father by pretending that the birth-pangs affected him chiefly; so that in this Greek myth the struggle between the two

systems of kindred and descent the maternal and the paternal, may be traced (Cf Aesch. *Eum* 183, 253, *Dict of Ant art. Matrimonium*). More important still from its effect on literature as well as on religion is the introduction of this worship into Attica. The mention in legend of the northern demes Eleutherae and Icaria as the first seats of the cultivation of the vine and the worship of its god indicate that the introduction was from Boeotia. The myth (which is related under Icaria) seems to have arisen in explanation of the rituals of the *ascolismos*, or peasant dance on the wine-skins, and the swinging images by which the god of trees was propitiated (cf *Dict of Ant art. Oscilla*). Dionysus so worshipped was especially the peasant god, and the simpler rites were preserved in the wine-feasts of the rural Dionysia (*Dict of Ant art* v). The really important result was that from the custom of representing in sacred choruses the history of the god, as a benefactor of mankind who through insults and sufferings gained his victory over

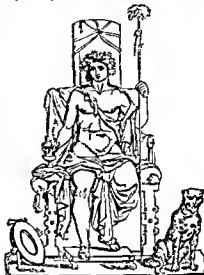


Dionysus.  
(From a coin of Nero in  
A.D. 68-69)

all Greek lands, the Attic Tragedy was developed as a national act of worship to the god (*Dict of Ant art. Tragedia*). The mysteries in the worship of Dionysus were partly due to the Orphic rites from Thracian and Phrygian cult, but were probably more directly derived from the Cretan worship of Dionysus-Zagreus. The mythical story tells that this deity was

born from Zens (in the form of a snake) and Persephone; that from the jealousy of Hera he was torn in pieces by the Titans, after he had in vain assumed many shapes, and lastly that of a bull, to escape them. His mangled body was buried at Delphi, but Athene gave the heart to Zens, who swallowed it and brought forth the new Dionysus, named Iacchus who was nursed by nymphs and satyrs, and awning in the winnowing basket as a cradle, the 'mystica vannus' of Iacchus. The story (nearly akin to the Egyptian myth of Osiris, whom the Greeks identified with Dionysus) is a myth in the first place of the death in winter and renewal in spring of the vegetation, and the swinging of the basket was the ritual by which in early times it was sought to rouse the plant-life from its sleep, and at the same time it expressed the belief in a death and a resurrection for both these reasons Iacchus (or Dionysus) was associated with Demeter and Kore (or Persephone) in the mysteries. The notoriety of the evils resulting from the worst festivals of Dionysus, and the evil repute of the Bacchanalia, have tended to obscure the purer and more elevating part of the religion, but it is important not to forget it. The rending of Dionysus-Zagreus cannot be dismissed as merely the crushing of the grape, like the John Barley corn of English ballad: it is rather the tearing of the victims in savage sacrifices, possibly in totem sacrifices; and in such sacrifices the deity, or the sacred animal (at one time a human sacrifice), was often slain, and the eating of the slaughtered victim was supposed to give to the worshippers some of the strength and power of the deity. Out of some such ritual the story of the death of Zagreus probably arose. The rites spread westwards from Crete through the

islands, and so reached Athens (*Diod* v 74). Hence perhaps the savage worship of Dionysus *eporthis* (eater of raw flesh) at Lesbos, Chios, and Tenedos, betokening human sacrifice to the god of vines in early times, though it may as probably have been derived from Thrace or Phrygia. For the frantic worship of the Thracian or the Boeotian thiasos had the same characteristics. At Naxos his rites were less barbarous, and that island, which claimed also to be the birthplace of the god, seems to have passed on some of the ritual, including the marriage of Dionysus, to Athens (See *ARIADNE*). Dionysus, or Bacchus, was introduced into the Roman worship through Magna Graecia and Etruria, and with all the worst features of the rites (*Dict of Ant art. Bacchanalia*), and the



Dionysus (From a painting at Pompeii)

name and story of Bacchus took the place of the native Italian deity of the vintage (See under *LUERN*). The animals specially sacred to Dionysus and sacrificed to him were the bull and the goat. The bull held this place as signifying might and strength in generation (possibly also, as some think, a relic of totemism), and in some way identified with him, so that Dionysus is called *Boukrepes*, or 'aureo cornu decorus,' and appears on coins in the shape of a bull. The ram or the goat was sacrificed to him for the same reason, as signifying to the herdsmen fertility, though poets gave as a cause the story that the goat had eaten the vine. (*Anth. Pal.* ix 75, Or *Fast.* 357, Verg *Georg.* ii 380). The serpent was sacred to him as being one of the *χθονία θεά*, or gods of the earth and of the underworld. In primitive art Dionysus was worshipped under the rude emblem of the phallus, or as a figure partly tree partly man. In more advanced art he was represented as a bearded man, often of dignified appearance, fully clothed in the long tunic, and crowned with ivy or vine, often with the thyrsus in his hand, and this type reappears in late Hellenic and in Roman art. But the type which predominated from Praxiteles onwards, was that of a youth, or young man, a soft and almost feminine shape, with a languid expression, naked, or clad only with a fawn skin, and crowned with ivy or vine leaves common, too is the representation of the infant Bacchus

[See out under PRAXITELES.] In many reliefs and pictures he has his attendant troops of satyrs and nymphs, and is sometimes drawn by tigers or panthers in allusion to his Indian conquests. In the scene engraved below, representing Dionysus as the guest of a mortal

quenee of which he was permitted to retain his command. (Dem. de Chers.)

**Dioscōrīdis Insula** (Διοσκόριδου νῆσος: Socotra), an island off the S. coast of Arabia. The island itself was unproductive, but it was a commercial emporium; and the N. part of the island was inhabited by Arabian, Egyptian and Greek merchants (Ptol. viii. 22, 17).



Dionysus received as a guest (From the Combe Marbles, British Museum.)

[Dict. of Ant. art. THEOKENIA]—according to some of Icarus; according to others, of a successful poet—the god is attended by Silenus and youthful satyrs.

**Diophānes** (Διοφάνης). 1. Of Mytilene, a distinguished Greek rhetorician, came to Rome, where he instructed Tib. Gracchus and became his intimate friend. After the murder of Gracchus, Diophanes was also put to death. (Cic. Brut. 27, 104; Plut. Tib. Gracch. 8, 20.)—2. Of Nicaea, in Bithynia, in the first century B.C., abridged the agricultural work of Cassius Dionysius for king Deiotarus (Varr. R. R. i. 1, 10).

**Diophantus** (Διοφάντος). 1. An Attic orator and contemporary of Demosthenes, with whom he opposed the Macedonian party (Dem. F. L. p. 436, § 297). 2.—Of Alexandria, a Greek writer on Algebra. His period is unknown: but he probably ought not to be placed before the end of the fifth century of our era. He wrote *Arithmetica*, in thirteen books, of which only six are extant, and one book, *De Multangulis Numeris*, on polygonal numbers. These books contain a system of reasoning on numbers by the aid of general symbols, and with some use of symbols of operation; it treats of the solution of algebraic equations, determinate and indeterminate, simple, quadratic or cubic, with one unknown [see Dict. of Ant. art. *Arithmetica*]. Edition by Baehet, 1621; in German by Schulz, 1821.

**Diopithes** (Διοπίθης). 1. A half-fanatic, half-impostor, who made at Athens an apparently thriving trade of oracles: he was much satirised by the comic poets (Aristoph. Eq. 1081, Vesp. 380, Av. 988).—2. An Athenian general, father of the poet Menander, was sent out to the Thracian Chersonesus about B. C. 344, at the head of a body of Athenian settlers or κληροῦχοι. In the Chersonese he became involved in disputes with the Cardians, who were supported by Philip. The latter sent a letter of remonstrance to Athens and Diopithes was arraigned by the Macedonian party, but was defended by Demosthenes in the oration, still extant, on the Chersonese, B. C. 341, in conse-

quence of which he was permitted to retain his command. (Dem. de Chers.)

**Dioscūri** (Διοσκόροι: later Διοσκούροι)—that is, sons of Zeus—the well-known heroes, **Castor** (Κάστωρ) and **Pollux** or **Polydeuces** (Πολυδεύκης). The two brothers were sometimes called **Castores** by the Romans.—According to Homer, they were the sons of Leda and Tyndareus, king of Laedaemon, and consequently brothers of Helen (Il. iii. 236; Od. xi. 298). Hence they are often called by the patronymic *Tyndaridae*. But in later tradition they are sons of Zeus (Hes. ap. Schol. ad Pind. Nem. x. 150; Hom. Hymn. 16; Pind. Pyth. xi. 94; Eur. Or. 1689; Theocr. xxii. 1): in Homer, too, Helen is the daughter of Zeus (Il. iii. 426). It is only in late tradition that they, like Helen, are born from an egg. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy. Although they were buried, says Homer, yet they came to life every other day, and they enjoyed honours like those of the gods.—According to another story again, Pollux and Helen only were children of Zeus; and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death like every other mortal. (Apollod. iii. 10; Hyg. Fab. 77; cf. Pind. Nem. x. 80; Theocr. xxiv. 130.) They were born, according to different traditions, at different places, such as Amyclae, Mount Taygetus, or in a small island near Pephus (Paus. iii. 26, 2).—The fabulous life of the Dioscūri is marked by three great events.

1. *Their expedition against Athens*. Theseus had carried off their sister Helen from Sparta, and kept her in confinement at Aphidnae, under the superintendence of his mother Aethra. While Theseus was absent from Attica, the

DioscURI marched into Attica, and ravaged the country round the city. Academus revealed to them that Helen was kept at Aphidnae; the DioscURI took the place by assault, carried away their sister Helen, and made Aethra their prisoner (Plut. *Thes* 41, Apollod. i c, Paus. i 41, 4, Hdt. ix 73). 2 Their part in the expedition of the Argonauts, as they had before taken part in the Calydonian hunt. During the voyage of the Argonauts, it once happened that when the heroes were detained by a vehement storm, and Orpheus prayed to the Samothracian gods, the storm suddenly subsided, and stars appeared on the heads of the DioscURI. On their arrival in the country of the Bebryces, Pollux fought against Amycus, the gigantic son of Poseidon and conquered him. During the Argonautic expedition they founded the town of Dioscurnia. This myth indicates the connexion of the DioscURI with Orphic tradition, and with the Cabiri whose name is joined with theirs in some inscriptions, and who are similarly saviours from shipwreck. [CABIRI, *Dict of Ant. art* Cabiri.] 3 Their battle with the sons of Aphaereus. Once the DioscURI in conjunction with Idas and Lynceus, the sons of Aphaereus, had carried away a herd of oxen from Arcadia. Idas appropriated the herd to himself and drove it to his home in Messene. The DioscURI then invaded Messene, drove away the cattle of which they had been deprived, and much more in addition. Hence arose a war between the DioscURI and the sons of Aphaereus which was carried on in Messene or Laconia. Castor the mortal, fell by the hands of Idas but Pollux slew Lynceus and Zeus killed Idas by a flash of lightning. Pollux then returned to his brother, whom he found breathing his last, and he prayed to Zeus to be permitted to die with him. Zeus gave him the option, either to live as his immortal son in Olympus, or to share his brother's fate and to live alternately one day under the earth, and the other in the heavenly abodes of the gods (Pind. *Nem.* x 60; Apollod. iii 11, Tzet. *ad Lyc.*) A variation of this story makes the quarrel arise about the daughters of Lycippus, Phoebe and Hilaira, whom the brothers had carried off. They were therefore attacked by Idas and Lynceus, to whom the maidens were betrothed (Theoc. xii 137, Or. *Fast* v 629). According to yet another form of the story, Zeus rewarded the attachment of the two brothers by placing them among the stars as *Gemini* (Hyr. *Poët. Astr.* v 22). These heroic youths received divine honours. Laconia was apparently the earliest home of their worship at Sparta, Amyclae, and Therapne they were specially honoured, with war-dances and games (Paus. iii 13 14, 15, iv 27) but the Messenians also claimed them as gods of their country (Paus. iii 26). From the Peloponnese their worship naturally spread to the Greek colonies in Sicily and Magna Graecia. Their principal characteristic was that of *deotomorphoi*—that is, mighty helpers of man—whence they were sometimes called *ἑταῖροι* or *ἑταίροι* and under this name especially (which belonged to the Cabiri) they were worshipped at Athens, where they had a temple called *ἑταίρειον*, on the northern slope of the Acropolis (Paus. i 18, *Dem.* c Steph. L p. 1123, § 81). They were worshipped more especially as the protectors of travellers by sea, and their stars appeared above the ship as a sure sign of help (Callim. *Lav. Pall.* 24, Hor. *Od.* i 3, 2, i 12, 27) a myth which is with

much probability derived from the phenomenon 'St Elmo's Fire.' Twin deities and twin heroes are common in all mythology; it is possibly right to find, as some writers do, an origin for the DioscURI in Indian religion. However that may be, they seem to have been twin gods of light, and therefore on white horses (Pind. *Pyth.* i 126), but they were gods of the under world as well as of the heaven and presided over changes from darkness to light, and from death to life. Hence, perhaps, their general character of saviours invoked in battle and in shipwreck. They were also the deities especially invited as guests at the *Theoxenia* (*Dict*



DioscURI on Peltinai at the Theoxenia. (From a Greek vase of Camirus.)

of *Ant. art*]. On a vase from Camirus now in the British Museum, they are represented as coming to such a feast, and stories are told of punishments inflicted upon the inhospitable, and rewards for kindly reception (Hdt. vi 127, Paus. iii 16). The archaic symbols of the twin gods were two beams (*ἰσάρα*, Plut. *de Am. Fr.* i p. 36), two amphorae, often entwined with snakes, or two stars, and on coins the stars often appear above the two horsemen. Their distinctive dress was the chlamys and the conical cap (*πίλος*) which, however, does not seem to have belonged to them earlier than the third century B.C., when it begins to appear on coins. On earlier representations they are bare-headed or wear the petasus. This conical cap was Spartan (Thuc. iv 3), but it does not appear why the DioscURI received it so late, unless it be that it was transferred to them from the Cabiri. The explanation attempted was that it represented half an egg (Lucian, *Dial. Deor.* 26). Respecting their festivals, see *Dict of Ant. arts. Anaceia, Dioscuria*. Their usual representation



The DioscURI. (From a coin of Bruttium, of 3rd cent. B.C.)

in works of art is that of two youthful horsemen with the egg-shaped helmets or caps, crowned with stars, and with spears in their hands. At Rome the worship of the DioscURI was introduced at an early time. It had passed no doubt from Tarentum to other parts of Italy, notably

to Etruria, where the Dioscuri are represented with the Cabiri on mirrors. Tusculum had become a special site of their worship: hence in the battle of Regillus the dictator, A. Postumius, following the custom of invoking the enemies' gods, during the battle vowed a temple to them. It was erected in the Forum, on the spot where they had been seen after the battle, opposite the temple of Vesta. It was consecrated on the 15th of July, the anniversary of the battle of Regillus. Similar aid had been given to the Loerians, at the battle of Sagra,



The Dioscuri. (Millin, *Gal. Myth.* pl. 102.)

and was afterwards given at the battle of Pydna, and again against the Cimbri (Cic. N. D. ii. 2, 6, iii. 5, 11; Plut. *Mar.* 26). The equites regarded the Dioscuri as their patrons. From the year B.C. 305, the equites went every year, on the 15th of July, at the *transvectio equitum*, in a magnificent procession on horseback, from the temple of Mars through the main streets of the city, across the Forum, and by the temple of Castor and Pollux. [*Dict. of Ant. art. Equites.*]

**Dioscūrias** (Διοσκουριάς: Διοσκουριεύς: *Iskuriā*), an important town in Colehis on the river Anthemus, NW. of the Phasis, founded by the Milesians, was a great emporium for all the surrounding people: under the Romans called Sebastopolis (Strab. p. 497; Procop. B. G. iv. 4).

**Dios-Hieron** (Διὸς Ἱερῶν: Διοιερίτης), a small town on the Cayster N. of Ephesus (Thuc. viii. 29). Its medieval name was Pyrgi.

**Diospolis** (Διοσπολίς: Διοσπολίτης). 1. D. Magna, the later name of Thebes in Egypt. [THEBAE].—2. D. Parva, called by Pliny Jovis Oppidum, the capital of the Nomo. Diospolites in Upper Egypt.—3. A town in Lower Egypt in the Delta near Mendes, in the midst of marshes.—4. (*Ludd, Lydd*), the name given by the Greek and Roman writers to the LYDD of the Scriptures.—5. A town in Pontus, originally called CABIRA.

**Diovis.** [JUPITER.]

**Diphilus** (Δίφιλος), one of the principal Athenian comic poets of the New Comedy and a contemporary of Menander and Philemon, was a native of Sinope. He is said to have exhibited 100 plays. Though, in point of time, Diphilus belonged to the New Comedy, his poetry seems to have had more of the character of the Middle. This is shown, among other indications, by the frequency with which he chose mythological subjects for his plays, and by his bringing on the stage the poets Archilochus, Hipponax, and Sappho. The Roman comic poets borrowed largely from Diphilus. The *Casina* of Plautus is a translation of his *Κληροδομεῖν*. His *Συναποθήσκοιτες* was translated by Plautus in the lost play of the *Commorientes*, and was partly followed by Terence in his *Adelphi*. The *Rudens* of Plautus is also a translation of

a play of Diphilus, but the title of the Greek play is not known. (Meineke, *Fragm. Com. Gr.*)

**Dipoenus** and **Scyllis** (Δίποιος καὶ Σκύλλης), very ancient Greek sculptors, who are always mentioned together, flourished about B.C. 560. They were natives of Crete, whence they went to Sicily, which was for a long time the chief seat of Grecian art. Their disciples were Tectaeus and Angelion, Learchus of Rhegium, Doryclides and his brother Medon, Donatas, and Theocles, who were all four Laecdaemonians. Dipoenus and Scyllis are sometimes called sons of Daedalus, by which we are only to understand that they belonged to the archaic 'Daedalian' style of art. [DAEDALUS.] (Paus. ii. 32, iii. 17, v. 17, vi. 19.)

**Dirae**, a name of the Furiae. [EUMENIDES.]

**Dirce** (Δίρκη), daughter of Helios and wife of Lycus. Her story is related under AMPHION. Her punishment is the subject of the sculpture at Naples by APOLLONIUS and TAURISCUS, called



Dirce, by Apollonius and Tauriscus

'The Farnese Bull,' which shows Zethus and Amphiion binding Dirce to the horns of the bull. Antiope appears in the background, and on the base are the hound of Zethus, the lyre of Amphiion, and a figure representing Mount Cithaeron.

**Dirphys** (Διρφύς: *Delphī*), a mountain in Euboea.

**Dis.** [PLUTO.]

**Dium** (Δίων: Διεύς, Διοστής: *Malathria*). 1. An important town in Macedonia on the Thermaic gulf, so called after a temple of Zeus. Here were placed the equestrian statues by Lysippus of the Macedonians who had fallen at the battle of the Granicus. (Strab. p. 330: Thuc. iv. 78; Arrian, *An.* i. 16; Liv. xlv. 7.)—2. A town in Chalcidice in Macedonia, on the Strymonic gulf.—3. A town in Euboea, not far from the promontory Ceneum.

**Divico**, the leader of the Helvetians in the war against L. Cassius in B.C. 107, was at the head of the embassy sent to Julius Caesar, nearly fifty years later, B.C. 58, when he was about to attack the Helvetians (Caes. B.G. i. 12).

**Divitiacus**, an Aeduan noble and brother of Dumnorix, was a warm adherent of the Romans and of Caesar, who, in consideration of his entreaties, pardoned the treason of Dumnorix in B.C. 58. In the same year he took the most prominent part among the Gallic chiefs in requesting Caesar's aid against Ariovistus; he had



some time before gone even to Rome to ask the senate to interfere, but without success. During this visit he was the guest of Cicero (Caes. B. G. 1.16, n. 4, vi. 12, Cic. Div. 1.41, 90).

**Divodurum** (*Metis*) subsequently *Mediomatrix*, and still later *Metis* or *Metus*, the capital of the *Mediomatrici* in Gallia Belgica (Caes. B. G. iv. 10, Ptol. ii. 2, 12).

**Divona** (*Διωνεία*).

**Diylus** (*Διύλλος*), an Athenian who wrote a history of Greece and Sicily in twenty-six or twenty-seven books from the seizure of the Delphic temple by Phylomelus. The exact period at which he flourished cannot be ascertained, but he belongs to the age of the Ptolemies (Diod. xvi. 14, 78, Athen. pp. 155, 593).

**Doberna** (*Δόβρινα*) a town in Paenonian Macedonia, E. of the river Echedarnus (Thuc. ii. 98, 100).

**Docimia** or **Docimium** (*Δοκιμία*, *Δοκιμίων*, *Δοκιμῆς*, *Δοκιμῶν*; *Kava Hissar*) a town in Phrygia, thirty-two miles from Synnada in its neighbourhood were celebrated marble quarries (Strab. p. 437, where the true reading is *Δοκιμῶν*, p. 577).

**Dodona** (*Δωδώνη*), the most ancient oracle in Greece, was situated in Epirus, in the valley of the *Tcharacomiza* about eleven miles SW. of the town and lake of *Janina* (the ancient *L. Pambothis*). This site was established in 1876 by M. Carapanos, who excavated the foundations of the temple and its enclosure and found numerous inscribed votive tablets. The place agrees with Hesiod's description of it as a land of cornfields and pastures (Hes. *ap. Schol. ad Soph. Trach.* 1167). The oracle was founded by the Pelasgians, and was dedicated to Zeus. The responses of the oracle were given from lofty oaks or beech trees, probably from a grove consisting of these trees. The will of the god was declared by the wind rustling through the trees, and in order to render the sounds more distinct, brazen vessels were suspended on the branches of the trees, which being set in motion by the wind came in contact with one another. These sounds were in early times interpreted by men, but afterwards when the worship of Dionæ became connected with that of Zeus, by two or three aged women, who were called *ῥαῖσσιδες* or *ῥαῖσσαι*, because pigeons were said to have brought the command to found the oracle. There were, however, also priests, called *Selli* or *Helli*, who had the management of the temple (H. xvi. 233, *Od.* xiv. 327, xix. 296, Hdt. ii. 52, Dem. *Meid.* p. 531, § 53 *F. L.* p. 437, § 279, Strab. pp. 329, 402, *Paus.* x. 12, 3, *Plat. Phædr.* p. 234 b). The oracle of Dodona had less influence in historical times than in the heroic age. It was chiefly consulted by the neighbouring tribes, the Aetolians, Acarnanians, and Epirotes, and by those who would not go to Delphi on account of its partiality for the Dorians. In b. c. 219 the temple was destroyed by the Aetolians, and the sacred oaks cut down. But the town continued to exist, and we hear of a bishop of Dodona in the council of Ephesus (*Dict. of Ant. art. Oracular*). In H. ii. 700 a Thessalian Dodona is mentioned.

**Dolabella**, Cornélius. 1. P., consul b. c. 253, conquered the Senones (Entrop. ii. 6, Appian, *Gall.* 11).—2. Cn., enrole aedile 163, in which year he and his colleague, Sex. Julius Caesar, had the *Hecyra* of Terence performed at the festival of the Megalesia. In 159 he was consul (Liv. xl. 42, xli. 5).—3. Cn., a partisan of Sulla, by whom he was made consul, 81. He afterwards received Macedonia for his province. In 77 he was accused by the young Julius Caesar

of having been guilty of extortion in his province, but he was acquitted (Plut. *Sull.* 28, Appian, *B. C.* 1.100, Suet. *Jul.* 43, 55).—4. Cn., praetor urbanus 81, when the cause of P. Quintus was tried, Cicero charges him with having acted on that occasion unjustly. The year after he had Cilicia for his province, C. Malleolus was his quaestor, and the notorious Verres his legate. Dolabella not only tolerated the extortions and robberies committed by them, but shared in their booty. On his return to Rome Dolabella was accused by M. Aemilius Scaurus of extortion in his province, and on that occasion Verres deserted his accomplice and furnished the accuser with all the necessary information. Dolabella was condemned, and went into exile (Cic. *pro Quint.* 2, 8, in *Ferr.* 1.4 to 17, 29).—5. P., the son-in-law of Cicero whose daughter, Tullia, he married after divorcing his wife Fabia 51. He was one of the most profligate men of his age, and his conduct caused Cicero great uneasiness. On the breaking out of the Civil war he joined Caesar and fought on his side at the battle of Pharsalia (48) in Africa (46), and in Spain (45). Caesar raised him to the consulship in 44, notwithstanding the opposition of Antony. After the murder of Caesar, he forthwith joined the assassins of his benefactor, but when Antony gave him the province of Syria, with the command against the Parthians, all his republican enthusiasm disappeared at once. On his way to his province he plundered the cities of Greece and Asia Minor, and at Smyrna he murdered Trebonius who had been appointed by the senate proconsul of Asia. When his proceedings became known at Rome, he was declared a public enemy, and Cassius who had received Syria from the senate, marched against him. Dolabella threw himself into Laodicea which was besieged by Cassius, who at length succeeded in taking it. Dolabella, in order not to fall into the hands of his enemies, ordered one of his soldiers to kill him, 43 (Index to Cicero, *Dio Cass.* xli. 40, xlii. 23, xliii. 51, xliii. 22, xliii. 29, Appian, *B. C.* iii. 3, 7-28).

**Dolicha** (*Δολίχη*). 1. The ancient name of the island *ICARUS*.—2. A town in Thessaly on the W. slope of Olympus (Pol. xviii. 11, Liv. xlii. 53).—3. A town in Commagene between Zeugma and Germanicia, also called *Dolichen*, celebrated for the worship of Jupiter *Dolichenus*, which seems to have been brought to Rome by Syrian artisans in the second century A.D. (*C. I. L.* no. 1201, is 918).—4. Or *Dolichum* (*ΕΙΧΙΝΑΔΕΣ*).

**Dolichiste** (*Δολιχίστην* *Kakava*), an island off the coast of Lycia, opposite the promontory *Chunaura* (Ptol. v. 8).

**Dolionta** (*Δολιόνται*), a Pelasgic people in Mysia, who dwelt between the rivers *Aesepus* and *Rhyndacus*, near *Cyzicus*, which was called after them *Dolionia* (Strab. p. 575).

**Dolon** (*Δόλων*), a Trojan, sent by night to spy the Grecian camp was taken prisoner by Odysseus and Diomedes compelled to give intelligence respecting the Trojans, and then slain by Diomedes. The tenth book of the *Iliad* was therefore called *Δολόνητα* or *Δολωνοφορία*.

**Dolanci** (*Δόλανχοι*), a Thracian people in the Thracian Chersonesus.

**Dolopæa** (*Δολοπαι*), a powerful people in Thessaly, dwelt on the Enipeus, and fought before Troy (Hom. *Il.* ix. 484). At a later time they dwelt at the foot of Mt. Pindus, and the country, called *Dolopia* (*Δολοπία*), was reckoned part of Epirus. [THESSALIA.]

**Domitia.** 1. Sister of Cn. Domitius Ahenobarbus [AHENOBARBUS, No. 10], and consequently an aunt of the emperor Nero. She was the wife of Crispus Passienus, and was murdered in her old age by Nero, who wished to get possession of her property.—2. **Lepida**, sister of the preceding, wife of M. Valerius Messala Barbatas, and mother of Messalina, was put to death by Claudius at the instigation of Agrippina.—3. **Longina**, daughter of Domitius Corbulo was first married to L. Lamia Aemilianus, and afterwards to the emperor Domitian. In consequence of her adulterous intercourse with Paris, an actor, Domitian repudiated her, but was afterwards reconciled to her. She was privy to Domitian's murder.

**Domitia Gens**, plebeian, was divided into the two illustrious families of AHENOBARBUS and CALVINUS.

**Domitianus**, or with his full name, **T. Flavius Domitianus Augustus**, Roman emperor A.D. 81–96, was the younger son of Vespasian and was born at Rome, A.D. 51. When Vespasian was proclaimed emperor by the legions in the E. (69), Domitian, who was then at Rome, narrowly escaped being murdered by Vitellius, and concealed himself until the victory of his father's party was decided. After the fall of Vitellius, Domitian was proclaimed Caesar, and obtained the government of the city till the return of his father. In this short time he gave full proofs of his sanguinary and licentious temper. Vespasian entrusted Domitian with no public affairs, and during the ten years of his reign (69–79), he lived as a private person on an estate near the Alban Mount, surrounded by a number of courtesans, and devoting a great part of his time to the composition of poetry and the recitation of his productions. During the reign of his brother Titus (79–81), he was also not allowed to take any part in public affairs. On the death of Titus (81), which was in all probability the work of Domitian, he was proclaimed emperor by the soldiers. During the first few years of his reign he kept a strict superintendence over the governors of provinces, enacted several useful laws, endeavoured to correct the licentious conduct of the higher classes; and though he indulged his own passions, his government was much better than had been expected. But his conduct was soon changed for the worse. His wars were mostly unfortunate; and his want of success both wounded his vanity and excited his fears, and thus led him to delight in the misfortunes and sufferings of others. In 83 he undertook an expedition against the Chatti, which was attended with no result, though on his return to Rome in the following year, he celebrated a triumph, and assumed the name of Germanicus. In 85 Agricola, whose success and merits excited his jealousy, was recalled to Rome. [AGRICOLA.] From 86 to 90 he had to carry on war with Decabalus and the Dacians, who defeated the Roman armies, and at length compelled Domitian to purchase peace on very humiliating terms. [DECEBALUS.] It was after the Dacian war especially that he gave full sway to his cruelty and tyranny. No man of distinction was safe unless he would degrade himself to flatter the tyrant. The silent fear which prevailed in Rome and Italy during the latter years of Domitian's reign are briefly but forcibly described by Tacitus in the introduction to his Life of Agricola, and his vices and tyranny are exposed in the strongest colours by the withering satire of Juvenal. All the philo-

sophers who lived at Rome were expelled. Christian writers attribute to him a persecution of the Christians likewise, but there is some doubt upon the matter; and the belief seems to have arisen from the strictness with which he exacted the tribute from the Jews, and which may have caused much suffering to the Christians also. Many conspiracies had been formed against his life, and at length three officers of his court assisted by Domitia, the emperor's wife, had him



Domitian, Roman Emperor, A.D. 81–96.

*Obv.* Head of Domitian. IMP. CAES. DOMIT. AVG. GERM. P. M. T. PEST. NII.; *rev.* Figure of Minerva, with legend IMP. XXII. COS. XVII. CENS. PPR. (i.e. Perpetuus).

murdered by Stephanus, a freedman, on the 18th of September, 96. (Tac. Hist. iii. iv., Agric. 39–45; Suet. Dom.; Dio Cass. lvi., lvii.; Juvenal.)

**Domitilla, Flavia.** 1. The first wife of Vespasian, and mother of Titus, Domitian, and Domitilla.—2. Daughter of Vespasian, married to her cousin Flavius Clemens, and condemned with him on a charge of 'atheism' and 'Judaizing'—that is, Christianity (Suet. Dom. 18; Dio Cass. lxxv. 14). Her tomb exists in the catacombs at Rome—'Coemeterium Domitillae.' [See Dict. of Christ. Biogr. art. Domitilla.]

**Domitius Afer.** [AFER.]

**Domitius Corbulo.** [CORBULO.]

**Domitius Marsus.** [MARSUS.]

**Domitius Ulpianus.** [ULPIANUS.]

**Donna, Julia**, of Emesa, was born of humble parents, and married the emperor Septimius Severus, when he was in a private station. She was beautiful and profligate, but at the same time gifted with strong powers of mind, and fond of literature and of the society of literary men. She had great influence over her husband, and after his death was entrusted by her son Caracalla with the administration of the most important affairs of state. After the murder of Caracalla, she was at first kindly treated by Macrinus; but having incurred the suspicious of Macrinus, and being commanded to quit Antioch, she put an end to her own life by voluntary starvation, A.D. 217. (Vit. Sept. Sever., Caracall., and Macrin.; Dio Cass. lxxv. 3, lxxv. 15, lxxvii. 2–18, lxxvii. 23.)

**Donatus, Aelius.** 1. A celebrated grammarian, who taught at Rome in the middle of the fourth century, and was the preceptor of Saint Jerome. His most famous work is a system of Latin Grammar, which has formed the groundwork of most elementary treatises upon the same subject, from his own time to the present day. It has been usually published in the form of two separate tracts: 1. *Ars s. Editio Prima, de literis, syllabis, pedibus, et tonis*; 2. *Editio Secunda, de octo partibus orationis*; to which are commonly annexed *De barbarismo, De solecismo, De ceteris vitiis; De metaplasmo; De schematibus; De tropis*; but in the edition of Lindemann (in *Corpus Gramm. Latin.* Lips. 1831) these are all combined under one general title, *Donati Ars Grammatica tribus libris comprehensa*. We also possess introductions (*enarrationes*) and scholia, by Donatus, to five out of the six

plays of Terence, those to the *Heautontimorrenos* having been lost. Ed. by Reifferscheid, 1860. Donatus was also the author of a commentary on the *Georgics* and *Aeneid*, often quoted by Servius, but with no approbation. The preface and introduction are extant (ed. E. Wölfflin). [The Life of Virgil prefixed to the commentary of Donatus was chiefly derived from Suetonius, *De Vir illust.*, whose materials were furnished by Asconius, L. Varius, and Melissus. It is of great value though it has many mediaeval interpolations.]—2. **Tiberius Claudius Donatus**, towards the end of the fourth century was the author of a commentary on the *Aeneid* which survives, but is of small value. Ed. by Reifferscheid, 1860.

**Donūsa** or **Donūsia** (*Δονουσία Δονουσιος Στενός*), one of the smaller Sporades in the Aegean sea, S of Naxos subject to the Rhodians in early times. It produced green marble, whence Virgil (*Aen.* iii 125) calls the island *viridis*. Under the emperors it was used as a place of banishment (Tac. *Ann.* iv 30).

**Dora**, **Dōrus**, **Dorum** (ρα *Δώρα*, *Δωρος* *Δωρῆς*), called **Dor** in the O. T. the most southerly town of Phoenicia on the coast on a kind of peninsula at the foot of Mt. Carmel. Under the Seleucidae it was a strong fortress and was included in Coele Syria. It subsequently fell into decay but was restored and again made a fortified place by the Roman general Gabinius (Jos. *Ant.* xiv 4, 4).

**Dorcleus** (*Δωρκεύς*). 1. Eldest son of Anaxandrides king of Sparta, by his first wife was however born after the son of the second marriage, Cleomenes, and therefore excluded from the immediate succession. [ANAXANDRIDES] On the accession of Cleomenes to the throne, Dorcleus left Sparta to establish for himself a kingdom elsewhere. He led his colony first to Libya, but, driven away thence, he passed over to Eryx in Sicily, where he fell in a battle with the Egætaeans and Carthaginians, about B.C. 508 (Hdt. v 41-60, Diod. iv 23, Paus. iii 16, 4).—2. Son of Diagoras of Rhodes (*Διαγόρας*), was celebrated for his victories in all the great Grecian games. He settled in Thuri, and from this place, after the defeat of the Athenians at Syracuse, he led thirty galleys to the aid of the Spartan cause in Greece, B.C. 412. He continued to take an active part in the war till 407, when he was captured by the Athenians, but the people, in admiration of his size and beauty, dismissed him without a ransom. He is said at a later time to have been put to death by the Spartans (Thuc. *Hist.* 35, 41, Xen. *Hell.* i 15).

**Dorimachus** (*Δωριμαχός*), a native of Trachonium in Aetolia, led a band of freebooters to plunder Messenia in B.C. 221, and fought against that country during the two following years. In 220 he was chosen general of the Aetolians, and in an invasion of Epirus destroyed the temple of Dodona. In 211 he made a treaty with the Romans against Philip (Pol. iv 3-19, v 1-17, ix 42 xviii 37, Liv. xxxi 24).

**Doris** (*Δωρίς*). 1. Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the name of this divinity for the sea itself (Verg. *Eclog.* x. 5).—2. One of the Nereides, daughter of the preceding.

**Doris** (*Δωρίς*). 1. A small and mountainous country in Greece, formerly called *Dryūpis* (*Δρυπίς*) was bounded by Thessaly on the N., by Aetolia on the W., by Locris on the S., and by Phocis on the E. It contained four towns

—Boion, Citinium, Erineus, and Pindus—which formed the Dorian tetrapolis. These towns never attained any consequence, and in the time of the Romans were in ruins, but the country is of importance as the home of the Dorians (*Δωρῆς* *Dorēs*), one of the great Hellenic races, who claimed descent from the mythical Dorus (*Δωρος*). The Dorians, however, had not always dwelt in this land. Herodotus relates (i. 56), that they first inhabited Phthiotis in the time of Deucalion; that next, under Dorus, they inhabited Histiaeotis at the foot of Ossa and Olympus; that, expelled from thence by the Cadmeans, they settled on Mt. Pindus, and that they subsequently took up their abode in Dryopia afterwards called Doris. Their fifth and last migration was to Peloponnesus, which they conquered, according to tradition, eighty years after the Trojan war. It was related that Aegimius, the king of the Dorians had been driven from his dominions by the Lapthae, but was reinstated by Heracles, that the children of Heracles hence took refuge in this land when they had been expelled from Peloponnesus, and that it was to restore them to their rights that the Dorians invaded Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called the Return of the Heraclidae, under which story probably lies the fact that the Dorians were aided by the Aetolians in the conquest of Peloponnesus. [See *HERACLIDAE*].

—The Dorians were divided into three tribes: the *Hyllæis* (*Υλλεῖς*), *Pamphyli* (*Πάμφυλοι*), and *Dymanes* (*Δυμῆες*). The first derived their name traditionally from Hyllus, son of Heracles, the last two, from Pamphytus and Dymas, sons of Aegimius. It is probable that the name Pamphyli denoted a tribe made up of a number of scattered elements (*Dict. of Ant. art. Tribus*). The Dorians were the ruling class throughout Peloponnesus, the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of *Perioeci* (*Περιοικοί*) (*Dict. of Antig. art. Perioeci*).—2. A district in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the Dorian hexapolis, consisting of Lindus, Lalysus, and Camirus in the island of Rhodes, the island Cos, and Cnidus and Halicarnassus on the mainland. There were also other Dorian settlements in the neighbourhood, but they were never admitted to the league. The members of the hexapolis were accustomed to celebrate a festival with games on the Tropan promontory near Cnidus, in honour of the Tropan Apollo, the prizes in those games were brazen tripods, which the victors had to dedicate in the temple of Apollo; and Halicarnassus was struck out of the league, because one of her citizens carried the tripod to his house instead of leaving it in the temple. The hexapolis thus became a pentapolis (Hdt. i 144).

**Doriscus** (*Δωρικός*), a town in Thrace at the mouth of the Hebrus, in the midst of an extensive plain of the same name, where Xerxes reviewed his vast forces (Hdt. v 98).

**Dorso**, C. Fabius, greatly distinguished himself when the Capitol was besieged by the Gauls, B.C. 390. The Fabian gens was accustomed to celebrate a sacrifice at a fixed time on the Quirinal hill, and accordingly, at the appointed time, C. Dorso, who was then a young man, descended from the Capitol, carrying the sacred things in his hands, passed in

safety through the enemy's posts, and, after performing the sacrifice, returned in safety to the Capitol. (Liv. v. 46, 52; Val. Max. i. 1, 11.)

**Dōrus** (Δῶρος), the mythical ancestor of the Dorians, is described either as a son of Hellen and the nymph Orseis, and a brother of Xuthus and Aeolus, or as a son of Apollo and Phthia, and a brother of Laodocus and Polypoetes (Hdt. i. 56; Diod. iv. 37, 58; Apollod. i. 7).

**Dorylaeum** (Δορύλαιον; Δορυλαεύς: *Eski-Shehr*), a town in Phrygia Epictetus, on the river Thymbrius, with warm baths which are used at the present day; important under the Romans as the place from which the roads diverged to Pessinus, Iconium, and Apamea (Strab. p. 578; Athen. p. 43).

**Dosiadas** (Δωσιδάς), of Rhodes, the author of two poems in the Greek Anthology, the verses of which are so arranged that each poem presents the profile of an altar.

**Dositheus** (Δωσιθεός), surnamed Magister, a Greek grammarian, taught at Rome about A.D. 207. He has left behind him a work entitled *Ἑρμηνεύματα*, of which the first and second books contain a Greek grammar written in Latin, and Greek-Latin and Latin-Greek glossaries. The third book, which is the most important, contains translations from Latin authors into Greek, and *vice versa*, and has been published by Bücking, Bonn, 1832.

**Dossennus Fabius**, or **Dorsennus**, an ancient Latin comic dramatist, censured by Horace (*Ep.* ii. 1. 173) on account of the exaggerated buffoonery of his characters. It appears that the name Dossennus (like that of *Maechus*) was appropriated to one of the standard characters in the Atellan farces. Hence some have supposed that Dossennus in Horace is not the name of a real person.

**Dōtium** (Δῶτιον; Δωτιεύς), a town and plain in Thessaly S. of Mt. Ossa, on the lake Bobeis (Strab. pp. 61, 442).

**Drabescus** (Δράβησκος, also Δράβισκος), a town in Edōnis in Macedonia, on the Strymon (Thuc. i. 103, iv. 102; Strab. p. 331).

**Dracāxon** (Δράκων), a town and promontory in the island Icaria.

**Draco** (Δράκων), the author of the first written code of laws at Athens, which were called *θεσμολογία*, as distinguished from the *νόμοι* of Solon—that is to say, he adopted the customary penalties which had usually been inflicted by archons, and stereotyped them by committing them to writing; hence the severity belonged to the times rather than to the man. In this code he affixed the penalty of death to almost all crimes—to petty thefts, for instance, as well as to sacrilege and murder—which gave occasion to the remark that his laws were written not in ink, but in blood (*Demades ap. Plut. Sol.* 17). We are told that he himself defended this extreme harshness by saying that small offences deserved death, and that he knew no severer punishment for great ones. His legislation is placed in B.C. 621. After the legislation of Solon (594), most of the laws of Draco fell into disuse; but some of them were still in force at the end of the Peloponnesian war, as for instance the law which permitted the injured husband to slay the adulterer, if taken in the act. (Paus. ix. 36, 4; Dem. c. *Aristocr.* p. 637, § 54.) In fact the laws of Draco on homicide generally seem to have been incorporated in the subsequent legislation (see *Dict. of Ant.* art. *Phonos*). But a much greater importance than that of a mere codifier of criminal law is assigned to Draco in Aristotle's recently dis-

covered *Ἀθηναίων πολιτεία*, where we are told that Draco was a political reformer and the author of much of the constitution hitherto ascribed to Solon: especially that he created the senate of 400, established a property qualification, and gave a more definite shape to the Ecclesia. If this passage is both genuine and authentic there is some difficulty in reconciling it with Aristotle's statements in the *Politics* that Draco did not meddle with the constitution. It may be that the germs of these political institutions already existed and were more clearly defined by Draco. (Aristot. *Pol.* ii. 12, 13 = p. 1274; *Rhet.* ii. 25; *Ἀθ. παρ.* 4; Paus. ix. 36; Plut. *Sol.* 17; Gell. xi. 18.)

**Dracontius**, **Blossius Aemilius**, a Christian poet of Carthage: wrote in the fifth century A.D. (1) *De Laudibus Dei* in three books; (2) a collection of short mythological epics; (3) an elegiac poem called *Satisfactio*, an apology to the Vandal king Guntlaund (A.D. 481–496) for having praised one of his enemies. His verses are framed on classical models, but are often too rhetorical. It is thought that the *Orestis tragoedia*, written in similar style, is also the work of Dracontius. (This is edited by Mühlly, Lips. 1866.) Ed. by Bährens, *Poët. Lat. Min.*; by Von Duhn, 1873.

**Drangiana** (Δραγγιανή; *Sedjestān*), a part of Ariana, was bounded by Gedrosia, Carmania, Arachosia, and Aria. It sometimes formed a separate satrapy, but was more usually united to the satrapies either of Arachosia or of Gedrosia, or of Aria. The chief product of the country was tin: the chief river was the Erymanthus or Erymandrus (*Hilmend* or *Hindmend*). In the N. of the country dwelt the *Drangae* (Δράγγαι), a warlike people, from whom the province derived its name: their capital was *Prophthasia*. The *Zarangae*, *Sarangae*, or *Darandae*, who are also mentioned as inhabitants of the country, are probably only other forms of the name *Drangae*. The *Ariaspaie* inhabited the S. part. [ARIASPAE.]

**Draudacum** (*Dardasso*), a fortress of the *Penestae* in Greek Illyria (*Liv.* xlii. 29).

**Drāvus** (*Drave*), a tributary of the Danube, rises in the Noric Alps near Aguntum, flows through Noricum and Pannonia; and, after receiving the *Murius* (*Mürz*), falls into the Danube E. of Mursu (*Esseck*) (Strab. p. 314; Plin. iii. 139).

**Drēcāxon** (Δρέκων) a promontory on the W. side of the island Cos.

**Drepānūs**, **Latinus Pacātus**, a friend of Ausonius, and a correspondent of Symmachus, delivered a panegyric on the emperor Theodosius, A.D. 391, after the victory of the latter over Maximus. It is the eleventh in the collection of the *Panegyrici Veteres*.

**Drepānum** (Δρέπανον; *Drēpaneūs*), that is, a sickle. 1. Also *Drepāna* (τὰ Δρέπανα), more rarely *Drēpāne* (*Trapani*), a seaport town in the NW. corner of Sicily, so called because the land on which it was built was in the form of a sickle. It was founded by the Carthaginian Hamilcar, at the commencement of the first Punic war, and was one of the chief naval stations of the Carthaginians; it was the attempt of Hanno to effect its relief that brought on the battle of Aegates Insulae (Pol. i. 41–51; Liv. xxviii. 41). Under the Romans it was an important commercial town. It was here that Anclides died, according to Virgil. (*Cic. Verr.* iv. 17; Ptol. iii. 4; Verg. *Aen.* iii. 707, v. 24; Dionys. i. 52.)—2. A promontory in Achaia. [RHUM.]—3. The ancient name of

**CONCYRA**—4 Also Drēpāne, a town in Bithynia, on the Sinus Astacenus, the birthplace of Helena, mother of Constantine the Great, in whose honour it was called Helenopolis, and made an important place. In its neighbourhood were medicinal baths, which Constantine the Great frequently used in the latter part of his life.

**Drepsea** (Δρέψα, also Ἀδράψα, Ἀδράφα, Ἀδράφα Αἰνδράβ or Ινδράβ), a town in the NE of Bactriana, on the frontiers of Sogdiana.

**Drilas** (Δρίλας), a brave people in Pontus, near Trapezus (Xen *Anab* v 2, 14).

**Drilon**, a river in Illyricum, flows into the Adriatic near Lissus (Strab p 316).

**Dromichaetes** (Δρομυχαιτης), king of the Getae, took Livamachus prisoner [LIVAMACHUS].

**Drōmos Achilleus** [ACHILLEUS DROMOS].

**Druentia** (*Durance*), a large and rapid river in Gallia Narbonensis, rises in the Alps, and flows into the Rhone near Avenio (*Avençon*).

**Drūna** (*Drome*), a river in Gallia Narbonensis, rises in the Alps at M Genève, near Briançon, and flows into the Rhone S of Valencia (Valence) (Liv xii 31, Strab p 203, Sil It in 478).

**Drusilla** 1 Livia, mother of the emperor Tiberius and wife of Augustus. [LIVIA]—2 Daughter of Germanicus and Agrippina, married first to L Cassius Longinus, and afterwards to M Aemilius Lepidus, but she lived in incestuous intercourse with her brother Caligula, whose passion for her exceeded all bounds. On her death in AD 38 he commanded that she should be worshipped, by the name Penthes, with the same honours as Venns. (Tac *Ann* v 15, Suet *Cal* 24, Dio Cass lix 11)—3 Daughter of Herodes Agrippa I, king of the Jews, married first Annius, king of Emesa, whom she divorced, and secondly Felix, the procurator of Judea. She was present when St. Paul preached before Felix in AD 60 (Jos *Ant* xix 7). Tacitus (*Hist* v 9) speaks of Drusilla the wife of Felix as being grand-daughter of Antony and Cleopatra, probably daughter of Julia. Some reconcile this with Josephus by supposing two Drusillas wives of Felix (cf Suet *Claud* 28).

**Drūsna**, the name of a distinguished family of the Livia gens. It is said that one of the Livi acquired the cognomen Drusus for himself and his descendants by having slain in close combat one Drausus, a Gallic chieftain (Suet *Tib* 3)—1 M Livius Drusna, tribune of the plebs with C Gracchus, BC 122. He was a staunch adherent of the aristocracy, and after putting his veto upon the laws proposed by Gracchus, he brought forward almost the very same measures, in order to gain popularity for the optimates. He proposed to release from rent those who received land under the law of Gracchus, to declare their allotments inalienable, and to plant twelve colonies. These laws were passed, and the people did not reelect Gracchus as tribune. The success of his measures earned for him the designation *patronus senatus*. Drusna was consul 112, obtained Macedonia as his province, and conquered the Scordisci (Appian, *BC* l 23, Plut *C Gracch* 8-11, Liv *Ep* 63)—2 M Livius Drusus, son of No. 1, an eloquent orator, and a man of great energy and ability. He was tribune of the plebs, 91, in the consulship of L Marcus Philippus and Sex Julius Caesar. Although, like his father, he belonged to the aristocratical party, he meditated the most extensive and organic changes in the Roman state. To relieve the people and to reform the

constitution he proposed to increase the largesses of corn, to reserve all the undistributed land in Italy and Sicily for colonies of citizens, to take away the office of jurors from the equestrian order, and lastly he pledged himself to give the Roman franchise to the Italian allies. Neither the senate nor the equites were satisfied with the judicial reform, though he tried to content the latter by proposing that 300 equites should be added to the senate. The Roman populace also were opposed to the Roman franchise being given to the Latins and the Socii, which measure, though not yet formally proposed by Drusus, was known to be intended. The senate perceiving the dissatisfaction of all parties, voted that all the laws of Drusus, being carried against the auspices, were null and void from the beginning. Shortly after, as Drusus was entering the hall of his own house, he was stabbed, and died a few hours afterwards. The assassin was never discovered, and no attempts were made to discover him. Caepio and Philippus were both suspected of having suborned the crime, but Cicero attributes it to Q Varius. The death of Drusus destroyed the hopes of the Socii, and was thus immediately followed by the Social war, which his policy would have averted. (Appian, *BC* i 35, Cic *de Or* i 25, Liv *Ep* 71, Dio *xxvii* 10)—3 Livius Drusus Claudianus, father of Livia, who was the mother of the emperor Tiberius. He was one of the gens Claudia, and was adopted by a Livius Drusus. It was through this adoption that the Drusi became connected with the imperial family. The father of Livia, after the death of Caesar, espoused the cause of Brutus and Cassius, and, after the battle of Philippi (42), being persecuted by the conquerors, he killed himself in his tent—4 Claudius Drusus Nero, commonly called by the moderns Drusus Senior, to distinguish him from No 5, was the son of Tib Claudius Nero and Livia, and younger brother of the emperor Tiberius. He was born in the house of Augustus three months after the marriage of Livia and Augustus, 38. Drusus, as he grew up, was more liked by the people than was his brother. His manners were affable, and his conduct without reproach. He married Antonia, the daughter of the emperor, and his fidelity to his wife was a theme of admiration in a profligate age. He was greatly trusted by Augustus who employed him in important offices. He carried on the war against the Germans, and penetrated far into the interior of the country. In 15, in conjunction with Tiberius, he defeated the Rhaeti and Vindebori (Dio Cass li 19-22, Hor *Od* iv 4). In 12 he drove the Sicambri and their allies out of Gaul, crossed the Rhine, then followed the course of the river down to the ocean, and subdued the Frisians. It was apparently during this campaign that Drusus dug a canal (*Fossa Drusiana*) from the Rhine near Arnheim to the Yssel, near Doesberg, and he made use of this canal to sail from the Rhine into the ocean (Tac *Ann* xii 55, *Hist* v 19). In his second campaign (11), Drusus subdued the Usipetes, invaded the country of the Sicambri, and passed on through the territory of the Cherusci as far as the Viarugis (Weser). On his return he was attacked by the united forces of the Germans, and defeated them with great slaughter. In his third campaign (10) he conquered the Chatti and other German tribes, and then returned to Rome, where he

was made consul for the following year.—In his fourth campaign (9), which he carried on as consul, he advanced as far as the Albis (*Elbe*), sweeping everything before him. It is said that he had resolved to cross the Elbe, but was deterred by the apparition of a woman of dimensions greater than human, who said to him in the Latin tongue, 'Whither goest thou, insatiable Drusus? The Fates forbid thee to advance. Away! The end of thy deeds and thy life is nigh' (Dio Cass. iv. 1; Suet. *Claud.* 1). On the return of the army to the Rhine,



Coin of Drusus Senior.

Drusus died in consequence of a fracture of his leg, which happened through a fall from his horse. Upon receiving tidings of the dangerous illness of Drusus, Tiberius immediately crossed the Alps, and after travelling with extraordinary speed arrived in time to close the eyes of his brother. Tiberius brought the body to Italy: it was burnt in the field of Mars, and the ashes deposited in the tomb of Augustus. (Liv. *Ep.* 140; Val. Max. v. 5).—5. Drusus Caesar, commonly called by modern writers **Drusus Junior**, was the son of the emperor Tiberius by his first wife, Vipsania. He married Livia, the sister of Germanicus. After the death of Augustus, A.D. 14, he was sent into Pannonia to quell the mutiny of the legions. In 15 he was consul, and in 16 he was sent into Illyricum: he succeeded in fomenting dissension among the Germanic tribes, and destroyed the power of Maroboduus. In 21 he was consul a second time; and in 22 he received the *tribunicia potestas*, by which he was pointed out as the intended successor to the empire. But Sejanus, the favourite of Tiberius, aspired to the empire. He seduced Livia, the wife of Drusus, and persuaded her to become the murderer of her husband. A poison was administered to Drusus, which terminated his life by a lingering disease, that was supposed at the time to be the consequence of intemperance, A.D. 23. (Tac. *Ann.* iv. 3-11; Suet. *Tib.* 62).—6. Drusus, second son of Germanicus and Agrippina. After the death of Drusus, the son of Tiberius [No. 5], Drusus and his elder brother Nero became the heirs to the imperial throne. Sejanus therefore resolved to get rid of them both. He first engaged Drusus in the plots against his elder brother, which ended in the banishment and death of that prince. [NERO.] The turn of Drusus came next. He was accused in 30, and condemned to death as an enemy of the state. Tiberius kept him imprisoned for three years, and then starved him to death, 33. (Tac. *Ann.* vi. 23; Suet. *Tib.* 54.)

**Dryādes**. [NYSIPHALES.]

**Dryās** (Δρύας), father of the Thracian king LYCURGUS, who is hence called Dryatides.

**Drymæa** or **Drymūs** (Δρυμᾶνα, Δρυμός: Δρυμῆς: *Baba*?), a town in Phocis, a little S. of

the Cephissus, was destroyed by Xerxes (Hdt. viii. 83; Paus. x. 3; Liv. xxviii. 7).

**Drymūs** (Δρυμός). 1. See DRYMAEA.—2. In Attica, on the frontiers of Boeotia.

**Drymussa** (Δρυμοῦσσα: Δρυμοῦσσαίος), an island in the Hermæan gulf, off the coast of Ionia, opposite Clazomenæ.

**Dryōpē** (Δρυόπη), daughter of king Dryops, and the playmate of the Hamadryades on Mt. Oeta. She was beloved by Apollo, who, to gain possession of her, metamorphosed himself into a tortoise. Dryope took the creature into her lap, whereupon the god changed himself into a serpent. The nymphs fled away in affright, and thus Apollo remained alone with Dryope. Soon after she married Andraemon, but became, by Apollo, the mother of **ANTHRUSUS**. Dryope was afterwards carried off by the Hamadryades, and became a nymph. (Ant. Lib. 32; Ov. *Met.* ix. 331)

**Dryōpēs** (Δρυόπης), a Pelasgic people, descended from a mythical ancestor Dryops, dwelt first in Thessaly, from the Spercheus to Parnassus, and afterwards in Doris, which was originally called from them **Dryopis** (Δρυοπίς). Driven out of Doris by the Dorians, they migrated to other countries, and settled at Hermione and Asine in Peloponnesus, at Styru and Carystus in Euboea, and in the island of Cythmus, and in Ionia; part also were established in Epirus, near Ambracia, in which district the name Dryopis remained. (Hdt. viii. 43, 46, 73; Strab. p. 373; Paus. iv. 34, v. 1, Dicaearch. v. 30.)

**Dryops** (Δρύωψ), son of the river-god Spercheus and the Danaid Polydora, or of Lyceon and Dia, the daughter of Lyceon, the mythical ancestor of the Dryopes (Paus. iv. 34).

**Dryos Cephālæ** (Δρύος Κεφαλᾶς), a narrow pass of Mt. Cithaeron, between Athens and Plataeae.

**Dûbis** (*Doubs*), a river in Gaul, rises in M. Jurausus (*Jura*), flows past Vesontio (*Besançon*), and falls into the Arar (*Saône*) near Cabilloum (*Châlons*) (Strab. p. 186; Ptol. ii. 10).

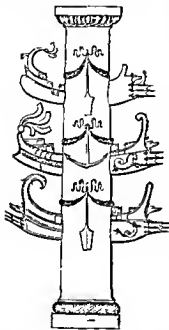
**Dubris Portus** (*Dover*), a seaport town of the Cantii, in Britain: here was a fortress erected by the Romans against the Saxon pirates.

**Ducas**, Michael, a Byzantine historian, held a high office under Constantine XII., the last emperor of Constantinople. After the capture of Constantinople, A.D. 1453, he fled to Lesbos. His history extends from the death of John VI. Palaeologus, 1355, to the capture of Lesbos by the Turks, 1462. The best edition is by Bekker, Bonn, 1834.

**Ducētius** (Δουκῆτιος), a chief of the Sicels, the native tribes in the interior of Sicily, enlarged and fortified his native town Meneanum, and afterwards founded a new city, Palice, in the plain below, near the sanctuary of the Palici. He carried on a formidable war in the middle of the fifth century B.C. against the Greeks in the island; but having been at last defeated in a great battle by the Syracusans, he repaired to Syracuse as a suppliant, and placed himself at their mercy. The Syracusans spared his life, but sent him into an honourable exile at Corinth. He returned soon afterwards to Sicily, and founded the city of Calacte. He died about B.C. 440. (Diod. xi. 76-92, xii. 8, 29.)

**Duilius**. 1. M., tribune of the plebs B.C. 471. He was one of the chief leaders of the plebeians, and it was on his advice that the plebeians migrated from the Aventine to the Mons Sacer, just before the overthrow of the decemvirs. He was then elected tribune of the plebs a

second time, 449 (Liv II 58, 61, III 52-64, Diocl. xi 68, Dionys. xi 46)—2 E., one of the decemvirs, 450, on whose overthrow he went into voluntary exile (Liv III 58)—3 G., consul 260, with Cn. Cornelius Scipio Asina, in the first Punic War. In this year the Romans built their first fleet, using for their model a Carthaginian vessel which had been thrown on the coast of Italy. The command of this fleet was given to Scipio, who was defeated by the Carthaginians off Iapara. Thereupon Duilius was entrusted with the command, and as he perceived the disadvantages under which the clumsy ships of the Romans were labouring, he devised the grappling irons by means of which the enemy's ships might be drawn towards him, and the sea fight thus changed into a land fight. By this means he gained a brilliant victory over the Carthaginian fleet near Mylae, and then prosecuted the war in Sicily with success, relieving Egesta, and taking Macella by assault. On his return to



Columna Rostrata of Duilius (From a copy in Museum of the Capitol.)

Rome, Duilius celebrated a splendid triumph, for it was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the beaks of the conquered ships (*Columna Rostrata*). This column was dug out of the ground in the 16th century, but the inscription upon it is not of the time of Duilius. It has affected archaism side by side with later forms, and must be assigned to the 1st century A.D. It is probable that the column had no inscription, or a very brief one, and that the extant words were placed on it when it was restored by Claudius (C. I. L. I p. 40). Duilius was further rewarded for this victory by being permitted, whenever he returned home from a banquet at night, to be accompanied by a torch and a flute-player (Pol. I 22 ff., Diocl. xvii 44, Front. *Strateg.* III 2, Sil. It. vi 667; Cic. *de Senect.* 15).

**Dulgibini**, a people in Germany, dwell SE of the Angrivarii, on the W bank of the Weser. **Dulichium**. [ECHINADES]

**Dumnorix**, a chieftain of the Aedui, conspired against the Romans, B.C. 58, but was pardoned by Caesar in consequence of the entreaties of his brother, Divitiacus. When Caesar was going to Britain in 54, he suspected Dumnorix too much to leave him behind in Gaul, and he insisted upon his accompanying him. Dumnorix fled from the Roman camp with the Aeduan cavalry, but was overtaken and slain. (Caes. B. G. I 8-20, v 6, Dio Cass. xxxviii 31)

**Dunium**. [DUDOTRIGES]

**Dūra** (ῥὰ Δούρα Δουρηνός) 1 A town in Mesopotamia, on the Euphrates, not far from Ctesiphon, founded by the Macedonians, and hence surnamed Nicænoris, also called Europos (Ἐβερνός) by the Greeks. In the time of Julius it was deserted (Zos. II 14)—2 (*Dor*), a town in Assyria, on the Tigris (Pol. v 52)

**Dûranus** (*Dordogne*), a river in Aquitania, falling into the Garumna (Anson. *Mossell.* 464)

**Dûria** 1 (*Dora Baltea*), a river which rises on the S side of Mt. Bianco, with an affluent which rises in the Little St. Bernard, flows through the country of the Salassi, past Augusta Praetoria (*Aosta*), bringing gold dust with it and falls into the Po (Strab. pp. 203, 203). Strabo is probably correct about the gold, since mines have been worked in recent times high above the glacier which forms the principal source of this river, but on p. 203, in speaking of its origin, he confounds it with the other river of the same name—2 (*Dora Sutsa*) rises on the Italian side of Mt. Genevre, flows past Segusium (*Susa*), and joins the Po at Augusta Taurinorum (*Turin*)

**Dûris** (Δούρις), of Samos, the historian, was a descendant of Alcibiades, and lived in the reign of Ptolemy Philadelphus (Plut. *Alc.* 82). He obtained the tyranny of his native island. He wrote a considerable number of works, the most important being a history of Greece, from B.C. 370 to 281. He does not appear to have enjoyed reputation as an historian (Paus. vi 13; Cic. *ad Att.* vi 1; Plut. *Pericl.* 25). His fragments have been collected by Hülsemann, *Duridis Sami quas supersunt*, Traject. ad Rh. 1841

**Dûrius** (Δούριος, Δούριος *Duero*, *Douro*), one of the chief rivers of Spain, rises among the Pelendones, at the foot of M. Idubeda near Numantia, and flows into the Atlantic; it was auriferous, and is navigable a long way from its mouth (Strab. p. 153)

**Durnovaria**, in Britain, probably *Dorchester*. **Durobrivae** (*Rocheester*), a town of the Cantuarii in Britain

**Durocassus** (*Dreux*) a town of the Carnutes in Gallia Lugdunensis

**Durocatalauni**. [CATALAUNI]

**Durocornovium**, in Britain, probably *Cirencester*

**Durocortorum** (*Rheims*), the capital of the Remi in Gallia Belgica, subsequently called Remi (Caes. B. G. vi 44)

**Duronis**, a town in Samnium in Italy, W of the Caudine passes (Liv. x 30)

**Durotriges**, a people in Britain, in Dorsetshire and the west of Somersetshire

**Durovernum** or *Dorvernium* (*Canterbury*), a town of the Cantuarii in Britain, afterwards called Cantuaria

**Dyardanes** or *Oedanes* (*Brahmaputra*), a river in India, falls into the Ganges on the E. side (Curt. viii. 9, 9)

E.

Coin of Dyrrhachium.

**Dysporum** (τὸ Δύσπορον), a mountain in Macedonia with gold mines, between Chalcidice and Odontomantie (Hdt. v. 17).  
**Dyspontium** (Δυσπότηιον: Δυσπότης; Πυργός), a town of Pisatis in Elis, N. of the Alpheus, was destroyed by the Eleans; whereupon its inhabitants removed to Epidamnus and Apollonia. (Strab. p. 357; Paus. vi. 22.)

Eburonians. [AULERICI.] the largest of the  
 Ebbūns or Ebbūs (*Iuva*), off the E. coast of Spain, reck-  
 oned by some writers among the Balears. Its capital,  
 also called Ebusus, was a *civitas foederata*,  
 possessed an excellent harbour, and carried  
 on a considerable trade. (Strab. pp. 123, 150.)  
 Eebātāna (ῥὰ Ἐεβάρτα, a great city, most  
 pleasantly situated, near the foot of Mt. Orontes,  
 in the N. of Great Media, was the capital of the  
 Median kingdom, and afterwards the summer  
 residence of the Persian and Parthian kings.  
 Herodotus ascribes its foundation to Deioceus,  
 240 stadia, and was surrounded by seven walls,  
 each overtopping the one before it, and crowned  
 with battlements of different colours: these  
 walls no longer existed in the time of Polybius.  
 The citadel, of great strength, was used as the  
 royal treasury. Below it stood a magnificent  
 palace, the tiles of which were silver, and  
 capitals, entablatures, and wainscotings, of  
 silver and gold; treasures which the Seleucidæ  
 coined into money, to the amount of 4000 talents.  
 The circuit of this palace was seven stadia.  
 (Hdt. i. 98; Diod. ii. 13; Strab. pp. 522, 524.)  
 Eeetra (Ectranus), an ancient town of the  
 Volsci, and, according to Dionysius, the capital  
 of this people, was destroyed by the Romans at  
 an early period (Liv. ii. 25, vi. 31). Ἐχε(δαρος),  
 Echedorus (x 2)

Eeetra (Eettra) Volkei, and, according to the  
of this people, was destroyed by the  
an early period (Liv. ii. 25, vi. 31).  
Echedorus ('Εχέδωρος, in Herod. 'Εχέιδωρος),  
x 2



a small river in Macedonia, rises in Crestonia, flows through Mygdonia, and falls into the Thermaic gulf (Hdt. vii 134)

Echēlidae (Ἐχελίδαι Ἐχελίδης), an Attic demus E of Munychia, called after a hero Echelus

Echēmus (Ἐχέμος), son of Aeropos and grandson of Cepheus, succeeded Lycurgus as king of Arcadia. In his reign the Dorians invaded Peloponnesus, and Echēmus slew, in single combat, Ilylus, the son of Heracles. In consequence of this battle, which was fought at the Isthmus the Herachidae were obliged to promise not to repeat their attempt upon Peloponnesus for 50 years (Hdt. ix. 26, Paus. viii 5, Diod. iv 53)

Echestrātus (Ἐχέστρατος), king of Sparta, son of Agas I, and father of Labotas or Leobotes

Echētia (Ἐχέτια), a town in Sicily, W of Syracuse, in the mountains (Diod. xx 32)

Echētilus (Ἐχέτιλος) in the form of a country man appeared in the battle of Marathon and slew many Persians with a ploughshare. An oracle directed the Athenians to honour him as a hero represented in the Stoa Poecile (Paus. i 31, 4)

Echētus (Ἐχέτος), a cruel king of Epirus. His daughter, Melope or Amphissa who had yielded to her lover Aechmoticus, was blinded by her father, and Aechmoticus was cruelly mutilated (Od. xvii. 85, Ap. Rhod. iv 1031)

Echidna (Ἐχίδνα), daughter of Tartarus and Ge, or of Chrysaor and Callirrhoe or of Peiras and Styx (Paus. viii 18). The upper part of her body was that of a beautiful maiden with black eyes, while the lower part was that of a serpent, of a vast size. She was a horrible and blood thirsty monster. She became by Typhon the mother of the Chimaera of the many headed dog Orthus, of the hundred headed dragon which guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, of Cerberus (hence called *Echidnēus canis*), of Scylla, of Gorgon, of the Lernaean Hydra (*Echidna Lernaea*), of the eagle which consumed the liver of Prometheus, and of the Nemean lion. She was killed in her sleep by Argus Panoptes. (Hes. Th. 295, 306, Hyg. Fab. 151) According to Herodotus she lived with Typhon in a cave in the country of the Arimi, but another tradition transported her to Scythia, where she became by Heracles the mother of Agathyrsus, Gelonus, and Scythes. (Hdt. iv 8-10)

Echinādes (Ἐχινάδες or Ἐχίνα: *Cyclades*), small islands at the mouth of the Achelous, formed by the alluvial deposits of the river. The legend related that they were originally Nymphs, who dwelt on the mainland at the mouth of the Achelous, and that on one occasion having forgotten to present any offerings to the god Achelous, when they sacrificed to the other gods, the river god, in wrath, tore them away from the mainland with the ground on which they were sacrificing, carried them out to sea, and formed them into islands.—The Echinades appear to have derived their name from their resemblance to the Echinus or sea-urchin.—The largest of these islands was named Dulichium (Δουλίχιον) at present united to the mainland. It is mentioned by Homer, and from it Meges, son of Phyleus, went to the Trojan war (Il. ii 625, Od. i. 216, Strab. p. 458)

Echion (Ἐχίων) 1 One of the five surviving Spartans who had grown up from the dragons' teeth which Cadmus had sown. He married Agave, by whom he became the father of Pentheus. He assisted Cadmus in the building of Thebes. (Apollod. iii. 4; Ov. Met. iii 126).—

2 Son of Hermes, and Antanira, twin brother of Erytus or Eurytus, with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts (Pind. Pyth. iv. 179)

Echo (Ἠχώ), an Oread who, according to the legend related by Ovid, used to keep Juno engaged by incessantly talking to her, while Jupiter was sporting with the nymphs. Juno, however, found out the trick that was played upon her, and punished Echo by changing her into an echo—that is, a being with no control over its tongue, which is neither able to speak



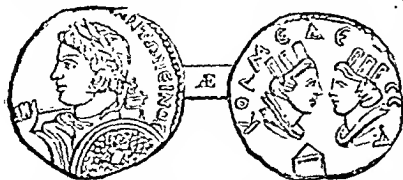
Pan and the Nymph Echo (From a lamp at Athens) (Baumeister)

before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus; but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice (Ov. Met. iii. 356-401) In another story Echo was beloved by Pan, and, because she rejected his love, was torn in pieces by shepherds, but her voice still lived. In works of art she is sometimes represented with Pan.

Epphantides (Ἐφφάντιδης) one of the earliest poets of the Old Attic Comedy, flourished about B.C. 460. The meaning of the surname of Karfax, which was given to him by his rivals, seems to imply a mixture of subtlety and obscurity. He ridiculed the rudeness of the old Megarian comedy, and was himself ridiculed on the same ground by Cratinus and Aristophanes. (Schol. ad Aristoph. Vesp. 151)

Edessa or Antiochia Callirrhōē (Ἐδεσσα, Ἀντιόχεια ἡ ἐπὶ Καλλιρρόῃ, or Ἀ μὲτοβάρβαρος O T Ür Ürsah), a very ancient city in the N. of Mesopotamia, the capital of Osroene. It belonged to the province of Mesopotamia in the time of Trajan, and accordingly was afterwards sometimes under Roman, sometimes under Oriental, rule [See MESOPOTAMIA.] It was made a Roman colony and a metropolis, probably by M. Aurelius, since it is so described on a coin of Commodus. It was the seat of a kingdom from B.C. 137 to A.D. 216, when the king was sometimes partially, sometimes wholly, a vassal of Rome [ABGART.] It stood on the river Scirtus or Bardsanes, which often inundated and damaged the city. It was here

that Caracalla was murdered. Having suffered by an earthquake in 525, the city was rebuilt by Justinian and named *Justiupolis*.—The Edessa of Strabo (p. 748: if the text is right) is a different place—namely, the city usually called Bamyce or Hierapolis.



Coin of Edessa in Mesopotamia.

*Obs.*, Antoninus (Caracalla); rev., ΚΑΙ ΣΤ. ΕΔΕΣΣΑ, and the heads of two cities, eastern and western; below, small temple.

Edētāni or Sedētāni, a people in Hispania Tarraconensis, E. of the Celtiberi. Their chief towns were VALENCIA, SAGUNTUM, CAESAR-AUGUSTA, and Edeta, also called Liria (*Lyria*). (Ptol. ii. 6; Liv. xxiv. 20; Sil. It. iii. 371.)

Edōni or Edōnes (Ἠδῶναι, Ἠδῶνες), a Thracian people, between the Nestus and the Strymon. They were celebrated for their orgiastic worship of Bacchus; whence Horace says (*Od.* ii. 7, 26), *Non ego sanius bacchabor Edonis*, and Edōnis in the Latin poets signifies a female Bacchant. The poets use Edoni as synonymous with Thracians. (Thuc. ii. 99; Hdt. v. 11; Aesch. *Pers.* 493; Soph. *Ant.* 955.)

Eētion (Ἠριών), king of the Placian Thebē in Cilicia, and father of Andromache, the wife of Hector. He and his sons were slain by Achilles, when the latter took Thebes. (*Il.* vi. 415.)

Egelasta, a town of the Celtiberi in Hispania Tarraconensis.

Egeria, a goddess of fountains who, like the Camenae (also goddesses of fountains: see CAMENAE), possessed the gift of prophecy. Hence in Roman legends she was the adviser and the wife of Numa, who met her at the grove of the Camenae near the Porta Capena (Liv. i. 21; Plut. *Num.* 13; Juv. iii. 11). But she was specially worshipped in a sacred grove not only at Rome but also at Aricia; and her connexion with Diana Nemorensis is further shown by the fact that she was also appealed to as the goddess of childbirth. [For the characteristics of DIANA and ARTEMIS as goddesses of fountains and of childbirth, see those articles.] Hence in some versions of Numa's story he meets Egeria also at Aricia (Ov. *Fast.* iii. 275). Her connexion with the Camenae (as water nymphs) led to her being sometimes confounded with the Muses (Dionys. ii. 60), whose worship replaced that of the Camenae in Italy. [CAMENAE.]

Egesta. [SEGESTA.]

Egnātia (Torre d'Anazzo), a town in Apulia, on the coast, called Gnatia by Horace (*Sat.* i. 5, 97), who speaks of it as *Lymphis* (i.e. *Nymphis*) *tritis exstructa*, probably on account of its bad or deficient supply of water. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood (Plin. ii. 240; Hor. *Sat.* i. 5, 98): a prodigy which afforded amusement to Horace and his friends, who looked upon it as a mere trick.—Egnatia owed its chief importance to being situated on the great high road from Rome to Brundisium (Strab. p. 282). This road reached the sea at Egnatia, and from this town to Brundisium it bore the name of the Via Egnatia. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also

bore the name of the *Via Egnatia*. It was the great military road between Italy and the East. Commencing at Dyrrhachium, it passed by Lychnidus, Heraclea, Lyncestis, Edessa, Thessalonica, Amphipolis, Philippi, and traversing the whole of Thrace, finally reached Byzantium.

Egnātiī, a family of Samnite origin, some of whom settled at Teanum. 1. GELLUS EGNATIUS, leader of the Samnites in the third Samnite war, fell in battle against the Romans, B.C. 295.—2. MANIUS EGNATIUS, one of the leaders of the Italian allies in the Social war, was killed in battle, 89.—3. M. EGNATIUS RUFUS, aedile 20 and praetor 19, was executed in the following year, in consequence of his having formed a conspiracy against the life of Augustus.—4. P. EGNATIUS CILBER. [BAREA.]

Eidothea, Eileithyia, Eirene. [IDOTHEA, &c.]

Eion (Ἠών: Ἠϊώνες: *Contessa* or *Rendina*), a town in Thrace, at the mouth of the Strymon, 25 stadia from Amphipolis, of which it was the harbour. Brasidas, after obtaining possession of Amphipolis, attempted to seize Eion also, but was prevented by the arrival of Thucydides with an Athenian fleet, B.C. 424. (Thuc. iv. 102.)

Eiōnes (Ἠϊώνες), a town in Argolis with a harbour, subject to Mycenae in the time of Homer, but not mentioned in later times (*Il.* ii. 561; Strab. p. 373).

Elaea (Ἠλαία: *Kazlu*), an ancient city on the coast of Acolis in Asia Minor, said to have been founded by Mnesticus, stood twelve stadia S. of the mouth of the Caicus, and 120 stadia (or sixteen Roman miles) from Pergamus, to which city, in the time of the Pergamene kingdom, it served for a harbour (ἐννεύριον). It was destroyed by an earthquake in B.C. 90. The gulf on which it stood, which forms a part of the great Gulf of Adramyttium, was named after it Sinus Elaëticus (Ἠλαϊτικὸς κόλπος, *G. of Chandelis*). (Strab. p. 615; Liv. xxxv. 13.)

Elaeüs (Ἠλαίους, -όλυτος: Ἠλαϊούσιος). 1. Or Elēüs (Ἠλεῖος: *Critia*), a town on the S.E. point of the Thracian Chersonese, with a harbour and a heroum of Protesilaus (Strab. p. 593; Hdt. ix. 118; Paus. i. 34, 2).—2. (*Mesolonghi*), a town in Aetolia, S. of Pleuron (Pol. v. 65).—3. A town in Argolis.—4. A demus in Attica, belonging to the tribe Hippothoontis.

Elagabalus, Roman emperor, A.D. 218–222, son of Julia Soemias and Varius Marcellus, was born at Emesa about 201, and was originally called VARIUS AVITUS BASSIANUS. While almost a child he became, along with his cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, to whose worship a temple was dedicated in his native city, and whose sacred image was a large black conical stone, the ancient fetish of the place. It was from this circumstance that Varius Avitus obtained the name Elagabalus, by which he is usually known. He owed his elevation to the purple to the intrigues of his grandmother Julia Maesa (sister of Julia Domna), who circulated the report that Elagabalus was the offspring of a secret commerce between Soemias and Caracalla, and induced the troops in Syria to salute him as their sovereign by the title of M. AURELIUS ANTONINUS, the 16th of May, 218. Macrinus forthwith marched against Elagabalus, but was defeated near Antioch, June 8th, and was shortly afterwards put to death. Elagabalus was now acknowledged as emperor by the senate, and, after remaining one year at Nicomedia, came in 219 to Rome, bringing the sacred stone and its attendant priests with him. The reign of this prince, who perished at the

age of 21, after having occupied the throne nearly four years, was characterised throughout by an accumulation of the most fantastic folly and superstition in the worship of the Sun god, together with the grossest impurity of life. In 221 he adopted his cousin Alexander Severus



Elagabalus, Roman Emperor A.D. 218-219

Obs., head of Elagabalus. IMI ANTONINVS PIVS AVG. rev. emperor standing by an altar with a patera in right hand and branch in left above star. IN AECLEIA S ALEXANDRI OS AVG.

and proclaimed him Caesar. Having become jealous of Alexander he attempted to put him to death but was himself slain along with his mother Soemias by the soldiers with whom Alexander was a great favourite (Lacoprid. *Elagab.*, Herodian iv 12, Dio Cass. lxxviii 31).  
**Elana** (ÆLANA).

**Elara** (ΕΛΑΡΑ) daughter of Orchomenus or Minyas bore to Zeus the giant Tityus. Zeus from fear of Hera, concealed her under the earth.

**Elatea** (ΕΛΑΤΕΙΑ ΕΛΑΤΕΙΟΣ) 1 (Nr *Elephtha* Pu) a town in Phocis, and the most important place in the country next to Delphi was situated near the Cephissus in a fertile valley which was an important pass from Thessaly to Boeotia (Strab. p. 424. Paus. x 34). Elateia was thus frequently exposed to hostile attacks. The alarm caused at Athens when Philip seized this the key of Southern Greece, is described by Demosthenes (*de Cor.* p. 294, § 169, cf. Diod. xvi 84). It is said to have been founded by Elatus son of Arcas.—2 A town in Pelasgiotis in Thessaly, near Gonni (Liv. xlii 54).—3 Or Elatreia, a town in Epirus near the sources of the Cocythus (Liv. xxiv 2a).

**Elatus** (ΕΛΑΤΟΣ) 1 son of Arcas and Leanira, king of Arcadia, husband of Laodice and father of Symphalos, Aegyptus, Cyllen, and Perena. He resided on Mount Cyllene, and went from thence to Phocis where he founded the town of Elateia (Paus. viii 4).—2 A prince of the Lapithae at Larissa in Thessaly, husband of Hippia, and father of Caeneus and Polyphemus (Ov. *Met.* xii, 497).

**Elaver** (ΑΛΙΕΡ), subsequently Elaris or Elarna, a river in Aquitania, a tributary of the Garonne.

**Elbo** (ΕΛΒΩ) an island on the coast of the Delta of Egypt, in the midst of the marshes between the Platonic and the Tanitic mouths of the Nile, was the retreat of the blind Pharaoh Anysis from the Aethiopian Sabacon and after wars of Amyrtaeus from the Persians (Hdt. ii. 140, Thuc. i. 110). It was probably the island of Theuensis, now called *Tennis*, in the Lake Menzaleh.

**Elea** (ΥΕΛΙΑ).

**Electra** (ΗΛΕΚΤΡΑ) 1 e the bright or brilliant one. 1 Daughter of Oceanus and Tethys, wife of Thaanias and mother of Iris and the Harpies Aello and Ocypete (Hes. *Th.* 266, 343. Nonn. *Dion.* 24, 360).—2 Daughter of Atlas and Pleione, one of the seven Pleiades, and by Zeus mother of Iasion and Dardanus. She is represented as living in Samothrace (Apollod. ii. 10, Apoll. Rhod. i. 916, Verg. *Aen.* viii. 13a). According to an Italian tradition, she

was the wife of the Italian king Corythus, by whom she had a son Iasion, whereas by Zeus she was the mother of Dardanus (Verg. *Aen.* iii. 167), and of Harmonia (Diod. iii. 48). It was through her means according to another tradition, that the Palladium came to Troy, and when she saw the city of her son Dardanus perishing in flames, she tore out her hair for grief and was placed among the stars as a comet. According to others Electra and her six sisters were placed among the stars as the seven Pleiades and lost their brilliancy on seeing the destruction of Ilium (Eur. *Phoen.* 1136, Serv. ad *Georg.* i. 183, Hyg. *Fab.* 197). The gate Electra at Thebes was called after her (Hellen. *Fr.* 129, Schol. ad Eur. *Phoen.*) for it seems to be a mistake of Paus. iv 33 to call her sister of Cadmus, instead of mother in law.—3 Daughter of Agamemnon and Clytemnestra also called Laodice, sister of Iphigenia and Orestes. She does not appear in Homeric story though she is said to be the same as the Laodice of Homer. The earliest distinct account



Orestes and Electra (From a marble group a. Naples by Stephano).

of her comes from Stesichorus (*Fr.* 41). After the murder of her father by her mother, she saved the life of her young brother Orestes by sending him under the protection of a slave to king Strophius at Phiarote in Phocis, who had the boy educated together with his own son Pylades. According to Sophocles she lived an unhappy and menial life during her brother's absence according to Euripides, she was married by the orders of Aegisthus to a peasant farmer near Mycenae. When Orestes had grown up to manhood, Electra excited him to avenge the death of Agamemnon and assisted him in slaying their mother, Clytemnestra (ORESTES). After the death of the latter Orestes gave her in marriage to his friend Pylades. The history and character of Electra form the subject of the *Chorophors* of Aeschylus, the *Electra* of Euripides and the *Electra* of Sophocles.

**Electrides Insulae** (ΕΛΕΚΤΡΙΔΕΣ).

**Electryon** (ΗΛΕΚΤΡΥΩΝ) son of Perseus and Andromeda, king of Mycenae, husband of Anaxo, and father of Alcmene the wife of Amphytrion. For details see AMPHYTRION.

**Electryons** (ΗΛΕΚΤΡΥΩΝΕΣ) 1. Daughter of

Helios and Rhodop, worshipped at Ialysos, probably a variation of the story of Electra No. 2 (Diod. v. 56).—2. A patronymic from Electryon, given to his daughter, Alceme.

Eléōn ('Ελεών), a town in Boeotia, near Tanagra.

Eléōs ('Ελεός), the personification of pity or mercy, worshipped by the Athenians alone (Paus. i. 17).

Eléphantinē, or Elephantis ('Ελεφαντινή, 'Ελεφαντίς: *Jezirah-el-Zahir*, or *Jezirah-el-Assouan*), an island in the Nile, with a city of the same name, opposite to Syene, and 7 stadia below the Little Cataract, was the frontier station of Egypt towards Ethiopia (i.e. the southern limit of Upper Egypt), and was strongly garrisoned under the Persians and the Romans (Hdt. ii. 17, 30; Tac. Ann. ii. 61). The island was extremely fertile: it had also great quarries. Among the most remarkable objects in it were the temple of Cnuphis and a Nilometer; and it is still celebrated for the ruins of its rock-hewn temples. The temple of Telutmes III., of which considerable remains were drawn by artists in the beginning of this century, was destroyed by the Turkish governor of Assouan, and is now marked only by a heap of stones.

Elephantis, a Greek poetess under the early Roman emperors, wrote amatory works, *molles Elephantidos libelli* (Mart. xii. 48, 5; Suet. Tib. 43).

Eléphēnor ('Ελεφήνωρ), son of Chalcodon and of Imenarēte or Melanippe, and prince of the Abantes in Euboea, whom he led against Troy. He was one of the suitors of Helen: killed before Troy by Agaeor. (Il. ii. 540, iv. 463.)

Eleusis ('Ελευσίς, later 'ΕΛΕΥΣΙΝ: 'Ελευσίνιος: *Leosina* or *Lessina*), a town and demus of Attica, belonging to the tribe Hippothoontis, was situated on the coast NW. of Athens, and about 12 miles from it. The town lay upon the slopes of a rocky hill which separates the Thriasian from the Parian plain. To the S. and E. of it is the Bay of Eleusis with Salamis in the background. The legendary history represents Eleusis as conquered by the Athenians under Erechtheus, who was helped by Euxolpus (Paus. i. 38, 3). It seems to have been an independent state with its own worship of Demeter in the time when the Homeric *Hymn to Demeter* was written. After its union under the headship of Athens, it became merely one of the demes, but of importance far beyond all other towns of Attica except Athens herself, since it gave its name to the great festival and mysteries of the Eleusinia which were celebrated in honour of Demeter and Persephone. [For an account of the festival see *Dict. of Antig. art. Eleusinia*.]—The site was partly excavated in 1817 by the London Dilettanti Society; the more complete excavations of 1897 by the Greek Archaeological Society have made clear much of the topography, and Dr. Dörpfeld has based upon them the plan which is given on p. 312.—Eleusis was approached from Athens by the sacred way, which passed out of the Dipylon Gate across the Cephissus, and then through a ravine in Mount Corydallus (the *Pass of Daphne*) to the sea shore, along which it continued to the town and the entrance of the sacred precincts. The great gate, or Propylaea, was built by Hadrian; just outside was a temple of Artemis; beyond it was the smaller gateway of Appius Clandius, occupying the site of the old gateway in the wall of fortification, which gave entrance to the actual sacred pre-

cincts of pre-Roman times. On the right or west was the small temple of Hades or Pluto; beyond it (probably) the two treasuries; to the west at the northern end of the raised terrace was a temple, perhaps the temple of Demeter: the temple immediately to the east of it may have been that of Persephone. The sacred way led past these buildings to the great Hall of Initiation or of the Mysteries (*τελεστήριον*), the remains of which belong to various dates. The original building was destroyed by the Persians, but the 25 square column-bases in the smaller hall are attributed to this oldest building, perhaps of the age of Pisistratus. In Cimon's time the building destroyed by Xerxes was replaced by a hall with the same frontage to the SE., but extending further back into the rock terrace; this is traceable by the 20 circular bases (the 21st in the north angle is not traceable). In the time of Pericles, Ictinus added another chamber to the Hall of Cimon on the SW., which is marked by the 6 large square bases, with two others dotted. The Porch of Philo was added at the expense of Demetrius Phalereus B.C. 310. Lastly, the Romans enlarged the whole by the building to which the 42 bases belong, forming a hall rather larger than the building completed by Ictinus; and about 170 feet by 169. There was an upper story to the hall of Ictinus entered from the terrace, and therefore more directly from what is taken to be the temple of Demeter. This upper hall gave more space for great meetings of the initiated, since it was undivided.

Eleuthērae ('Ελευθεραί: 'Ελευθερεύς), a town in Attica on the frontiers of Boeotia, originally belonged to the Boeotian confederacy, and afterwards united itself to Attica.

Eleuthērius ('Ελευθέριος), a surname of Zeus, as the Deliverer. (*Dict. of Ant. art. Eleutheria*.)

Eleutherna ('Ελευθέρα: 'Ελευθερναίος), a town in the interior of Crete.

Eleuthērus ('Ελευθερος: *Nahr-el-Kebir*, i.e. *Great River*), a river forming the boundary between Syria and Phoenice, rose in Mount Bargylus, and fell into the sea between Antaratud and Tripolis.

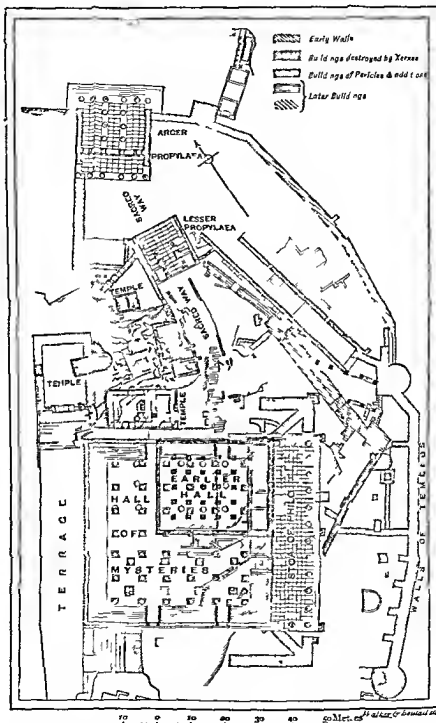
Elicius, a surname of Jupiter at Rome, where King Numa dedicated to Jupiter Elicius an altar on the Aventine. The origin of the name is referred to the Etruscans, who by certain prayers and sacrifices called forth (*elicebant* or *evocabant*) lightning, or invited Jupiter to send lightning. The object of calling down lightning was to elicit prodigies (*ad prodigia elicienda*. Liv. i. 20).

Elimberrum. [AUSCI.]

Elimēa, -ia, or Elimiotis ('Ελίμεια, 'Ελίμια, 'Ελίμωτις), a district of Macedonia, on the frontiers of Epirus and Thessaly, originally belonged to Illyria, and was bounded by the Cambanian mountains on the S. and the Tymphaean mountains on the W. Its inhabitants, the Elimaei ('Ελίμωται), were Epirots.

Elis ('Ηλīs, Dor. 'Αλīs, 'Ηλεία: 'Ηλείος, Dor. 'Αλῖος, whence Alii in Plautus), a country on the W. coast of Peloponnesus, bounded by Achaia on the N., Arcadia on the E., Messenia on the S., and the Ionian sea on the W. The country was fertile, watered by the ALPHEUS and its tributaries, and is said to have been the only country in Greece which produced flax. The PENEUS is the only other river in Elis of any importance. Elis was divided into three parts:—1. Elis Proper or Hollow Elis

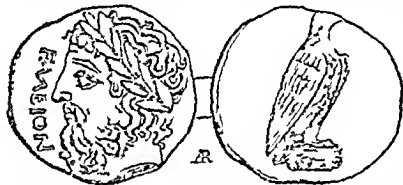
(ἡ Κολὰν ἡλίας) the N part, watered by the Penens, of which the capital was also called Elis—2. Pisatis (ἡ Πισαίη) the middle por-  
Minyae or Arcad' ana) of which Pilo was the capital, lay between the Alphens and the Neda. —In the heroic times we find the kingdom of



Plan of Olympia. (After Dörpfeld.)

tion of which the capital was Pisa.—3. Triphylia (ἡ Τριφυλία) the S portion (i.e. the abode of three tribes: Epeans, Eleans, and Nestor and the Pelidae in the S of Elis while the N of the country was inhabited by the Epeans (Epeioi) with whom some Aetolian

tribes were mingled. On the conquest of Peloponnesus by the Heraclidae, the Aetolian chief Oxyllus received Elis as his share of the conquest, and it was the union of his Aetolian and Dorian followers with the Epeians, which formed the subsequent population of the country, under the general name of Eleans. Elis owed its importance in Greece to the worship of Zeus at Olympia near Pisa, in honour of whom a splendid festival was held every four years [OLYMPIA]. In consequence of this festival being common to the whole of Greece, the country of Elis was declared sacred, and its inhabitants possessed priestly privileges. Being exempt from war and the dangers of invasion, the Eleans became prosperous and wealthy, their towns were unwall'd and their country was richly cultivated. The prosperity of their country was ruined by the Peloponnesian war; the Athenians were the first to disregard the sanctity of the country, and from that time it frequently had to take part in the other contests of the Greeks. The women of Elis, like the Spartan women, enjoyed a greater freedom and exercised more influence than was customary elsewhere in Greece, but they were not allowed to be spectators at the Olympic games. The town of Elis was situated on the Peneus, and was built at the time of the Persian war by the inhabitants of eight villages, who united together, and thus formed one town. It originally had no walls, being sacred like the rest of the country, but subsequently it was fortified. The inhabitants of Elis formed a close alliance with the Spar-



Coin of Elis of 4th cent. B.C.

Obv. head of Zeus and legend ΕΛΙΣΙΟΝ (the digamma being preserved on coins of Elis till after the Roman conquest), rev. eagle on Ionic capital.

tans, and by their means destroyed the rivalry of Pisa, and became the ruling city of the country, B.C. 572. In the Peloponnesian war they quarrelled with the Spartans, because the latter had espoused the cause of Lepreum, which had revolted from Elis. The Eleans retaliated upon the Spartans by excluding them from the Olympic games in the year 420 (Thuc. v. 41). At the conclusion of the war they relinquished their supremacy over the Triphylian towns and never regained it. At a later time, when the Eleans became the firmest adherents in the Peloponnesus to the Aetolian League, the Triphylians joined the hostile (but more patriotic) Achaean League. The importance of Elis when it formed part of the Roman province of Achaëa was preserved by the Olympic games, which lasted till the reign of Theodosius.

Eliso. [ALISO]

Elissa. [DIDO]

Ellōpia (Ελλωπία) 1. A district in the N. of Euboea, near the promontory Ceneum, with a town of the same name. The whole island of Euboea is sometimes called Ellōpia.—2. An ancient name of the district about Dodona in Epirus.

Elōnē (Ἐλῶνη), a town of the Perrhaebi in Thessaly, afterwards called Limone (Λειμῶνη).

Elpēnor (Ἐλπήνωρ), one of the companions of Odysseus who were metamorphosed by Circe into swine and afterwards back into men. Intoxicated with wine, Elpēnor one day fell asleep on the roof of Circe's palace, and in his attempt to rise he fell down and broke his neck. When Odysseus was in the lower world, he met the shade of Elpēnor, who implored him to burn his body, which Odysseus did on his return to the upper world (Od. x. 550, xi. 57, xii. 10).

Elpinicē (Ἐλπινίκη), daughter of Miltiades, and sister of Cimon, married Callias [CALLIAS].

Elusātes, a people in Aquitania, in the interior of the country. Their chief town was Elūsa (Dr. Euse or Eause). It was the birthplace of Rufinus, the minister of Arcadius (Claudius in Ruf. i. 137).

Elýmaei, Elými [ELYMÆI]

Elýmāis, a district of Susiana, extending from the river Enlæus on the W. to the Oroatis on the E. derived its name from the Elymaei or Elymi (Ἐλυμαῖοι, Ἐλυμοί) a warlike and predatory people who are also found in the mountains of Great Media in the Persian armies they served as archers (Strab. p. 744, Lat. xxviii. 40). These Elymaei were probably among the most ancient inhabitants of the country N. of the head of the Persian Gulf in the O. T. Susiana is called Elym. Under the Parthian empire the kings of Elymais held the highest place among the satraps.

Elými [ELYMIS]

Elymōtis [ELYMÆI]

Elymus (Ἐλυμος), a Trojan, natural son of Anchises and brother of Eryx. Previous to the emigration of Aeneas, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimæus. When afterwards Aeneas also arrived there, he built for them the towns of Aegestæ and Elymæ. The Trojans who settled in that part of Sicily called themselves Elymi, after Elymus (Dionys. i. 47, 52, Verg. Aen. i. 73).

Elýrus (Ἐλυρος) a town in the W. of Crete, S. of Cydonia (Paus. x. 16, 3).

Elýsion (Ἠλύσιον πεδῖον, later simply Ἠλύσιον) the *Lysonian fields* [HÆLES]. In Homer (Od. iv. 563) Elysium forms no part of the realms of the dead, he places it on the W. of the earth, near Ocean, and describes it as a happy land, where there is neither snow, nor cold, nor rain, and always fanned by the delightful breezes of Zephyrus. Hither favoured heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthus. Hesiod (Op. 167) places the heroes of the fourth age, such as those who fought at Thebes and Troy, in the Isles of the Blessed (μακάροι νῆσοι), which he describes as set apart along the circumfluent Ocean (cf. Hor. Epod. vi. 63), where Cronus rules and the land is fruitful. Pindar distinguishes Elysium, or the place of rest, where the good live a tearless life, and the sun always shines, from the μακάρων νῆσοι to which, as an extreme reward, those come who have gone through a probation twice in this world and thrice in Elysium. Here Cronus reigns and Rhadamanthus judges. In this happy spot he places Peleus and Cadmus and Achilles (Od. ii. 61). In Tr. 95 he describes the former place or Elysium, and the life of those who dwell there in flower meadows, delighting themselves with games and music, and never without the sun. From these legends was imagined the island of ATLANTIS. The Elysium of Virgil

(*Aen* vi 541) is placed in the Under world [See HADES].

**Emathia** ('Ημαθία, 'Ημαθίς), a district of Macedonia, between the Haliacmon and the Axios, formerly part of Paonia, and the original seat of the Macedonian monarchy (In *Homer* *Il* xiv 226 it lies between Pieria and Thrace). The poets frequently give the name of Emathia to the whole of Macedonia, and sometimes even to the neighbouring Thessaly. Under the Romans it formed part of the third region of Macedonia.

**Emathides**, the nine daughters of Pierus, king of Emathia (*Ov Met* v 669).

**Emathion** ('Ημαθίων), son of Tithonus and Eos, brother of Memnon, was slain by Heracles (*Hes. Th* 934).

**Embolima** ('Εμβόλιμα), a city of the Paropamisadae in N India, near Aornos, sixteen days march from the Indus (*Curt* vii 12).

**Emerita**, [AUGUSTA EMERITA.]

**Emesa** or **Emissa** ('Εμεσα, 'Εμισσα, 'Εμισση, *Hums* or *Homs*), a city of Syria, on the E bank of the Orontes, in the province of Apamea, but afterwards the capital of Phoenice Libanensis was in the first cent B.C. the residence of independent Arabian princes. When Pompey was in Syria in B.C. 69 it was ruled by an Arabian prince Sampsiceramus who held his power as tributary. His dynasty lasted under Iamblichus another Sampsiceramus and Azirus and others till the reign of Domitian when it formed part of the province of Syria. Under Caracalla it was made a colony with the Jus Italicum. It is a remarkable place in the history of the Roman empire being the native city of Julia Domna, the wife of Septimius Severus, of Elagabalus, who exchanged the high priesthood of the celebrated temple of the Sun in this city for the imperial purple, and of the emperor Alexander Severus, and also the scene of the decisive battle between Aurelian and Zenobia, A.D. 273 (*Strab* p. 753, *Herodian*, v 3, *Dio Cass* liv 8, *Joseph Ant* xix 8, *Cic ad Att* ii 16, *ad Fam* xv 1).

**Emmenidae** ('Εμμενίδαι), a princely family at Agrigentum, who traced their origin to the mythical hero Polynices. Among its members we know Emmenides (from whom the family derived its name) the father of Aemendames, whose sons Theron and Xenocrates are celebrated by Pindar as victors at the great games of Greece (*Pind. Ol* ii 48, iii 38, *Pyth.* vi 5).

**Emodi Montes**, or -us, or -es, or on (*γα* 'Ημωδα ὄρη, τὸ 'Ημωδὸν ὄρος, or ὁ 'Ημωδός *Himalaya M*), a range of mountains N of India, forming the prolongation eastwards of the Paropamisadae.

**Empedocles** ('Εμπεδοκλῆς), of Agrigentum in Sicily, flourished about B.C. 490. Although he was descended from an ancient and wealthy family, he joined the revolution in which Thrasylaeus the son and successor of Theron, was expelled. His zeal in the establishment of political equality is said to have been manifested by his magnanimous support of the poor, by his severity against the overbearing conduct of the aristocrats, and by his declining the sovereignty which was offered to him. His brilliant oratory, his penetrating knowledge of nature and the reputation of his marvellous powers, which he had acquired by curing diseases, by his successful exertions in drying up marshy districts and in averting epidemics and obnoxious winds, spread a lustre around his name. He was called a magician (γόης), and he appears to have attributed to

himself miraculous powers and a divine origin, though in natural science he was certainly no impostor. He travelled in Greece and Italy, and made some stay at Athens. His death happened about 430, apparently not in Sicily. Many legends grew up about it. One tradition represented him as having been removed from the earth, like a divine being, and another related that he threw himself into the flames of Mount Aetna, that by his sudden disappearance he might be believed to be a god, but it was added that the volcano threw up one of his sandals and thus revealed the manner of his death (*Diog Laert* viii 57-74, *Hor A.P.* 464). The rhetorician Gorgias was his disciple. The works of Empedocles were all in verse. Fragments remain of the *Ἱερικά*, which assume the power to heal all diseases, even old age of the *Kathapsal*, which teaches the purification from sin and evil, and of his greatest work, on natural science (*Περὶ Φύσεως*). He seems to have derived his mysticism from Pythagoras, and in natural science it is likely that Acron and Pansanius great physicians of Sicily, were his first teachers. He held that there were four indestructible elements—earth, air, fire and water (which he called Zeus, Hera, Aidenes, and Nestis). These elements combine to form the visible world, but they combine only by the operation of *φιλία*, or Love, which is therefore the creative power, and they can be dissolved by Hate. Our senses are acted upon by the particles thrown off by things around us. He held the Pythagorean doctrine of transmigration of souls. Lucretius speaks of Empedocles with enthusiasm, and evidently makes him his model (i 715 ff.).

**Emporiae** or **Emporium** ('Εμπορία, 'Εμπορίον, 'Εμπόριον; *Impurina*), a town of the Indigetes in Hispania Tarraconensis near the Pyrenees, was situated on the river Clodianna, which formed the harbour of the town. It was founded by the Phoenicians from Massilia and was divided into two parts at one time separated from each other by a wall, the part near the coast being inhabited by the Greeks, and the part towards the interior by the Indigetes. It was subsequently colonised by Julius Caesar. Its harbour was much frequented; here Scipio Africanus first landed when he came to Spain in the second Punic war (*Strab* p. 159 *Liv* xxi. 60).

**Empulium** (*Amprigione*), a small town in Latium, near Tibur (*Liv* vii. 18).

**Empusa** ('Εμψυσα), a monstrous spectre which was believed to devour human beings. It could assume different forms, and was sent by Hecate to frighten travellers. It was believed usually to appear with one leg of brass and the other of an ass whence it was called *ἀνθρωκίσ* or *ἀνθρωλῆ*. The Lamiae and Mormolyceae, who assumed the form of handsome women for the purpose of attracting young men, and then sucked their blood like vampires and ate their flesh, were reckoned among the Empusae (*Aristoph. Ran* 294, *Dem de Cor* p. 270, § 130, *Philost. Apoll. Tyran.* ii 4, iv 25).

**Enarephorus** ('Εναρφήρος), son of Hippocoon, a passionate suitor of Helen, when she was yet quite young. Tyndareus, therefore, entrusted the maiden to the care of Theseus. Enarephorus had a heron at Sparta. (*Plut. Thes* 31, *Paus* vi 15).

**Encelādas** ('Εγκέλαδος), son of Tartarus and Ge, and one of the hundred armed giants who made war upon the gods. He was killed, according to some, by a flash of lightning, by

Zeus, who buried him under Mount Aetna; according to others, Athens killed him with her chariot, or threw upon him the island of Sicily. (Verg. *Aen.* iii. 578, iv. 179; *Or. Pont.* ii. 2, 12; Paus. viii. 47; *Eur. Cycl.* 7.)

Enchéles (Ἐγκέλειος, also Ἐγκέλειαι, Ἐγκέλιαι), an Illyrian tribe.

Endius (Ἐνδιός), a Spartan and a hereditary friend of Alcibiades, whose family name seems to have been adopted, for it was borne by the father of Endius. He was an Ephor, and was ambassador from Sparta to Athens in 420 and 410. (Thuc. v. 44, viii. 6, 12; *Diod.* xiii. 52.)

Endoeus (Ἐνδοῖος), an Athenian statuary, is called a disciple of Daedalus, whom he is said to have accompanied on his flight from Crete. These statements must be taken to express, not the time at which he lived, but the style of art which he practised. It is probable that he lived in the time of Prististratus and his sons, about B.C. 560. (Paus. i. 26, vii. 5, viii. 46.)

Endymion (Ἐνδυμίων), a youth distinguished by his beauty, and renowned in ancient story for his perpetual sleep (cf. *Plat. Phaedr.* p. 72; *Aristot. Eth.* N. x. 8). One set of traditions about Endymion refer us to Elis, and another to Caria, and others again are a combination of the two. According to one set of legends, he was a son of Aethlius and Calyee, or of Zeus and Calyee, and succeeded Aethlius in the kingdom of Elis (Paus. v. 8, 1), or led a band of Aeolians from Thessaly and took possession of Elis (Paus. v. 1, 2; *Apollod.* i. 7, 3). According to the Schol. on *Ap. Rh.* iv. 57, Hesiod and Pherecydes also made him an Eliean. His tomb was shown at Olympia (Paus. v. 1, 4). Others related that he had come from Elis to Mount Latmus in Caria, whence he is called the Latmian (*Latmius*). This version first appears in Sappho (*Fr.* 134); and thus has been generally followed by poets of a later date (Theoc. xv. 37; Catull. lvi. 5; *Or. A.* i. iii. 83). Some stories tried to reconcile the two by making him migrate from Elis to Caria (Paus. v. 1, 5). The more poetical part of his story may belong specially to Caria, and may have been engrafted on other Endymionisms elsewhere; but it might be imagined whenever the moon was observed touching the rocks with light and sinking behind them. As he slept on Latmus, his beauty warmed the cold heart of Selene (the moon), who came down to him, kissed him, and lay by his side. His eternal sleep on Latmus is assigned to different causes: Selene had sent him to sleep, that she might be able to kiss him without his knowledge (*Cic. Tusc.* i. 38, 92); or he begged from Zeus eternal sleep with immortal youth (*Apollod.*). By Selene he had fifty daughters, according to the story of the Eleans, and this is explained as referring to the fifty moons of the Olympic cycle. The best representation of the story is a fine relief in the Capitoline Museum, where there is also a beautiful relief of the single sleeping figure with his dog beside him. In the first he is represented as a shepherd, in the second as a hunter.

Engyūm (Ἐγγυον, Ἐγγυῖον; Ἐγγυῖνος, Enguinus; *Gangi*, or, according to others, *Troina*), a town in the interior of Sicily near the sources of the Moulus, originally a town of the Siculi, but said to have been colonised by the Cretans under Minos: it possessed a celebrated temple of the great mother of the gods, or, according to others, of *Θεὰ ματέρες*, perhaps the nurses of Zeus (*Diod.* iv. 79, xvi. 72; *Plut. Marc.* 20; *Cic. Verr.* iii. 43, v. 72).

Enipeus (Ἐνίπεος). 1. (*Tschamarly*), a river in Thessaly, rises in Mt. Othrys, receives the Apidanus near Pharsalus, and flows into the Peneus. Poseidon assumed the form of the god of this river in order to obtain possession of Tyro who was in love with Enipeus. She became by Poseidon the mother of Pelias and Neleus. Ovid relates (*Met.* vi. 116) that Neptune (Poseidon) having assumed the form of Enipeus, became by Iphimedia the father of Otus and Ephialtes. — 2. A small river in Pisatis (Elis) flows into the Alpheus near its mouth (Strab. p. 856). — 3. (*Matrolongos*), a small river in Macedonia, which rises in Olympus.

Enna or Henna (Ἐννα; Ἐνναῖος; *Castro Giovanni*), an ancient and strong town of the Siculi in Sicily, on the road from Catania to Agrigento, on the summit of a rocky hill, and hence a natural fortress (Strab. p. 272; *Liv.* xiv. 37), said to be the centre of the island (*ἰσχυρὰ δὲ Σικελίας*) (*Callim. Hymn in Cer.* 15; *Cic. Verr.* iv. 46). It was surrounded by fertile plains, which bore large crops of wheat; it was one of the chief seats of the worship of Demeter, and possessed a celebrated temple of this goddess. According to later tradition it was in a flowery meadow in the neighbourhood of Enna that Pluto earned off Persephone or Proserpine, and the cave was shown through which the god passed as he earned off his prize (*Or. Met.* v. 385; *Claud. de Rapt. Pros.* ii.; *Diod.* v. 3). Its importance declined from the time of the second Punic war, when it was punished by the Romans, because it had attempted to revolt to the Carthaginians.

Ennius, Q., the Roman poet, was born at Rudiae, in Calabria, B.C. 239 (Gell. xvii. 21, 43; *Cic. de Or.* iii. 42, 168, *Brut.* 18, 72). He was a Greek by birth, but a subject of Rome, and served in the Roman armies. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him in his train to Rome. In 189 Ennius accompanied M. Fulvius Nobilior through the Aetolian campaign, and shared his triumph. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a Roman citizen. He dwelt in a humble house on the Aventine, and maintained himself by teaching Greek to the sons of the Roman nobles, and translating Greek plays for the stage. Ennius in truth, as a Greek by culture and partly by origin, gave to Roman poetry the form which it ultimately adopted. The epic of Naevius was in Saturnian metre. Ennius introduced the Greek hexameter and the Homeric treatment, and thus gave the lead which was followed by Virgil. Though Cato disapproved of this as unpatriotic, it cannot be doubted that his choice was right. He lived on terms of the closest intimacy with the elder Scipio Africanus. He died 169, at the age of seventy (*Cic. de Sen.* 5, 14). He was buried in the sepulchre of the Scipios, and his bust was allowed a place among the effigies of that noble house. Ennius was regarded by the Romans as the father of their poetry (after *Homerus*, *Hor. Ep.* ii. 2, 50). Cicero calls him *Summus poeta noster* (*pro Balb.* 22, 51; cf. *Lucr.* i. 111), and Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions. All the works of Ennius are lost with the exception of a few fragments. His most important work was an epic poem, in dactylic hexameters, entitled *Annatum Libri viii.*, being a history of Rome from the arrival of Aeneas in Italy to his own times. No great space, however, was allotted to the earlier records: the stories of Aeneas and



the royal period occupy the first three books, three are given to the conquest of Italy and Pyrrhus, and the contest with Hannibal which was described with great minuteness began with the seventh book, the first Punic war being passed over with a brief mention as having been described already by Naevius. The Hannibalian war ended with the ninth book, and the remaining nine brought the history down to 181 B.C. or perhaps a few years later. His service to the drama was of less importance in literature: his translations were mostly from Euripides; he wrote also *praefatae* or tragedies on Roman subjects of which the *Ambracia* probably told of its capture by Fulvius Nobilior, which he himself had seen; he wrote also Comedies and was the first notable writer of Satirae. His adaptations of Epicharmus and Euhemerus were apparently on the rationalistic side, and no doubt offended those who upheld the old Roman religion. The fragments of Ennius are published by Vahlen, Lips. 1834; L. Miller, Petersb. 1880.

**Enōpe** (Ἐνὸπη) a town in Messenia mentioned by Homer (*Il.* 1: 10) supposed by some to be the same as GERFANIA.

**Entella** (Ἐντέλλα, *Entellinus*, *Entellensis*, *Entella*) an ancient town of the Sicani in the interior of the island on the West side and to have been founded by Entellus, one of the companions of the Trojan Aegestus (*Verg. Aen.* 7: 857). It was subsequently seized and peopled by the Campanian mercenaries of Dionysius (*Diod.* xiv. 9).

**Entoria**, daughter of an Italian peasant who entertained Cronos (Saturn) Cronos taught the culture of the vine and the peasants being intoxicated, thought themselves poisoned and stoned the father of Entoria whose sons by Cronos hanged themselves. Long afterwards to avert a plague Lutatius Catulus built a temple of Saturn on the Tarpaeum (*Plut. Parall.* 9, cf. *ICARUS*).

**Enyalios** (Ἐνυάλιος), the Warlike, frequently occurs in the *Iliad* (never in the *Odyssey*) as an epithet of Ares. At a later time Enyalios and Ares were distinguished as two different gods of war, Enyalios was looked upon as a son of Ares and Enyo or of Cronos and Pheia.

**Enyo** (Ἐνυώ), the goddess of war, who delights in bloodshed and the destruction of towns and accompanies Ares in battles (*Il.* 4: 333-332). The goddess Ma or Anaitis at Comana was called Enyo by the Greeks (*Strab.* p. 535). Respecting the Roman goddess of war, see *BELLONA*.

**Eordaea** (Ἐορδαία, also Ἐορδαία), a district and town in the NW of Macedonia inhabited by the Eordi (*Thuc.* ii. 93).

**Eos** (Ἥως, Att. *Eos*) in Latin *Aurora*, the goddess of the morning red, daughter of Hypon and Thio or Enyphassa (*Hes. Th.* 271, *Hymn. Hom.* xxi. 4), or of the giant Pallas (*Or. Met.* ix. 421). In *Od.* xii. 4, the island of Aea is spoken of as her dwelling, and there seems there to be a confusion between the eastern and western islands of the same name [Aea], it cannot be an allusion to the evening red, since the 'rising of the sun' is also placed there. Eos dwelt in the east, and at the close of every night she rose from the couch of her spouse Tithonus, and on a chariot (sometimes a quadriga but usually a biga) drawn by the swift horses Lampus and Phaeton she ascended to heaven from the river Oceanus, to announce the coming light of the sun to the gods as well as to mortals (*Od.* xxiii. 253). In the

Homeric poems Eos only travels till the sun is completely risen, or according to *Il.* ix. 66 till towards midday, but in later poets the paths of Aurora and the sun are the same so also we find *Hespera* and *Heli* synonymous (*Eur. Troad.* 847), and Eos has come to be regarded as the goddess of the daylight. Goddess of all that was young and fresh, she is represented in myth as loving and carrying off youths of notable beauty, and thus may also be significant of death in early youth, *ὅν θεοὶ φιλοῦσιν ἀποθνήσκουσιν νεοί* [For the stories thereon see *CEREBUS*, *ORION*]. Memnon was her son by Tithonus. For these myths see *ΜΕΜΝΟΝ* and *ΤΙΤΩΝΟΣ*.

**Epaminondas** (Ἐπαμεινώνδας, *Epaminondas*), the Theban general and statesman, son of Polymnia was born and reared in poverty, though his blood was noble. His close and enduring friendship with Pelopidas is said to have originated in the campaign in which they served together on the Spartan side against Mantinea, where Pelopidas having fallen in a battle apparently dead Epaminondas protected his body at the imminent risk of his own life, p. c. 28a (*Plut. Pelop.* 4, *Xen. Hell.* v. 2, *Diod.* xv. 5). Epaminondas had refused to take part in the conspiracy for the liberation of Thebes because it involved assassination; but when the Spartans had been expelled from it he took an active part in public affairs. In 371 he was one of the Theban commanders at the battle of Leuctra, so fatal to the Lacedaemonians, in which the success of Thebes is said to have been owing mainly to his tactics. In 370 he was one of the generals in the first invasion of Peloponnesus by the Thebans, and before leaving Peloponnesus he restored the Messenians to their country and established a new city, named Messene. On their return home Epaminondas and Pelopidas were impeached by their enemies, on a capital charge of having retained their command beyond the legal term. The fact itself was true enough, but they were both honourably acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer their enemies (*Plut. Pelop.* 25, *Paus.* ix. 14, *Nep. Epam.* 8). In 369 he returned to the Peloponnesus and took possession of Sicyon, and by his presence in that district so occupied the Lacedaemonian forces that the inhabitants of the new cities Messene and Megalopolis could complete their fortifications. He was repulsed by Chabrias in an attack which he made on Corinth. In the following year we find him serving but not as general in the Theban army which was sent into Thessaly to rescue Pelopidas from Alexander of Pherae and which was saved from utter destruction only by the ability of Epaminondas. In 367 he was sent at the head of another force to release Pelopidas and accomplished his object without even striking a blow and by the mere prestige of his name (*Diod.* xv. 71-75). Later in 367 he invaded the Peloponnesus for the third time, and in 362 for the fourth time. In the latter year he gained a brilliant victory over the Lacedaemonians at Mantinea, but in the full career of victory he received a mortal wound. He was told that his death would follow directly on the javelin being extracted from the wound, and he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. It was a disputed

point by whose hand he fell: among others, the honour was assigned to Gryllus, the son of Xenophon. (Xen. *Hell.* vii. 5; Diod. xv. 87; Paus. ix. 15; Nep. *Epaminondas*.)—Epaminondas was one of the greatest men of Greece. He raised Thebes to the supremacy of Greece, which she lost almost as soon as he died. He was not only a great general and tactician and a wise statesman, but alike in public and in private life he was distinguished by integrity and uprightness, and he carried into daily practice the lessons of philosophy, of which he was an ardent student. His patriotism was of the widest and most enlightened kind, studying the general interests of the Hellenic race as well as those of his own state.

**Epaphrōdītus** (Ἐπαφρόδιτος). 1. A freedman and secretary of the emperor Nero. He assisted Nero in killing himself, and he was afterwards put to death by Domitian. The philosopher Epictetus was his freedman. (Tac. *Ann.* xv. 55; Suet. *Ner.* 49, *Dom.* 14.)—2. M. Mettius Epaphrōdītus, of Chlaeronea, a Greek grammarian, the slave and afterwards the freedman of Modestus, the prefect of Egypt. He subsequently went to Rome, where he resided in the reign of Nero and down to the time of Nerva. He was the author of several grammatical works and commentaries.

**Epāphus** (Ἐπαφος), son of Zeus and Io, born on the river Nile, after the long wanderings of his mother. He was concealed by the Curetes, at the request of Hera, but was discovered by Io in Syria. He subsequently became king of Egypt, married Memphis, a daughter of Nilus, or, according to others, Cassiopea, and built the city of Memphis. He had a daughter Libya, from whom Libya (Africa) received its name. (Aesch. *Pr.* 846, *Suppl.* 536; Eur. *Phoen.* 678; Pind. *Pyth.* iv. 25; Hyg. *Fab.* 149.)

**Epēi.** [ELIS.]

**Epētium** (Ἐπέτιον: nr. *Stobrez*, Ru.), a town of the Lissii, in Dalmatia, with a good harbour.

**Epēus** (Ἐρεός). 1. Son of Eudymion, king in Elis, from whom the Epei are said to have derived their name (Paus. v. 1).—2. Son of Panopeus, went with thirty ships from the Cyclades to Troy. He built the wooden horse with the assistance of Athene. (Il. xxiii. 665; Od. viii. 492; Paus. ii. 29; Verg. *Aen.* ii. 264.)

**Ephēsus** (Ἐφεσος: Ἐφέσιος: Rn. near *Ayasoluk*, i.e. Ἄγιος Θεόδοτος, the title of St. John), the chief of the twelve Ionian cities on the coast of Asia Minor, was said to have been founded as a Greek city by Androclus, the son of Codrus, at the time of the great Ionian migration, and united with the old town of the Carians and Leleges. The Greek settlers adopted the worship of the Asiatic nature-goddess which already existed there, and gave her the name of ARTEMIS. It stood a little S. of the river Cayster, near its mouth, where a marshy plain, extending S. from the river, is bounded by two hills, Prion or Lepre on the E; and Coressus on the S. The city was built originally on Mt. Coressus, but, in the time of Croesus, the people transferred their habitations to the valley, whence Lysimachus, the general of Alexander, compelled them again to remove to Mt. Prion. On the N. side of the city was a lake, communicating with the Cayster, and forming the inner harbour, now a marsh; the outer harbour (ἡδοναίος) was formed by the mouth of the river. In the plain, E. of the lake, and NE. of the city, beyond its walls, stood the celebrated temple of Artemis. The original temple is

said to have been built by Theodorus of Samos about 630 B.C. Another was built in the latter half of the sixth century B.C., by an architect named Chersiphron. One of the sculptured columns of this temple dedicated by Croesus, and bearing part of his name inscribed on it, is now in the British Museum. This temple was burnt down by Herostratus in the night on which Alexander the Great was born (Oct. 13-14, B.C. 356). The temple which took its place, built by the joint efforts of all the Ionian states, was regarded as one of the wonders of the world (Plin. xxxvi.

179; Vitruv. x. 2, 11; vii. *Praef.* 12, ii. *Praef.* 1).

Foundations of the two earlier temples and fragments of the columns of the second were discovered in 1870 by Mr. Wood beneath the great temple of the Alexandrine age. Of this the bases of the columns were excavated and fragments of sculpture. [For description see *Dict. of Ant. art. Templum.*] It stood nearly a mile outside the Coressian gate of the city. The temple was also celebrated as an asylum, till Augustus deprived it of that privilege. The other buildings at Ephesus of which there are ruins, are the agora, theatre, odeum, stadium, gymnasium, and baths, temples of Zeus Olympius and of Julius Caesar, and a large building near the inner harbour: the foundations of the walls may also be traced. With the rest of Ionia, Ephesus fell under the power successively of Croesus, the Persians, the Macedonians, and the Romans. It was always very flourishing, and became even more so as the other Ionian cities decayed. It was greatly favoured by its Greek rulers, especially by Lysimachus, who, in honour of his second wife, gave it her name, Arsinoë, which, however, it did not long retain. Attalus II. Philadelphus constructed docks for it, and improved its harbours. Under the Romans it was the administrative capital of the province of Asia (though Pergamum was strictly the *μητρόπολις*), and by far the greatest city of Asia Minor. (Plin. v. 120; Cic. *ad Fam.* v. 20; Jos. *Ant.* xiv. 10, xvi. 6.)

It is conspicuous in the early history of the Christian Church, both St. Paul and St. John having laboured in it, and addressed epistles to



Coin of Ephesus exhibiting the Temple of Artemis.



Coin of Ephesus, of 4th cent. B.C.

*Obv.* Bee, which was the emblem of the city, and connected with the worship of the Ephesian Artemis; *rev.* part of a stag (sacred to Artemis), and palm tree and magistrate's name, ΑΡΙΣΤΟΔΗΜΟΣ.

the church of Ephesus; and at one time its bishop possessed the rank and power of a patriarch over the churches in the province of Asia. Its position, and the excellence of its harbours, made it the chief emporium for the trade of all Asia west of the Taurus; and its downfall was mainly owing to the destruction of its harbours by the deposits of the Cayster.—Pliny (v. 115).

states that in the earliest times Epheus was called by various names Alope, Ortygia (which was the name of a sacred grove near it Strab p 639, Tac Ann in 61), Morge, Smyrna, Tracheia, Haemonium, and Ptelea

**Ephialtes** (Ἐφιάλτης) 1 One of the Alidae (ALCIDAE)—2 A Malian, who in b c 480 when LEONIDAS was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks—3 The Athenian statesman, was a friend and partisan of Pericles whom he assisted in carrying his political measures He is mentioned in particular as chiefly instrumental in that shridgment of the power of the Areopagus which inflicted such a blow on the oligarchical party [Dict of Int Ant—Areopagus] This measure was carried in the absence of Cimon, who, on his return tried to rescind it, but, in his struggle with Ephialtes he failed and was ostracised The services of Ephialtes to the democratic cause excited the rancorous enmity of some of the oligarchs and led to his assassination during the night, probably in 456 (Plut Cim 10-16, Aristot Pol II 9, 3, 'Αθ κατ 26)

**Ephippus** (Ἐπίππος) 1 An Athenian poet of the Middle Comedy—2 Of Olynthus a Greek historian of Alexander the Great

**Ephorus** (Ἐφορος) of Cyme in Aeolis a celebrated Greek historian was a contemporary of Philip and Alexander, and lived from about 400 to about 333 b c He studied rhetoric under Isocrates, of whose pupils he and Theopompus were considered the most distinguished As he lacked, in the opinion of Isocrates, the energy required for political life, he was persuaded to turn instead to historical writing Accordingly he wrote *A History* (Ἱστορίαι) in thirty books, which began with the return of the Heracleidae, and came down to the siege of Perinthus in 341 It treated of the history of the barbarians as well as of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece It embraced a period of 760 years, and each of the thirty books contained a compact portion of the history which formed a complete whole by itself Ephorus did not live to complete the work, and it was finished by his son Demophilus Diyllus began his history at the point at which the work of Ephorus left off Ephorus also wrote a few other works of less importance, of which the titles only are preserved by the grammarians Of the history likewise we have nothing but fragments It was written in a clear and polished style, but was at the same time deficient in power and energy Ephorus appears to have been faithful and impartial in the narration of events, but he did not always follow the best authorities (eg for the age of Pericles he followed the writings of the comic poets, without due allowance for caricature), and in the later part of his work he frequently differed from Herodotus, Thucydides, and Xenophon, on points on which they are entitled to credit Diodorus Siculus made great use of the work of Ephorus, and he is commended by Polybius for his accounts of naval warfare, and by Strabo (Pol xii 25, Strab p 339) The fragments of his work have been published by Marx, Carlsruhe 1815 and in Muller's *Fragm. Historicor Graec* Paris, 1841

**Ephya** (Ἐφύα) 1 The ancient name of Corinth (CORINTHUS)—2 An ancient town of the Pelopon near the river Sellis in Elis, afterwards called Boeoa (Il ii 659, xi 531,

Strab p 338)—3 A town in Thessaly, afterwards called CHIRON—4 A town in Epirus, afterwards called CICHIRUS

**Epicasté** (Ἐπικάστη), commonly called JOCASTE

**Epicephēla** (Ἐπικεφάλα Ἐπικεφάλας), a demus in Attica, belonging to the tribe Ceneia

**Epicharmus** (Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos, about b c 540 His father, Elothelus, was a physician, of the race of the Asclepiads At the age of three months, Epicharmus was carried to Megara, in Sicily, thence he removed to Syracuse when Megara was destroyed by Gelo (484 or 483) Here he spent the remainder of his life, which was prolonged throughout the reign of Hiero, at whose court Epicharmus associated with the other great writers of the time, and among them with Aeschylus He died at the age of 90 (400), or, according to Lucian, 97 (443) Epicharmus was a Pythagorean philosopher, and spent the earlier part of his life in the study of philosophy, both physical and metaphysical He is said to have followed for some time his father's profession of medicine, and it appears that he did not begin writing comedies till his removal to Syracuse Comedy had for some time existed at Megara in Sicily, which was a colony from Megara on the Isthmus, the latter of which towns disputed with the Athenians the invention of comedy But the comedy at the Sicilian Megara before Epicharmus seems to have been merely rude farces It was he, together with Phormia, who gave it a new form, and introduced a regular plot, but with no chorus The number of his comedies is differently stated at 52 or at 95 There are still extant 25 titles The majority of them are on mythological subjects—that is, travesties of the heroic myths; and these plays no doubt very much resembled the satyric dramas of the Athenians But besides mythology, Epicharmus wrote on other subjects political, or relating to manners and customs such were probably *The Boor* (Ἀγροκόρις) and *The Megarian Woman* In *Hebe's Wedding* or *The Muses* Hercules displayed the powers of eating which the Attic poets afterwards signalled, and the Muses appeared in the garb of Syracusan fish wives The style of his plays appears to have been a curious mixture of the broad buffoonery which distinguished the old Megarian comedy and of the sententious wisdom of the Pythagorean philosopher His language was remarkably elegant he was celebrated for his choice of epithets his plays abounded, as the extant fragments prove, with philosophical and moral maxims He was imitated by Crates and also in summing up rapid movement of the drama by Plautus as we learn from the line of Horace (*Epist* II 1, 53),—

Plautus ad exemplar Scenici properare Epicharmi

Plato places him at the head of comedians (*Theaet* p 159) in which criticism, however he is probably thinking most of the philosophical element in his plays (cf Diog Laert iii 10) Fragments in Mencke, *Fr Com Graec*

**Epimenidm Locri** [LOCRI]

**Epicrates** (Ἐπικράτης) 1 An Athenian, took part in the overthrow of the Thirty, but afterwards, when sent on an embassy to the Persian king, he was accused of receiving money from Artaxerxes He appears to have been acquitted this time; but he was tried on a later occasion, on another charge of corruption, and

only escaped death by a voluntary exile. (Dem. *F. L.* p. 430, § 815; Athen. p. 251.) He was ridiculed by the comic poets for his large beard, and for this reason was called *σακεσφόρος* (Aristoph. *Eccles.* 68, and Schol.).—2. Of Ambraeia, an Athenian poet of the Middle Comedy.

**Epictetus** (Ἐπικτήτος), of Hicropolis in Phrygia, a celebrated Stoic philosopher, was a freedman of Epaphroditus, who was himself a freedman of Nero. [EPAPHRODITUS.] He lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis in Epirus. Although he was favoured by Hadrian, he does not appear to have returned to Rome; for the discourses which Arrian took down in writing were delivered by Epictetus when an old man at Nicopolis. Only a few circumstances of his life are recorded, such as his lameness, which is spoken of in different ways, his poverty, and his few wants. Epictetus did not leave any works behind him, and the short manual (*Enchiridion*) which bears his name was compiled from his discourses by his faithful pupil Arrian. Arrian also wrote the philosophical lectures of his master in eight books, from which, though four are lost, we are enabled to gain a complete idea of the way in which Epictetus conceived and taught the Stoic philosophy. [ARRIANUS.] He teaches that man should follow reason and his own conscience as his guide patiently and trustfully; and may feel independent of all external circumstances which are beyond his control and need not trouble him if he knows how to find freedom and happiness in his own mind. He believes in a Deity or Providence who chooses better for men than they could for themselves, and in a Guiding Spirit or conscience (perhaps here following Socrates) which aids men to judge rightly of appearances, and to understand what they can and ought to control and what is to be borne patiently as beyond their control: the great rule of life was 'endurance and abstinence' (ἀνέχου καὶ ἀπέχου).

**Epictetus Phrygia**. [PHRYGIA.] **Epicurus** (Ἐπίκουρος), a celebrated Greek philosopher, and the founder of a philosophical school called, after him, the Epicurean. He was a son of Neeoles and Charestrata, and was born B.C. 342, in the Attic demes of Gargettus, and hence is sometimes called the Gargettian. (Cic. *ad Fam.* xv. 16.) At an early age he was taken to Samos by his father, who had a settlement there as an Athenian colonist (κληρουχός). At 18 Epicurus came to Athens, and there probably studied under Xenocrates, who was then at the head of the Academy. After a short stay at Athens he went to Colophon, and subsequently resided at Mytilene and Lampsacens, in which places he was engaged for five years in teaching philosophy. In 306, when he had attained the age of 35, he again came to Athens, where he purchased for 80 minae a garden—the famous Κήποι Ἐπικουρίου—in which he established his philosophical school. Here he spent the remainder of his life, surrounded by numerous friends and pupils. His mode of living was simple; temperate, and cheerful; and the aspersions of comic poets and of later philosophers, who were opposed to his philosophy and describe him as a person devoted to sensual pleasures, unjustly fix upon him the reproach which belonged to some of his followers at a later time. He took no part in public affairs. He died in 270, at the age of 72, after a long and painful illness, which he endured with truly philosophical patience

and courage.—Epicurus is said to have written 900 volumes. Of these the most important was on *On Nature* (Περὶ Φύσεως), in 37 books. All his works are lost; but some fragments of the work on Nature were found among the rolls at Herculaneum, and were published by Orelli, Lips. 1818. In his philosophical system (see Diog. Laërt. book x.; Lucretius, iii. 3, &c.; Cic. *de Fin.* i. and ii., N. D. i.) Epicurus prided himself in being independent of all his predecessors; but he was in reality indebted both to Democritus and the Cyrenaics. His regard for science and physics was mainly on the ground that a true understanding of them might free mankind from the fear of the gods (*religio*) and of death. He regarded our senses as the guide to truth in theory and our sensations of pleasure and pain as the motives of choice in practical life. In his physics he followed Democritus in his atomic theory, except that he saw that atoms must fall with equal velocity, and therefore supposed some external force by which they were deflected from their perpendicular path, and hence, striking together, gave rise to a circular motion which created many different worlds. These worlds are separated by regions of space, which he called *μετακόσμη* (= *intermundia*); all of them are subject to decay. The soul of animals and of man consists of elements of fire and air, and also of a certain matter derived from their parents, whence comes their powers of perception. Men have also a rational part added to the irrational elements of the soul. At death the atoms of the soul are scattered; therefore we cannot exist after death, and need not fear it. Freedom of will he maintained absolutely. The gods, owing to the universality of the belief in them, he did not seek to eliminate from his scheme; but he makes them ideals of tranquil happiness: having fine bodies of light, they dwell in the *intermundia*, where there are no decaying bodies; and they are troubled by no cares for the worlds around them, but altogether out of their sphere. Hence it follows that the gods need not inspire men with any terrors. In his ethics he bids us seek for the absence of pain as the greatest good: this consists especially in repose of mind (*ἀταραξία*); and, since virtue tends to this repose, therefore virtue is essential for true happiness. He does not indeed forbid sensual pleasures, but he demands that man should be independent of them, and not their slave.

**Epicydes** (Ἐπικυδής), a Syraeusan by origin, but born and educated at Carthage. He served, together with his elder brother, Hippocrates, with much distinction in the army of Hannibal, both in Spain and Italy; and when, after the battle of Cannae (B.C. 216), Hieronymus of Syraeuse sent to make overtures to Hannibal, that general selected the two brothers as his envoys to Syraeuse. They soon induced the young king to desert the Roman alliance. Upon the murder of Hieronymus shortly after, they were the leaders of the Carthaginian party at Syraeuse, and eventually became the masters of the city, which they defended against Marcellus. Epicydes fled to Agrigentum, when he saw that the fall of Syraeuse was inevitable. (Liv. xxiv.



Bust of Epicurus.

6, 21, xxv 33, 40, *Plut Marc 14*; *Polyb vii 2*)

### Epidaunus [DYREHACHTUN]

**Epidaunus** (Ἐπίδανπος 'Epidáunos) 1 (*Epidaurā*), a town in Argolis on the Saronic gulf formed with its territory Epidauria (Ἐπίδανεια), a district independent of Argos and was not included in Argolis till the time of the Romans. It was originally inhabited by Ionians and Carians, whence it was called *Epicarus*, but it was subdued by the Dorians under Deiphontes, who thus became the ruling race. **Epidaunus** was the chief seat of the worship of Asclepius, and was to this circumstance indebted for its importance. The temple of this god which was one of the most magnificent in Greece, was situated about five miles SW of Epidaurus. The excavations, begun in 1881, have produced the most important results: the ground plan of the great temple itself has been ascertained, of the Tholos of Polycletus within the precincts, of the temple of Artemis and the gymnasium. Above all, inscriptions of the greatest value as throwing light on the worship of Asclepius have been found (see *Epheia Att* 1881, 1893 p. 197, 1893, 1, ASCLEPIUS). On the slopes of Cynosion above the temple is the theatre which is of the fourth century B.C. and the best preserved example of a Greek theatre (see description and plan in *Dict of Ant art Theatrum*). —2 Surnamed *Limera* (ἡ Λίμνη Monembasia or *Old Malvasia*), a town in Laconia on the E coast, said to have been founded by Epidaurus in Argolis (*Strab p 368*).

**Epidelium** (Ἐπίδηλιον), a town in Laconia on the E coast, S of Epidaurus. *Limera* with a temple of Apollo and an image of the god, which is said to have been thrown into the sea at Delos and to have come to land at this place.

**Epigēnes** (Ἐπιγενής) 1 An Athenian poet of the Middle Comedy, about B.C. 340—2 *Of Sicyon*, said to have preceded *Thespis*, and to have been the most ancient writer of tragedy (*Suid s.v Thespis*). —3 *Of Byzantium*, a Greek astronomer, mentioned by *Seneca* (*Q N vii 30*) and *Pliny* (*vi 193*). He studied in Chaldaea, but his date is uncertain.

**Epigōni** (Ἐπίγονοι), that is, 'the Descendants', the name in ancient mythology of the sons of the seven heroes who perished before Thebes [*ABRISTUS*]. Ten years after their death, the descendants of the seven heroes marched against Thebes to avenge their fathers. For the stories of the Epigoni, see *ALCMAEON*, *ARGIAEUS*, *DIOCEDES*, *PROMACHUS*, *STHENELEUS*, *THESSANDER*, *EURYALEUS*, and *THEBAE*.

**Epimēnides** (Ἐπιμένηδης) 1 A celebrated poet and prophet of Crete, whose history is to a great extent mythical. He was reckoned among the Cretes, and is said to have been the son of a nymph. He was a native of Phaestus in Crete and appears to have spent the greatest part of his life at Cnossus, whence he is sometimes called a Cnosian. There is a legend that when a boy, he was sent out by his father in search of a sheep and that seeking shelter from the heat of the midday sun, he went into a cave, and there fell into a deep sleep, which lasted 57 years. On waking and returning home, he found to his great amazement that his younger brother had in the meanwhile grown up old man. He is further said to have attained the age of 151, 157, or even of 223 years (*Diog Laert. l. 103-115*, *Strab p. 479*; *Paus. i 14, 4*).—His visit to Athens, however, is no historical fact, and determines his

date. The Athenians, who were visited by a plague in consequence of the crime of Cylon [*CYLON*], consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians invited Epimēnides to come and undertake the purification. Epimēnides accordingly came to Athens, B.C. 536 and performed the desired task by certain mysterious rites and sacrifices, in consequence of which the plague ceased. He refused the large sums of money offered him in gratitude by Athens, and accepted only a branch from the sacred olive of Athens (*Plut Sol 12*, *Aristot 'Ath' vol. 1*)—Epimēnides was reckoned by some among the seven wise men of Greece, but all that tradition has handed down about him suggests a different character from that of the others, he must rather be ranked in the class of priestly bards and sages, such as *Abaris* and *Arctaeus*. Many works both in prose and verse, were attributed to him by the ancients, and the Apostle Paul has preserved (*Titus i 12*) a celebrated verse of his against the Cretans.

### Epimethens [PROMETHEUS and PANDORA]

**Epiphānes**, a surname of Antiochus IV and Antiochus XI, kings of Syria.

**Epiphania** or *ēa* (Ἐπίφανεια) 1 In Syria (*O T Hamath Hamah*), in the district of Cassiotus on the left bank of the Orontes an early colony of the Phoenicians, may be presumed from its later name to have been restored or improved by Antiochus Epiphanes. —2 In Asia Minor (*URZIN*), on the SE border of Cilicia close to the Pylae Amanus, was formerly called *Oemiandus*, and probably owed its new name to Antiochus Epiphanes. Pompey repopulated this city with some of the pirates whom he had conquered (*Cic ad Fam. xv 4*, *Plin v 93*, *Appian, Mithr 96*).

**Epiphanius** (Ἐπιφάνιος), one of the Greek Fathers of the Church [*Dict of Christian Biography*].

### Epipolae [STRACUSAE]

**Epirus** (Ἠπειρος 'Hreipōrs, fem. 'Hreipōris 'Albania) that is, 'the mainland,' a country in the NW of Greece so called to distinguish it from *Coreya* and the other islands off the coast. Homer gives the name of Epirus to the whole of the W coast of Greece, thus including *Acarnania* in it. Epirus was bounded by *Illyria* and *Macedonia* on the N, by *Thessaly* on the E, by *Acarnania* and the *Ambracian gulf* on the S, and by the *Ionian sea* on the W. The principal mountains were the *Acroceramus*, forming the NW. boundary, and *Pindus*, forming the E. boundary, besides which there were the mountains *Tomarus* in the E, and *Cramia* in the S. The chief rivers were the *Celyndrus*, *Thyamis*, *Acheron*, and *Arachthus*.—The inhabitants of Epirus were numerous, but were not of pure Hellenic blood. The original population is spoken of as *Pelasgic*, and the ancient oracle of *Dodona* in the country was always regarded as of *Pelasgic* origin. These early inhabitants were subsequently mingled with *Illyrians*, who at various times invaded Epirus and settled in the country. Epirus contained fourteen different tribes. Of these the most important were the *CHAONIA*, *THESPROTIA* and *MOLOSSIA* who gave their names to the three principal divisions of the country, *CHAONIA*, *THESPROTIA*, and *MOLOSSIA*. The different tribes were originally governed by their own princes. The *Molessian* princes who traced their descent from *Pyrrhus* (*Neoptolemus*), son of *Achilles*, subsequently acquired

the sovereignty over the whole country, and took the title of kings of Epirus. The first who bore this title was Alexander, who invaded Italy to assist the Tarentines against the Lucanians and Brutii, and perished at the battle of Pandosia, B.C. 326. The most celebrated of the later kings was PYRRHUS, who carried on war with the Romans. About B.C. 200 the Epirotes established a republic; and the Romans, after the conquest of Philip, 197, guaranteed its independence. But in consequence of the support which the Epirotes afforded to Antiochus and Perseus, Aemilius Paulus received orders from the senate to punish them with the utmost severity. He destroyed seventy of their towns, and sold 150,000 of the inhabitants for slaves. In the time of Augustus the country had not yet recovered from the effects of this devastation. Epirus at first formed part of the province of Achaia (Tac. *Ann.* ii. 37); but from the time of Hadrian (perhaps earlier) it formed an independent procuratorial province, separated from Achaia by the Achelous (*C.I.L.* iii. 536).

#### Epirus Nova. [ILLYRICUM.]

Epōna (probably from the Celtic *epo*, horse), a goddess worshipped at Rome, the protectress of horses and mules. It is probable that she was not, as some have thought, a genuine Italian deity, included in the Indigitamenta, but a somewhat late introduction from Gaul. Her name does not occur in Latin literature before Juvenal (viii. 157; cf. *Plut. Parall. min.* 29; *Tert. Apol.* 16; *Apul. Met.* iii. 27). Most of the inscriptions in her honour come from Gaul, Germany and Britain (*C. I. L.* iii. 788, 3420, 4776, vii. 747, 1114). Several representations of her have been found, generally seated, and laying her hands on the heads of animals.

Epōpeus (Ἐπῶπεύς). 1. Son of Poseidon and Canace, came from Thessaly to Sicily, of which place he became king. He carried away from Thebes the beautiful Antiope, daughter of Nycteus, who therefore made war upon Epopeus. The two kings died of the wounds which they received in the war.—2. One of the Tyrrhenian pirates who attempted to carry off Dionysus but were changed by the god into dolphins.

Eporēdia (*Ivrea*), a town in Gallia Cisalpina, on the Duria, in the territory of the Salassi, colonised by the Romans, B.C. 100, on the command of the Sibylline books, to serve as a bulwark against the neighbouring Alpine tribes (*Vell. Pat.* i. 15; *Strab.* p. 205; *Plin.* iii. 123). It was important as commanding the approach to the Val d'Aosta and to the passes of the Great and Little St. Bernard. [ALPES.]

Eporēdōrix, a chieftain of the Aedni, was one of the commanders of the Aednan cavalry sent to Caesar's aid against Vercingetorix, in B.C. 52; but he himself revolted soon afterwards and joined the enemy (*Caes. B. G.* vii. 38).

Epýtus, a Trojan, father of Periphas, who was a companion of Iulus, and is called by the patronymic Epytides (*Verg. Aen.* ii. 340).

Equus Tūticus or Aequum Tūticum, a small town of the Hirpini in Samnium, twenty-one miles from Beneventum (*Cic. ad Att.* vi. 1). The Scholiast on Horace (*Sat.* i. 5, 37) supposes, but without sufficient reasons, that it is the town *quod versu dicere non est*.

Erae (Ἐραι: *Sighajik*?), a small but strong seaport town on the coast of Ionia, N. of Teos (*Thuc.* viii. 19; *Strab.* p. 664).

Erāna, a town of the Eleutherocilices in the district of M. Amanus, in the time of Cicero (*Cic. ad Fam.* xv. 4).

Erannobōas (Ἐρᾶννοβῶας: *Gunduk*), a river of India, one of the chief tributaries of the Ganges, into which it fell at Palimbothra.

Erasinides (Ἐρασινίδης), one of the Athenian commanders at the battle of Arginusae. He was among the six commanders who returned to Athens after the victory, and were put to death, B.C. 406.

Erasinus (Ἐρασίνος). 1. (*Kephalari*), the chief river in Argolis, rises in the lake Symphalius, then disappears under the earth, rises again out of the mountain Chaon, and after receiving the river Phrixus, flows through the Lernaeon marsh into the Argolic gulf (*Strab.* p. 275).—2. A small river near Brannon in Attica.

Erasistrātus (Ἐρασιστράτος), a celebrated physician and anatomist, was born at Iulis in the island of Ceos. He was a pupil of Chryseus of Cnidos, Metrodorus, and apparently Theophrastus. He flourished from B.C. 300 to 260. He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired great reputation by discovering that the illness of Antiochus, the king's eldest son, was owing to his love for his stepmother, Stratonice, the young and beautiful daughter of Demetrius Poliorcetes, whom Seleucus had lately married (*Appian, Syr.* 69–61; *Plut. Demetr.* 38). Erasistratus afterwards lived at Alexandria, which was at the time beginning to be a celebrated medical school. He gave up practice in his old age, that he might pursue his anatomical studies without interruption. He prosecuted his experiments in this branch of medical science with great success, and with so little scruple that he is said to have dissected criminals alive. He had numerous pupils and followers, and a medical school bearing his name continued to exist at Smyrna in Ionia about the beginning of the Christian era.

Erātidae (Ἐρατίδαι), an illustrious family of Ialysus in Rhodes, to which Damagetus and his son Diagoras belonged (*Pind. Ol.* vii. 20).

Erāto (Ἐρατώ). 1. Wife of Arcas, and mother of Elatus and Apidias. [ARCAS].—2. One of the Muses. [MUSAE.]

Eratosthēnes (Ἐρατοσθένης), of Cyrene, was born B.C. 276. He first studied in his native city and then at Athens. He was taught by Ariston of Chios, the philosopher; Lysanias of Cyrene, the grammarian; and Callimachus, the poet. He left Athens at the invitation of Ptolemy Euergetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He died at the age of 80, about B.C. 196, of voluntary starvation, having lost his sight, and being tired of life. He was a man of very extensive learning, and wrote on almost all the branches of knowledge then cultivated—astronomy, geometry, geography, philosophy, history, and grammar. He is supposed to have constructed the large *armillae* or fixed circular instruments which were long in use at Alexandria. His works have perished, with the exception of some fragments. His most celebrated work was a systematic treatise on geography, entitled *Γεωγραφικά*, in three books. The first book, which formed a sort of introduction, contained a critical review of the labours of his predecessors from the earliest to his own times, and investigations concerning the form and nature of the earth, which, according to him, was an immovable globe. The second book contained what is now called mathematical geography. He was the first person who attempted to measure the magnitude of the earth, in which attempt he

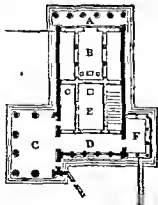
brought forward and used the method which is employed to the present day. The third book contained political geography, and gave descriptions of the various countries, derived from the works of earlier travellers and geographers. In order to be able to determine the accurate site of each place, he drew a line parallel with the equator, running from the pillars of Heracles to the extreme east of Asia, and dividing the whole of the inhabited earth into two halves. Connected with this work was a new map of the earth, in which towns, mountains, rivers, lakes, and climates were marked according to his own improved measurements. This important work of Eratosthenes forms an epoch in the history of ancient geography. Strabo, as well as other writers, made great use of it. Eratosthenes also wrote two poems on astronomical subjects: one entitled *Ἑρμῆς*, or *Karasterpeia*, which treated of the constellations, and another entitled *Ἡρόδω*, but the poem *Karasterpeia* which is still extant under his name is not the work of Eratosthenes. He wrote several historical works, the most important of which was a chronological work entitled *Χρονολογία*, and a grammatical work, *On the Old Attic Comedy*. The best collection of his fragments is by Bernhardt, *Eratosthenica*, Berl. 1822.

**Erbessus** (*Ἐρβήσσος*), a town in Sicily NE of Agrigentum, near the sources of the Agragas which must not be confounded with the town Herbessus near Syracuse (Pol. i. 18).

**Ereia** (*Ἐρεΐα*, or *Ἐρεΐα*) a fortress in Sicily, on a hill with a harbour, near Panormus (*HANDELAR*).

**Erēbus** (*Ἐρεβος*), son of Chaos, begot Aether and Hemera (Day) by Nyx (Night), his sister. The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades (*HER TH* 123).

**Erechtheum** (*Ἐρεχθεῖον*) stood on the site of the ancient temple, said to have been built by ERCHTHEUS, which was burnt down by the Persians in B.C. 480. [For its position see plan of ACROPOLIS.] It was supposed to stand upon the spot where Athena and Poseidon strove for the possession of Athens, and (such at least



Restored Plan of Erechtheum. Scale 30 feet to 1 inch. (The dark parts remain, the shaded are restorations.) A. Eastern Portico. B. East Cella (usually taken to be the temple of Athena Polias). C. North Portico. D. West Hall. E. West Cella. F. South Portico (Porch of Caryatides).

has been the view commonly received) to contain the three shrines, of Athena Polias (the protectress of Athens), of Poseidon, and of

**Erechtheus**. This is, however, now disputed, and it is maintained by archaeologists of great repute that the old temple of Athena (*Ant. Hell.* i. 6, Strab. p. 396) discovered by Dr. Dörpfeld was really the shrine of Athena Polias, and that the eastern cella of the Erechtheum never was her shrine, though it contained her most ancient image. [For difficulties in this view see ACROPOLIS, PARTHENON.] The new Erechtheum was begun in the time of Pericles, but it was completed later, being still unfinished in 409 (C. I. A. i. 522, where it is called *δ' αὖτε τὸ ἀρχαῖον ἑγαλμα*). In its complete form it was a beautiful Ionic temple, 70 feet long (including the E. portico) and 32 broad. It had three divisions: the eastern portion of the cella contained the oldest image, or *ἱδαν*, of Athena, the central and western parts were sacred to Poseidon and Erechtheus. The main



One of the Caryatides supporting the southern portion of the Erechtheum (now in the British Museum).

entrance was probably the eastern portico. Panamias (though the identification of the internal arrangements is only conjectural) entered by the southern porch (the beautiful Caryatid portico), and passed thence into the western hall, where, probably, stood the three altars of Poseidon and Erechtheus, of Butes, and of Hephaestus, thence he passed into the west cella (the central of the three chambers), in which were the well of salt water, the marks of the trident, and probably the statue of Poseidon returning to the west hall he went by the side passage and steps up into the eastern cella (usually taken to be the temple of Athena Polias), in which were the ancient wooden image (*ἱδαν*) and the golden lamp of Callimachus. If this was the temple of Athena Polias, he found there also the wooden Hermes. By the side of the main, or eastern, portico there is flight of uncovered steps by which the northern porch (rather larger than the southern) could be approached. This porch gave access by its main door to the western hall, and probably by a side door westwards into the enclosure of the Pandroseum, where stood a small temple of Pandrosos. In this enclosure stood the sacred olive tree. It is by no means certain which part of the building was sacred to Cecrops and spoken of sometimes as the Cecropeion, but it may have been the southern or Caryatid porch. This porch had, instead of columns, six figures of maidens, one of which is now in the British Museum.

**Erechtheus** (*Ἐρεχθίδης*).

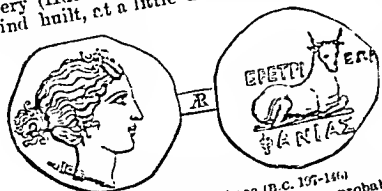
**Ereus**, or **Eressus** (*Ἐρεός*, *Ἐρεσσός*; *Ἐρεΐος*), a town on the W coast of the island of Lesbos, the birthplace of Theophrastus and Phamias, and, according to some, of Sappho (Strab. p. 618, Theoc. iii. 25).

**Eretria** (*Ἐρετρία* *Ἐρετριεύς* *Aletria*), an

## ERIGONE

## ERETUM

ancient and important town in Euboea, on the Euripus, with a celebrated harbour Porthmos (Porto Bufalo), was founded by the Athenians, but had a mixed population, among which was a considerable number of Dorians. Its commerce and navy raised it in early times to importance; it contended with Chalcis for the supremacy of Euboea (Thuc. i. 15); it ruled over several of the neighbouring islands, and planted colonies in Macedonia and Italy. It was destroyed by the Persians, B.C. 490, and most of its inhabitants were carried away into slavery (Hdt. vi. 125). Those who were left behind built, at a little distance from the old



Coin of Eretria in Euboea (B.C. 5th-4th c.). Obv., head of Artemis; rev., bull (in allusion probably to the bull dedicated by the Eretrians at Olympia, Paus. v. 27, 9), with legend ΕΡΕΤΡΙΩΝ and ΑΡΙΑΖ, magistrate's name.

city, the town of New Eretria, which, however, never became a place of importance. (Strab. pp. 403, 448).—2. A town in Phthiotis in Thessaly, near Pharsalus.

Eretrum, a town of the Sabines, at the junction of the Vine Salaria and Nomentana, about eighteen miles from Rome (Verg. *Aen.* vii. 711; Liv. xxvi. 11).

Erginus (*Εργίνος*), son of Clymenus, king of Orchomenos. Erginus, who succeeded him, at Thebes, Erginus, who compelled the Thebans to pay him an annual tribute of 100 oxen, from which they were released by Heracles, who killed Erginus. (Pind. *Ol.* xiv. 2; Eur. *H.* F. 49; Paus. ix. 37, 38.)

Erichthonius (*Ερικήθωνος*), or Erechtheus (*Ερεχθεύς*). In the ancient myths these two names indicate the same person; but later writers mention two heroes, one of whom is usually called Erichthonius and king

and the other Erechtheus II. Homer knows only one Erechtheus, as an autochthon and king of Athens (*Il.* ii. 547; *Od.* vii. 81; Hdt. viii. 55); and the first writer who distinguishes them is Pindar (*ap. Harpoc.* s. v. *Ερεχθεύς*: cf. Plat. *Crit.* 110 A).—1. Erichthonius or Erechtheus I., son of Hephaestus and Atthis, the daughter of Cranaus; according to others, of Hephaestus and the Earth (Gaia). Athene received the child from Gaia, and entrusted him to a chest, Pandrosos, and Herse, concealed in a chest, but they were forbidden to open the chest, but they disobeyed the command. Upon opening it they saw the child with a snake coiled round him, whereupon they were seized with madness, and threw themselves down the rock of the Acropolis, or, according to others, were killed by the snake. Erichthonius was brought up in the temple of a snake; some stories, under the form of a snake, when he had grown up, he expelled Amphictyon (or, in other accounts, received the kingdom as a gift from Ceerops), and became king of Athens.

His wife Pasithea bore him a son, Pandion. He is said to have instituted the festival of the Panathenaea, and to have built a temple of Athene on the Acropolis. He was further the first who used a chariot with four horses, for

which reason he was placed among the stars as Auriga. He was buried in the temple of Athene and was worshipped as a god after his death. [ERECITHEUS.] The myth probably grew up partly from the adoption of Athene as supreme goddess, when Erichthonius or Erechtheus, originally a local nature-god and = Poseidon, was to be represented as inferior to Athene, and yet connected with her worship; partly from the rites of the Arrhephoria. [*Dict. of Ant.* s. v.; and PANDROSOS.] The story is given especially in Eur. *Ion*, Paus. i. 18, and Apollod. iii. 14; but it was represented in works of art earlier than the time of Euripides: especially on an archaic terra-cotta at Berlin, where Athene receives the child from Gaia, while Ceerops, half man, half snake, stands by; and on a vase also at Berlin. The opening of the chest is shown on a later vase in the British Museum.—2. Erechtheus II. (or rather the Erichthonius of the stories which separate Erichthonius from Erechtheus), grandson of the former, son of Pandion by Zeuxippe, and brother of Butes, Proene, and Philomela. After his father's death, he succeeded him as king of Athens, and was regarded in later times as one of the Attic eponymy. He was married to Praxithea, by whom he became the father of Ceerops, Pandoros, Metion, Orneus, Procris, Creusa, Chthonia, and Orithyia. In the war between the Eleusinians and Athenians, Erichthonius, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. [See AGLAURUS.] When one was drawn by lot, her three sisters resolved to die with her; and Erechtheus was killed by Zeus with a flash of lightning at the request of Poseidon. This story is first given by Euripides, especially in *Ion*, Paus. i. 5; Apollod. iii. 15).

Erichthonius, son of Dardanus and Batia, husband of Astyoche or Callirhoe, and father of Tros or Assaracus. He was the wealthiest of all mortals; in his fields grazed 3000 mares, which were so beautiful that Boreas fell in love with them. (*Il.* xx. 219; Or. *Past.* iv. 33.)

Erichonius, a town in Thessaly near Gomphi. Eridanios (*Εριδανός*), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. He is called the king of rivers, and on his banks amber was found. In Homer the name does not occur, and the first writer who mentions it is Hesiod (*Th.* 338). Herodotus has heard of a river in the north of this name where amber was found (iii. 115). In later times the Eridanios was supposed to be the same as the Danubius, because amber was exported from its mouth, brought to that spot probably by traders from the Baltic. Hence the *Electrides Insulae* or 'Amber Islands' are placed at the mouth of the Po, and here Phaethon was supposed to have fallen when struck by the lightning of Zeus (Paus. i. 4, 1, v. 12, 7). It is not absolutely impossible that Hesiod may have heard of the river Po, though some maintain that this must be a more easterly river. Aeschylus seems to have placed the Eridanios in the west but to have confused it with the Rhone (Plu. xxxvii. 32). Euripides identifies it with the Po (*Hipp.* 732), and the Latin poets use Padus and Eridanios as synonymous (cf. Plin. iii. 117). [PADUS.]

Erigon (*Ερίγων*), a tributary of the Axius in Macedonia, the Agrianus of Herodotus. [AXRUS.] Erigone (*Ερίγων*). 1. Daughter of Icarus, beloved by Bacehus. For the legend respecting her, see ICARUS.—2. Daughter of Penthius and Clytaemnestra, and mother of Penthius



by Orestes. One legend relates that Orestes wanted to kill her with her mother but that Artemis removed her to Attica, and there made her her priestess. Others state that Erigone put an end to herself when she heard that Orestes was acquitted by the Areopagus (Paus. ii. 18, Hyg. Fab. 122).

**Erinēns** (*Ἐρινεὺς* or *Ἐρινεύς* *Ἐρινεύς* *Ἐρινεὺς* *Ἐρινεὺς*) 1 A small but ancient town in Doris belonging to the Tetrapolis (Thuc. i. 107) [Doris].—2 A town in Phthiotis in Thessaly.—3 A small river on the E. coast of Sicily (now the Miranda) between the Capryria and the Asinarus (Thuc. vii. 30).

**Erinna** (*Ἐριννα*), a Greek poetess, said to have been born in Telos and to have been a contemporary and friend of Sappho (about B.C. 612), who died at the age of 19. On the other hand, Ensebius places her two centuries later. Her chief poem was entitled *Ἥλεκτρη*, the *Distaff*; it consisted of 300 lines, of which only four are extant. Three epigrams in the Anthology bear her name. We have nothing to explain the opinion of an ancient critic who compared her to Homer. The poem to Rome beginning *χαῖρε μοι πάτερ*, in Sapphic metre which has sometimes been ascribed to Erinna is by Melinna, a poetess of Locri in Italy of the third century B.C.

**Erinyes** (*Ἐρινύες* *Ἐρινύες*), also called *Eumenides* (*Εὐμενίδες*) and by the Romans *Furiae* or *Dirae* the Avenging Deities were conceived as the personification of curses pronounced upon a criminal. The name *Erinyes* is the more ancient one, the Greeks derived it from the Arcadian *ἔριννυ*, I am angry, so that the *Erinyes* were the angry goddesses (Paus. viii. 35, 4). Many modern writers take the name to be identical with an Indian goddess *Sarasvati*. The name *Eumenides*, which signifies 'the kindly deities,' is a mere euphemism, because people dreaded to call these fearful goddesses by their real name (Soph. O. C. 129). It was said to have been first given them after the acquittal of Orestes by the Areopagus, when the anger of the *Erinyes* had become soothed. But at Athens their proper title was *Σέμελαι θεαί*—that is the venerable goddesses of the earth and of the underworld. Sometimes in the singular *Eriny* is spoken of in Homer and in later writers but they are oftener a plurality of deities. Homer represents them as inhabitants of Etebow, where they remain quiet until some curse pronounced upon a criminal calls them into activity (Il. ix. 568, cf. Aesch. Eum. 72). They watch particularly over the family ties. The crime which they especially punish is failure in duty to parents. This is mentioned eight times in the Iliad and Odyssey, and in all cases except one (Il. ix. 454) *Erinyes of the mother* are spoken of (cf. Il. xii. 412; Od. ii. 135). But Homer also makes them intervene sometimes to check those who in other ways overstep the limits of what is becoming or right (cf. Il. xix. 87, 419); and punish the perjured and those who spurn the beggar or the suppliant (Il. xii. 259, Od. xvii. 475). In punishing they took away from men all peace of mind, and led them into misery and misfortune. Hesiod says that they were the daughters of Ge, and sprung from the drops of blood that fell upon her from the body of Uranus, and thus, it may be noted, was a case of violence done to a father (Hes. Th. 185). Aeschylus calls them the daughters of Night, and Sophocles of Darkness and Ge (Aesch. Eum. 321, Soph. O. C. 40, 106). Aeschylus

describes them as divinities more ancient than the Olympian gods, dwelling in the deep darkness of Tartarus, dreaded by gods and men, with bodies all black, serpents twined in their hair, and blood dripping from their eyes. *Erinydes* and other later poets describe them as winged (Eur. Or. 317, Verg. Aen. xii. 848). *Erinydes* is the earliest Greek poet who gives their number as three (Or. 408, Tro. 457) though not consistently (I. T. 268). With later writers their names are *Tisiphone*, *Alecto*, and *Megæra* (Verg. Aen. vi. 571, vii. 321, xii. 848, Apollod. i. 1, 4). In their worship at Athens, where they had a sanctuary and a cavern near the Areopagus, in their worship at Colonus, in that at Sicily, where a pregnant ewe was offered (Paus. ii. 11, 4), and still more in the *Erinyes Thelpnae* or *Tilphossae*, they appear as ancient deities of the powers of the earth, but especially as deities which in anger withheld the fruits of the earth and must by all means be propitiated. This explains the identification of *Erinyes Thelpnae* with *Demeter* (i.e. the enraged *Demeter* Paus. viii. 25, 4, Schol. Soph. Ant. 126). The offerings to them at Athens were bloodless, cakes and milk and honey mixed with water (*σπονδαίαι*), since the drunk offering had no wine. Thus, too, belonged to them as goddesses of the earth, who might give kindly gifts as well as punish. It is true that they are often described by poets in words which belong to lightning and fire and this may be derived from the idea that Zeus punished often by the thunderbolt, but there is no sufficient ground for saying that the myth of the *Erinyes* was derived from a thunderstorm. So far from the



Erinyes (Furies) (From a painted vase.)

snake necessarily implying lightning, as some modern writers argue, it is, rather, a symbol of the underworld. The scourge (which is also made to signify lightning) is a natural emblem of the avenger. Their torches have been pressed into the same theory; but may more reasonably be taken to show their power of lighting up the dark places of crime and detecting the guilty. Still less reasonable is it to insist that the obvious comparison of avengers to hounds (e.g. Aesch. Cho. 904) shows them to be

cloud-deities. The idea of an avenging power is natural enough to man, and our evidence points rather to the original Erinyes being deities of the earth. In art they seem to have been at first represented as mild and venerable beings (Paus. i. 28, 6); and it is remarked that the Furies are not figured on the oldest vases. The type described above as given by Aeschylus does not seem to be older than his time, but prevailed afterwards. Their attributes, besides the snakes or snake hair and wings, are the scourge, the torch, and the sickle, and they often appear in hunting garb. They gradually assumed the character of goddesses who punished men after death, and they seldom appeared upon earth.

Eriphus (Ἐριφος), an Athenian poet of the Middle Comedy.

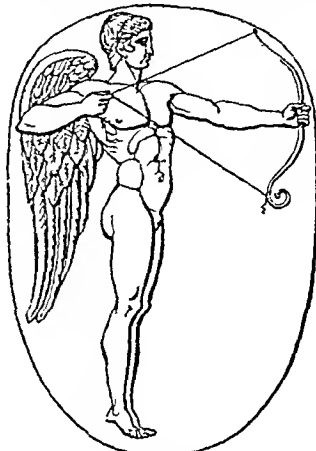
Eriphyle (Ἐριφύλη), daughter of Talaus and Lysimache, and wife of Amphiaras, whom she betrayed for the sake of the necklace of Harmonia. For details see AMPHARAUS, ALCEMAON, HARMONIA.

Eris (Ἔρις), the goddess of Discord. Homer describes her as the friend and sister of Ares, and as delighting with him in the tumult of war and the havoc and anguish of the battlefield. How far even in Homer she was allegorised is seen by the description 'who, at first small, rears her head until it touches the sky while she walks on the earth' (*Il.* iv. 440; cf. v. 518, xi. 3, xx. 48; Eur. *Phoen.* 798). According to Hesiod (*Th.* 225), she was a daughter of Night, and the poet describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes. The story that Eris threw the golden apple marked 'For the Fairest' into the assembly of gods at the wedding of Peleus (angry, like the malignant fairy in a fairy tale, because she alone was not invited) does not appear earlier than the Alexandrian literature (*Hyg. Fab.* 92; Apul. *Met.* 10; Lucian, *Symp.* 35; Tzet. *Lyc.* 93; Serv. ad *Aen.* i. 27; Paris).—Virgil introduces Discordia as a being similar to the Homeric Eris; for Discordia in like manner appears in company with Mars, Bellona, and the Furies.

Eriza (Ἐριζα: Ἐριζήνος), a city of Caria, on the borders of Lycia and Phrygia, on the river Chotis (or rather Caiis). The surrounding district was called Asia Erizēna.

Eros (Ἔρως in older poets Ἔρως), in Latin Amor or Cupido, the god of Love. In order to understand the ancients properly, we must distinguish three gods of this name: (1) the Eros of the ancient cosmogonies; (2) the Eros of the philosophers and mysteries, who bears great resemblance to the first; and (3) the Eros whom we meet with in the epigrammatic and erotic poets. Homer does not mention Eros, and Hesiod, the earliest author who speaks of him, describes him as the cosmogonic Eros. First, says Hesiod, there was Chaos, then came Gaia, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the counsel of gods and men. By the philosophers and in the mysteries Eros was regarded as one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. The Orphic poets described him as a son of Cronus, or as the first of the gods who sprang from the world's egg; and thus in Plato's *Symposium* he is called the oldest of the gods (cf. Aristoph. *Av.* 694). Under this idea he was

worshipped from very ancient times at Thespieae, being represented by a mass of stone of unknown antiquity (afterwards replaced by the famous statue of Praxiteles); a somewhat similar ancient worship of Eros existed at Parium, on the Hellespont. These two, both representing an old Thracian religion, were the only places where Eros was really worshipped as a god of the state (Paus. ix. 27). In other parts of Greece we find, as an observance of historical times, the statue of Eros, and sometimes



Eros. (From a gem.)

his altar, placed in or near gymnasia. Here he symbolised the affection and regard between companions, which led to the nobler emulation in warlike prowess: hence the Spartans sacrificed to Eros before the combat (*Athen.* p. 561). The Eros of later poets, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. In Pindar and Aeschylus, however, he appears only as a personification of feeling, not as a real Being, and this is also the case on archaic vases.



Eros whetting his darts. (De la Chausse, Gemme Antique.)

As a personal deity he is prominent in Sophocles, and still more so in Euripides. The parentage of this Eros is very differently described. He is usually represented as a son of Aphrodite, but his father is either Ares, Zeus, or Hermes (*Plat. Symp.* p. 178; *Cic. N. D.* iii. 23). In this stage Eros has nothing to do with uniting the discordant elements of the universe, or with the higher sympathy or love which binds human kind together, but he is purely the god of

sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures. His arms consist of arrows, which he carries in a golden quiver, and of



Eros. (*Museum Capitolinum*, vol. iv tav 57)

torches which no one can touch with impunity. His arrows are of different power: some are golden, and kindle love in the heart they wound; others are blunt, and produce aversion and disaster (*Eur. Iph. Aul.* 548. *Ov. Met.* 1.468). Gentler attributes were flowers as belonging to the god of spring, the time of love, and the lyre for love songs. In art he was at first generally represented as a beautiful boy approaching the age of a young man, and from an early period, though it is uncertain how early, with wings, which usually denote a *δαίμων* rather than a *θεός*. Phidias placed on the base of the statue of Zeus at Olympia Eros receiving Aphrodite

the statues of Eros by Praxiteles at Thebes and Parron were especially famous (*Plin.* xxvi. 23), represented no doubt as a youth. Both as a boy and as a child he is often represented as holding or stringing his bow, specially famous instances are that in the Vatican and that at Berlin, perhaps after Lygippus (*Paus.* ix. 27, 3). In later Greek and Roman times it became common to represent a child Eros with a number of winged Erotes like a fairy tale scene, engaged in any sort of work, making wreaths or carpentering. On one gem he is whetting his arrows (*cf. Hor. Od.* ii. 8, 16). A beautiful mosaic from Pompeii represents him as a child riding on a lion, and with all the attributes of Dionysus, the cup, the ivy crown, the thyrsus, and the tragic and comic masks around. This partly symbolises a connexion between Eros and Dionysus, the gods of wine and love for the lion belongs to Dionysus, but it can hardly be doubted that the power of Eros to tame and bridle wild beasts is also here shown (as in *Eur. Hipp.* 1277).—*Anteros* which literally means return love, is usually represented as the god who punishes those who did not return the love of others: thus he is the avenging Eros, or a *deus ultor* (*Ov. Met.* xiii. 750). But in some accounts he is described as a god opposed to Eros and struggling against him.—Respecting the connexion between Eros and *Psyche* see *PSYCHE*.

*Erotilianus* (*Ἐρωτιανός*), a Greek grammarian or physician in the reign of Nero, wrote a work still extant entitled *Τὰ περὶ Ἐρωτικῶν Ἀγώνων Συγγραμμή*, *Forum, quæ apud Hippocratem sunt Collecta*. Edited by Franz Lips. 1780.

*Eruhrus* (*Ruber*), a small tributary of the Moselle near Trèves.

*Erymanthus* (*Ἐρυμάνθος*, *Olenos*). 1. A mountain, 7200 feet high, in Arcadia, on the frontiers of Achaia and Elis, celebrated in mythology as the haunt of the savage Erymanthian bear destroyed by Heracles (*Od.* vi. 104, *Strab.* pp. 243, 357). [*Ἡρακλῆα*].—The Arcadian nymph Callisto, who was changed into a she bear, is called *Erymanthis ursa*, and her son Arcas *Erymanthidis ursæ custos* [*ARCTOS*].—2. A river in Arcadia, which rises in the *ῥοφὴν Μαντινέων* mountains and falls into the Alpheus.

*Erymanthus* or *Erymandrus* (*Ἐρύμανθος*, *Ἐρύμανδρος* Arrian *Helmund*), a considerable river in the Persian province of Arachosia, rising in M. Paropamisus, and flowing S.W. and W. into the lake called *Aras* (*Zarab*).

*Erysichthon* (*Ἐρύσιχθον*), that is 'the Tearer up of the Earth.' 1. Son of Triopas, cut down trees in a grove sacred to Demeter for which he was punished by the goddess with fearful hunger so that after spending all his substance on food he made his daughter Mestra (apparently a later addition to the myth) support him by changing herself into various animals and



Eros (as Dionysus) brilling the lion. (A mosaic from Pompeii.)

as she rises from the sea (*Paus.* v. 11, 2). It is probable that the silver medallion in the Louvre [see woodcut under *Aphrodite*, p. 86] represents this piece of sculpture. In the following century

so that after spending all his substance on food he made his daughter Mestra (apparently a later addition to the myth) support him by changing herself into various animals and

working for him: even that did not suffice, and he devoured his own limbs (Hellen. *ap. Athen.* 416; Callim. *Hymn. in Cer.* 34; *Ov. Met.* viii. 738-878). Some have tried to explain Erysiythion as meaning mildew; a recent ingenious interpretation is that it shows the barrenness and famine which result from destroying forests. The story may at any rate have had to do with tree-worship before it was fitted on to Demeter.—2. Son of Cecrops and Agrauros, died in his father's lifetime on his return from Delos, from whence he brought to Athens the ancient image of Ilithyia (Pans. i. 18, 5).

**Erythini** (*Ἐρυθῖνοι*), a city on the coast of Paphlagonia, between Cronna and Amastris (*Il.* ii. 855; *Strab.* p. 545). A range of cliffs near it was called by the same name.

**Erythrae** (*Ἐρυθραί*: *Ἐρυθραῖος*). 1. (Nr. *Pigadia*, Ru.), an ancient town in Boeotia, not far from Plataeae and Hysia, and celebrated as the mother city of Erythrae in Asia Minor (*Hom. Il.* ii. 499; *Strab.* p. 404).—2. A town of the Locri Ozolae, but belonging to the Aetolians, E. of Naupactus (*Liv.* xxviii. 8).—3. (*Ritri*, Ru.), one of the twelve Ionian cities of Asia Minor, stood at the bottom of a large bay, on the W. side of the peninsula which lies opposite to Chios. Tradition ascribed its foundation to a mixed colony of Cretans, Lycians, Carians, and Pamphylians, under Erythros the son of Rhadamantus; and the leader of the Ionians, who afterwards took possession of it, was said



Coin of Erythrae, of 4th cent. B.C.

Obs. head of Heracles; rrr., club and bow in case (for Heracles) and owl (for Athens); legend ΕΡΥ and ΜΟΙΩΝ (magistrate's name).

to have been Cnopus, the son of Codrus, after whom the city was also called *Κυπρόπολις* (*Κνωποπόλις*). (*Strab.* p. 633; *Polyaen.* viii. 43.) The little river Aleos (or rather Axus; as it appears on coins) flowed past the city, and the neighbouring seaport towns of Cyssus and Casystrae and Phoeniceus formed its harbours. Erythrae contained a temple of one of the Idaei Dactyli worshipped here under the name of Heracles Ipoctonos (Pans. ix. 27, 5; *Strab.* p. 613; *HERACLES*), and also one of Athene Polias. It was noted also as the dwelling of an inspired prophetess or Sibyl (*Strab.* p. 645; *Tac. Ann.* vi. 18); and on the coast near the city was a rock of trachyte called Nigrum Promontorium (*ἄκρα μέλαινα*), from which mill-stones were hewn.

**Erythraeum Mare** (*ἡ Ἐρυθρὰ θάλασσα*, also rarely *Ἐρυθραῖος πόντος*), was the name applied originally to the whole expanse of sea between Arabia and Africa on the W., and India on the E., including its two great gulfs (the *Red Sea* and *Persian Gulf*). In this sense it is used by Herodotus, who also distinguishes the *Red Sea* by the name of *Ἀράβιος κόλπος*. [*ARABICUS SINUS*.] Supposing the shores of Africa and Arabia to trend more and more away from each other the further S. you go, he appears to have called the head of the sea between them *δ' Ἀράβιος κόλπος*, and the rest of that sea, as

far S. as it extended, and also eastwards to the shores of India, *ἡ Ἐρυθρὰ θάλασσα*, and also *ἡ Νοτιῇ θάλασσα*; though there are, again, some indications of a distinction between these two terms, the latter being applied to the whole expanse of ocean S. of the former; in one passage, however, they are most expressly identified (*ii.* 155). Afterwards, when the true form of these seas became better known, under the Ptolemies, their parts were distinguished by different names, the main body of the sea being called Indicus Oceanus, the *Red Sea* Arabicus Sinus, the *Persian Gulf* Persicus Sinus, and the name Erythraeum Mare being confined by some geographers to the gulf between the *Straits of Bab-el-Mandeb* and the *Indian Ocean*, but far more generally used as identical with Arabicus Sinus, or the corresponding gennine Latin term, *Mare Rubrum* (*Red Sea*). Still, however, even long after the commencement of our era, the name Erythraeum Mare was sometimes used in its ancient sense, as in the *Περὶ πλοῦς τῆς Ἐρυθρᾶς θαλάσσης*, ascribed to Arrian, but really the work of a later period, which is a description of the coast from Myos Hormos on the Red Sea to the shores of India. The origin of the name is doubtful: it is generally supposed that the sea was called 'Red' because of the coral banks which fringed it in its southern part.

**Eryx** (*Ἐρυξ*). 1. Also *Erycne Mons* (*S. Giuliano*), a steep and isolated mountain in the NW. of Sicily, near Drepanum. On the summit of this mountain stood an ancient and celebrated temple of Aphrodite (Venus), said to have been built by Eryx, king of the Elymi, or, according to Virgil, by Aeneas, but more probably by the Phoenicians, who introduced the worship of Aphrodite into Sicily. [*APHRODITE*.] From this temple the goddess bore the surname *Erycina*, under which name her worship was introduced at Rome about the beginning of the second Punic war. At present there are on the summit of the mountain the remains of a castle, originally built by the Saracens.—2. The town of this name was on the W. slope of the mountain. It was destroyed by the Carthaginians in the time of Pyrrhus, was subsequently rebuilt, but was again destroyed by the Carthaginians in the first Punic war, and its inhabitants removed to Drepanum. (*Poi.* i. 58; *Diod.* xxiv. 8.)

**Esdraëla** (*Ἐσδραηλά*) and **Esdraëlon** or **Esdrelon**, or -om (*Ἐσδρηλὼν* or -όμ), the Greek names for the city and valley of Jezreel in Palestine.

**Esquiliae**. [*ROMA*.]

**Essubi**, a people in Gaul, W. of the Sequana, also written *Essui* and *Sessuvii* (*Caes. B. G.* ii. 34, iii. 7, v. 24). Their name seems to be preserved in *Exmes*, a little north of Alençon.

**Estiōnes**, a people in Rhaetia Secunda or Vindelicia, whose capital was *Campodunum* (*Kempten*) on the Iller (*Strab.* p. 206).

**Eteocles** (*Ἐτεοκλῆς*). 1. Son of Andreus and Euippe, or of Cephisus; said to have been the first who offered sacrifices to the Charites at Orchomenos in Boeotia (Paus. ix. 34, 35).—2. A son of Oedipus and Jocaste (according to Paus. ix. 5, 5, born from a second marriage, with Eurgammaia). After his father's flight from Thebes, he and his brother Polyneices undertook the government of Thebes by turns. But disputes having arisen between them, Polyneices fled to Adrastus, who then brought about the expedition of the Seven against Thebes. [*ADRASTUS*.] (*Enr. Phoen.* 69 ff.; *Apollod.* iii.

6, Stat *Theb* 1: 187) When many of the heroes had fallen Eteocles and Polynices resolved upon deciding the contest by single combat, and both the brothers fell. Sophocles (perhaps to make Antigone a case stronger) throws the blame for this quarrel chiefly on Eteocles whom he represents as the younger brother (*O C* 375, 1293; Eurypides (*Phoen* 71) following the commoner tradition makes Eteocles the elder [*ANTI GONE*].

**Eteoclus** (*Ἐτεόκλος*) a son of Iphus was one of the seven heroes who went with Adrastus against Thebes. He had to make the attack upon the Neitan gate where he was opposed by Megareus (*Aesch. Theb* 456).

**Eteonus** (*Ἐτεώνυς*) a town in Boeotia belonging to the district Parosopia mentioned by Homer, subsequently called Scarphe (*Il* ii 497 Strab. p. 408).

**Etesiae** (*Ἐτησιαί, αὐθιμοί*) the *Etesian Winds*, derived from *ἔτος* 'year' signifying any *periodical winds* but more particularly northerly winds, which blew in the Aegean for forty days from the rising of the dog star.

**Etiæ** or **Etiæ** (*Ἠτιᾶ Ἠτιᾶ Ἠτιᾶ Ἠτιᾶ*) a town in the S of Iaconia near Boeae and to have been founded by Aeneas and named after his daughter Etiæ. Its inhabitants were transplanted at an early time to Boeae and the place disappeared (*Paus* in 22 11).

**Etovissa**, a town of the Edetani in Hispania *Tarraconensis*.

**Etruria** or **Tuscia** called by the Greeks *Tyrrhēnia* or *Tyrsēnia* (*Τυρρηνία, Τυρσηνία*) a country in central Italy. The inhabitants were called by the Romans *Etrusci* or *Tusci*, by the Greeks *Tyrrhēni* or *Tyrsēni* (*Τυρρηνόι Τυρσηνοί*) and by themselves *Rasena*. Etruria was bounded on the N and NW by the Apennines and the river *Macra* which divided it from Liguria, on the W by the Tyrrhene sea or *Mare Inferum* on the E and S by the river *Tiber*, which separated it from Umbria and Latium. It was intersected by numerous mountains offshoots of the Apennines consisting of long ranges of hills in the N, but in the S lying in detached masses, and of smaller size. The land was celebrated in antiquity for its fertility, and yielded rich harvests of corn, wine, oil, and flax. The upper part of the country was the most healthy—namely, the part at the foot of the Apennines, near the sources of the *Tiber* and the *Arno*, in the neighbourhood of *Arretium*, *Cortona*, and *Perusia*. The lower part of the country on the coast was marshy and unhealthy, like the *Maremma* at the present day. The early history of the population of Etruria has given rise to much discussion in modern times. In their physical form, in their gloomy religion in their customs, especially of burial and in their language they were distinct alike from Greeks and Italians. It is admitted on all hands that the people known to the Romans under the name of Etruscans were not the original inhabitants of the country but a mixed race. The most ancient inhabitants appear to have been *Ligurians* in the N, and *Sicilians* in the S, both of whom were subsequently expelled from the country by the Umbrians. So far most accounts agree, but from this point there is great difference of opinion. The ancients—except one writer, who believed them to be autochthonous (*Dionys. i.* 28)—generally stated that a colony of Lydians, led by *Tyrsenus*, son of the king of Lydia, settled in the country to which they gave the name of their leader (*Hdt.* i. 94, *Strab.* p. 221, *Plut. Rom.* 2,

*Tac. Ann.* iv. 54). It is difficult to believe that no ground for this persistent tradition existed except a fancied resemblance of their name to the Lydian *Tyrrhebi*. On the other hand, there is much force in the argument that their oldest and most important settlements were inland and therefore that they probably arrived by land. It is thought that they came down from *Rhaetia* where we are told that the Etruscan language was spoken in historical times (*Liv.* v. 34) hence they may have migrated into Lombardy and pushed on southwards. It is by no means impossible that this invading race of barbarous *Rasena* from the north found a people of mixed Greek and Lydian (*Tyrrheno-Pelasgian*) origin in possession of Etruria won by them from the Umbrians and that the Etruscan nation was formed by the union of the conquering *Rasena* with this more civilized race. If so the *Rasena* were numerically strong enough to preserve their language while the art and to some extent the religion of the Lydian and Greek element were adopted. A likeness has been traced between the character of the tombs in Etruria and in Lydia. The language of a people is the only means by which we can pronounce with certainty respecting their origin. On this point there is the greatest difference of opinion. The most notable views are those of Corssen who pronounces the language to be Italian (a view which Mommsen is on the whole disposed to adopt), and the totally opposite opinion, which is now favoured by Deecke, that it was Turanian or Finnish. If the latter opinion is correct, it would support the idea of an immigration from the north for the *Rasena* themselves. But it must be confessed that little has as yet been made of their inscriptions, which, indeed, for the most part consist of personal names. (It is possible that a book written on linen, which was found in a mummy case, and has just been recognised as Etruscan, may furnish the key, but as yet the meaning has not been ascertained.) But whatever may have been the origin of the Etruscans we know that they were a very powerful nation when Rome was still in its infancy, and that they had at an early period extended their dominion over the greater part of Italy, from the Alps and the plains of Lombardy on the one hand to *Vesuvius* and the Gulf of *Sorrento* on the other. These dominions may be divided into three great districts: *Circumpadane* Etruria in the N, *Etruria Proper* in the centre and *Campanian* Etruria in the S. In each of these districts there were twelve principal cities or states, who formed a confederacy for mutual protection. Through the attacks of the Gauls in the N, and of the Sabines, Samnites and Greeks in the S, the Etruscans became confined within the limits of Etruria Proper, and continued long to flourish in this country after they had disappeared from the rest of Italy. Of the twelve cities which formed the confederacy in Etruria Proper no list is given by the ancients. They were most probably *CORTONA*, *ARRETIVM*, *CLUSIVM*, *PERUSIA*, *VOLATERRAE*, *VETULONIA*, *RUSSELLAE*, *VOLESINI*, *TARQUINII*, *VALERII*, *VOLCI*, *CAERE* more anciently called *Agylla*. Of these, however, there is no certainty except as regards *Volturnum*, *Tarquinum*, *Perusia*, *Vetulonia* and *Volci*. Each state was independent of all the others. The government was a close aristocracy, and was strictly confined to the *Lucumones*, who united in their own persons the ecclesiastical as well as the civil functions. The people were not only rigidly excluded from all

share in the government, but appear to have been in a state of vassalage or serfdom. From the noble and priestly families of the *Lucumones* a supreme magistrate was chosen, who appears to have been sometimes elected for life, and to have borne the title of king; but his power was much fettered by the noble families. At a later time the kingly dignity was abolished, and the government was entrusted to a senate. A meeting of the confederacy of the twelve states was held annually in the spring, at the temple of Voltumna near Volsinii.—The Etruscans were a highly civilised people, and from them the Romans borrowed many of their religions and political institutions. The last three kings of Rome were undoubtedly Etruscans, and they left in the city enduring traces of Etruscan power and greatness. The Etruscans paid the greatest attention to religion; and their religious system was closely interwoven with all public and private affairs. The principal deities were divided into two classes. The highest class were the 'Shronded Gods,' who did not reveal themselves to man, and to whom all the other gods were subject. The second class consisted of the twelve great gods, six male and six female, called by the Romans *Dii Consentes*. [*Consentes*.] They formed the council of *Tinia* or *Tinia*, the Roman Jupiter, and the two other most powerful gods of the twelve were *Capra*, corresponding to Juno, and *Menrva* or *Menerva*, corresponding to the Roman Minerva. Besides these two classes of gods, there was a great number of other gods, penates and lares, to whom worship was paid. The mode in which the gods were worshipped was prescribed in certain sacred books, said to have been written by *Tages*. These books contained the 'Etrusca Disciplina,' and gave minute directions respecting the whole of the ceremonial worship. They were studied in the schools of the *Lucumones*, to which the Romans also were accustomed to send some of their noblest youths for instruction; since it was from the Etruscans that the Romans borrowed most of their arts of divination.—In architecture, the Etruscans were acquainted with the use of the arch at an early period, and they employed it in constructing the great cloacae at Rome. In sculpture and painting also they attained to great skill, but it was rather skilful imitation than an original school of art. In the Etruscan tombs some Greek and some Egyptian influence may be traced. The Etruscan bronze statues were famous ('*Tyrrena sigilla*,' *Hor. Ep. ii.* 2, 180) and examples still remain, especially the *She Wolf* of the Capitol and the *Orator* of the Florence Gallery. The beautiful vases which have been discovered in such numbers in Etruscan tombs cannot be cited as proofs of the excellence of Etruscan workmanship, since it is now admitted by the most competent judges, that these vases were either made in Greece, or by Greek artists settled in Italy; and though the bronze mirrors are a special product of Etruria, the engravings on them are Greek in design and origin. The Etruscans were skilled also in terracotta ornamentation, sometimes in works of great size, e.g. the *Sarcophagus* in the British Museum.—Of the private life of the Etruscans we have a lively picture from the paintings discovered in their tombs; but into this subject our limits forbid us to enter.—In their earlier history they were allied with the Carthaginians, with whom aid they occupied and retained Corsica; and, as might be expected, they were at enmity with the Syracusans, who defeated them in 474 at

Cythe, and who sought by incursions on the coasts of Etruria to repress the Tuscan pirates. Later the history of Etruria is a struggle against the rising power of Rome, to which it was finally compelled to yield. After the capture of Veii by the dictator Camillus, B.C. 396, the Romans obtained possession of the E. part of Etruria; and the Ciminian forest, instead of the Tiber, now became the boundary of the two people. The defeat of the Etruscans by Q. Fabius Maximus, in 310, was a great blow to their power. They still endeavoured to maintain their independence with the assistance of the Samnites and the Gauls; but after their decisive defeat by Cornelius Dolabella in 293, they became the subjects of Rome. In 91 they received the Roman franchise. The numerous military colonies established in Etruria by Sulla and Augustus destroyed to a great extent the national character of the people, and the country thus became in course of time completely Romanised.

**Eubœa** (Εὐβοία: Εὐβοίης, Εὐβοΐς, fem. Εὐβοίς). 1. (*Negropont*), the largest island of the Aegean sea, lying along the coasts of Attica, Boeotia, and the S. part of Thessaly, from which countries it is separated by the Euboean sea, called the *Enripus* in its narrowest part. Eubœa is about ninety miles in length; its extreme breadth is thirty miles, but in the narrowest part it is only four miles across. Throughout the length of the island runs a lofty range of mountains (a prolongation of Mt. Othrys), which rise in one part as high as 7266 feet above the sea. It has a dangerous rocky shore towards the Aegean, but good harbours, such as Chalcis and Eretria on its western coast. It contains nevertheless many fertile plains, and was celebrated in antiquity for the excellence of its pasturage and corn-fields. According to the ancients it was once united to Boeotia, from which it was separated by an earthquake (Plin. iv. 63; cf. Strab. p. 59). In Homer the inhabitants are called *Abantes*, and are represented as taking part in the expedition against Troy (*Il.* ii. 536; Strab. p. 445). In the N. of Eubœa dwelt the *Histiæi*, from whom that part of the island was called *Histiæa*; below these were the *Ellopii*, who gave the name of *Elloppia* to the district, extending as far as *Agea* and *Cerinthus*; and in the S. were the *Dryopes*. The centre of the island was inhabited chiefly by *Ionians*. At what time the *Ionians* came there it is impossible to say; but there was probably at an early date an amalgamation of these Greek immigrants with the *Abantes*, who were a Thracian people (Strab. l. c.; Hdt. i. 146). It was in this part of Eubœa that the Athenians planted the colonies of *Chalcis* and *Eretria*, which were the two most important cities in the island. After the Persian wars Eubœa became subject to the Athenians, who attached much importance to its possession; and consequently Pericles made great exertions to subdue it when it revolted in B.C. 445. For its wars in 350 see *CALLIAS*. Under the Romans Eubœa formed part of the province of *Achaia*.—Since Cumae in Italy was a colony from Chalcis in Eubœa, the adjective *Euboicus* is used by the poets in reference to the former city. Thus Virgil (*Aen.* vi. 2) speaks of *Euboicus Cumarum oris*.—2. A town in the interior of Sicily, founded by Chalcis in Eubœa, but destroyed at an early period.

**Eubulides** (Εὐβουλίδης). 1. Of Miletus, a philosopher of the Megaric school. He was a contemporary of Aristotle, against whom he

wrote with great bitterness, and he is stated to have given Demosthenes instruction in dialectics. He is said to have invented the forms of several of the most celebrated false and captious syllogisms (Diog Laert i 111)—2 An Athenian sculptor of the second century B.C. son of Eucheir Pausanias (i 2, 5) mentions an Apollo by him in a precinct of Dionysus near the Dipylon Gate. Portions of a group by him were excavated in the neighbourhood in 1837, and a marble head of Athene by him was found in 1874. These fragments may all be parts of the votive offering mentioned by Pausanias but this is a disputed question on which there is no sufficient evidence.

**Eubulus (Εὐβούλος)** 1 An Athenian of the deme Anaphlystus, a distinguished orator and statesman was one of the most formidable opponents of Demosthenes. It was with him that Aeschines served as secretary in the earlier part of his life.—2 An Athenian, son of Enphranor, of the Cetian deme, a distinguished poet of the Middle Comedy flourished B.C. 376. He wrote 104 plays, of which there are extant more than fifty titles. His plays were chiefly on mythological subjects. Several of them contained parodies of passages from the tragic poets and especially from Euripides (Meineke *Frag Com Gr*).

**Euclid (Εὐκλείδης)** 1 The celebrated mathematician who has almost given his own name to the science of geometry in every country in which his writings are studied but we know next to nothing of his private history. The place of his birth is uncertain. He lived at Alexandria in the time of the first Ptolemy, B.C. 323–283, and was the founder of the Alexandrian mathematical school. He was of the Platonic sect, and well read in its doctrines. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road. Of the numerous works attributed to Euclid the following are still extant.—1 *Στοιχεῖα*, the *Elements* in 13 books with a fourteenth and fifteenth added by Hipparchus. 2 *Διόφωνα*, the *Data*, containing 100 propositions, with a preface by Marinus of Naples. 3 *Καταρῶν Κανὼν*, the *Division of the Scale*. 4 A work on astronomy, called *Φαινόμενα*, the *Appearances* (of the heavens). Besides these, *Εἰσαγωγή Ἀρμονικῇ* (an introduction to music), *Ὀπτικά* (on Optics) and *Κατοπτρικά* (on Catoptrics) have been attributed to him, but are probably by other writers. The only complete edition of all the reputed works of Euclid is that published at Oxford, 1703, folio, by David Gregory, with the title *Εὐκλείδου τὰ εὐκρίνη*. The *Elements* and the *Data* were published in Greek, Latin, and French, in 3 vols. 4to, Paris, 1814–16–18, by Peyrard. The most convenient edition for scholars of the Greek text of the *Elements* is the one by August, Berol 1826, 8vo.—2 Of Megara, was one of the chief of the disciples of Socrates, but before this, he had studied the doctrines, and especially the dialectics, of the Eleatics. Socrates on one occasion reproved him for his fondness for subtle and captious disputes. On the death of Socrates (B.C. 399) Euclid took refuge in Megara, and there established a school which distinguished itself chiefly by the cultivation of dialectics. The doctrines of the Eleatics [PARMENIDES] formed the basis of his philosophical system, but while he held that the real existence or 'God' was one and unchangeable, he gives it various names, 'God,' 'Reason' &c., to explain

how that which was one appeared to be many. With these he blended the ethical and dialectical principles of Socrates. He was the author of six dialogues, none of which, however, have come down to us. He has frequently been confounded with the mathematician of the same name. The school which he founded was called sometimes the Megarian, sometimes the Dialectic or Eristic (Diog Laert ii 108, Cic Acad. ii 43, 123, Gell vi 10).—3 The Archon Euclides was Arch Eponymus in B.C. 403 (Ol. 94 2), which is an important epoch both as marking the restored constitution after the fall of the Thirty, and also the adoption of the full Ionic alphabet of twenty four letters instead of the old Attic alphabet. Thenceforth the laws and all state acts were to be written in the full Ionic alphabet (Plut Arist 1, Arist 'Aθ πολ 89).

**Eucratides (Εὐκρατίδης)** king of Bactria, from about B.C. 181 to 161 was one of the most powerful of the Bactrian kings, and made great conquests in the N. of India.

**Euclimachus (Εὐκλῆμαχος)** [Μέτρον]

**Eudamidas (Εὐδαμίδας)** 1, King of Sparta, reigned from B.C. 330 to about 300. He was the younger son of Archidamias III, and succeeded his brother Agis III.—II, King of Sparta was son of Archidamias IV, whom he succeeded and father of Agis IV.

**Eudemus (Εὐδήμος)** 1 Of Rhodes a Peripatetic philosopher, and one of the most important of Aristotle's disciples. He edited many of Aristotle's writings, and one of them even bears the name of Eudemus—namely, the *Ἡθικὰ Εὐδήμεια*, which work was in all probability a recension of Aristotle's lectures edited by Eudemus (see p 118).—2 The physician of Livilla, the wife of Drusus Caesar, assisted her and Sejanus in poisoning her husband A.D. 23.

**Endocia (Εὐδοκία)** 1 Originally called Athenais, daughter of the sophist Leontius was distinguished for her beauty and attainments. She married the emperor Theodosius II, A.D. 421, and on her marriage she embraced Christianity, and received at her baptism the name of Endocia. She died at Jerusalem, A.D. 460. The theological sects formed from Homer is attributed to her (Teucher, Lips. 1793).—2 Of Macrembolus, wife of the emperor Constantine XI Duca and Romanus IV Diogenes (A.D. 1059–1071), wrote a dictionary of history and mythology, which she called *Ἰσθία, Viola rum, or Bed of Violets*. Printed for the first time by Villousson, in his *Anecdota Graeca*, Venice, 1781. Its sources are nearly the same as those used by Suidas.

**Endocaea**, a people in Germany near the Varini, probably in the modern Mecklenburg.

**Endexia (Εὐδεία)** 1 Of Cnidus, son of Aeschmea a celebrated astronomer, geometer, physician, and legislator, lived about B.C. 306. He was a pupil of Archytas and Plato, and also went to Egypt where he studied some time with the priests. He afterwards returned to Athens, but it would appear that he must have spent some time in his native place for Strabon says that the observatory of Eudoxus at Cnidus was existing in his time. He died at the age of fifty three. He is said to have been the first who taught in Greece the motions of the planets, and he is also stated to have made separate spheres for the stars, sun, moon, and planets. He wrote various works on astronomy and geometry, which are lost, but the substance of his *Φαινόμενα* is preserved by ARATUS, who turned into verse the prose work by Eudoxus with that

titlo. (Strab. pp. 119, 806; Sen. Q. N. vii. 8.)—2. An Athenian comic poet of the New Comedy, was by birth a Sicilian and the son of Agathocles.—3. Of Cyzicus, a geographer, who went from his native place to Egypt, and was employed by Ptolemy Euergetes and his wife Cleopatra in voyages to India; but afterwards being robbed of all his property by Ptolemy Lathyrus, he sailed away down the Red Sea, and at last arrived at Gades. He afterwards made attempts to circumnavigate Africa in the opposite direction, but without success. He lived about B.C. 180. (Strab. p. 98.)

**Eugamon** (Εὐγάμων), one of the Cyclic poets, was a native of Cyrene, and lived about B.C. 568. His poem (Ἐπὶ Λαγόνια) was a continuation of the Odyssey, and formed the conclusion of the epic cycle. It concluded with the death of Odysseus.

**Euganeî**, a people who formerly inhabited Venetia on the Adriatic sea, and were driven towards the Alps and the Lacus Benacus by the Hencti or Veneti (Liv. i. 1; Plin. iii. 130, 134). According to some traditions they founded Patavium, Verona and Altinum, in the neighbourhood of which were the Euganei Colles. They possessed numerous flocks of sheep, the wool of which was celebrated (Juv. viii. 15; Mart. xiv. 155).

**Euhēmerus** (Εὐήμερος), probably a native of Messene in Sicily, lived at the court of Cassander in Macedonia, about B.C. 316. Cassander furnished him with the means to undertake a voyage of discovery. He is said to have sailed down the Red Sea and round the southern coasts of Asia, until he came to an island called Panchaea. After his return he wrote a work entitled Ἐπὶ Ἀναγραφῇ, or a *Sacred History*, in nine books. He gave this title to his work because he pretended to have derived his information from Ἀναγραφαί, or inscriptions in temples, which he had discovered in his travels, especially in the island of Panchaea. Euhemerus had been trained in the school of the Cyrenaics, who were notorious for their scepticism in matters connected with the popular religion; and the object of his work was to exclude everything supernatural from the popular religion, and to dress up the myths as so many plain histories. In his work the several gods were represented as having originally been men who had distinguished themselves either as warriors, or benefactors of mankind, and who after their death were worshipped as gods by the grateful people. Zeus, for example, was a king of Crete, who had been a great conqueror; and Euhemerus asserted that he had seen in the temple of Zeus Triphylus a column with an inscription detailing all the exploits of the kings Uranus, Cronus, and Zeus (Plut. Is. et Os. 23; Euseb. *Præp. Ev.* ii. 2; Strab. pp. 47, 102, 104, 299). The book was written in an attractive style, and became very popular, and many of the subsequent historians, such as Diodorus, adopted his mode of dealing with myths. Ennius made a Latin translation of the work (Cic. N. D. i. 42, 119). This method of rationalising ancient myths (generally a false explanation) was followed in later times, and called Euhemerism.

**Eulaeus** (Εὐλαῖος: O. T. Ulai: *Karoon*), a river in Susiana, on the borders of Elymais, rises in Great Media, flows S. through Mesobabene, passing E. of Susa, and, after uniting with the Pasitigris and the Choaspes, falls into the head of the Persian Gulf.

**Eumæus** (Εὐμαῖος), the faithful swineherd of Odysseus, had been carried away from his father's house by a Phœnician slave, and Phœ-

nician sailors, who sold him to Laërtes, the father of Odysseus.

**Eumēlus** (Εὐμηλος). 1. Son of Admetus and Alcestis, went with eleven ships from Phœriae to Troy. He was distinguished for his excellent horses, which had once been under the care of Apollo. His wife was Iphthima, daughter of Icarus (Il. ii. 711, xxiii. 375, 536; Od. iv. 798; Strab. p. 436).—2. Of Corinth, one of the Bacchiads, an ancient Epic poet, flourished about B.C. 760. His principal poem seems to have been his *Corinthian History*.

**Eumēnes** (Εὐμένης). 1. Of Cardia, served as private secretary to Philip and Alexander, whom he accompanied throughout his expedition in Asia, and who treated him with marked confidence and distinction. After the death of Alexander (B.C. 323) Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus, which provinces had never yet been conquered by the Macedonians. Eumenes entered into a close alliance with Perdiccas, who subdued these provinces for him. When Perdiccas marched into Egypt against Ptolemy, he committed to Eumenes the conduct of the war against Antipater and Craterus in Asia Minor. Eumenes met with great success; he defeated Neoptolemus, who had revolted from Perdiccas; and subsequently he again defeated the combined armies of Craterus and Neoptolemus: Craterus himself fell, and Neoptolemus was slain by Eumenes with his own hand, after a deadly struggle in the presence of the two armies. Meantime the death of Perdiccas in Egypt changed the aspect of affairs. Antigonus now employed the whole force of the Macedonian army to crush Eumenes. The struggle was carried on for some years (320-316). It was conducted by Eumenes with consummate skill; and notwithstanding the numerical inferiority of his forces, he maintained his ground against his enemies, till he was surrendered by the Argyraspids to Antigonus, by whom he was put to death, 316. He was forty-five years old at the time of his death. Of his ability, both as a general and a statesman no doubt can be entertained; and it is probable that he would have attained a far more important position among the successors of Alexander, had it not been for the accidental disadvantage of his birth. But as a Greek of Cardia, and not a native Macedonian, he was constantly looked upon with dislike both by his opponents and companions in arms (Life by Plutarch and by Nepos; cf. Diod. xviii., xix.; Arrian, *Anab.* vii.).—2. I., King of PERSIA, reigned B.C. 263-241; and was the successor of his uncle, Philoetærus. He obtained a victory near Sardis over Antiochus Soter, and thus established his dominion over the provinces in the neighbourhood of his capital (Strab. p. 624).—3. II., King of PERSIA, reigned B.C. 197-159; and was the son and successor of Attalus I. He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate. He supported the Romans in their war against Antiochus; and after the conquest of the latter (190) he received from the senate Mysia, Lydia, both Phrygia, and Lycæonia, as well as Lycaonia, and the Thracian Chersonese. (Liv. xxxvii. 45-55; Pol. xxii. 1-27.) By this means he was at once raised from a state of comparative insignificance to be the sovereign of a powerful monarchy. Subsequently he was involved in war with Pharnaces, king of Pontus, and Prusias, king of Bithynia, but both wars were brought to a close by the interposi-





of his views on the ordinary events of human life, and the benevolence of his temper.—Editions of the *Moralia* by Wyttenbach, 1795–1821; by Hercher, 1851. Editions of the complete works of Plutarch by Reiske, Lips. 1774–1782, and by Hutten, 1791–1805.—3. The younger, was a son of the last, and is supposed by some to have been the author of several of the works which pass usually for his father's, as *e.g.* the *Apophthegmata* (Tzetz. *Chil.* i. 14, ad Lyc. 653).—4. An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He wrote commentaries, which are lost, on the *Timaeus* of Plato, and on Aristotle's treatise *On the Soul*. He died at an advanced age, about A.D. 430. (Suid. s. v. *Πρόκλος*; Marin. *Vit. Procl.* 12.)

Pluto. [HADES.]

Plūtus (Πλούτος), the personification of wealth, is described as a son of Iasion and Demeter. [IASION.] That Wealth should be the offspring of the Earth-goddess expresses the idea that riches come from the earth—primarily from agriculture, but also from metals. The same idea was the cause of the name Πλούτων being given to Hades, the god of the earth and of the underworld [see p. 375, b]. Zeus is said to have deprived Plutus of sight, that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (*Ar. Plut.* 90; Schol. ad Theocr. x. 19). At Thebes there was a statue of Tyche or Fortune, at Athens one of Irene or Peace, and at Thespiae one of Athene Ergane, and in each of these cases Plutus was represented as the child of those divinities, symbolically expressing the sources of wealth, from good fortune, peace and industry (Pans. i. 8, 2 ix. 15, 2 ix. 26, 8). A copy of the statue of Irene and Plutus is now at Munich. [CERESIODOTUS.] He seems to have been also represented as a boy with a cornucopia.

Pluviālia (Πλουινιά, Ptol.: prob. *Ferro*), one of the islands in the Atlantic called FORTUNATAE.

Plūvius, i.e. the sender of rain (Tibull. i. 7, 26), a surname of Jupiter among the Romans (also Pluvialis and Imbricator), to whom sacrifices were offered during long protracted droughts. [JUPITER.]

Pnytagōras (Πυνταγόρας). 1. Eldest son of Evagoras, king of Salamis in Cyprus, was assassinated along with his father, B.C. 374. [EVAGORAS.]—2. King of Salamis in Cyprus, probably succeeded Nicocles, though we have no account of his accession, or his relation to the previous monarchs. He submitted to Alexander in 332, under whom he served with a fleet at the siege of Tyre. (Diod. xvi. 46; Arrian, *An.* ii. 20; Curt. iv. 3, 11; Athen. p. 137.)

Pōdālīrius (Ποδάλειρος), son of Asclepius and Epione or Arsinoe, and brother of Machaon, along with whom he led the Thessalians of Tricca against Troy. He was, like his brother, skilled in the medical art. On his return from Troy he was cast by a storm on the coast of Syros in Caria, where he is said to have settled. He was worshipped as a hero on Mt. Dria. [MACHAON.]

Pōdarcēs (Ποδάρεης). 1. The original name of Priam. [PRIAMUS.]—2. Son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilaus, and led the Thessalians of Phylace against Troy (*Il.* ii. 695).

Pōdargē. [HARPYIAE.]

Pocae (Πόλας), son of Phylacus or Thaurnaeus, husband of Methone, and the father of Philoctetes, who is hence called *Pocantiades*, *Pocantius heros*, *Pocantia proles*, and *Pocante satus*. Pocae is mentioned among the Argonauts, and is said to have killed with an arrow Talauis in Crete. He set fire to the pile on which Hercules was burnt, and was rewarded by the hero with his arrows. [HERCULES; PHILOCTETES.]

Poemander (Ποιμανδρος), son of Chancerilus and Stratonicæ, was the husband of Tanagra, a daughter of Acolus or Acopsus, by whom he became the father of Epiphippus and Leucippus. He was the reputed founder of the town of Tanagra in Bocotia, hence called *Poemandria*. When Poemander had inadvertently killed his own son, he was purified by Elephenor. (Strab. p. 401.)

Poemanēnus (Ποιμαννῆνός; ethnic, the same: prob. *Maniias*), a fortified place in Mysia, S. of Cyzicus, with a celebrated temple of Asclepius (Steph. Byz. s. v.; Plin. v. 123).

Petovio, sometimes written Petovio (*Pet- tau*), a town in Pannonia Superior (Western Pannonia) on the frontiers of Noricum, and on the Dravus (*Drave*), was at first a fortress, and then a Roman colony with the surname *Ulpia*, having been probably enlarged and made a colony by Trajan, and station of the legion XIII. Gemina (*Tac. Hist.* iii. 1; Amm. Marc. xiv. 37; *C. I. L.* iii. p. 439).

Pōgōn (Πόγων), the harbour of Troezen in Argolis (Strab. p. 373).

Pola (*Polá*), an ancient town in Istria, situated on the W. coast, and near the promontory Polaticum, which was the most southerly point in the country. According to tradition Pola was founded by the Colchian\* who had been sent in pursuit of Medea (Strab. pp. 46, 203, 216; Mcl. ii. 3, 13). It was subsequently a Roman colony, with the surname *Pietas Julia*, and became an important commercial town, being united by good roads with Aquileia and the principal towns of Illyria (Plin. iii. 129). It was here that Belisarius assembled his fleet to cross to Ravenna, A.D. 544 (Procop. *B. G.* iii. 10). Its importance in antiquity is attested by its magnificent ruins, of which the principal are those of an amphitheatre, of a triumphal arch (*Porta aurea*), erected to L. Sergius by his wife, Salvia Postuma, and of several temples.

Pōlēmōn (Πολέμων). 1. I., king of Pontus and the Bosphorus, was the son of Zenon, the orator of Laodicea. As a reward for the services rendered by his father as well as himself he was appointed by Antony in B.C. 39 to the government of a part of Cilicia; and he subsequently obtained in exchange the kingdom of Pontus. (App. *B. C.* v. 75; Dio Cass. xlix. 25, 33; Strab. p. 578.) He accompanied Antony in his expedition against the Parthians in 36. After the battle of Actium he was able to make his peace with Octavian, who confirmed him in his kingdom (Dio Cass. liii. 25). About the year 16 he was entrusted by Agrippa with the charge of re-erecting the kingdom of Bosphorus, of which he was made king after conquering the country (Dio Cass. liv. 24). His reign after this was long and prosperous; he extended his dominions as far as the river Tanais; but having engaged in an expedition against the barbarian tribe of the Aspurians he was not only defeated by them, but taken prisoner, and put to death (Strab. pp. 493, 495, 556). By his second wife, Pythodoris, who succeeded him on the throne, he left two sons, Polemon II., and

*Zenon*, king of Armenia, and one daughter, who was married to Cotys king of Thrace—2 II., son of the preceding and of Pythodorus was raised to the sovereignty of Pontus and Bosphorus by Caligula in A.D. 39. Bosphorus was afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, 41. In 62 Polemon was induced by Nero to abdicate the throne and Pontus was reduced to the condition of a Roman province (Dio Cass. lxx. 12 lxx. 8, Suet. Ner. 18).—3 Brother of Attalus a Macedonian officer in the army of Alexander the Great. He was suspected of complicity in the plot of which Philotas was accused, but he was acquitted or pardoned (Arr. An. in 27 Curt. vii. 2 1). After the death of Alexander he became a partisan of Perdiccas under whose brother Alcetas he served (Diod. xxi. 45 xii. 16) until 320 when he shared the defeat and captivity of Attalus [ATTALUS No. 2].—4. Of Athens an eminent Platonic philosopher was the son of Philostratus a man of wealth and political distinction. In his youth Polemon was extremely profligate but one day when he was about thirty on his bursting into the school of Xenocrates at the head of a band of revellers his attention was so arrested by the discourse which chanced to be upon temperance that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life (Hor. Sat. ii. 3, 253) and continued to frequent the school of which, on the death of Xenocrates he became the head, x c 315. He died in 273 at a great age. He esteemed the object of philosophy to be to exercise men in things and deeds not in dialectic speculation. He placed the *summum bonum* in living according to the laws of nature (Diog. Laert. iv. 16 Athen. p. 41 Cic. de Fin. iv. 2 6 16, v. 1, 5).—5 Of Athens by citizen ship, but by birth either of Ilion, or Samos or Sicyon, a Stoic philosopher and an eminent geographer surnamed *Periegetes* (*δ περιηγητής*), lived in the time of Ptolemy Epiphanes at the beginning of the second century B.C. In philosophy he was a disciple of Panaetius. He made extensive journeys through Greece to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns. As the collector of these inscriptions, he was one of the earlier contributors to the Greek Anthology. Athenaeus and other writers make very numerous quotations from his works. They were chiefly descriptions of different parts of Greece, some were on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes (Athen. pp. 456, 442).—6 Antonine, a celebrated sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. He was born of a consular family, at Laodicea, but spent the greater part of his life at Smyrna. His most celebrated disciple was Aristides. Among his imitators in subsequent times was Gregory Nazianzen. His style of oratory was imposing rather than pleasing and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout that he resolved to put an end to his existence, he had himself shut up in the tomb of his ancestors at Laodicea, where he died of hunger at the age of sixty five (Philost. *Sophist* p. 530, Suid. s.v.) The only extant work of Polemon is the funeral orations

for Cynaegirus and Callimachus, the generals who fell at Marathon, which are supposed to be pronounced by their fathers. These orations are edited by Orelli, Lips. 1819.—7 The author of a short Greek work on Physiognomy, which is still extant. He must have lived in or before the third century after Christ, as he is mentioned by Origen, and from his style he cannot be supposed to have lived much earlier than this time. His work consists of two books in the first which contains twenty three chapters, after proving the utility of physiognomy, he lays down the general principles of the science, in the second book, which consists of twenty seven chapters, he goes on to apply the principles he had before laid down and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate the talkative, &c.—Edited by Franz in his *Scriptores Physiognomoniae Veteres*, Altenburg 1780.

*Pōlēmonion* (Πολεμώνιον Πολεμώνιον, and Πολεμώνιεύς *Buleman*), a city on the coast of Pontus in Asia Minor, built by king ΠΟΛΕΜΟΝ (probably the second), on the site of the older city of Side at the mouth of the river Sidenns (*Poleman Chas*) and at the bottom of a deep gulf with a good harbour. It was the capital of the kingdom of Polemon comprising the central part of Pontus E. of the Iris, which was hence called Pontus Polemoniacus. (Plin. vi. 11 Ptol. v. 6 4 Amm. Marc. xxi. 8.)

*Polis* (ΠΟΛΙΣ).

*Pōlēchna* (Πολίχνη, Dor Πολίχνα Πολιχνή) a town.—1 In the NW of Messenia, W of Andania (Paus. iv. 53, 6).—2 In the NE of Laconia (Ptol. iv. 26).—3 In Chios.—4 In Crete, whose territory bordered on that of Cydonia (Hdt. vii. 170, Thuc. ii. 85).—5 In Mysia, in the district Troas, on the left bank of the Aesepus near its source (Strab. p. 603).

*Polisus* (Πολίσις), 'the protector of the city,' a surname of Ζεφς.

*Poloroetes*, *Demetrius* [DEMETRIUS].

*Polites* (Πολίτης), son of Priam and Hecuba, and father of Priam the younger, was a valiant warrior and famed for his swiftness of foot. He was slain by Pyrrhus. (Il. xiii. 533 xv. 539, Verg. Aen. ii. 538, v. 584.)

*Pelitorium*, a town in the interior of Latium, destroyed by Aeneas Silvius (Liv. i. 23, Dionys. ii. 43, Plin. iii. 68).

*Polla*, *Argentaria*, the wife of the poet Lucan. [LUCANUS].

*Pollentia* (Pollentiana) 1 (*Polenzia*), a town of the Sittellii in Liguria at the confluence of the Stura and the Tanarus, and subsequently a Roman municipium (Plin. iii. 49). It was celebrated for its wool. In its neighbourhood Stilicho gained a victory over the Goths under Alaric (Claudian, *B. Get* 580-647, Oros. vii. 37).—2. A town in Picenum probably identical with Urbs Salvia (Plin. iii. 111).—3 (*Pollenzia*), a Roman colony on the NE point of the Balearia Major [BALEARIS].

*Pollentia*, a deity worshipped by the Romans among the Indigetes who was supposed to supply strength to the growing child (Liv. xxxix. 7, Plaut. *Cas* iv. 4, 3, cf. *INDIGETES*).

*Pullio*, *Annina*, was accused of treason (*maiestas*) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was accused of taking part in Piso's conspiracy against that emperor in A.D. 65, and was banished. (Tac. Ann. xv. 56 71.)

*Pullio*, C. Asinius, a distinguished orator,

poet and historian of the Augustan age. He was born at Rome in B.C. 76, and became distinguished as an orator at an early age. At the age of twenty-two he prosecuted C. Cato (*Tac. Dial.* 31). On the breaking out of the Civil war he joined Caesar, and in 49 he accompanied Curio to Africa. After the defeat and death of Curio, he crossed over to Greece, and fought on Caesar's side at the battle of Pharsalia (48). He also accompanied Caesar in his campaigns against the Pompeian party in Africa (46) and Spain (45). He returned with Caesar to Rome, but was shortly afterwards sent back to Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey. He was in his province at the time of Caesar's death (44). He took no part in the war between Antony and the senate; but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause, and persuaded L. Plancus in Gaul to follow his example. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, whom he took under his protection from his love of literature. In 40 Pollio took an active part in effecting the reconciliation between Octavian and Antony at Brundisium. In the same year he was consul; and it was during his consulship that Virgil addressed to him his 4th Eclogue. In 39 Antony went to Greece, and sent Pollio with a part of his army against the Parthini, an Illyrian people. Pollio defeated the Parthini and took the Dalmatian town of Salona; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. (*Hor. Od.* ii. 1, 16; *C. I. L.* i. p. 461.) He gave his son, Asinius Gallus, the agnomen of Saluinus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued, however, to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and in the courts of justice. He died at his Tuscan villa, A.D. 4, in the 80th year of his age, preserving to the last the full enjoyment of his health and of all his faculties. (*Hieron. ad Euseb. Chron.* 2020; cf. *Tac. Dial.* 17; *Sen. Contr.* 4, 5.)—Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Od.* ii. 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign (*Plin.* xxxv. 10). None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. Catullus (*xii.* 9) describes him in his youth as 'Ieporum disertus puer et facietiarum,' and Horace speaks of him in the full maturity of his powers (*Od.* ii. 1, 13) as 'Insigne maestis praesidium reis et consulenti, Pollio, curiae;'

and we have also the testimony of Quintilian, the two Senecas and Tacitus to the greatness of his oratorical powers (*Quint.* x. 1, 113; *Sen. Contr.* 4, 8; *Sen. Ep.* 100, 7; *Tac. Dial.* 21).—Pollio wrote the history of the Civil wars in seventeen books (*Suid.* s. v.). It began with the consulship of Metellus and Afranius, B.C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world (*Hor. Od.* ii. 1, 24; *Sen. Suas.* vi. 15, 21; *Suet. Jul.* 80; *Tac. Ann.* iv. 34).—As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers (*Verg. Ecl.* iii. 86, viii. 10; *Hor. Od.* ii. 1, 9; *Sat.* i. 10, 42). It has been asserted by some modern critics that Pollio was the author of the *Bellum Africanum*; but the theory is improbable and has no support.—Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (*Quint.* xii. 1, 22), censured the Commentaries of Caesar for their want of historical fidelity (*Suet. Jul.* 56), and found fault with Sallust for affectation in the use of antiquated words and expressions (*Suet. Gramm.* 10; *Gell.* x. 26). He also complained of a certain *Patavinity* in Livy, respecting which some remarks are made in the life of Livy [p. 495, a]. Pollio had a son, C. Asinius Gallus Saluinus. [See p. 355, b.] Asinius Gallus married Vipsania, the former wife of Tiberius, by whom he had several children: namely, (1) Asinius Saluinus; (2) Asinius Gallus; (3) Asinius Pollio, consul A.D. 23; (4) Asinius Agrippa, consul A.D. 25; (5) Asinius Celer.

Pollio, Vedius, a Roman eque and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and whenever a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, and his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy; and when the emperor could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish-pond to be filled up. Pollio died B.C. 15, leaving a large part of his property to Augustus. It was this Pollio who built the celebrated villa of Pausilypnum near Naples. (*Dio Cass.* liv. 23; *Sen. de Ira*, iii. 40; *Plin.* ix. 77; *Tac. Ann.* i. 10, xii. 60.)

Pollinsea (Πολλυνσέα), a city of Latium near Corioli taken and retaken in the Volscian wars, after which it disappears from history (*Liv.* ii. 33, 39; *Dionys.* vi. 91, viii. 36).

Pollux or Polydeuces. [DIOSCURI.]

Pollux, Julius (Ἰούλιος Πολυδεύκης). 1. Of Nancratia in Egypt, was a Greek sophist and grammarian. He studied rhetoric at Athens under the sophist Adrian, and afterwards opened a private school in this city, where he gave instruction in grammar and rhetoric. At a later time he was appointed by the emperor Commodus to the chair of rhetoric at Athens.

He died during the reign of Commodus at the age of fifty-eight. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his *Περὶ ῥητορικῆς*. Pollux was the author of several works, all of which have perished with the exception of the *Onomasticon*. This work is divided into ten books each of which contains a short dedication to the *Caesar Commodus*. It was therefore published before A.D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book.—Editions by *Lederlin and Hemsterhuis*, Amsterdam, 1706, by *Dindorf*, Lips. 1824, and by *Imm. Bekker*, Berol. 1846.—2. A Byzantine writer, the author of a *Chronicon* which treats at some length of the creation of the world, and is therefore entitled *Ἰστορία φυσική*. It is a universal history, beginning with the creation of the world and coming down to the time of the writer.—Edited by *Hardt*, Munich, 1792.

**Pōlus** (Πῶλος) 1. A sophist and rhetorician, a native of Agrigentum. He was a disciple of *Gorgias* and wrote a treatise on rhetoric, as well as other works mentioned by *Suidas*. He is introduced by *Plato* as an interlocutor in the *Gorgias* (cf. *Plat. Phaedr.* p. 257).—2. A celebrated tragic actor, the son of *Chenicles* of Samium and a disciple of *Archias* of Thuri. It is related that at the age of 70, shortly before his death, he acted in eight tragedies on four successive days (*Plut. Dem.* 28).

**Pōlyægēs** (Πολύαιγος *Polybos* or *Antimelos*), an uninhabited island in the Aegæan sea near *Melos* (*Plin.* iv. 70, *Plol.* in 15, 28).

**Pōlyænos** (Πολύαινος) 1. Of *Lampraca*, a mathematician and a friend of *Epicurus*, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with *Epicurus* the worthlessness of geometry (*Cic. Ac.* ii. 53, *Fin.* i. 6).—2. Of *Sardis*, a sophist, lived in the time of *Julius Caesar*. He is the author of four epigrams in the *Greek Anthology*. His full name was *Julius Polyaenus*.—3. The Macedonian, the author of the work on *Stratagema* in war (*Στρατηγήματα*), which is still extant, lived about the middle of the second century of the Christian era. *Suidas* calls him a rhetorician, and we learn from *Polyænos* himself that he was accustomed to plead causes before the emperor. He dedicated his work to *M. Aurelius* and *Verus*, while they were engaged in the *Parthian* war, about A.D. 163, at which time, he says, he was too old to accompany them in their campaigns. This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people and the eighth of the Romans. Parts, however, of the sixth and seventh books are lost, so that of the 900 stratagems which *Polyænos* described, only 833 have come down to us. The work is written in a clear and pleasing style though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity, but its value as a historical authority is very

much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements.—Editions by *Cassanbon*, 1592; *Coray*, 1803, *Wolflin*, 1860; *Weischer*, 1867.

**Polybius** (Πολύβιος) 1. The historian, the son of *Lycortas*, and a native of *Megalopolis*, in *Arcadia*, was born about B.C. 204. His father, *Lycortas*, was one of the most distinguished men of the *Achaean League*. and *Polybius* received the advantages of his father's instruction in political knowledge and the military art. He must also have reaped great benefit from his intercourse with *Philopoemen*, who was a friend of his father's, and on whose death, in 182, *Polybius* carried the urn in which his ashes were deposited. In the following year *Polybius* was appointed one of the ambassadors to *Egypt*, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen, and as *Apparch* attained a position which ranked second in the state. He advised neutrality in the war between *Rome* and *Macedon*. After the conquest of *Macedonia*, in 168 the Roman commissioners who were sent into the S of Greece commanded at the instigation of *Calliocrates* that 1000 *Achaean*s should be carried to *Rome*, to answer the charge of not having assisted the Romans against *Perseus*. This number included all the best and noblest part of the nation, and among them was *Polybius*. They arrived in Italy in A.C. 167, but, instead of being put upon their trial, they were distributed among the *Etruscan* towns. *Polybius* was more fortunate than the rest of his countrymen. He had probably become acquainted in Greece with *Aemilius Paulus*, or his sons *Fabius* and *Scipio*, and the two young men now obtained permission from the praetor for *Polybius* to reside at *Rome* in the house of their father, *Paulus*. *Scipio* was then eighteen years of age, and soon became warmly attached to *Polybius*. *Scipio* was accompanied by his friend in all his military expeditions, and received much advantage from his experience and knowledge. *Polybius*, on the other hand, besides finding a liberal patron and protector in *Scipio*, was able by his means to obtain access to public documents, and to accumulate materials for his great historical work. After remaining in Italy seven teen years, he returned to the *Peloponnesus* in 151, with the surviving *Achaean* exiles, who were at length allowed by the senate to revisit their native land. He did not, however, remain long in Greece. He joined *Scipio* in his campaign against *Carthage*, and was present at the destruction of that city in 146. Immediately afterwards he hurried to Greece, where the *Achaean*s were waging a mad and hopeless war against the Romans. He appears to have arrived in Greece soon after the capture of *Corinth*, and he exerted all his influence to alleviate the misfortunes of his countrymen, and to procure reasonable terms for them. His grateful fellow countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at *Megalopolis*, *Mantineia*, *Pallantium*, *Tegea*, and other places. The base of the statue erected to him by the state of *Elis* was found at *Olympus* by the German explorers in 1877. *Polybius* seems now to have devoted himself to the composition of the great historical work for which he had long been collecting materials. At what

period of his life he made the journeys into foreign countries for the purpose of visiting the places which he had to describe in his history, it is impossible to determine. He tells us (iii. 59) that he undertook long and dangerous journeys into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. At a later period of his life he visited Egypt likewise. He probably accompanied Scipio to Spain in 134, and was present at the fall of Numantia, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. He died at the age of eighty-two, in consequence of a fall from his horse, about 122.—The History of Polybius consisted of forty books, of which the first five books, and extracts from the other thirty-five books, survive. Books i. and ii. form the Introduction, taking up the history where Timæus left off, at 264 B.C. They contain some account of the first Punic war and the Achaean League. The remainder of the work fell into two parts. The first comprised a period of thirty-five years, beginning with the second Punic war and the Social war in Greece, and ending with the conquest of Perseus and the downfall of the Macedonian kingdom, in 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world, and to demonstrate that they were marked out as the rulers of nations, and fitted for a universal empire. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and it was vain for the other nations of the world to resist. In this first part book iii. relates the second Punic war as far as Cannæ; iv. and v. deal with the wars in Greece and Syria. Books vi.—xxx. described the progress of Roman conquest to the battle of Pydna, B.C. 168. The second part of the work, which formed a kind of supplement to the former part, comprised the period from the conquest of Perseus, in 168, to the fall of Corinth, in 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book; and the fortieth book probably contained a chronological summary of the whole work. The History of Polybius is one of the most valuable works that have come down to us from antiquity. His early training had taught him to appreciate military operations as well as political measures, and the leading part which he took in his own country enabled him to judge of the characters and motives of the great actors in history in a way which no mere scholar or rhetorician could do. To these qualifications were added the inestimable advantage of intimate friendship with the greatest men of Rome, and the opportunities of learning at first hand all that those who directed the civil and military actions of the republic could tell him. No one could have a better claim to write a history of the second and third Punic wars than the man who possessed all the information that the Scipios and Aemilii had stored up of the second, and was himself an eye-witness of the conclusion of the third. These materials he supplemented by every means in his power. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constit-

tion, and made distant journeys to become acquainted with the geography of the countries that he had to describe in his work. A characteristic feature of his work, which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. His object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmateia* (*πραγματεία*), and not a *History* (*ιστορία*). The value of history consisted, in his opinion, in the instruction that might be obtained from it. Thus the narrative of events became in his view of secondary importance; they formed only the text of the political and moral discourses which it was the province of the historian to deliver. Excellent, however, as these discourses are, they materially detract from the merits of the history as a work of art; their frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Moreover, he frequently inserts long episodes, which have little connexion with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution; and the thirty-fourth book seems to have been exclusively a treatise on geography. The style of Polybius bears the impress of his mind; and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnation of his style. Of the extracts which have been preserved from the lost books (vi.—xl.) some are of considerable length, such as the account of the Roman army, which belonged to the sixth book. There have been discovered at different times four distinct collections of extracts from the lost books. The first collection, discovered soon after the revival of learning in a MS. brought from Corfu, contained the greater part of the sixth book, and portions of the following eleven. In 1582 Ursinus published at Antwerp a second collection of Extracts, entitled *Excerpta de Legationibus*, which were made in the tenth century of the Christian era. In 1634, Valesius published a third collection of extracts from Polybius, also taken from the *Excerpta* of Constantinus, entitled *Excerpta de Virtutibus et Vitiis*. The fourth collection of extracts was published at Rome in 1827 by Angelo Mai, who discovered in the Vatican library at Rome the section of the *Excerpta* of Constantinus Porphyrogenitus entitled *Excerpta de Sententiis*.—Editions of Polybius, with a commentary, by Schweighauser, Lips. 1789–1795; of the text alone, by Bekker (Berol. 1814, 2 vols. 8vo), who has added the Vatican fragments; Dindorf, 1866; Huitsch, 1871. Edition of portion of the history, with a commentary, by Strachan Davidson, 1890. Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely. Cicero likewise chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The History of Polybius was continued by Posidonius and Strabo. [POSIDONIUS; STRABO.] Besides the great historical work of which we have been speaking, Polybius wrote (2) *The Life of Philipomen*, in three books; (3) a

treatise on *Tactics*, (4) *A History of the Numantine War*—2. A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease (Suet. Aug. 101)—3. A favourite freedman of the emperor Claudius. He was the companion of the studies of Claudius, and on the death of his brother, Seneca addressed to him a *Consolatio*, in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina although he had been one of her paramours (Suet. Claud. 28).

**Polybotes** (Πολύβοτης) one of the giants who fought against the gods, was pursued by Poseidon across the sea as far as the island of Coa. There Poseidon tore away a part of the island which was afterwards called Nisyron, and throwing it upon the giant buried him under it (GIGANTES).

**Polybōtus** (Πολύβοτος *Bulanadin*, Ru.), a city of Great Phrygia, E. of Synnada (Procop. Hist. Arc. 18, Hierocl. p. 677).

**Polybus** (Πόλυβος) 1. King of Corinth by whom Oedipus was brought up (OEDIPUS). He was the husband of Penelope or Merope. Pausanias makes him king of Sicyon, and describes him as a son of Hermes and Chthonophyle, and as the father of Lysianassa, whom he gave in marriage to Talaus king of the Argives (Soph. O. T. 770. Apollon in 5. 7. Paus. ii. 6. 8).—2. A Greek physician was one of the pupils of Hippocrates who was also his son in law and lived in the island of Coa, in the fourth century B.C. With his brothers in law Thessalus and Dracon Polybus was one of the founders of the ancient medical sect of the Dogmatists. He was sent abroad by Hippocrates with his fellow pupils, during the time of the plague to assist different cities with his medical skill, and he afterwards remained in his native country. He has been supposed, both by ancient and modern critics, to be the author of several treatises in the Hippocratic collection.

**Polyēarpus** (Πολυεαρπός), Bishop of Smyrna [Dict. of Christian Biography].

**Polycles** (Πολυκλῆς), the name of two artists. The elder Polycles was probably an Athenian, and flourished about B.C. 370 (Plin. xxxiv. 50). The younger Polycles is placed by Pliny in 155. He was an Athenian sculptor, and with his two sons Timocles and Timarchides (also sculptors), settled at Rome. Among his works were a statue of Agasarchus the wrestler at Olympia, a statue of Juno, which was placed in the portico of Octavia at Rome, when that portico was erected by Metellus Macedonicus, and (probably) a Hermaphrodite which Pliny calls famous (Paus. vi. 12. 8, Plin. xxxiv. 52, 80. xxvii. 30). The Hermaphrodite is by some attributed to the elder Polycles, but on the whole it is more likely that it belongs to the later period. The two sons of the younger Polycles were authors of the statue of Asclepius at Elates (Paus. x. 84. 6).

**Polyclitus** (Πολύκλειτος) 1. The Elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most celebrated sculptors of the ancient world. He was the pupil of the great Argive sculptor Ageladas, under whom he had Phidias and Myron for his fellow-disciples. He was somewhat younger than Phidias, and about the same age as Myron. He flourished about B.C. 452-412. Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly

than any other to an equality with Phidias the great head of the Athenian school. The essential difference between these artists was that Phidias was unsurpassed in making the images of the gods, Polyclitus in those of men. One of the most celebrated works of Polyclitus was his *Doryphorus* or *Spear-bearer*, a youthful figure, but with the full proportions of a man. This was the statue which became known by the name of *The Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure (Plin. xxiv. 50). Another of his great works was his ivory and gold statue of Hera in her temple between Argos and Mycenae. The goddess was seated on a throne her head crowned with a garland on which were worked the Graces and the Hours the one hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo, a bird sacred to Hera (Paus. ii. 17. 4). This statue was accepted as fixing the type of Hera, just as the great statue of Phidias at Olympia and Athens fixed the type of Zeus and Athene (See the head of the Farnese Hera on p. 593). It is noticed of Polyclitus that he particularly adopted the attitude of resting on one foot with the other more lightly pressed (Plin. xxxiv. 50), so as to give an easy and graceful pose in grace of form he excelled, so that Quintilian notices that he gave ideal beauty to the human form, but did not express the full grandeur and majesty of the divine (xii. 10, 7). In this, no doubt, he contrasts him with Phidias. His finish was perfect, a point in which Cicero regarded him as unsurpassed (*Brut.* 18, 70). With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to



*Doryphoros* after Polyclitus.  
(Naples)



Marble copy of the Amazon of Polyclitus. Berlin Museum.

With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to

judge of the form of some of them from marble copies. Of these the most generally recognised are the Doryphorus, the Diadumens and the Amazon. In the department of toreutic, the fame of Polyclitus no doubt rested chiefly on the golden ornaments of his statue of Hera; but he also made small bronzes (*sigilla*), and drinking-vessels (*phiale*).—2. The Younger, also a sculptor of Argos, of whom very little is known, because his fame was eclipsed by that of his more celebrated namesake. His work may be dated about 400–365 B.C. He was pupil, and younger brother or nephew, of Naucydes. His statues were mainly of athletes, set up at Olympia, where the inscribed bases of two have recently been discovered. (Paus. ii. 22, 8, vi. 6, 1, vi. 7, 8.) Pansanias mentions one statue of a different character, that of a Zeus Philios at Megalopolis (viii. 31, 2). He was distinguished as an architect, for there is little doubt that the building of the theatre and tholoi in the precincts of the temple of Asclepias at Epidaurus (Pans. ii. 27, 5) should be ascribed to him and not to the elder Polyclitus.—3. Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great.—4. A favourite freedman of Nero, who sent him into Britain to inspect the state of the island.

**Pōlykrātes** (Πολυκράτης). 1. Of Samos, one of the most ambitious of the Greek tyrants. With the assistance of his brothers, Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers; but he shortly afterwards put Pantagnotus to death, and banished Syloson. Having thus become sole despot, he raised a powerful fleet, which dominated the whole of the eastern Aegean, and by his piratical enterprises accumulated vast riches. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polykrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such, at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polykrates in his most dramatic manner. In a letter which Amasis wrote to Polykrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polykrates threw into the sea a seal-ring of extraordinary beauty, but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. In the reign of Cambyses, the Spartans and Corinthians sent a powerful force to Samos, in order to depose the tyrant, but their expedition failed, and after besieging the city forty days, they left the island. The power of Polykrates now became greater than ever. The great works which Herodotus saw at Samos were probably executed by him. He lived in great pomp and luxury, and, like others of the Greek tyrants, was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court, and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had formed a deadly hatred against Polykrates. By false pretences, the satrap contrived to allure him to the mainland,

where he was arrested soon after his arrival, and crucified, 522. (Hdt. iii. 89, 54, 120; Strab. pp. 637, 638; Paus. viii. 14, 8; Cic. *Fin.* v. 30, 92.)—2. An Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He was the teacher of Zoilus. He wrote: (1) an accusation of Socrates, which was a declamation on the subject composed some years after the death of the philosopher (Diog. Laërt. ii. 38). (2) A defence of Busriris. The oration of Isocrates entitled *Busriris* is addressed to Polykrates, and points out the faults which the latter had committed in his oration on this subject. (3) An obscene poem, which he published under the name of the poetess Philaenis, for the purpose of injuring her reputation (Athen. p. 335).

**Pōlydāmas** (Πολυδάμας). 1. Son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Enphorbus (Il. xvi. 534, xviii. 249, xxii. 100).—2. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium at the Olympic games, in Ol. 93, B.C. 408. His size was immense, and the most marvellous stories are related of his strength: how he killed without arms a huge and fierce lion on Mt. Olympus; how he stopped a chariot at full gallop, &c. His reputation led the Persian king Darius Ochus to invite him to his court, where he performed similar feats (Pans. vi. 5, 4, vii. 27, 6).—3. Of Pharsalus in Thessaly, was entrusted by his fellow-citizens, about B.C. 375, with the supreme government of their native town. He afterwards entered into a treaty with Jason of Pherae. On the murder of Jason, in 370, his brother Polyphron put to death Polydamas. (Xen. *Hell.* vi. 1, 2.)

**Pōlydectēs** (Πολυδέκτης). 1. King of the island of Seriphos, was son of Magnes, and brother of Dictys. He received kindly Danaë and Perseus, when the chest in which they had been exposed by Acrisius floated to the island of Seriphos. (Pind. *Pyth.* xii. 10; Apollod. i. 9, 6; Pans. i. 22, 6.) His story is related under PERSEUS.—2. King of Sparta, was the eldest son of Eunomus, the brother of Lysurgus the lawgiver, and the father of Charilaüs, who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Eunomus. (Hdt. viii. 181; Paus. iii. 7, 2; Plut. *Lyc.* 2.)

**Pōlydeucēs** (Πολυδευκής), one of the Dioscuri, and the twin brother of Castor, called by the Romans Pollux. [DIOSCURII.]

**Pōlydōrus** (Πολυδώρος). 1. King of Thebes, son of Cadmus and Harmonia, husband of Nycteis, and father of LABDACUS.—2. The youngest among the sons of Priam and Laocoë, was slain by Achilles (Il. xx. 407, xxii. 46). This is the Homeric account; but later traditions make him a son of Priam and Hecuba, and give a different account of his death. One tradition relates that when Ilum was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed up on the coast, where it was found and recognised by his mother Hecuba, who, together with other Trojan captives, took vengeance upon Polymestor by putting out his eyes and killing his two children, (Eur. *Hecuba*; Verg. *Aen.* iii. 49; Ov. *Met.*



**xxx 432.)** Another tradition stated that Polydorus was entrusted to his sister Ithone, who was married to Polymnestor. She brought him up as her own son, while she made everyone else believe that her own son, *Deiphobus* or *Deipylus*, was Polydorus. The Greeks, anxious to destroy the race of Priam, promised to Polymnestor Electra for his wife and a large amount of gold, if he would kill Polydorus. Polymnestor was prevailed upon and he accordingly slew his own son. Polydorus thereupon persuaded his sister Ithone to kill Polymnestor. Paccivius wrote a tragedy *Ithone* (*Cic. Ac. n. 27. Trac. i. 41. Hor. Sat. iii. 2. 61*).—**3** King of Sparta, was the son of Alcmenae and the father of Eurycrates, who succeeded him. He assisted in bringing the first Messenian war to a conclusion, *s. c. 721*. He was murdered by Polemarchus, a Spartan of high family but his name was precious among his people on account of his justice and kindness. Crotona and the Epizephyrian Locri were founded in his reign.—**4** Brother of Jason of Phæae, obtained the supreme power along with his brother Polyphron, on the death of Jason in *s. c. 370* but was shortly afterwards assassinated by Polyphron [*Jason*].—**5** A sculptor of Rhodes one of the associates of Agesander in the execution of the celebrated group of the *Laocoon* [*Agesander*].

**Polyeuctus** (*Πολυεύκτης*) an Athenian orator of the demus Sphettus was a political friend of Demosthenes with whom he worked in resisting the Macedonian party (*Dem. Phil. iii. p. 129, Arist. Rhét. iii. 10. 7. Plat. Dem. 10*).

**Polygnotus** (*Πολύγνωτος*), one of the most celebrated Greek painters, was a native of the island of Thasos and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. His father Aglaophon, was his instructor in his art, and he had a brother, named Aristophon, who was also a painter. Polygnotus lived on intimate terms with Cimon and his sister Elpinice, and he probably came to Athens in *s. c. 463*, after the subjugation of Thasos by Cimon. He appears to have been at that time an artist of some reputation, and he continued to exercise his art almost down to the beginning of the Peloponnesian war (431). He was called by some the inventor of painting (*Theophrast. ap. Plin. vii. 203*), as being the first who raised painting to the position of an art above that of the handicraftsman. His work was between the years 475 and 450 *s. c.* The famous paintings in the Lesche, or hall of the Cnidians at Delphi, representing the Fall of Troy and the scenes of the under-world (*Paus. x. 25-31*), were probably executed not later than 470, since they are mentioned by Simonides, who died in 467. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (463) to the death of Cimon (449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anacæum, and the Pœcile. He appears to have returned to Athens about 435, where he executed a series of paintings in the Propylæa of the Acropolis. The Propylæa were commenced in 457, and completed in 432. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic circle. They were historical pictures, and it was remarked that Polygnotus excelled as a painter of character (*Arist. Poët. 6; Plin.*

*xxxv. 68*). His pictures were without background, as tinted outlines on the white wall without shading but the beauty of the drawing and the admirable conception of character in his figures won for them admiration undiminished in the age of Pausanias.

**Polymedium** (*Πολυμήδιον*), a town in Mysia, between Assus and the Prom. Lectum (*Strab. pp. 606 616, Plin. v. 123*).

**Polyhymnia** (*ΠΟΛΥΗΜΝΙΑ*).

**Polyidus** (*Πολύιδος*) **1** Son of Coeranus grandson of Abas and great-grandson of Melampus. He was like his ancestor Melampus, a celebrated soothsayer at Corinth, and is described as the father of Euchenor, Astycratia, and Manto (*II. xiii. 663*). When Alcathous had murdered his own son, Callipolis, at Megara he was purified by Polyidus, who erected at Megara a sanctuary to Dionysus, and a statue of the god.—**2** A dithyrambic poet of the most flourishing period of the later Athenian dithyramb and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about *s. c. 400*.

**Polymnestor** or **Polymnestor** (*ΠΟΛΥΜΝΗΣΤΟΡ*).

**Polymnestas**, or **Polymnastus** (*Πολυμνήστας*) the son of Meles of Colophon, was an epic elegiac and lyric poet, and a musician. He flourished *s. c. 675-644*. He belongs to the school of Doric music which flourished at this time at Sparta where he carried on the improvements of Thaletas. The Attic comedians attacked his poems for their erotic character (*Aristoph. I. q. 1247*). As an elegiac poet he may be regarded as the predecessor of his fellow countryman, Munimerus.

**Polymlia** or **Polyhymnia** (*ΜΥΤΑΛΙΑ*).

**Polytelus** (*Πολυτέλης*), son of Oedipus and Jocasta, and brother of Eteocles and Antigone. His story is given under *ETEOCLES* and *ANTIGONE*.

**Polyphemus** (*Πολύφημος*) **1** Son of Poseidon and the nymph Thoosa, was one of the Cyclopes in Sicily [*Cyclopes*]. He is represented as a gigantic monster, having only one eye, in the centre of his forehead, caring nought for the gods, and deterring human flesh. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea (*Theocrit. Id. xi; Or. Met. xiii. 760*), but as she rejected him for Acis, he destroyed the latter by crushing him under a huge rock [*Acis*]. In the Homeric story, when Odysseus was driven upon Sicily, Polyphemus devoured some of his companions, and Odysseus would have shared the same fate had he not put out the eye of the monster while he was asleep [*Odysseus*].—**2** Son of Elatus or Poseidon and Hippes, was one of the Lapithæ at Larissa in Thessaly. He was married to Laonome, a sister of Heracles. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cios, and fell in battle against the Chalybes. (*II. i. 261, Ap. Rh. i. 1241, Apollod. i. 9. 16*).

**Polyphontes** (*Πολύφοντος*), one of the descendants of Heracles who slew Cressphontes king of Messene, married his wife Merope and took possession of his kingdom. He was slain by Acerytos, son of Cressphontes. (*Pol. iv. 22, Apollod. ii. 8. 4*).

**Polyphron** (*Πολύφρων*), brother of Jason of Phæae, succeeded to the supreme power with his brother Polydorus on the death of Jason in *s. c. 370*. Shortly afterwards he murdered Polydorus. He exercised his power with great cruelty, and was murdered in his turn, *203, by*

his nephew Alexander, who proved a still greater tyrant. [JASON; ALEXANDER.]

**Polypoetes** (Πολυποίτης), son of Pirithous and Hippodamia, was one of the Lapithae, and joined the Greeks in the Trojan war (Strab. pp. 439, 441).

**Polyrrhēnia** or -ium (Πολυρρηνία: Πολυρρηνίας), a town in Crete, whose territory embraced the whole western corner of the island. It possessed a sanctuary of Dictynna, and is said to have been colonised by Achaeans and Lacedaemonians. (Strab. p. 479; Pol. iv. 53; Plin. iv. 59.)

**Polysperchon** (Πολυσπέρχων), a Macedonian, and an officer of Alexander the Great, who distinguished himself at Issus and Gaugamela and accompanied Alexander in his Indian campaigns (Arrian, iii. 11, v. 11, vi. 5). In B.C. 323 he was appointed by Alexander second in command of the army of invalids and veterans which Craterus had to conduct home to Macedonia. He afterwards served under Antipater in Europe, and so great was the confidence which the latter reposed in him, that Antipater on his deathbed (319) appointed Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch (Diod. xviii. 48). Polysperchon soon became involved in war with Cassander, who was dissatisfied with this arrangement. It was in the course of this war that Polysperchon surrendered Phocion to the Athenians, in the hope of securing the adherence of Athens. [PHOCION.] Although Polysperchon was supported by Olympias, and possessed great influence with the Macedonian soldiers, he proved no match for Cassander, and was obliged to yield to him possession of Macedonia about 316 (Diod. xviii. 57, 69, xix. 57, 74). For the next few years Polysperchon is rarely mentioned, but in 310, he again assumed an important part by reviving the long-forgotten pretensions of Heracles, the son of Alexander and Barsine, to the throne of Macedonia. Cassander marched against him, but, distrusting the fidelity of his own troops, he entered into secret negotiations with Polysperchon, and persuaded the latter, by promises and flatteries, to murder Heracles. (Diod. xx. 28; Just. xv. 2.) From this time he appears to have served under Cassander; but the period of his death is not mentioned.

**Polytimētus** (Πολυτίμητος: Zerasschan), a considerable river of Sogdiana, which vanished underground near Maracanda (Samarkand), or was lost in the sands of the steppes (Strab. p. 518).

**Polyxēna** (Πολυξένη), daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. It was related that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage; and that when Achilles had gone to the temple of the Thymbraean Apollo, for the purpose of negotiating the marriage, he was treacherously killed by Paris. (Eur. *Hec.* 40; Ov. *Met.* xiii. 448; Hyg. *Fab.* 110.) Another tradition stated that Achilles and Polyxena fell in love with each other when Hector's body was delivered up to Priam; and that Polyxena fled to the Greeks

after the death of Achilles, and killed herself on the tomb of her beloved with a sword. (Philostr. *Her.* 19, 11.)

**Polyxenidas** (Πολυξενίδας), a Rhodian in the service of Antiochus III., king of Syria, whose fleet he commanded in 192 and 190 B.C. He was defeated by C. Livius off Corycus, and by Aemilius Regillus at Myonnesus. (Liv. xxxvi. 43, xxxvii. 28; App. *Syr.* 21-27.)

**Polyxo** (Πολυξώ). 1. The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetess (Ap. Rh. i. 668; Hyg. *Fab.* 15).—2. An Argive woman, married to Tlepolemus, son of Heracles (Paus. iii. 19, 10), followed her husband to Rhodes, where, according to some traditions, she is said to have put to death the celebrated Helen. [HELENA.]

**Polyzēlus** (Πολύζηλος). 1. Brother of Hieron, the tyrant of Syracuse. [HIERON.]—2. Of Rhodes, a historian, of uncertain date, wrote a history of his native country (Athen. p. 361; Plut. *Sol.* 15).—3. An Athenian comic poet, belonging to the last period of the Old Comedy and the beginning of the Middle. (Meineke, *Fr. Com. Graec.*)

**Pomōna**, the Italian divinity of the fruit of trees, hence called *Pomorum Patrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Pienus and Vertumnus (Ov. *Met.* xiv. 623). For the myth of her union with the last, see *VERTURNUS*. Her worship must originally have been of considerable importance, since a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service. (Varro, *L. L.* vii. 45; Fest. p. 154.) There was a sanctuary for her worship (*Pomonal*) between Ardea and Ostia (Fest. p. 250).

**Pompēia**. 1. Daughter of Q. Pompeius Rufus, son of the consul of B.C. 88, and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in 67, but was divorced by him in 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea. [CLODIUS.]—2. Sister of Cn. Pompey, the triumvir, married C. MEMMIUS, who was killed in the war against Sertorius, in 75.—3. Daughter of the triumvir by his third wife Mucia. She married Faustus Sulla, the son of the dictator, who perished in the African war, 46. She afterwards married L. Cornelius Cinna. As her brother Sextus survived her, she must have died before 35.—4. Daughter of Sex. Pompey, the son of the triumvir and of Scribonia. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, 36.—5. **Paulina**. [PAULINA.]

**Pompeianus**, Tib. Claudius, son of a Roman knight originally from Antioch, rose to the highest dignities under M. Aurelius. He was consul in 173 A.D. and held a command also in the war against the Marcomanni. Aurelius gave him his daughter Lucilla in marriage. He lived to the reign of Severus. (Dio Cass. lxxi. 3, lxxiii. 3; *Vit. M. Anton.* 20; *Pert.* 2.)

**Pompēii** (Πομπηῖοι, Πομπηία, Πομπηῖα: Pompeianus), a city of Campania, was situated on the coast, at the mouth of the river Sarnus, and at the foot of Mt. Vesuvius; but in consequence of the physical changes which the surrounding country has undergone, the ruins of Pompeii are found at present about two

miles from the sea. Pompeii was first in the hands of the Oscans, and afterwards of the Tyrrhenians. (Strab p 217, Plin. in 62.) It is mentioned as a port in *c* 310 (Liv x 38), and as taking part in the Social war, during which it was captured by Sulla (App *BC* i 39, 50, Vell. Pat. ii. 18). Afterwards it became a Roman municipium and received a colony in the reign of Augustus. It was populous (having apparently nearly 30 000 inhabitants) and flourishing (Tac. Ann xv 22, Sen Q N vi 1), and a favourite resort. Among others Cicero had a villa (*Pompeianum*) there (Cic. *Ad Att* i 20, *ad Fam* vii 3, *xii* 20), but Pompeii never rose above the rank of a second-rate provincial town, and its great importance is due to the manner in which the circumstances of its destruction ensured the preservation of its remains till their excavation in the eighteenth and nineteenth centuries. Pompeii was partly destroyed by an earthquake in *a*n 63, but was overwhelmed in 79 along with Herculaneum and Stabiae by the great eruption of Mt Vesuvius (Dio Cass. lxxi 23, cf Plin. *Ep* vi 16, 20). The lava did not reach Pompeii but the town was covered with successive layers of ashes and other volcanic matter on which a soil was gradually formed. Thus a great part of the city has been preserved with its market-places, theatres, baths, temples and private houses, and the excavation of these has thrown great light upon many points of antiquity, such as the construction of Roman houses, and in general all subjects connected with the private life of the ancients. The first traces of the ancient city were discovered in 1689 rising above the ground, but it was not till 1721 that the excavations were commenced. These have been continued with various interruptions down to the present day, and now about one third of the city is exposed to view. It was surrounded by walls, which were nearly two miles in circumference, surmounted at intervals by towers, and containing eight gates. These walls had been partly demolished during the peace of the early empire and a suburb called 'Pagus Augustus Felix' had grown up outside the gate of Herculaneum, by which room was made for the colony planted by Augustus. The streets are narrow, the widest not exceeding twenty-four feet in width, and many have high stepping stones for foot-passengers crossing from one raised foot-path to the other (see *Dict of Ant art* *Via*), they are usually straight, but the street which connects the Forum with the gate of Herculaneum, and is continued by the street of tombs, takes a sinuous course. The Forum is distant about four hundred yards from this gate. At its North end stands the temple of Jupiter on an elevated podium, at the South the Basilica and the Tribunal; it is bounded on the West by the temple of Venus, and on the East by the Pantheon or temple of Augustus, the council-chamber (*Curia*), the temple of Mercury and the Chalcidicum, a building erected by a priestess named Eumachia, which may possibly have been used as an exchange. There was a smaller triangular forum in the S. of the city not far from the gate of Stabiae and adjoining the greater and smaller theatres, close to the great theatre was the temple of Isis, in which a small statue of the deity was found, the amphitheatre has been discovered in the S.E. angle of the town between the gate of Nocera and that of the Sarnus. It is impossible here to enter into details regarding the many private houses which have been discovered with

much of their fittings and decorations in good preservation, and have proved of the greatest value for the elucidation of Roman domestic architecture (see *Dict of Ant art* *Domus*). There can be little doubt that much of the Pompeii now to be seen was a restoration after the earthquake of 63. The oldest remains, however, are of a very early period, especially the older parts of the walls, built of large blocks of travertine, and a *Dona* temple near the theatre, known as the 'Greek' temple, which is assigned to the 6th cent *b*c.

Pompeopolis (Πομπηιοπολις), the name of several cities founded or enlarged by Pompey I (*Tash Kopr*), an inland city of Paphlagonia, 6W of Sinope, on the river Amnias (*Gök Irmağ*), a W tributary of the Halya (Strab p 562)—2 (ΠΟΜΠΕΙΟΝ)—3 (ΣΟΛΟΕ).

Pompeius 1 Q. Pompeius, said to have been the son of a flute player, was the first of the family who rose to dignity in the state. He was consul in 141, when he earned on war against the Numantines in Spain. Having been defeated by the enemy in several engagements, he concluded a peace with them, but on the arrival of his successor in the command he disowned the treaty, which was declared invalid by the senate. He was censor in 131 with Q Metellus Macedonicus (App. *DC* vi 76, Cic. *Fin* ii 17 *Off* iii 30)—2 Q. Pompeius Rufus, either son or grandson of the preceding, was a zealous supporter of the aristocratical party. He was tribune of the plebs 100 praetor 94, and consul 88, with L Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers (Cic. *pro Dom* 31, *Brut* 80; App. *BC* i. 57)—3 Q. Pompeius Rufus, son of No 2, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the Forum, during the consulship of his father, 88 (Plut. *Sull* 9)—4 Q. Pompeius Rufus, son of No 3 and grandson of the dictator Sulla, was tribune of the plebs 52, when he distinguished himself as the great partisan of the triumvir Pompey, whom he assisted to obtain the sole consulship. Rufus, however, on the expiration of his office was accused of *res*, was condemned, and went into exile at Bauli in Campania (Cic. *ad Fam*. viii 1, 4, Dio Cass. xl 45)—5 Q. Pompeius Rufus, praetor 63, was sent to Clugna to watch over Campanian affairs during Catiline's conspiracy. In 61 he obtained the province of Africa, with the title of proconsul.—6 Sex. Pompeius, married Lucilla, a sister of the poet C. Lucilius.—7 Sex. Pompeius, elder son of No. 6, never obtained any of the higher offices of the state, but acquired great reputation as a man of learning and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy (Cic. *Brut* 47, 175).—8 Sex. Pompeius, a descendant of No 7, consul *a*d 14, with Sex Appuleius, in which year the emperor Augustus died. He seems to have been a patron of literature. Ovid addressed him several letters during his exile (*Tr Pont* iv 1, 5).—9 Cn. Pompeius Strabo, young son of No. 6, and father of the triumvir. He was quaestor in Sardinia 103, praetor 94, and propraetor in Sicily in the following year. He

was consul 89, when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. Towards the end of the year he brought forward the law (*Lex Pompeia*) which gave to all the towns of the Transpadani the *Jus Latii* or *Latinitas*. [*Dict. of Ant. art. Latinitas.*] He continued in the S. of Italy as proconsul in the following year (88), and when Pompeius Rufus [No. 2] was appointed to succeed him in the command of the army, Strabo caused him to be assassinated by the troops. Next year (87) the Marian party obtained the upper hand. Strabo was summoned by the aristocratical party to their assistance; and though not active in their cause, he marched to the relief of the city, and fought a battle near the Colline Gate with Cinna and Sertorius (*Vell. Pat. ii. 21*). Shortly afterwards he was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut. 47*) 'as worthy of hatred on account of his cruelty, avarice, and perfidy' (cf. *Flor. iii. 18*). He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picenum.—10. Cn. Pompeius Magnus, the Triumvir, son of No. 9, was born on the 30th of September, B.C. 106, in the consulship of Atilius Serranus and Servilius Caepio, and was consequently a few months younger than Cicero, who was born on the 3rd of January in this year, and six years older than Caesar. He fought under his father in 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. For the next few years the Marian party had possession of Italy; and accordingly Pompey, who adhered to the aristocratical party, was obliged to keep in the background, and was only saved from an indictment by the intervention of Carbo. But when it became known, in 84, that Sulla was on the point of returning from Greece to Italy, Pompey hastened into Picenum, where he raised an army of three legions. Although only twenty-three years of age, Pompey displayed great military abilities in opposing the Marian generals by whom he was surrounded; and when he succeeded in joining Sulla in the course of the year (83), he was saluted by the latter with the title of Imperator. During the remainder of the war in Italy Pompey distinguished himself as one of the most successful of Sulla's generals, and when the war in Italy was brought to a close, Sulla sent Pompey against the Marian party in Sicily and Africa. Pompey first proceeded to Sicily, of which he easily made himself master (82): here he put Carbo to death. In 81 Pompey crossed over to Africa, where he defeated Cn. Domitius Ahenobarbus and the Numidian king Iarbas, after a hard-fought battle. On his return to Rome, in the same year, he was received with enthusiasm by the people, and was greeted by Sulla with the surname of Magnus, a name which he bore ever afterwards, and handed down to his children. Pompey, however, not satisfied with this distinction, sued for a triumph, which Sulla at first refused, but at length, overcome by Pompey's importunity, he allowed him to have his own way. Accordingly Pompey, who had not yet held any public office, and was still a simple eques, entered Rome in triumph in September, 81, and before he had completed his twenty-fifth year. Pompey continued faithful to the

aristocracy after Sulla's death (78), and supported the consul Catulus in resisting the attempts of his colleague Lepidus to repeal the laws of Sulla; and when Lepidus had recourse to arms in the following year (77), Pompey took an active part in the war against him, and succeeded in driving him out of Italy.—The aristocracy, however, now began to fear the young and successful general; but since Sertorius in Spain had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals, and it had become necessary to send the latter some effectual assistance, the senate, with considerable reluctance, determined to send Pompey to Spain, with the title of proconsul, and with equal powers to Metellus. Pompey remained in Spain between five and six years (76-71); but neither he nor Metellus was able to gain any decisive advantage over Sertorius. But when Sertorius was treacherously murdered by his own officer Perperna, in 72, the war was speedily brought to a close. Perperna was easily defeated by Pompey in the first battle, and the whole of Spain was subdued by the early part of the following year (71). Pompey then returned to Italy at the head of his army. In his march towards Rome he fell in with the remains of the army of Spartacus, which M. Crassus had previously defeated. Pompey cut to pieces these fugitives, and therefore claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war. Pompey was now a candidate for the consulship; and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. His military glory had charmed the people; and as it was known that the aristocracy looked upon Pompey with jealousy, they ceased to regard him as belonging to this party, and hoped to obtain through him a restoration of the rights and privileges of which they had been deprived by Sulla. Pompey was accordingly elected consul, along with M. Crassus; and on the 31st of December, 71, he entered the city a second time in his triumphal car, a simple eques. Pompey now found it necessary to secure power beyond the control of the senate either by force or by the aid of the opposite party. He chose the latter course as safer than a *coup d'état*, and openly broke with the aristocracy. Thus in his consulship (70) he was regarded as the popular hero. He proposed and carried a law restoring to the tribunes the power of which they had been deprived by Sulla. He also afforded his all-powerful aid to the *Lex Aurelia*, proposed by the praetor L. Aurelius Cotta, by which the judices were to be taken in future from the *senatus*, *equites*, and *tribuni aerarii*, instead of from the senators exclusively, as Sulla had ordained. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connexion, and Crassus joined the coalition.—For the next two years (69 and 68) Pompey remained in Rome. In 67 the tribune A. Gabinus brought forward a bill proposing to confer upon Pompey the command of the war against the pirates, with extraordinary powers. This bill was opposed by the aristocracy with the utmost vehemence, but was notwithstanding carried. [*GABINIUS.*] The pirates were at this time masters of the Mediterranean, and had not only plundered many cities on the

coasts of Greece and Asia, but had even made descents upon Italy itself. As soon as Pompey received the command, he began to make his preparations for the war, and completed them by the end of the winter. His plans were formed with great skill and judgment, and were crowned with complete success. In forty days he cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. He then followed the main body of the pirates to their strongholds on the coast of Cilicia, and after defeating their fleet, he induced a great part of them, by promises of pardon, to surrender to him. Many of these he settled at Soli, which was henceforward called Pompeiopolis. The second part of the campaign occupied only forty-nine days, and the whole war was brought to a conclusion in the course of three months, so that to adopt the panegyric of Cicero (*pro Leg. Man. 12*) 'Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring and finished it in the middle of the summer.' Pompey was employed during the remainder of this year and the beginning of the following in visiting the cities of Cilicia and Pamphylia, and providing for the government of the newly conquered districts.—During his absence from Rome Pompey was appointed to succeed Lucullus in the command of the war against Mithridates (66). The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us (*pro Lege Manilia*). Like the Gabinian law it was opposed by the whole weight of the aristocracy but was carried triumphantly. **MAVILIUS.** The power of Mithridates had been broken by the previous victories of Lucullus, and it was only left to Pompey to bring the war to a conclusion. On the approach of Pompey, Mithridates retreated towards Armenia, but he was defeated by the Roman general, and as Tigranes now refused to receive him into his dominions, Mithridates resolved to plunge into the heart of Colchis, and from thence make his way to his own dominions in the Cimmerian Bosphorus. Pompey now turned his arms against Tigranes, but the Armenian king submitted to him without a contest, and was allowed to conclude a peace with the republic. It was bad policy as well as bad faith to fix, as he did, the boundary of the Roman dominion towards Parthia at Orusis 200 miles E. of the Euphrates, instead of making that river the limit, and it led to difficulties with the Parthians afterwards. In 65 Pompey set out in pursuit of Mithridates but he met with much opposition from the Iberians and Albanians, and after advancing as far as the river Phasis (*Far*), he resolved to leave these savage districts. (*MITHRIDATES*, p. 569.) He accordingly retraced his steps, and spent the winter at Pontus, which he reduced to the form of a Roman province. In 64 he marched into Syria, deposed the king Antiochus Asiaticus, and made that country also a Roman province. In 63 he advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria, and Palestine. The Jews refused to submit to him, and shut the gates of Jerusalem against him, and it was not till after a siege of three months that the city was taken. Pompey entered the Holy of Holies, the first time that any human being except the high priest had dared to penetrate into this sacred spot. It was during the war in Palestine that

Pompey received intelligence of the death of Mithridates. (*MITHRIDATES VI.*) Pompey spent the next winter in Pontus, and after settling the affairs of Asia, he returned to Italy in 62. He disbanded his army almost immediately after landing at Brundisium, and thus calmed the apprehension of many who feared that, at the head of his victorious troops, he would seize upon the supreme power. He did not, however, return to Rome till the following year (61) and he entered the city in triumph on the 30th of September. He had just completed his forty-fifth year, and this was the third time that he had enjoyed the honour of a triumph.—With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto his life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. It would seem that on his return to Rome, Pompey hardly knew what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. At the same time he was not disposed to unite himself to the popular party, which had risen into importance during his absence in the East and over which Caesar possessed an bounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. The senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction his measures in Asia. This was the unwise thing they could have done. If they had known their real interests, they would have sought to win Pompey over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfall of their party. Caesar promised to obtain for Pompey the ratification of his acts, and Pompey, on his part, agreed to support Caesar in all his measures. That they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, with whom he was at variance, but who by his immense wealth, had great influence at Rome. The three agreed to assist one another against their common enemies; and thus was first formed the first triumvirate.—This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship (59) to carry all his measures. Pompey's acts in Asia were ratified, and Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, enabled Pompey to fulfil the promises he had made to his veterans. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage. Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul, Pompey was gradually losing the confidence of all parties at Rome. The senate hated and feared him, the people had deserted him for their favourite Clodius, and he had no other resource left but to strengthen

his connexion with Caesar. Thus he came to be regarded as the second man in the state, and was obliged to abandon the proud position which he had occupied for so many years. According to an arrangement made with Caesar, Pompey and Crassus were consuls for a second time in 55. Pompey received as his provinces the two Spains, Crassus obtained Syria, while Caesar's government was prolonged for five years more—namely, from the 1st of January, 53, to the end of the year 49. At the end of his consulship Pompey did not go in person to his provinces, but sent his legates, L. Afranius and M. Petreius, to govern the Spains, while he himself remained in the neighbourhood of the city. His object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's increasing power and influence had at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, to whom he was tenderly attached, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder; and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had now no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52, and succeeded in restoring order to the state. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the Life of CAESAR. It is only necessary to mention here, that after the battle of Pharsalia (48) Pompey sailed to Egypt, where he hoped to meet with a favourable reception, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch. The ministers of the latter, however, dreading Caesar's anger if they received Pompey, and likewise Pompey's resentment if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops; but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Pompey was killed on the 29th of September, B.C. 48, and had just completed his fifty-eighth year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the melancholy death of his rival, and put his murderers to death. (Plut. *Pompeius*; Strab. p. 555-560.) Pompey was married five times. The names of his wives were: (1) Antistia; (2) Aemilia; (3) Mucia; (4) Julia; (5) Cornelia.—11. Cn. Pompeius Magnus, elder son of the triumvir by his third

wife, Mucia. In the Civil war in 48, he commanded a squadron of the fleet in the Adriatic Sea. After his father's death, he crossed over to Africa, and after remaining there a short time, he sailed to Spain in 47. In Spain he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. Here the two brothers collected a powerful army, but were defeated by Caesar himself at the battle of Munda, fought on the 17th of March, 45. Cuius escaped from the field of battle, but was shortly afterwards taken prisoner, and put to death. (Plut. *Ant.* 25; *Bell. Hisp.* 39; *Strab.* p. 141.)—12. Sex. Pompeius Magnus, younger son of the triumvir by his third wife, Mucia, was born 75. After the battle of Pharsalia he accompanied his father to Egypt, and saw him murdered before his eyes. After the battle of Munda and the death of his brother, Sextus lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees; but when Caesar quitted Spain, he collected a body of troops, and emerged from his lurking-place. In the civil wars which followed Caesar's death the power of Sextus increased. He obtained a large fleet, became master of the sea, and eventually took possession of Sicily. His fleet enabled him to stop all the supplies of corn which were brought to Rome from Egypt and the eastern provinces, and such scarcity began to prevail in the city that the triumvirs were compelled by the popular discontent to make peace with Pompey. This peace was concluded at Misenum in 39, but the war was renewed in the following year. Octavian made great efforts to collect a large and powerful fleet, which he placed under the command of Agrippa. In 36 Pompey's fleet was defeated off Naulochus, with great loss. Pompey himself fled from Sicily to Lesbos and from Lesbos to Asia. Here he was taken prisoner by a body of Antony's troops, and carried to Miletus, where he was put to death (35), probably by command of Antony, though the latter sought to throw the responsibility of the deed upon his officers. (Dio Cass. xlv. 9, xlviii. 17, xlix. 11; App. B. C. ii. 105, iii. 4, v. 144.)

Pompeius Festus. [FESTUS.]

Pompeius Trogus. [JUSTINUS.]

Pompeñon (*Pamplona*), which name is equivalent to Pompeiopolis, so called by the sons of Pompey, was the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (Strab. p. 161; Ptol. ii. 6, 67; Plin. iii. 25).

Pompilius. [NUMA; ANDRONICUS.]

Pompōnia. 1. Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, B.C. 68. The marriage proved an extremely unhappy one. Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of 45 or in the beginning of the following year. [CICERO, No. 6].—2. Daughter of T. Pomponius Atticus. She is also called Caecilia (because her father was adopted by Q. Caecilius) and likewise Attica. She was born in 51, and she was still quite young when she was married to M. Vipsanius Agrippa. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus.

Pomponiāna. [STOICHADES.]

Pomponius, Sextus, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius. Some modern writers think that there were two jurists of this name. The works

of Pomponius are frequently quoted in the Digest

### Pomponius Atticus [ATTICUS]

Pomponius Bononiensis, the most celebrated writer of *Fabulae Atellanae*, was a native of Bononia (*Bologna*) in northern Italy, about B.C. 91 (Macrobius i. 10, 3, vi. 2, 4, Vell. Pat. ii. 9, 6)

### Pomponius Mela [MELA]

Pomptinae Paludes (*Novissae Alueae Paludis Pontine*, in English the *Pontine Marshes*), the name of a low marshy plain on the coast of Latium between Circei and Terracina, said to have been so called after an ancient town Pontia, which disappeared at an early period. The plain is about thirty miles long, and from seven to eight miles in breadth. The marshes are formed chiefly by the rivers Nymphæus, Ufens, and Amasenus and some other small streams, which, instead of finding their way into the sea, spread over this plain (Strab. p. 233, of Verg. *Aen.* vii. 801, Sil. It. viii. 379). Hence the plain is turned into a vast number of marshes, the miasmas arising from which are exceedingly unhealthy in the summer. At an early period, however, they appear not to have existed at all, or at any rate to have been confined to a narrow district. There was a tradition that originally there were twenty-three towns situated in this plain (Plin. iii. 59). On the other hand, Theophrastus states that in his time the promontory of Circei, which had been an island (hence by some considered the Homeric island of Circe), began to be united to the mainland by alluvial deposits (Theophr. *H.P.* v. 8, 3, Plin. iii. 59). It is certainly improbable that the district was ever habitable and fertile within the period of history, and the cornfields of the Pomptinæ sager (Liv. ii. 34, iv. 23, vi. 5, 21) were probably never more than the borderland of the marshes. There was, however, a sufficiently sound tract in the marshy plain to admit of the construction of the Via Appia in 312, and no doubt the formation of the canal helped to preserve the road. This was a navigable canal, parallel with the road from Forum Appii to Feronia (Hor. *Sat.* v). That the marshes had a tendency to spread is clear from the not very successful attempts which were made to drain them by the consul Cethegus in 160, by Julius Caesar and by Augustus. (Liv. *Ep.* 46, Suet. *Jul.* 44, *Plat. Caes.* 58, Dio Cass. *xlv.* 5; Hor. *A.* p. 65.) Juvenal mentions the marshes as a haunt of highwaymen (iii. 307), no doubt, because they were thinly inhabited. Subsequently the marshes again spread over the whole plain, and the Via Appia entirely disappeared and it was not until the pontificate of Pius VI. that any serious attempt was made to drain them. The works were begun in 1778, and the greater part of the marshes was drained, but the plain is still unhealthy in the great heats of the summer.

C. Pomptinus, was praetor B.C. 63, when he was employed by Cicero in apprehending the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in 61 defeated the Allobroges who had invaded the province. He triumphed in 54, after suing in vain for this honour for some years. (Sall. *Cat.* 45, Dio Cass. *xxxviii.* 47, *xxxix.* 65.)

Pons, a common name for stations on the Roman roads at the passage of rivers, some of which stations on the more important roads grew into villages or towns. 1. Pons Aelius (*New castle upon-Tyne*), in the N. of Britain.—2. P. Aeni (*Pfuntzen*) in Vindelicis, at the passage of the Inn, was a fortress with a Roman garrison.

—3. P. Aureoli (*Pontirolo*), in Gallia Transpadana on the road from Bergamum to Mediolanum, derived its name from one of the Thirty Tyrants who was defeated and slain by Claudius in this place (Aur. Vict. *Caes.* 33).—4. P. Campanus in Campania between Sinuessa and Urbina on the Sarno.—5. P. Mosae (prob. *Maastricht*) in the N. of Gaul (Tac. *Hist.* ix. 66).—6. P. Saravi (*Saarbrück*), on the road from Divodurum (*Metz*) to Argentoratum (*Strasbourg*).

Pontia (*Ponza*), a rocky island, about five miles long, off the coast of Latium opposite Formiae which was taken by the Romans from the Volscians, and colonised, B.C. 313 (Liv. ix. 23, Strab. p. 233). Under the Romans it was used as a place of banishment for state criminals (Suet. *Tib.* 54, *Cal.* 15). There is a group of smaller islands round Pontia which are sometimes called Insulae Pontiae (Plin. iii. 83).

Ponticus an epic poet and a friend both of Ovid and Propertius. He wrote a poem on the Theban legendary wars, which Propertius praises as being in the Homeric style (Propert. i. 7, 1, 9, 9, *Or. Trist.* iv. 10, 47).

Pontinus (*Novitios*) a river and mountain in Argolis near Lerna, with a sanctuary of Athene Sarta.

C. Pontius, son of Herennius Pontius, the general of the Samnites in B.C. 321 defeated the Roman army under the two consuls T. Veturius Calvinus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Candium. The survivors, who were completely at the mercy of the Samnites were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke, and as the price of their deliverance the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state, however, refused to ratify the treaty. Nearly thirty years afterwards, Pontius was defeated by Q. Fabius Cunctator (292), was taken prisoner, and was put to death after the triumph of the consul (Liv. ix. 1).

### Pontius Aquila [AQUILA]

Pontius Pilatus, was the sixth procurator of Judaea, and the successor of Valerius Gratus (Tac. *Ann.* xv. 44). He held the office for ten years in the reign of Tiberius, from A.D. 26 to 36, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. Eusebius states that Pilatus put an end to his own life early in the reign of Caligula, worn out by the many misfortunes he had experienced (Euseb. *H.E.* ii. 7). An old tradition (possibly founded on a similarity of name) says that he drowned himself in the lake on Mt. Pilatus near Lucerne, having wandered thither from a place of banishment in Gaul. The early Christian writers refer to an official report, made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. It is very doubtful whether this document was genuine, and it is certain that the *Acts of Pilate*, as they are called, which are extant in Greek, as well as his two Latin letters to the emperor, are the productions of a later age.

Pontius Telesinus I. A Samnite and commander of a Samnite army, with which he fought

against Sulla. He was defeated by Sulla in a hard-fought battle near the Colline gate, B.C. 82. He fell in the fight; his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone. (Vell. Pat. ii. 27).—2. Brother of the preceding, was shut up in Praeneste with the younger Marius, when his brother was defeated by Sulla. After the death of the elder Pontius, Marius and Telesinus, finding it impossible to escape from Præneſte, resolved to die by one another's hands. Telesinus fell first, and Marius put an end to his own life, or was slain by his slave. [MARIUS.]

**PONTUS** (ὁ Πόντος), the N.E. most district of Asia Minor, along the coast of the Euxine, E. of the river Halys, having originally no specific name, was spoken of as the country ἐν Πόντῳ, *on the Pontus* (*Euxinus*), and hence acquired the name of Pontus, which is first found in Xenophon's *Anabasis* (v. 6, 15). The term, however, was used very indefinitely until the settlement of the boundaries of the country as a Roman province. Originally it was regarded as a part of CAPPADOCIA, but its parts were best known by the names of the different tribes who dwelt along the coast, and of whom some account is given by Xenophon, in the *Anabasis*. We learn from the legends of the Argonauts, who are represented as visiting this coast, and the Amazons, whose abodes are placed about the river Thermodon, E. of the Iris, as well as from other poetical allusions, that the Greeks had some knowledge of these S.E. shores of the Euxine at a very early period. A great accession to such knowledge was made by the information gained by Xenophon and his comrades, when they passed through the country in their famous retreat and long afterwards the Romans became well acquainted with it by means of the Mithridatic war, and Pompey's subsequent expedition through Pontus into the countries at the foot of the Caucasus. Tradition said that this district was subdued by Ninus (Diod. ii. 2). It was under the rule of the Persian kings after Cyrus the Great (Hdt. iii. 94, vii. 77). Its subsequent name, Pontus, first acquired a *political* rather than a *territorial* importance, through the foundation of a new kingdom in it, about the beginning of the fourth century B.C., by ARIORABZANES I. The history of the gradual growth of this kingdom until, under Mithridates VI., it threatened the Roman empire in Asia, is given under the names of its kings, of whom the following is the list:—

(1) ARIORABZANES I., exact date unknown; (2) MITHRIDATES I., to B.C. 363; (3) ARIORABZANES II., 363–337; (4) MITHRIDATES II., 337–302; (5) MITHRIDATES III., 302–266; (6) ARIORABZANES III., 266–240? (7) MITHRIDATES IV., 240–190? (8) PHARNACES I., 190–156? (9) MITHRIDATES V. EUGETES, 156–120? (10) MITHRIDATES VI. EUPATOR, 120–63; (11) PHARNACES II., 63–47. After the death of Pharnaces, the reduced kingdom retained a nominal existence under his son Darius, who was made king by Antony in B.C. 39, but was soon deposed; and under POLEMON I. and POLEMON II., till about A.D. 62, when the country was constituted by Nero a Roman province (Suet. Ner. 18; Entrop. vii. 14). Of this province the W. boundary was the river Halys, which divided it from Paphlagonia; the furthest E. limit was the Isis (a small river not far S. of the Phasis), which separated it from Colchis; on the S. it was divided from Galatia, Cappadocia, and Armenia Minor by

the great chain of the Paryadres and by its branches. It was divided into the three districts of Pontus Galaticus, in the W., bordering on Galatia, P. Polemoniacus in the centre, so called from its capital POLEMONIUM, and P. Cappadocius in the E. bordering on Cappadocia (Armenia Minor). In the new division of the provinces under Constantine, these three districts were reduced to two: Helenopontus in the W., so called in honour of the emperor's mother, Helena, and Pontus Polemoniacus in the E. The country was also divided into smaller districts, named from the towns they surrounded and the tribes who peopled them. Pontus was a mountainous country: wild and barren in the E., where the great chains approach the Euxine; but in the W. watered by the great rivers HALYS and IRIS and their tributaries, the valleys of which, as well as the land along the coast, are extremely fertile. Besides corn and olives, it was famous for its fruit trees, and some of the best of our common fruits are said to have been brought to Europe from this quarter: for example, the cherry (see CERASUS). The sides of the mountains were covered with fine timber, and their lower slopes with box and other shrubs. The E. part was rich in minerals, and contained the celebrated iron mines of the CHALTBES. (Strab. pp. 545, 549; Theophrast. *H.P.* iv. 5, viii. 4, ix. 16, xix. 17; Xen. *An.* iv. 8, 16.) Pontus was peopled by numerous tribes, belonging probably to very different races, though the Semitic (Syro-Arabian) race appears to have been the prevailing one, and hence the inhabitants were included under the general name of LEUCOSYRI. [The chief of these peoples are spoken of in separate articles.]

**PONTUS EUXINUS**, or simply **PONTUS** (ὁ Πόντος, Πόντος Εὐξείνιος: τὸ Ποντικὸν Πέλαγος, Marc Euxinum: the Black Sea, Turk. Kara Deniz, Grk. Μαυροthalassa, Rnss. Tcheriago More or Czarne-More, all names of the same meaning, and supposed to have originated from the terror with which it was at first regarded by the Turkish mariners, as the first wide expanse of sea with which they became acquainted), the great inland sea enclosed by Asia Minor on the S., Colchis on the E., Sarmatia on the N., and Dacia and Thracia on the W., and having no other outlet than the narrow BOSPORUS THRACIS in the SW. corner. It lies between 28° and 41° 30' E. long., and between 41° and 46° 40' N. lat., its length being about 700 miles, and its breadth varying from 400 to 160. Its surface contains more than 180,000 square miles. It receives the drainage of an immense extent of country in Europe and in Asia, but much the greater portion of its waters flows from the former continent by the following rivers: the Ister or Danubius (*Danube*), whose basin contains the greater part of central Europe; the Tyras or Danastis (*Dniester*), Hypanis or Bogus (*Boug*), Borysthenes (*Dniester*), and Tanais (*Don*), which drain the immense plains of S. Russia, and flow into the N. side of the Euxine, the last of them (i.e. the Tanais) through the Palus Maeotis (*Sea of Azor*). The space thus drained is calculated at above 860,000 square miles, or nearly one-fifth of the whole surface of Europe. In Asia, the basin of the Euxine contains, first, the triangular piece of Sarmatia Asiatica between the Tanais on the N., the Caucasus on the S., and on the E. the Hippici M., which form the watershed dividing the tributaries of the Euxine from those of the Caspian: the waters of this



space flow into the Tanais and the Palus Maeotis, and the largest of them is the Hypanis or Vardnes (*Kuban*), which comes down to the Palus Maeotis and the Euxine at their junction, and divides its waters between them, next we have the narrow strip of land between the Caucasus and the NE coast of the sea, then on the E, Colchis hemmed in between the Caucasus and Moschici M and watered by the Phasis, and lastly on the S the whole of that part of Asia Minor which lies between the Paryadres and Antitaurus on the E and SE, the Taurus on the S, and the highlands of Phrygia on the W, the chief rivers of this portion being the Iris (*Yeshil Irmak*) the Halys (*Kizil Irmak*) and the Sangarius (*Sakariyeh*). The whole of the Asiatic basin of the Euxine is estimated at 100,000 square miles. As might be expected from this vast influx of fresh water the water is much less salt than that of the ocean. A curious prediction was founded upon this great influx by Polybios (iv 39-43)—that the Euxine would in time become choked up and converted into dry land by the deposits of all these rivers (cf Strab pp 49-50). The great bank of which he speaks as being one day's sail off the mouth of the Danube is not mentioned by other writers and has no existence now. The waters which the Euxine receives from the rivers that flow directly into it, and also from the Palus Maeotis (*Sea of Azov*) through the Bosphorus Cimmerius (*Straits of Kaffa or Yenikaleh*) find their exit at the SW corner through the Bosphorus Thracicus (*Channel of Constantinople*), into the Propontis (*Sea of Marmara*), and thence in a constant rapid current through the Hellespontus (*Straits of Gallipoli or Dardanelles*) into the Aegæan Mare (*Archipelago*).—The Argonautic and other legends show that the Greeks had some acquaintance with this sea at a very early period. It is said that they at first called it *Akaios* (*inhospitable*), from the savage character of the peoples on its coast, and from the supposed terrors of its navigation, and that afterwards, on their favourite principle of *euphemism* (i.e. abstaining from words of evil omen), they changed its name to *Euxinos*, i.e. *Euxinos* (*hospitable*) (Ov Trist iv 4 55; cf Scymn 734, Strab p 298, Mel i 19, 6, Plin vi 1). The Greeks of Asia Minor, especially the people of MILETUS, founded many colonies and commercial emporiums on its shores, and as early as the Persian wars we find Athens carrying on a regular trade with these settlements in the corn grown in the great plains on its N side (the *Ukraine*) and in the Chersonesus Taurica (*Crimæa*), which have ever since supplied W Europe with large quantities of grain. The history of the settlements themselves will be found under their several names. The Romans had a pretty accurate knowledge of the sea. An account of its coasts exists in Greek, entitled *Periplus Maris Euxini*, ascribed to ARRIAN, who lived in the reign of Hadrian. [ARRIANUS]

Popillius Laenas [LÆNAS]

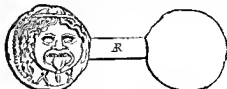
Poplicola [PUBLICOLA]

Poppaea Sabina [SABINA]

Poppæa Sabina [SABINA]

Populonia, or Ium (Populoniensis *Populonia*), an ancient town of Etruria, situated on a lofty hill sinking abruptly to the sea, and forming a peninsula. According to one tradition it was founded by the Corsicans, but according to another it was a colony from Ve'ntenne, or was taken from the Corsicans by the Volter-

rani (Strab p 223, Verg *Aen* x 174; Serv ad loc). It was not one of the twelve Etruscan cities, and was never a place of political importance, but it carried on an extensive commerce, and was the principal seaport of Etruria. Part of its trade was in iron obtained from the opposite island of Ilva (Lay xviii 45). It was destroyed by Sulla in the civil wars, and was almost in ruins in the time of Strabo, but is mentioned as an existing town by Pliny (iii 50).



Coin of Populonia in Etruria (early in 5th cent. B.C.)  
Obv. Gorgon's head rev. plain

There are still remains of the walls of the ancient Populonia, showing that the city was only about 1½ mile in circumference.

**Porcia** 1 Sister of Cato Uticensis, married L Domitius Ahenobarbus, consul a.c. 54, who was slain in the battle of Pharsalus. She died in 46 (Plet Cat i 41, Cic ad Att ix 3, xii 37 48).—2 Daughter of Cato Uticensis by his first wife, Attilia. She was married first to M Bibulus, consul 59, to whom she bore three children. Bibulus died in 48, and in 46 she married M Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul and could be trusted with the secret (Plet Cat 25, 73, Brut 2, 13, 15 23, App B C iv 136, Dio Cass xlv 13). She put an end to her own life after the death of Brutus, in 42. The common tale was, that her friends, suspecting her design had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals. (Plet Brut 53, Mart i 43, Dio Cass. xlvii 49, Val. Max iv 6, 5). The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans.

**Portifera** (*Polcevera*), a river of Liguria, about two miles W of Genoa (Plin iii 49).

Porcius Cato, [CATO]

Porcius Festus [FESTUS]

Porcius Latro [LATRO]

Porcius Lucius [LUCIUS]

Porosælena or Porosælene (Πορσελένη, Πορσελένη), the largest of the group of islands called Hecatonnesi, which lie between Lesbos and the coast of Asia Minor (Strab p. 619, Plet v 2 5, Plin v 137).

**Porphyrio**, Porpoianus, one of the most valuable among the ancient commentators on Horace. He lived after Festus and Acro, probably in the third or fourth century A.D.—Ed. by Meyer, Leipzig, 1874.

**Porphyrio** (Περφύριον), one of the giants who fought against the gods. When he attempted to offer violence to Hera, or to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Hercules completed his destruction with his arrows. [GIANTES]

**Porphyris** (Πορφύρις), an earlier name of the island of NISYRUS.

**Porphyrites Mons** (Πορφύριτης : *Gebel Dokhan*), a range of mountains on the W. shore of the Red Sea opposite the most southerly part of Arabia (Ptol. iv. 5, 27).

**Porphyrius** (Πορφύριος), usually called **Porphyry**, the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. He was born A.D. 233 either in Batanea in Palestine or at Tyre. His original name was **Malchus**, the Greek form of the Syro-Phoenician **Melech**, a word which signified king. The name **Porphyrius** (in allusion to the usual colour of royal robes) was subsequently devised for him by his preceptor Longinus. After studying under Origen at Caesarea, and under Apollonius and Longinus at Athens, he settled at Rome in his thirtieth year, and there became a diligent disciple of Plotinus, who entrusted him with the task of correcting and arranging his writings. [PLOTINUS.] After remaining in Rome six years, Porphyry, for the sake of his health, took a voyage to Sicily, where he lived for some time. It was during his residence in Sicily that he wrote his treatise against the Christian religion, in fifteen books. Afterwards he returned to Rome, where he continued to teach until his death, which took place about 305 or 306. Late in life he married Marcella, the widow of one of his friends, and the mother of seven children, with the view, as he avowed, of superintending their education. As a writer Porphyry deserves considerable praise. His style is clear, and his learning was most extensive. His most celebrated work was his treatise against the Christian religion; but of its nature and merits we are not able to judge, as it has not come down to us: it was destroyed by order of the emperor Theodosius. Among his extant works his *Life of Pythagoras* and *Life of Plotinus* are the best known.

**Porphyrius, Publius Optatianus**, a Roman poet of small merit, who lived in the age of Constantine the Great. He was prefectus urbi in 323 and 333. His verses are in the highest degree artificial, many of them puzzles in the acrostic and other forms rather than poetry. He was brought into notice by a Panegyric upon Constantine.—Ed. by L. Müller, Leips. 1877, and partly in Wernsdorf, *Poët. Lat. Min.*

**Porsenna** or **Porsenna**,\* **Lars**, king of the Etruscan town of Clusium, marched against Rome at the head of a vast army, in order to restore Tarquinius Superbus to the throne. He took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the superhuman prowess of Horatius Coclès, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him. [COCLÈS.] The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but, ignorant of the person of Porsenna, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Asto-

\* The quantity of the penultimate is variable. It is short in Horace and Martial, but long in Virgil (Hor. *Epod.* xvi. 4, Mart. xiv. 98; Verg. *Aen.* viii. 646.)

nished at his courage, the king bade him depart in peace; and Scaevola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since 300 noble youths had sworn to take the life of the king, and he was the first upon whom the lot had fallen. Porsenna thereupon made peace with the Romans, and withdrew his troops from the Janiculum after receiving twenty hostages from the Romans. Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city. (Liv. ii. 9-15; Plut. *Popl.* 16; Dionys. v. 21.) The real fact is, that this war was an invasion by the Etruscan king for purposes of conquest, not from any desire to restore the Tarquins: otherwise their restoration would have been a condition of the treaty. This part of the story appears to be an episode introduced to glorify the establishment of the republic, and possibly the real wars of Porsenna may have been at a different period. But completely conquered by Porsenna. This is expressly stated by Tacitus (*Hist.* iii. 72), and is confirmed by other writers. Dionysius states (v. 34) that the Romans acknowledged the supremacy of Porsenna by sending him a sceptre, a royal robe, and an ivory chair. Pliny tells us (xxix. 139) that so thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. The Romans, however, did not long remain subject to the Etruscans. After the conquest of Rome, Aruns, the son of Porsenna, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae (Liv. ii. 15; Dionys. v. 36, vii. 2-11). The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.—The tomb of Porsenna at Clusium, of great size and magnificence, is described by Pliny (xxvi. 91), and remains of it have been discovered at Chiusi. [CLUSIUM; *Dict. of Ant. art. Labyrinthus.*]

**Portião** (Πορτιάς), son of Agenor and Épi-caste, was king of Pleuron and Calydon in Aetolia, and married to Euryte, by whom he became the father of Oeneus, Agrius, Aleathous, Melas, Leucopeus, and Sterope. [OENEUS.]

**Portunus** (Πορτύνος; *Porto Bufalo*), a harbour in Euboea, belonging to Eretria, opposite to Oropus (Dem. *Phil.* iii. p. 119, *de Cor.* p. 249; Plin. iv. 64).

**Portūns** or **Portunus**, originally the god of portae and portus, i.e. of doors, gates and harbours (as being the river or maritime entrances (Paul. p. 56). He was thus at first identical with Janus, and, like him, represented with a key in his hand [JANUS, p. 157, a]; but gradually the harbour-god was distinguished from the god of gates, and Portunus received a separate worship as the protecting deity who guarded the harbour and was invoked to grant a safe return to the haven. (Cic. *N. D.* ii. 26, 56; Verg. *Aen.* v. 241.) When Greek mythology influenced that of the Romans, Portunus became identified with the Greek sea-god Palaemon or Melicertes [PALAEMON], and sometimes with Neptunus. Portunus had a temple on the Tiber near the Pons Aemilius, and another near Ostia, whence he was connected with the river god Tiberinus; but it is probably a mistake to say that he was identified with Tiberinus. The two names appear as

distinct in the same calendar of festivals. The festival of the *Portunalia* at which Portunus was worshipped took place on the 17th of August [*Dict of Ant. &c.*]

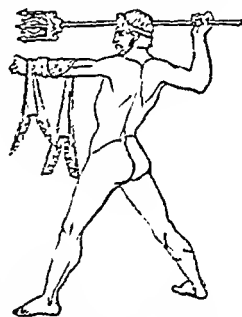
**Porus** (*Πάρος*) king of the Indian provinces E of the river Hydaspes offered a formidable resistance to Alexander when the latter attempted to cross this river *BC 327*. The battle which he fought with Alexander was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porus displayed great personal courage in the battle and when brought before the conqueror he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander who not only restored to him his dominions but increased them by large sections of territory. From this time Porus became firmly attached to his generous conqueror whom he accompanied to the Hyphasis. In 321 Porus was treacherously put to death by Eudemus who commanded the Macedonian troops in the adjacent province. We are told that Porus was a man of gigantic stature—not less than five cubits in height—distinguished for personal strength and prowess in war (*Sir an v 16 Plat Alex 60 Curt viii 14*).

**Posëidon** (*Ποσειδών*) called *Neptūnus* by the Romans was the god of the sea. In so far as he was distinguished from Oceanus (i.e. rule referred to the Mediterranean others to the sea generally over all seas). His name is connected with *πόρος πόρος* and *ποταμός* according to which he is the god of the flowing waters, whether of land or sea, hence his epithet *ποταμώτης* as nourisher of plants. According to the genealogy recognised by the earliest Greek poets he was a son of Cronos and Phœa (whence he is called *Cronius* and by Latin poets *Saturnius*). He was accordingly brother of Zeus, Hades, Hērā, Hērā and Demeter and it was determined by lot that he should rule over the sea. (*Il xv 187-191, Hes Th 453, 464*). Like his brothers and sisters he was after his birth, swallowed by his father Cronos but thrown up again (Apollod. i 1 § 2, 3). According to the story given by Pausanias (*vi. 8 2*), he was concealed by Phœa, after his birth among a flock of lambs and his mother pretended to have given birth to a young horse which she gave to Cronos to devour. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. He resents the attempts of Zeus to intimidate him; he even threatens his mightier brother, and once conspired with Hērā and Athēnē to put him into chains, but on other occasions we find him submissive to Zeus. (*Il i 309 viii 210, xv 165-190, 209-212, Od xiii 119*). The palace of Poseidon was in the depth of the sea near Ægæa in Achæa, where he kept his horses with brazen hoofs and golden manes (*Il xiii 21, Od v 231*). With these horses he drives in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot (*Il xiii 27, Verg Æn v 817, Ap Rh vi 1240*). Although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods (*Il xi 15*).—Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon whence Troy is called *Neptunia Pergama* (*Il vi. 453; Eur Andr 1014, Or Post i 525*). Laomedon refused to give these gods the reward which had been stipulated, and

even dismissed them with threats. Poseidon in consequence sent a sea monster, which was on the point of devouring Laomedon's daughter when it was killed by Hercules, and he continued to bear an implacable hatred against the Trojans [*Ηρώων*]. He sided with the Greeks in the war against Troy, sometimes witnessing the contests from the heights of Thrace and sometimes interfering in person assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans (*Il xiii 12, 44 xiv 136*). In the Odyssey Poseidon is hostile to Odysseus, whom he prevents from returning home because he had blinded Polyphemus, a son of Poseidon by the nymph Thoos (*Od i 20, v 286 506 xi 101, Or Trist i 9*).—Being the ruler of the sea he is described as gathering clouds and calling forth storms but at the same time he has it in his power to grant a successful voyage and save those who are in danger, and all other marine divinities are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (*γαιοφύξ*) and who has it in his power to shake the earth *Εννοσίγαιος* (*δωδ xxiν κρητήρ γης, γειώφρα γαίης* so that Hades feared lest he should tear up its foundation and reveal the depths below (*Il xi 57*). In the belief it is possible also that there may have been some perception of the fact that earth quakes are more frequent and violent near the sea coast.—Among the many local stories of Poseidon the most famous is the legend of the naming of Athens. It is said that when Poseidon and Athēnē disputed as to which of them should give the name to the capital of Attica, the gods decided that it should receive its name from the deity who should bestow upon man the most useful gift. Poseidon then created the horse and Athēnē called forth the olive tree in consequence of which the honour was conferred upon the goddess (*Hdt. viii 55, Apollod. ii 14, Strab ad Georg i 12*). It should be noticed as regards this story that Poseidon is really Erechtheus, the local deity of Athens who has been transformed into a hero. The myth probably expresses the fact that Poseidon, or Poseidon Erechtheus, was worshipped by the old Ionian (or so-called Pelasgian) inhabitants of Attica, and after the later immigration occupied a subordinate place in the festivals of the city. At Colonus the worship of Athēnē was united with the (probably) older worship of Poseidon (*Ποσειδών*).—The following legends also respecting Poseidon deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans, and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him (*Apollod. i 6, 2, Paus. i 2, 4*). He further crushed the Centaurs, when they were pursued by Hercules under a mountain in Leuconia, the island of the Sirens (*Apollod. ii 3 4*). He sided together with Zeus for the hand of Thetis, but he withdrew when Themis prophesied that the son of Thetis would be greater than his father (*Apollod. ii 13 5, Tzet. ad Lyc 178*). At the request of Minos king of Crete Poseidon caused a bull to rise from the sea, which the king promised to sacrifice, but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his wife Pasiphaë to fall in love with the bull (*Apollod. ii 1, 3*).—Poseidon was married to Amphitrite, by whom he had three

children, Triton, Rhode, and Benthescyme; but he had also a vast number of children by other divinities and by mortal women [see especially DEMETER; TYRO]. It is, no doubt, because the sea is rough and stormy that many of the children of Poseidon are described as rough and passionate, or even savage and gigantic [see AMYCUS, ANTAEUS, BCSARIS, CERCYON, CYCNUS, PROCRUSTES, SCIRON].—Poseidon seems to have been worshipped originally by the oldest branches of the Ionic race in especial. It is possible that when they were an inland people mainly he was the god of running streams and wells, and that as they occupied more and more sea-coast towns his worship took particularly the form, which eventually everywhere prevailed, appropriate to the god of the sea. In Thessaly, a well-watered country, without many sea-ports, his character was rather that of a god of rivers, who was therefore a lover of nymphs; and, as the Thessalians were in early times an equestrian people, it naturally happened that Poseidon was accepted by them as the god of horses; and other circumstances also may have contributed to this—the impression of the horses' hoofs trampling round the sacred streams and springs, which led also to the stories of Hippocrene [PEGASUS]; and perhaps also the idea of horses shaking the earth in their gallop. This is a more likely origin of his being regarded as the god of horses than the comparison of crested waves with horses. In this aspect he was Π. ἵππιος, or ἵππιος ἄναξ; he was honoured in chariot races, as at the Isthmian games, and the giver of famous horses (Π. xxiii. 277; Pind. *Ol.* i. 40, *Pyth.* vi. 43; Eur. *Phoen.* 1707; Soph. *O. C.* 712; Paus. i. 30, 4, vi. 20, 8, viii. 25, 5). The worship of Poseidon was specially noticeable in Thessaly, of which country he was indeed the national god, and it belonged, no doubt, to the early inhabitants, the so-called Pelasgian races. Poseidon, as their traditions recorded, not only gave them their rivers and their horses, but he made their land, by cleaving the way through Tempe for the waters to escape. (Hence his epithet *περπός*: Pind. *Pyth.* iv. 138.) Thence it had spread to Boeotia, and was probably supreme there before it was superseded by the worship of Apollo and of Dionysus. In Attica, as has been seen, it was established at a very early time, and in the Peloponnesus also, which is said to have been an *οἰκητήριον Ποσειδῶνος* in pre-Dorian times (Diod. xv. 49), it held an important place. It may have been brought thither by the old Ionian settlers from Asia—to which country it was again brought back to be celebrated in the great Panionian festival—or it may have been planted in various centres of the Peloponnesus by races coming southwards from Thessaly: for instance, from the race of Pelias and Neleus may have arisen the worship of Poseidon at Pylos (*Od.* iii. 5); from the Lapithae that in Attica. The most famous seats of this worship in the Peloponnesus were Aegae and Helice in Achaia (*Il.* viii. 503; *Hdt.* i. 145; Paus. vii. 25, 7), and it is remarkable that Helice was destroyed by an earthquake in 373 B.C. (Strab. p. 884): possibly it had a reputation for earthquakes in earlier times; at Onchestus (Paus. ix. 26, 6); at Calausia and at other cities which united in the Isthmian games; especially also at Taenarum and Malea (Ap. Rh. iii. 1240) the promontories of Laccadaemon, whence probably it was carried to Tarentum (*Hor.* *Od.* i. 28, 29), having been

adopted by the Dorians from their predecessors. [For the worship of Poseidon at Athens, see ERECHTHEUM.]—The attribute of Poseidon, which distinguishes him, also in works of art, was especially the trident (*Od.* v. 291; *Apollod.* i. 2, 1), with which his various works of power are done, the rocks are cleft, the horse or the spring of water is produced from the earth, and the depths of the sea are stirred. It is generally held that the form of his trident was merely adopted from the three-pronged weapon with which the fisher struck the tunny—and this seems to be the idea of Aeschylus when he calls the trident of Poseidon *ἰχθυόβλος* (*Sept.* 123): on the other hand, a recent writer has brought arguments to show that it was a development of the sceptre, headed by a lotus or fleur-de-lis, such as was commonly painted on vases as an emblem of power for Zeus, Hades on Poseidon. The hull was also an attribute, symbolising the roar of the stormy sea, whence Poseidon had the epithet *ταύρεος* or *ταύρειος* (that the hunting of the hull was the sport in early times of the Thessalians may also have had something to do with this connexion); bulls were sacrificed to him (*Od.* iii. 1), and the ministers of his sacrifices at Ephesus were called *ταύροι* (Athen. p. 245). On the other hand, the dolphin belonged to him as the symbol of his power to calm the sea (Ael. *H. A.* xii. 45). In art he never appears enthroned, but usually as a standing figure with the trident: sometimes he is fully clothed: sometimes he is naked: in the coin of Paestum [see p. 641], as in the medal engraved here, he is naked except for a cloak thrown over his arm, and on the reverse the attribute of the bull also appears. In the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right, one foot is resting on a ship joined to which is a dolphin's head. All these are common attributes, as may be gathered from



Poseidon. (From a medal of Demetrius Poliorcetes.)

the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right, one foot is resting on a ship joined to which is a dolphin's head. All these are common attributes, as may be gathered from coins (see coin of Hadrian, engraved here); but in this statue most of them appear to be restorations. The typical head of Poseidon resembles that of Zeus, but has less of repose in it. The contest between Poseidon and Athene



Poseidon (Neptune). (Coin of Hadrian, was the subject of the sculptures on the W. pediment of the Parthenon, and probably that treatment of it is illustrated by the painting on a vase found at Kertch which is now at St. Petersburg.

**Posidippus** (*Ποσειδωνος, Ποσειδωνος*) 1 An Athenian comic poet of the New Comedy, was a native of Cassandrea in Macedonia. He was reckoned one of the six most celebrated poets of the New Comedy. In time he was the last of all the poets of the New Comedy. Among his plays was one entitled *Ἀλφειὸς* which was possibly the original of the *Menæchmi* of Plautus. He began to write his dramas in the third year after the death of Alexander—that is in B.C. 323 (Fragments in Memke *Fr. Com. Gr.*—2 An epigrammatic poet of the Alexandrian period. His epigrams formed a part of the *Garland of Meleager* and twenty two of them are preserved in the Greek Anthology.

**Posidium** (*Ποσειδών*) the name of several promontories sacred to Poseidon 1 (*Punta della Licosia*) in Locris, opposite the island Leucosia, the S point of the gulf of Paestum (Strab. p. 232)—2 In Epurus opposite the NE point of Coreira (Ptol. in 14 a Strab. p. 334)—3 (C. Staccos) in Thessaly forming the W point of the Sinus Pagasæus. It is the promontory which Lary (xxxv 48) calls Zela-sium. (Strab. p. 330 32 Ptol. in 13 1)—4 (C. Helene) the SW point of Chios (Strab. p. 614)—5 (Marmarus) on the NW coast of Caria, between M letus and the Icarus Sinus with a town of the same name upon it (Strab. pp. 633 651 Plin. v 112)—6 On the W coast of Asia with an altar dedicated to Poseidon by Anaxion whom Ptolemy had sent to explore the Arabian gulf (Diod. in 42 Strab. p. 78)—7 (*Posidea*) a seaport town in Syria in the district Casmaia (Strab. p. 41 Plin. v 72).

**Posidonia** (*Ποσειδών*)

**Posidonium** or **Posidium** (*Ποσειδών* or *Ποσειδών*) a promontory on the SW coast of the peninsula Pelles in Macedonia, not far from Mende (Thuc. v 102 *Lar. xiv* 11).

**Posidonius** (*Ποσειδωνος*) a distinguished Stoic philosopher, was a native of Apamea in Syria. The date of his birth is not known with any exactness, but it may be placed about B.C. 135. He studied at Athens under Panætius after whose death (112) Posidonius set out on his travels. After visiting most of the countries on the coast of the Mediterranean, he fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of Rhodes and was sent as ambassador to Rome in 86 B.C. when he visited Rhodes, received instruction from Posidonius (Cic. *Tusc.* in 25, *N. D.* i. 3 *Fin.* i. 2, *ad Alt.* ii 1, *Plut. Cic.* 4). Pompey also had a great admiration for Posidonius, and visited him twice in 87 and 69 (Plut. *Pomp.* 42). To the occasion of his first visit probably belongs the story that Posidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil. In 51 Posidonius returned to Rome, and appears to have died soon after, at the age of eighty-four. Posidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Cicero thought so highly of his powers that he requested him to write an account of his consulship. As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. He cultivated astronomy with considerable diligence. He also constructed a

planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon, and planets. His calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. None of the writings of Posidonius has come down to us entire. His fragments are collected by Bake *Logi Bat.* 1810.

**Postūm's Castra** (*Salado*) a fortress in Hispania Bætica on a hill near the river salum *Bell. Hispan.* 8).

**Postūm's gens**, patrician was one of the most ancient patrician gentes at Rome. Its members frequently held the highest offices of the state from the banishment of the kings to the downfall of the republic. The most distinguished family in the gens was that of ALAI or ALAII but we also find early in the republic families of the names of *Megellus* and *Taberius* (*Lar. iv* 27 ix 44). A Postūmus Megellus was consul in 202, and took Agrigentum (Pol. i. 17).

**Postūmus** whose full name was *M. Cassianus Latavius Postūmus* stands second in the list of the so called Thirty Tyrants. Being nominated by Valerian governor of Gaul he assumed the title of emperor in A.D. 268 while Valerian was prosecuting his campaign against the Persians. Postūmus maintained a strong and just government and preserved Gaul from the devastation of the warlike tribes upon the eastern border. After reigning nearly ten years he was slain by his soldiers in 273 and Lachianus proclaimed emperor in his stead. *Techell. Ioll. Trug. Tyr. ii*, *Aurel. Vict. Caro. 3. Oros. vii* 22).

**Postūmus M. Curtius** was made tribune of the soldiers by Caesar at his recommendation of Cicero (*Cic. ad Q. Fr.* in 15, in 1). He afterwards became a warm adherent of Caesar and was disliked and suspected by Cicero though sometimes courted by him (*Cic. ad Att.* ix 2, 5 6, xii. 19 xiv 9 and *Fam.* vi. 12).

**Postverta** or **Postverts** (*Ποσειδωνος*, p. 443 a.)

**Pōtami** or **Pōtāmus** (*Ποταμὸς, Ποταμὸς*) *Hordeus Kerkira*, a demus in the S of Attica, belonging to the tribe Leontia where the tomb of Ion was shown (Paus. i. 81, 8, Strab. p. 394).

**Pōtāmus** (*Ποταμὸς*) 1 A rhetorician of Mytilene lived in the time of Tiberius Caesar, whose favour he enjoyed (Strab. p. 617)—2 A philosopher of Alexandria, who is said to have introduced at Rome an eclectic sect of philosophy. He appears to have lived at Rome a little before the time of Plotinus, and to have entrusted his children to the guardianship of the latter (Soud. s. v. *Diog. Laert. Proem.* 71).

**Potentia** (*Potenunus, S. Maria di Potenza*) 1 A town of Picenum on the river Fluviæ between Ancona and Castellum Firmianum, was made a Roman colony in B.C. 184 (*Lar. xxxix* 41, *Yell. Pat.* i. 16, Strab. p. 243)—2 (*Potentia*) a town of Lucania on the Via Populæ, E. of Forum Populi (Ptol. i. 1, 70, Plin. iii. 96).

**Pōtāmus** a eunuch the guardian of the young king Ptolemy, recommended the assassination of Pompey when the latter fled to Egypt, B.C. 48. Iothimus plotted against Caesar when he came to Alexandria shortly afterwards, and was put to death by Caesar's order (*Caes. B. C.* in 104 119, *Dio Cass.* xlii. 69, *Lucan.* viii. 484 x 333).

**Pōtidæa** (*Ποσειδωνος Ποσειδωνος*) *Kos*

*sandra*), a town in Macedonia on the narrow isthmus of the peninsula *Pallene*, was a strongly fortified place and one of considerable importance (Hdt. vii. 123; Thuc. i. 56, 63; Strab. p. 330, 25-28). It was a colony of the Corinthians, and must have been founded before the Persian wars, though the time of its foundation is not recorded. It afterwards became tributary to Athens, and its revolt from the latter city in B.C. 432 was one of the immediate causes of the Peloponnesian war. It was taken by the Athenians in 429 after a siege of more than two years, its inhabitants expelled, and their place supplied by Athenian colonists. (Thuc. ii. 58, 70, iv. 120.) In 356 it was taken by Philip, who destroyed the city and gave its territory to the Olynthians. Cassander, however, built a new city on the same site, to which he gave the name of *Cassandrea* (Κασσάνδρεια: Κασσανδρεῖς), and which he peopled with the remains of the old population and with the inhabitants of Olynthus and the surrounding towns, so that it soon became the most flourishing city in all Macedonia. (Dem. Phil. ii. p. 170; Strab. l. c.) It was taken and plundered by the Huns, but was restored by Justinian.

**Potidania** (Ποτιδανία), a fortress in the N.E. of Aetolia, near the frontiers of *Loeris* (Thuc. iii. 96; Liv. xxviii. 1).

**Potitii**. [PINARIA GENS.]

**Potitius**, the name of an ancient and celebrated family of the *Valeria* gens. This family disappears about the time of the Samnite wars, but the name was revived at a later period by the *Valeria* gens, as a praenomen: thus we find mention of a *Potitius Valerius Messalla*, who was consul suffectus in B.C. 29.

**Potniae** (Πορνία: Πορνιεύς), a small town in Boeotia on the *Asopus*, ten stadia S. of Thebes, on the road to Platea (Xen. Hell. v. 4, 51; Paus. ix. 8, 1). The adjective *Potniades* (sing. *Potniās*) is an epithet frequently given to the mares which tore to death *Glaucus* of Potniae. [GLAUCUS, No. 1.]

**Praspa**. [PHERAATA.]

**Practius** (Πράκτιος: *Bergas*), a river of the *Troad*, rising in *M. Ida*, and flowing into the Hellespont, N. of *Abydus* (II. ii. 835; Strab. p. 590; Arrian, An. i. 12, 6).

**Praenestē** (Praenestinus: *Palustrina*), one of the most ancient towns of Latium, was situated on a steep and lofty hill, about twenty miles S.E. of Rome, with which it was connected by a road called *Via Praenestina*. It probably existed before the Greek colonisation, but it claimed a Greek origin, and was said to have been founded by *Praenestus*, the grandson of *Odysseus* (Steph. Byz. s. v.; Solin. 2, 9). Another tradition ascribed its foundation to *Caeculus*, son of *Vulcan* (Verg. Aen. vii. 678). *Strabo* speaks of it as a Greek town, and asserts that it was formerly called *Παυστρέφανος*, for which *Pliny* writes *Stephane* (Strab. p. 238; Plin. iii. 64). The traditions which imply a foundation by the earlier inhabitants of Italy are older and probably truer. *Dionysius* (v. 61) speaks of it as an important member of the Latin confederation. In very early times (from B.C. 499), according to *Livy*, it was an ally of Rome (Liv. ii. 19, iii. 8), but after the Gallic invasion appears as an enemy of the Romans, and, being strongly fortified by nature and by art, frequently resisted their attacks (Liv. vi. 21). After the Latin war Praeneste lost some territory, but remained nominally independent till after the Social war, when it received the franchise (App. B. C. i. 65) and became a

Roman colony (Cic. Cat. i. 3). It was here that the younger *Marius* took refuge, and was for a considerable time besieged by Sulla's troops. Praeneste possessed a very celebrated and ancient temple of *Fortuna*, with an oracle, which is often mentioned under the name of *Praenestinae sortes* (Ov. Fast. vi. 61; Luean. ii. 194; Cic. Div. ii. 41; *FORTUNA*). In consequence of its lofty situation Praeneste was a cool and healthy residence in the great heats of summer (*Frigidum Praeneste*, Hor. Od. iii. 4, 22; Juv. iii. 190), and was therefore much frequented at that season by the wealthy Romans. The remains of the ancient walls and some other antiquities are still to be seen at *Palustrina*. The fragments of a Roman Calendar, called *Fasti Praenestini*, were found here in 1771, and are probably those which *Verrins Flaccus* set up in the forum of Praeneste (Suet. Gramm. 17; O. I. L. i. p. 811).

**Praesus** (Πραιός: Πραισιός), an inland town in the E. of *Crete*, belonging to the *Eteocretes*, which was destroyed by the neighbouring town of *Hierapytna* (Strab. pp. 475, 478).

**Praetoria Augusta**. [AUGUSTA, No. 4.]

**Praetutii** (Πραιουττίαι), a tribe of *Picenum*, whose district lay on the N. side of the river *Vomanus*. Their chief city was *Interamnium* (Pol. iii. 88; Liv. xxii. 9; Plin. iii. 110).

**Prās** (Πράς, gen. Πραρός: Πράρες), a town of *Thessaly*, in the W. of the district *Phthiotis*, on the N.E. slope of *Mt. Narthacius* (Xen. Hell. iv. 819).

**Prasīae** (Πρασιαί: Πρασιεύς). 1. Or *Prasīa* (Πρασία), a town of the *Eleuthero-lacones*, on the E. coast of *Laconia*, was taken and destroyed by the Athenians in the second year of the Peloponnesian war (Thuc. ii. 56; Strab. pp. 363, 374; Paus. iii. 24, 3).—2. (*Prassa*), a demus in *Attica*, S. of *Stiria*, belonging to the tribe *Pandionis*, with a temple of *Apollo* (Thuc. viii. 95).

**Prasīas Lacus** (Πρασιὰς λίμνη: *Bathovo*), a lake in *Thrace* between the *Strymon* and *Nestus*, and near the *Strymonic gulf*, with silver mines in the neighbourhood.

**Prasii**, **Prasii**, and **Parrhasii** (Πράσιοι: Sanscrit, *Prachinas*, i.e. people of the E. country), a great and powerful people of *India* on the *Ganges*, governed at the time of *Seleucus I.* by king *SANDROCOTTUS*. Their capital city was *Palibothra* (*Patna*), and the extent of the kingdom seems to have embraced the whole valley of the upper *Ganges*, at least as far down as that city. At a later time the monarchy declined, so that in *Ptolemy* we only find the name as that of the inhabitants of a small district, called *Prasinae* (Πρασιναί), about the river *Sou* (Strab. pp. 702, 703; Plin. vi. 63; Diod. xvii. 93; Curt. ix. 2; Plut. Alex. 62).

**Prasodis Mare** (Πρασοδὴς θάλασσα or κόλπος), the SW. part of the *Indian Ocean*, about the promontory *PRASUM*.

**Prasum** (Πράσον ἀκρωτήριον: i.e. 'the green headland': *C. Delgado*), a promontory on the E. coast of *Africa* in 10½° S. lat., in the district *Zingites* (*Zind*), appears to have been the S.-most point to which the ancient knowledge of this coast extended.

**Pratinas** (Πρατίνας), one of the early tragic poets at Athens whose combined efforts brought the art to its perfection, was a native of *Phlius*, and was therefore by birth a *Dorian*. It is not stated at what time he went to Athens, but he was older than *Choerilus* and younger than *Aeschylus*, with both of whom he competed for the prize in the seventieth Olympiad, according

to Suidas, i.e. between 500 and 493 B.C. By the same writer he is said to have invented Satyr drama, that is to say, he introduced the practice of adding a satyr play to be acted in connexion with the preceding tragedy or tragedies. The Chorus of satyrs belonged to the earliest phase of drama, and it was possibly with the object of preserving this that he separated the satyr-chorus from the tragedy (as we should now understand it) and confined it to the lighter satyr drama. He is said to have written sixty plays, of which only scanty fragments remain. His satyr dramas were ranked by Pausanias next to those of Aeschylus (Paus. ii. 13. 6 Suid. s. v. Πραξιγῶρας). He also stood high as writer of lyrical pieces, of which fragments, one of some length, remain (Bergk, *Poet. Lyr.* 933).

Praxagoras (Πραξιγῶρας) a celebrated physician, was a native of the island of Cos and lived in the fourth century B.C. He belonged to the medical sect of the Dogmatists, and was celebrated for his knowledge of medical science in general, and especially for his attainments in anatomy and physiology (Gal. ii. p. 905, *Phn.* xvi. 10).

Praxias (Πραξίας), an Athenian sculptor of the age of Phidias, but of the more archaic school of Calamis, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi—Artemis, Leto and Apollo with the Muses, Dionysus and the Thyades, and Helios at his setting—but died while he was still engaged upon the work. His date may be placed about B.C. 448 and onwards (Paus. x. 19. 3).

Praxidice (Πραξιδική) i.e. the goddess who carries out the objects of justice or watches that justice is done to men. Sometimes Praxidice seems to be merely Dike herself regarded as having stained her ends for instance, when Menelaus arrived in Laconia, on his return from Troy, he set up a statue of Praxidice near Gytheum, not far from the spot where Paris, in carrying off Helen, had founded a sanctuary of Aphrodite Migonitis (Paus. ii. 27. 2). In other traditions there seems to have been (as so often appears in Greek mythology), a triad. These three Praxidices were workers of justice and had a shrine near Halartea in Boeotia (Paus. ix. 33. 4). In some accounts they are daughters of Ogyges, and their names are Alalcomenia, Thekionos, and Aulis (Suid. s. v. Πραξιδική). Pausanias seems to connect the death of Silla with the working of Alalcomenia in retribution for his severities in Greece (Paus. ix. 33. 6).

Praxilla (Πραξίλλα) of Sicyon a lyric poetess who flourished about B.C. 460, and was one of the nine poetesses who were distinguished as the Lyric Muses. Her school was among the most celebrated compositions of that species. She belonged to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect. (Suid. s. v. Athen. p. 694, Paus. ii. 13. 8).

Praxiphanes (Πραξιφάνης), a Peripatetic philosopher, a native either of Mytilene or of Rhodas, was a pupil of Theophrastus and lived about B.C. 322. Epicurus is said to have been one of his pupils. Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar (Clem. Alex. i. p. 365, Strab. p. 655).

Praxiteles (Πραξιτέλης), one of the greatest Greek sculptors. He was a son of Cephalodotus, also a famous sculptor, and some modern writers

argue (but not conclusively) that 'Praxiteles,' whom Pausanias (v. 20, 1) mentions as a sculptor of Paros, was really Praxiteles, and grandfather of the great sculptor. However that may be, Praxiteles was a citizen of Athens born about 390 B.C., and contemporary with Scopas, with whom he stands at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Phidias. Without attempting those sublime impersonations of divine majesty in which Phidias had been so immutably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form. While Phidias was supreme in his attainment of the grandest and noblest ideas, Praxiteles was equally so in his representation of beauty of face and form. In the estimation of ancient writers his most beautiful work was his marble statue of Aphrodite which was distinguished from the other statues of the goddess by the name of the Cnidians, who purchased



Copy (in Capitol at Rome) of the Satyr of Praxiteles.

it (Plin. xxxvi. 20). The statue at Munich is a copy of this, and the Venus de' Medici is an imitation. (See cuts on p. 86.) It was always esteemed the most perfectly beautiful of the statues of the goddess. Many made the voyage to Cnidus expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when king Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried to Constantinople, where it perished by fire in the reign of Justinian (Zonar. xiv. 2). Praxiteles modelled it from Phryne of whom also he made more than one portrait statue. His famous statue of Apollo bannectonoe (Plin. xxxiv. 70), of a delicate and highly idealised beauty, is also represented by a copy (See cut on p. 89.) Another of the celebrated works of Praxiteles was his statue of Eros (Paus. ix. 27. 3, Cic. *Terr.* iv. 2. 4). It was preserved at Thespiae where it was dedi-

cated by Phryne; and an interesting story is told of the manner in which she became possessed of it. Praxiteles had promised to give Phryne whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost if the fire had touched his Satyr or his Eros. Upon this Phryne confessed the stratagem, and chose the Eros. This statue was removed to Rome by Caligula, restored to Thespiae by Claudius, and carried back by Nero to Rome, where it stood in Pliny's time in the schools of Octavia, and it finally perished in the fire which destroyed that building in the reign of Titus. (Paus. i. 20, 2; Dio Cass. lxxi. 24.) Of the Satyr of Praxiteles



The Hermes of Praxiteles. (Original statue now at Olympia.)

a copy exists in the statue of the Faun in the Capitol at Rome. But, above all, since the discovery of the Hermes at Olympia, the supreme skill of Praxiteles in delineating beauty of form can be seen in an original work. This statue, which represented Apollo bearing the infant Dionysus on his left arm, and holding up (probably) a bunch of grapes in his right hand (Paus. v. 17, 3), was found by the German archaeologists in 1877, fairly preserved, and is now in the museum at Olympia.—Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephisodotus.

**Praxithēa** (Πραξιθέα), daughter of Phrasimus and Diogenia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orneus, Procris, Crensa, Chthonia, and Orithyia. [ERECHEUS.]

**Preciāni**, a people in Gallia Aquitania at the foot of the Pyrenees (Caes. B. G. iii. 27).

**Prelīus**, or **Prilius** Lacus (*Lago di Castiglione*), a lake in Etruria near the coast, between Vetulonia and Rusellae. It was fed and

drained by a river of the same name. (Cic. *Mil.* 27; Plin. iii. 51.)

**Premnis**, **Premis**, or **Primis** (Πρημνις: *Ibrim*), a town on the Nile in Aethiopia near the limit of the Roman empire, which was taken by Petronius in his expedition (Strab. p. 820; Ptol. iv. 7, 19; Plin. vi. 181).

**Prēpēsīnthus** (Πρεπέσινθος: *Despotiko*), one of the smaller Cyclades, between Olios and Siphnos (Strab. p. 485).

**Prīamides**, that is, a son of Priam, by which name Hector, Paris, Helenus, Deiphobus, and the other sons of Priam, are called.

**Prīāmus** (Πρίαμος), the king of Troy at the time of the Trojan war. He was a son of Laomedon and Strymo or Placia. His original name is said to have been Podarces, i.e. 'the swift-footed,' which was changed into Priamus, 'the ransomed' (from *πρίαμαι*), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione after he had fallen into the hands of Heracles. He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus [ARISBE]; but afterwards he gave up Arisbe to Hyrtacus, and married Hecuba, by whom he had the following children: Hector, Alexander or Paris, Deiphobus, Helenus, Pammon, Polites, Antiphos, Hippobolus, Polydorus, Troilus, Creusa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides. According to the Homeric tradition, he was the father of fifty sons (nineteen of whom were children of Hecuba), to whom others add an equal number of daughters. (II. xxiv. 495.) In the earlier part of his reign, Priam is said to have supported the Phrygians in their war against the Amazons (II. iii. 184; AMAZONES). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (II. xxiv. 487). Once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (II. iii. 250). After the death of Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom his son's body for burial and obtained it. His death is not mentioned by Homer, but is related by later poets. When the Greeks entered Troy, the aged king put on his armour, and was on the point of rushing against the enemy, but he was prevailed on by Hecuba to take refuge with herself and her daughters, as a suppliant at the altar of Zeus. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the sacred spot, and expired at the feet of his father, whereupon Priam, overcome with indignation, hurled his spear with feeble hand against Pyrrhus, but was forthwith killed by the latter. (Eur. *Troad.* 17; Verg. *Aen.* ii. 512.)—Virgil mentions (*Aen.* v. 564) another Priam, a son of Polites, and a grandson of king Priam. [*Dict. of Ant. art. Trojae Ludus.*]

**Priānsus** (Πρίανος: *Priānosios*, *Priānosios*), a town in Crete on the S. coast nearly due S. of Gnosus and E. of Lichen, confounded by Strabo with **PRÆSUS** (Strab. p. 478). Its name appears on coins and in inscriptions.

**Prīapus** (Πρίαμος), son of Dionysus and Aphrodite. It is said that Aphrodite, who was in love with Dionysus, went to meet the god on his return from India, but soon abandoned him, and proceeded to Lampsacus on the Hellespont, to give birth to the child of the god. Hera caused her to give birth to a child of extreme ugliness, who was named Priapus. (Paus. ix. 31, 2;



Steph. Byz. s. v. Ἀπάριος, Ἀπάριος) According to Strabo (p. 557) he was son of Dionysus and a nymph. The earliest Greek poets do not mention this divinity. He was worshipped more especially at Lampsacus, Parium, and Cyzicus on the Hellespont, whence he is sometimes called *Hellespontiacus* (Catull. 19, Verg. Georg. iv. 110). The true account seems to be that Priapus was originally worshipped under the image of the phallus as the deity who gave fertility especially to gardens, vineyards, and all trees. Hence he was identified with Dionysus and the Asiatic Bacchic rites, and thereupon was in myth represented as a son of Dionysus when the worship of that god prevailed, but sometimes as Dionysus himself under another name (Athen. p. 36). In some rites he was connected with other gods of fertility, Hermes and Eros, and also with Selenus (whence the ass was sacrificed to both). He was regarded as the promoter of fertility, not only in vegetation, but also in all animals connected with an agricultural life, and in this capacity he was worshipped as the protector of flocks of sheep and goats, of bees, of the vine, of all garden produce, and even of fishing. The worship of Priapus was accepted in Italy with that of Dionysus and Aphrodite, and he was regarded especially as the protector of gardens in which his image was commonly placed (Verg. Ec. 1, Hor. Sat. i. 8, Plin. xix. 50, C. I. L. vi. 564). In mystic theology he was recognised as symbolising the doctrine of regeneration and future life, whence his image was placed on tombs, and he appears in sepulchral inscriptions—*Dena Priapus ego sum mortis et vitalis loca* (Henzen 5736, C. I. L. v. 3234). The sacrifices offered to him consisted of the first-fruits of gardens, vineyards, and fields, of milk, honey, cakes, rams, asses, and fishes. He was represented in carved images, mostly in the form of hermae, or carrying fruit in his garment, with either a tickle or cornucopia in his hand. The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red; whence the god is called *ruber* or *rubicundus*.

Priapus (Πρίαυρος, Ion. Πρίαυρος Πριαυρός, Karabos, Bu.), a city of Mysia, on the Propontis, E. of Parium, with a small but excellent harbour. It was a colony of the Milesians, and a chief seat of the worship of Priapus. The surrounding district was called Πριαπία (Πριαυρία) and Priapene (Πριαυρή) (Thuc. viii. 107, Strab. p. 557, Plin. v. 141).

Priēnē (Πρίαυρη Πρίαυρην, Πρίαυρη Priēnus, pl. Priēnenses—Samrūn, Rn.) one of the twelve Ionian cities on the coast of Asia Minor, stood in the NW. corner of Caria, at the S. foot of M. Mycale, and on the N. side of the Sinus Latianus (Hdt. i. 142, vi. 6). Its foundation was ascribed mythically to the Nereid Aegypia, in conjunction with Cadmeus, from whom it was also called *Kadmeia* (Paus. vii. 2, 7; Strab. p. 636). It stood originally on the seashore, and had two harbours and a small fleet, but the change in the coast by the alluvial deposits of the Maeander left it some distance inland (Strab. p. 579). It was of much religious importance in connection with the Panionian festival on M. Mycale, at which the people of Priene took precedence in virtue of their being the supposed descendants of those of Helice in Greece Proper (Strab. p. 639). The city was also celebrated as the birthplace of Erasistratus.

Priferum, a town of the Vesuvii on the E. coast of central Italy.

Primus, M. Antoninus, a native of Tolosa in

Gaul, was condemned for forgery (*falsum*) in the reign of Nero, was expelled the senate, of which he was a member, and was banished from the city (Tac. Ann. xiv. 40, Dio Cass. lv. 9). After the death of Nero (68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia. He was one of the first generals in Europe who declared in favour of Vespasian, and he rendered him the most important services. In conjunction with the governors of Moesia and Pannonia, he invaded Italy, gained a decisive victory over the Vitellian army at Bedriacum, and took Cremona, which he allowed his soldiers to pillage and destroy (Tac. Hist. ii. 86, iii. 17, Dio Cass. lvi. 9-18). He afterwards forced his way into Rome, notwithstanding the obstinate resistance of the Vitellian troops, and had the government of the city till the arrival of Mucianus from Syria (Mucianus, No. 2). We learn from Martial, who was a friend of Antonius Primus, that he was alive at the accession of Trajan (Mart. x. 23).

Priscianus, a Roman grammarian surnamed *Caesariensis* because he was born at Caesarea in Mauretania. He lived in the sixth cent. A.D. in the reign of Anastasius, and taught grammar at Constantinople. He was celebrated for the extent and depth of his grammatical knowledge, of which he has left the evidence in his work on the subject, entitled *Commentariorum grammaticorum Libri XVIII*, addressed to his friend and patron, the consul Julianus. The first sixteen books treat upon the eight parts of speech recognised by the ancient grammarians, letters, syllables, &c. The last two books are on syntax. This treatise soon became the standard work on Latin grammar, and in the epitome of Rabanus Maurus obtained an extensive circulation. His terminology forms the basis of much that is still maintained. His work is also valuable for its citations from ancient writers. Of the earlier grammarians those whom he chiefly follows are the Greek writer Apollonius and the Latin Flavius Capreolus. The other works of Priscianus still extant are—(1) A grammatical catechism on twelve lines of the Aeneid, manifestly intended as a school book. (2) A treatise on accents. (3) A treatise on the symbols used to denote numbers and weights, and on coins and numbers. (4) On the metres of Terence. (5) A translation of the *Prolegomena* (Praeexercitationes) of Hermogenes. (6) On the declensions of nouns. (7) A poem on the emperor Anastasius in 312 hexameters, with a preface in twenty-two iambic lines. (8) A piece *De Ponderibus et Mensuris*, in verse. (9) An *Epitome phenomenon*, or *De Sideribus*, in verse. (10) A free translation of the *Periegesis* of Dionysius in 1427 lines, manifestly made for the instruction of youth. (11) A couple of epigrams.—The best edition of Priscianus is by Brehl, Lips. 1819-20, 3 vols. 8vo. and in Keil's *Gramm. Lat.* 1835.

Priscianus Lydus, a writer of the Neo-Platonic school of philosophy in the reign of Justinian. When that emperor suppressed the schools of philosophy at Athens, Priscian with six others went to the court of Chosroes, whose intercession secured their safe return to Greece. Priscian wrote a paraphrase and commentary on the physics of Theophrastus (*Metaphysica in Theophrastum*) and answers (solutions) to questions on philosophy proposed by Chosroes. All that remains of his works has been edited by I. Bywater, Berlin, 1886.

Priscianus, Theodorus, a physician, and a pupil of Vindicianus, lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Areluater. He is the author of a Latin work, entitled *Rerum Medicarum Libri Quatuor*, published in 1532, both at Strasburg and at Basel.

Priscus (Πρίσκος), a Byzantine historian, was a native of Panium in Thrace, and was one of the ambassadors sent by Theodosius the Younger to Attila, A.D. 445. He died about 471. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king. The work was in eight books, but only fragments of it have come down to us. Priscus was an excellent and trustworthy historian, and his style was remarkably elegant and pure.—The fragments are published by Bekker and Niebuhr, 1829; and by Müller, *Fragm. Hist. Græc.*

Priscus, Helvidius, son-in-law of Thrasea Paetus, and, like him, distinguished by his love of virtue, philosophy, and liberty. He was quaestor in Achaia during the reign of Nero, and tribune of the plebs A.D. 56. When Thrasea was put to death by Nero (60), Priscus was banished from Italy. He was recalled to Rome by Galba (68); but in consequence of his freedom of speech and love of independence, he was again banished by Vespasian, and was shortly afterwards put to death by order of this emperor. (Tac. *Ann.* iv. 5, 43, *Dial.* 5; Suet. *Vesp.* 15; Dio Cass. lvi. 12.) His life was written by Herennius Senecio at the request of his widow, Fannia; and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile (Plin. *Ep.* vii. 19, 5; Dio Cass. lxvii. 13). Priscus left a son, Helvidius, who was put to death by Domitian.

Priscus, Servilius. The Prisci were an ancient family of the Servilia gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenas in his dictatorship, B.C. 435, and which was also borne by his descendants.

Priscus, Tarquinius. [TARQUINUS.]

Frista (Πρίστν: *Rustschuk*), a town in Moesia on the Danube (Ptol. iii. 10, 10).

Privernum (Privernas, -ātis: *Piperno*), an ancient town of Latium on the river Amasenus, belonged to the Volscians (Verg. *Aen.* xi. 540). It was conquered by the Romans at an early period, and was subsequently made a colony (Liv. vii. 42, viii. 11).

Proaeræsius (Προαιρέσιος), a teacher of rhetoric, was a native of Armenia, and was born about A.D. 270. He first studied at Antioch under Ulpian, and afterwards at Athens under Julianus. He became at a later time the chief teacher of rhetoric at Athens, and enjoyed a high reputation. He died 368, in his ninety-second year. (Suid. s.v.; Vit. *Soph.* i. p. 73.)

Probalinthus (Προβαλίνθος: *Proballistos*), a demus in Attica, S. of Marathon, belonging to the tribe Pandionis (Strab. p. 383).

Probatia (Προβατία), a river of Boeotia, which, after passing Lebadea, and receiving its tributary the Hercyna, flowed into the lake Copais.

Probus, Aemilius. [NEPOS, CORNELIUS.]

Probus, M. Aurelius, Roman emperor A.D.

276-282, was a native of Sirmium in Pannonia, and rose to distinction by his military abilities. He was appointed by the emperor Tacitus governor of the whole East, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfall of Florianus speedily removed his own rival [FLORIANUS], and he was enthusiastically hailed by the united voice of the senate, the people, and the legions. The reign of Probus presents a series of the most brilliant achievements. He defeated the barbarians on the frontiers of Gaul and Illyricum, and in other parts of the Roman empire, and put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. But, after crushing all external and internal foes, he was killed at Sirmium by his own soldiers, who had risen in mutiny against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest and best of the Roman emperors. (Life in *Script. Hist. Aug.*; Zosim. i. 64.)

Probus, Valerius. I. Of Berytus, a Roman grammarian, who lived in the time of Nero. His chief works were editions of Lucræti, Virgil, Horace and Persius with annotations, which he wrote frequently in shorthand (*notæ*). The Life of Persius is taken from his edition. Much of his criticism was given orally and preserved by his pupils. (Gell. ix. 9, 12, xiii. 21; Suet. *Gramm.* 24; Mart. iii. 2, 12; Serv. ad *Georg.* i. 277.) To this Probus we may assign those annotations on Terence from which fragments are quoted in the Scholia on the dramatist.—2. Under the same name appears a grammatical treatise of no great value called *Grammaticæ Institutiones*. Since it speaks of the Baths of Diocletian it cannot be dated before the fourth century. He may possibly be the Probus who was a friend and correspondent of Lactantius.

Procas, one of the fabulous kings of Alba Longa, succeeded Aventinus, and reigned twenty-three years: he was the father of Numitor and Amulius (Liv. i. 3).

Prochýta (*Prociða*), an island off the coast of Campania near the promontory Misenum, is said to have been torn away by an earthquake either from this promontory or from the neighbouring island of Pithecusa or Aenaria (Strab. pp. 60, 123, 248, 258; Plin. ii. 203; Verg. *Aen.* ix. 715; Ov. *Met.* xiv. 89).

Procles (Προκλῆς), one of the twin sons of Aristodemus. For details see EURYSTHENES.

Proclus (Πρόκλος)—surnamed *Diadochos* (*Διάδοχος*), the Successor, from his being regarded as the genuine successor of Plato in doctrine—was one of the most celebrated teachers of the Neo-Platonic school. He was born at Byzantium A.D. 410, but was brought up at Xanthus in Lycia, to which city his parents belonged, and which Proclus himself regarded as his native place. He studied at Alexandria under Olympiodorus, and afterwards at Athens under Plotarchus and Syrianus. At an early age his philosophical attainments attracted the attention and admiration of his contemporaries. He had written his commentary on the *Timæus* of Plato, as well as many other treatises, by his twenty-eighth year. On the death of Syrianus Proclus succeeded him in his school, and inherited from him the house in which he resided and taught. Marinus in his Life of Proclus records, with intense admiration, the perfection to which his

defence of several months (Arrian *An* ii 27, Polyb. xvi 40). In B.C. 315 it fell into the power of Ptolemy the son of Lagus as the result of his victory over Demetrius before the city and was destroyed by him. But it again recovered and was possessed alternately by the kings of Syria and Egypt, during their prolonged wars and afterwards by the Asmonsean princes of Judaea one of whom Alexander Jannaeus again destroyed it B.C. 98. It was rebuilt by Gabinius given by Augustus to Herod the Great and after Herod's death united to the Roman province of Syria (*Jos. Ant.* xv 7, 3, xvii 11, 4). In A.D. 65 it was again destroyed in an insurrection of its Jewish inhabitants but it recovered once more and remained a flourishing city till it fell into the hands of the Arabs in A.D. 634. It was made a Roman colony (Waddington 1904) but at what period is uncertain. In addition to its importance as a military post it possessed an extensive commerce carried on through its port Majama or COVANTANIA — 2. (*Ghaia*), a city in the Persian province of Sogdiana, between Alexandria and Cyropolis one of the seven cities which rebelled against Alexander in B.C. 323 (Arrian *An* iv 2).

Gázica (Γαζικά) *Tábrez* a city in the N. of Media Atropatene equidistant from Artaxata and Ecbatana, was a summer residence of the kings of Media (Strab. p. 573).

Gazelon (Γαζελών) a town E. of the Halys on the borders of Pontus and Cappadocia prob. *Iezir Kupren*. It was chief town of the district Gazelonitis (Strab. pp. 647, 653).

Gazitza (Γαζίτσα) in Pontus Galaticus on the river Iris, below Amasia once the residence of the kings of Pontus (Strab. p. 547).

Gébálens (Γεβάλεις) the district of Arabia Petraea around the city of PETRA.

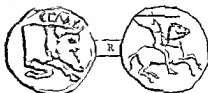
Gebenna Mons (ΓΕΒΕΝΝΑ).

Gedrosia (Γεδρωσία, and Γεδρωσία SE part of *Beloochistan*), the furthest province of the Persian empire on the SE, and a subdivision of ARACHA, was bounded on the W by Carmania, on the N by Drangiana and Arachosia, on the E by the country about the lower course of the Indus and on the S by the Indian Ocean. It is formed by a succession of sandy steppes rising from the sea-coast towards the table-land of ARACHA, and produced little besides aromatic shrubs. The strip of land between the coast and the lowest mountain range is watered by several rivers, but even this district is for the most part only a series of salt marshes. Gedrosia is known in history chiefly through the distress from want of water suffered by the armies of Cyrus and of Alexander (Arrian *An* vi 24). The inhabitants were divided by the Greek writers into two races, the Ichthyophagi on the sea coast and the Gedrosi in the interior (Strab. pp. 720-723). The latter were a nomad people whom even Alexander was only able to reduce to a temporary subjection. The whole country was divided into eight districts. Its chief cities were Rhambacia and Para, or PARS.

Gegenis gens, traced its origin to the mythical Gyas one of the companions of Aeneas. It was transplanted to Rome on the destruction of Alba by Tullus Hostilius and enrolled among the Roman patricians (Liv. i 80). There appears to have been only one family in this gens that of Maccrinus to which belonged consuls in the years 492, 452, B.C. (Liv. vi 34 iv 29).

Géla (ἡ Γέλα, Ion Γέλα Γελαῖος Gelensis or *Terra Nucora*, Ru.) a city on the S. coast of Sicily on a small river (poetically exaggerated) of the same name (*Flumen de Terra Nucora*),

founded by Rhodians from Lindus, and by Cretans B.C. 630 (Hdt. vii 153, Diod. viii 25; Strab. p. 272). It was originally called Lindu (Thuc. vi 4) and it is suggested with probability that Lindu was on the west side of the



Co. of Gela, about 400 B.C.  
Obr. man-headed bull & war god CMA & horseman with spear

river and that Gela was originally an outpost on the east bank. It soon obtained great power and wealth and in 752 it founded Agrigentum, which became more powerful than the mother city. Like the other cities of Sicily, it was subject to tyrants of whom the most important were HIPPOCRATES GEL and HIERO. Gelo transported half of its inhabitants to Syracuse, the place gradually fell into decay and in the time of Augustus was no longer inhabited. The poet Aeschylus died here — 3. of Gela were the celebrated *Campi Gel* i which produced rich crops of wheat (Verg. *Georg.* i 701).

Gelas (Γάλας).

Gelázor (Γελάωρ) king of Argos was expelled by DANAE.

Gelduba (*Gellep* below Cologne) a fortified place of the Cui on the Rhine in Lower Germany (Tac. *Hist.* iv 20. Plin. xix 80).

Gellia gens, plebeian, was of Samnite origin, and afterwards settled at Rome. There were two generals of this name in the Samnite war, who were defeated and taken prisoner B.C. 80\* and Gellius Egnatius in the third Samnite war (EOMATIA). The chief family of the Gellii at Rome bore the name of PRULICOLA.

Gellias (Γελλίας), a citizen of Agrigentum in the 5th century B.C. celebrated for his wealth and his hospitality. When Agrigentum was taken by the Carthaginians in 406 he set fire to the temple of Athens and perished in the flames. (Diod. xiii 83-90, Val. Max. iv 8).

Gellius 1. Cn., a contemporary of the Gracchi, the author of a history of Rome from the earliest epoch down to B.C. 145 at least. The work is lost but it is frequently quoted by later writers (Dionys. ii 81, Macrob. i 16, 21).

— 2. Aulus, a Latin grammarian of good family, was probably a native of Rome. He studied rhetoric under T. Castricius and Sulpicius Apollinaris philosopher under Calpurnius Taurus and Petronius Probus and enjoyed also the friendship and instructions of Favonius Herodes Atticus and Cornelius Fronto. While yet a youth he was appointed by the praetor to act as an *inquire* in civil causes. The precise dates of his birth and death are unknown, but he must have lived under Hadrian, Antonine Pius and M. Aurelius A.D. 117-180. He wrote a work entitled *Notae Atticae*, because it was composed in a country house near Athens, during the long months of winter. It is of great value for its citations from books which have perished, and for its notices of persons and of manners and customs being a sort of miscellany containing numerous extracts from Greek and Roman writers on a variety of topics connected with history antiquities philosophy, and philology, interspersed with original remarks.

## GELO

the whole thrown together into twenty books, without any attempt at order or arrangement. The eighth book is lost with the exception of the index. Ed. by Hertz, Berl. 1883 and 1886.

Gēlo (Γέλω). 1. Son of Dinomenes, tyrant of Gela, and afterwards of Syracuse, succeeded from one of the most illustrious families in Gela. He held the chief command of the cavalry in the service of Hippocrates, tyrant of Gela; shortly after whose death he obtained the supreme power, B.C. 491. In 485 his aid was sought by the Gamori, or oligarchic party at Syracuse, who had been driven out by the populace. Gelo restored them, but used the opportunity to get possession of Syracuse. From this time he neglected Gela, and bent all his efforts to the aggrandisement of Syracuse, to which place he removed many of the inhabitants of other cities of Sicily, especially Camarina, Megara, and Hyblaëa. When the Greeks asked his aid against Xerxes, he offered them a force of 30,000 men on condition that he should command the allied army. This they refused, fearing perhaps that he might try to master Greece as he had mastered Syracuse (Hdt. vii. 171). It may have been the case that the negotiations fell through because of the

with C. Flaminius, in the second Punic war, and ravaged the coast of Africa. He fell in the battle of Cannæ, 216 (Liv. xxii. 31-49).—3. M., also surnamed Pnlex, consul 202 with Tib. Claudius Nero, obtained Etruria for his province (Liv. xxvi. 23).

Gemoniæ (scalæ) or Gemoniî (gradus), a flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged by hooks, and afterwards thrown into the Tiber (Juv. x. 66; Tac. Ann. iii. 14, Hist. iii. 74).

Genâbum or Cenâhum (Orleans), a town in Gallia Lugdunensis, on the N. bank of the Ligeris, was the chief town of the Carnutes; it was plundered and burnt by Caesar, but subsequently rebuilt. In later times it was called Civitas Aurelianorum or Aurelianensis Urbs, whence its modern name. (Caes. B.G. vii. 3.)

Genanni, a people in Vindelicia, the inhabitants of the Alpine valley now called *Valle di Non*, were subdued by Drusus (Hor. Od. iv. 14, 10; Strab. p. 206).

Genâva (Genavensis: Geneva), the last town of the Allobroges on the frontiers of the Helvetii, was situated on the S. bank of the Rhone, at the spot where the river flowed out of the Lacus Lemannus (Caes. B.G. i. 6). There was a bridge here over the Rhone.

Genesius, Josephus, lived about A.D. 340, and wrote in four books a history of the Byzantine emperors from A.D. 813 to 866. Edited by Lachmann, Bonn, 1834.

Genêtas (δ Γενήτης), a rocky point on the Euxine, close to Pr. Iasonium, where there was a temple of Zeus Genêtæus (Strab. p. 548; Ap. Rh. ii. 278, 1009; Val. Flacc. v. 148).

Genetiva, a Roman colony founded in B.C. 44 according to the directions of Julius Cæsar, at Urso in the Spanish province of Baetica, a little north of Munda. Its full title was Colonia Julia Genetiva. In Pliny (iii. 12) the words 'Urso quæ Genua urbanorum' are altered by some to 'Genetiva urbanorum'; by others to 'Genetiva Ursonum.' The old name reappears in the modern town Ossuna. The importance of Genetiva to historians is due to the fact that in 1870-1875 considerable fragments were found at Ossuna of the law for the regulation of the colony, which throw much light on Roman colonial administration. (C.I.L. ii. p. 191; Mommsen, *Ephem. Epig.* ii. p. 119.)

Genita Mana (cf. Manes, Mania), an ancient Italian deity who watched over both the birth and death of human beings. Her connexion with death and the underworld is indicated by the custom of sacrificing dogs to her. (Pint. Q.R. 52; Plin. xxix. 58).

Genitrix. [VENUS.]

Genius, in its earliest form a purely Italian conception, to which there was nothing exactly similar in the Greek religion. 1. The Genius (from *gigno*) was that Power which gave fruitfulness to each man or to the earth itself. For each woman the similar Power was called her Juno (Tibull. iv. 6; Petron. 25; Plin. ii. 16, Juno (Tibull. iv. 6; Petron. 25; Plin. ii. 16, Junones Geniosque). This idea of an influence for fruitfulness is expressed in the *lectus genialis*, which stood in the atrium of the married (Hor. Ep. i. 1, 87; Cic. *Clu.* 5, 14; Juv. x. 323). 2. The genius of each man came into being with him and was somewhat like a guardian spirit through his life (Hor. Ep. ii. 2, 187), sometimes the reverse. Hence it is that Horace calls the genius 'albus at ater' and 'voltn mutabilis': it is a question whether *moralis*



Obv., head of Gelo; rev., Victory 1 a biga. ΣΥΡΑΚΩΝ ΓΕΛΩΝ

need of troops in Sicily herself; for in 480 the Carthaginians invaded Sicily with an army amounting, it is said, to the number of 300,000 men. Gelo gained a brilliant victory over them at Himera on the same day as the battle of Salamis. Gelo died in 478 of a dropsy, after reigning seven years at Syracuse, and was succeeded by his brother, Hiero. His subjects showed their sense of the dangers from which he saved them. A splendid tomb was erected to him by the Syracusans at the public expense, and heroic honours were decreed to his memory. (Diod. xi. 20-38; Pind. *Pyth.* i. 75.)—2. Son of Hiero II., king of Syracuse, who died before his father. He received the title of king in the lifetime of his father.

Gēloni (Γελωνοί), a Scythian people, who dwelt in Sarmatia Asintica, to the E. of the river Tanais (Don). They were said to have been of Greek origin, and to have migrated from the shores of the Euxine; but they intermixed with the Scythians, and lost all traces of their Hellenic race. Their chief city was called Gelonus (Γελωνός). (Hdt. iv. 108; Verg. Georg. ii. 115; Hor. Od. ii. 9, 23.)

Geminus (Γεμινος), an astronomer, was a native of Rhodes, and flourished about B.C. 77. He is the author of an extant work, entitled *Εισαγωγή εἰς τὰ φαινόμενα*, which is a descriptive treatise on elementary astronomy, with a great deal of historical allusion. It is printed in the *Tranologion* of Petavins, Paris, 1819, and in Halma's edition of Ptolemy, Paris, 1819.

Gēminus, Servilius. 1. P., twice consul with C. Aurelius Cotta in the first Punic war—namely, in B.C. 252 and 248. In both years he carried on war against the Carthaginians (Zonar. viii. 14).—2. Cn., son of No. 1, was consul 217

should be read for *mortalis* in that passage the latter word would allude to the belief that the guardianship of the *genius* ended with the life of the man (cf. Macrobi. *Sat.* i. 10), on the other hand *mortalis* would in some ways agree better with the context which calls the *genius* *naturae deus humanae* (cf. Serv. ad *Georg.* i. 302), and represents him as having to do with the character of the man, this again agrees with the frequent allusions to the *genius* as meaning the natural capacity for enjoyment or the reverse: *genius indulgere* *genium defraudare* (Pers. v. 151. *Plaut. Aut.* 733. Pers. 263; 8. It is a natural sequence of this that the *Genius* was regarded as one of the *Lares* and was honoured under the title of *genius domus*. 4. Further, the *genius* of each person expressed the Roman's belief in immortality and like the *Diu Manes* was the soul or divine part of him which lasted after death so that *manibus et genius* is a phrase on monuments, and in the case of a married couple *genio et junoni* (CIL v. 246. vii. 8635). 5. When the tendency arose perhaps from Greek influence to make the nature of the gods more completely correspond with that of man the Romans began to speak in a similar manner of the *genius* of gods and we find *genius Jovis* &c. spoken of as an attribute of the deity but not as in any way a separate personality. The earliest instance of this which has been cited is dated s. c. 58 (C. I. L. i. 603). 6. *Genius loci*. Divine protectors were imagined also as watching over and in blessing each place as well as each person—an idea which can belong to the most primitive religion. Thus we have '*genius pagi*,' '*vici*,' '*hortorum*,' &c. 7. Analogous to the *genius loci* is the *genius civitatis*. The *Genius Romae*, representing both the creation and the preservation of Rome was honoured as early as 218 s. c. (Liv. xxi. 62), and the same idea is extended to the provinces e. g. '*Genius terrae Britannicae*' (C. I. L. vii. 1113). 8. A later development was the worship of the *Genius* of the Emperor, more akin in its nature to the Greek custom of paying divine honours to the hero after his death, but differing in so far that he received the worship in his lifetime (but cf. *arēpovδaλwv*, Eur. *Iliad* 971). It was a method of introducing the deification of the emperor resting perhaps on his claim to embody the *Genius populi Romani*. The *Genius Augusti* was associated with the worship of the *Lares* after the battle of Actium (Ov. *Fast.* v. 145, *Dio Cass.* li. 19) and thenceforward the imperial image found a place in the *lararium* and received honours at meal times (cf. '*altaris te mensis adhibet deum*,' *Lanius tuum muscet nomen*,' Hor. *Ode* iv. 5, 51). In art the *genius loci* was commonly represented by a snake, which points to the double connexion of the *genius* with the earth and its fruits and with the under-world of the dead (the snake being a symbol of the deities who were so connected). This explains some well known passages, the '*gemmae loci sanctissimi parentis*' in Verg. *Georg.* v. 95, and the '*pungo dnos angues*, *sacer est locus*' in Pers. i. 113. It is illustrated by a picture found at Herculaneum representing the *genius* of a spot on the hillside. The snake is the *genius* devouring the offerings laid upon his altar. The naked boy is perhaps marked out by the lotos on his forehead and the raising of his hand to his lips as Harpocrates, others see in him merely a boy who has made an offering. The *genius* of a person is represented by the idealised figure of the person

himself with the toga drawn over his head as in the *ritus Romanus* and with a cornucopia in his hand. The *Genius Augusti* is thus represented in a statue in the Vatican. It was a



Snake as *Genius Loci*. From a painting at Herculaneum.

mistaken idea that the winged figures (*Enos*) found in various sculptures and paintings represent *Genii*. There is no ground for the belief that the *Genius* was so represented, but the idea may be partly due to the confusion of the *Genius* with the Greek *Saunus* who was commonly represented by the Greek artists as winged.

Genseric, king of the Vandals and the most terrible of all the barbarian invaders of the empire. In A. D. 429 he crossed over from Spain to Africa, and ravaged the country with frightful severity. Hippo was taken by him in 431. Carthage did not fall into his hands till 439. Having thus become master of the whole of the NW of Africa he attacked Italy itself. In 455 he took Rome and plundered it for fourteen days and in the same year he destroyed Capua, Nola, and Neapolis. Twice the empire endeavoured to revenge itself, and twice it failed the first was the attempt of the Western emperor Majorian (457), whose fleet was destroyed in the bay of Carthage. The second was the expedition sent by the Eastern emperor Leo (458), which was also baffled by the burning of the fleet off Bonn. Genseric died in 477, at a great age. He was an Arian, and in the cruelties exercised under his orders against his Catholic subjects he exhibited the first instance of persecution carried on upon a large scale by one body of Christians against another.

Genetius or Genthius (Ptolemy), son of Pleuratus, a king of the Illyrians. As early as s. c. 180, he had given offence to the Romans on account of the piracies of his subjects, and in 168 he entered into an alliance with Perseus, king of Macedonia. In the following year the praetor L. Anicius Gallus was sent against him. The war was finished within thirty days. Genetius was defeated in battle and then surrendered himself to Aeneas, who carried him to Rome to adorn his triumph. He was afterwards kept as a prisoner at Spolegium. (Liv. xlv. 20, xlv. 26. *Plut. Aemul.* 25.)

Genoa (Genova, Itin. *Genensis*: *Genoa*), an important commercial town in Liguria, situated at the extremity of the Ligurian gulf (Gulf of Genoa), was in the possession of the Romans at the beginning of the second Punic war, but towards the end of the war was held for some time by the Carthaginian Mago (Liv. xxi. 22, xxviii. 40, Strab. pp. 201, 216). It was a Roman *municipium*, but it did not become of political importance till the mid 16th age, when the name often appears as *Janua*.

Gensilia *Geni*, patrician, of which the principal families bore the names of AVENTINENSIS and AGRICOLA.

Genūsus (*Iskumē*), a river in Greek Illyria, N. of the Apsus (Caes. B.C. iii. 75).

Gephyraei (Γεφυραῖοι) [HARMODIUS.]

Gēpidae, a Gothic people, who came from Scandinavia, and first settled in the country between the Oder and the Vistula, from which they expelled the Burgundiones. Subsequently they joined the hosts of Attila; and after his death they settled in Dacia, near the Danube. As they were dangerous neighbours, Justinian invoked the aid of the Langobardi or Lombards, who conquered the Gepidae and destroyed their kingdom (Procop. B.G. vi. 5).

Ger or Gir (Γεῖρ: *Ghur* or *Mansolig*), a river of Gaetulia in Africa, flowing S.E. from the M. Atlas, till it is lost in the desert. It first became known to the Romans through the expedition of Suetonius Paulinus in the reign of Nero (Plin. v. 15).

Geraestus (Γεραστός: *Γεραστῖος*), a promontory and harbour at the S. extremity of Euboea, with a celebrated temple of Poseidon, in whose honour the festival of the Geraestia (Γεραστία) was here celebrated (Od. iii. 177; Hdt. viii. 7; Strab. p. 446).

Geranēa (ἡ Γεράνεα), a range of mountains, beginning at the S.W. slope of Cithaeron, and running along the W. coast of Megaris, till it terminated in the promontory Olmiae in the Corinthian territory (Pans. i. 40, 1; Thuc. i. 105).

Gerēnia (Γερηνία), an ancient town in Messenia, the birthplace of Nestor, who is hence called Gerenian (Γερηνίος). It was on the western side of Messenia near the river Choerius, or possibly a little further N. and near Phæae: some writers place it at the modern *Zarnata*. Strabo says that the people of Elis asserted it to be a place called Gerenus in their own territory (Strab. pp. 840, 860; Paus. iii. 26, 8).

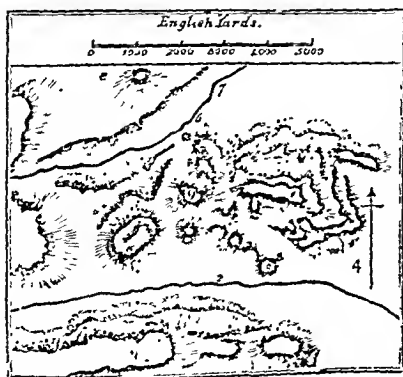
Gergis, or Gergitha, or -es, or -us (Γέργυς, Γέργυθα, or -es, or -us: *Γεργυθῖος*), a town in the Troad, N. of the Scamander, inhabited by Teucrians (Hdt. v. 122, vii. 43). Attalus removed the inhabitants to the sources of the Caicus, where mention is made of a place called Gergitha or Gergithion, in the territory of Cyme (Strab. p. 616).

Gergōvīa, a fortified town of the Arverni in Gaul, situated on a hill, which is precipitous

close to the village of *Romagnat*, and between the streams *Clémensat* and *Auzon*, which flow eastward into the Allier. On the summit is a plateau about three-quarters of a mile long. It is remarkable as being the scene of Caesar's only Gallic repulse. His unsuccessful attack was delivered from the S.W. corner, above the Anzon, where a cart-road now ascends to the plateau. (Caes. B.G. vii. 34.)

Germa (Γέρμα), the name of three cities in Asia Minor. 1. (*Germaslu*, Ru.) in Mysia Minor, near Cyzicus.—2. (*Yermatepe*) in Mysia, between Pergamus and Thyatira.—3. (*Yerma*), in Galatia, between Pessinus and Ancyra; a colouia (Ptol. v. 4, 7).

Germania, was bounded by the Rhine on the W., by the Vistula and the Carpathian mountains on the E., by the Danube on the S., and by the German Ocean and the Baltic on the N. It thus included much more than modern Germany on the N. and E., but much less in the W. and S. Out of the country W. of the Rhine, originally reckoned in Gallia Belgica, were formed under the empire the separate provinces of Upper and Lower Germany (see below); and it was in contradistinction to these provinces that Germania proper was also called Germania Magna or G. Transrhenana or G. Barbāra. It was not till Caesar's campaigns in Gaul (B.C. 58–50) that the Romans obtained any real knowledge of the country. The Roman writers represent Germany as a dismal land, covered for the most part with forests and swamps, producing little corn, and subject to intense frosts and almost eternal winter (Tac. *Germ.* 2; Sen. *de Prov.* 4). Although these accounts are probably exaggerated, yet there can be no doubt that the clearing of woods and draining of morasses have produced changes in the climate. Pliny, however, praises its pasturage (xvii. 26). The N. of Germany is a vast plain, but in the S. are many mountains, which were covered in antiquity with vast forests, and thus were called *Silvae*. Of these the most important was the *HERCYNIA SILVA*: the other mountain districts most noticed by Roman authors were the *Taurus* and *Arxoba*, the source of the Danube.—The chief rivers were the *Rhenus* (Rhine), *Danubius* (Danube), *Vistula*, *Assia* (Ems), *Visurgis* (Weser), *Albis* (Elbe), *Viadus* (Oder).—The inhabitants were called *Germani* by the Romans. Tacitus says (*Germ.* 2) that Germani was the name of the Tungri, who were the first German people that crossed the Rhine. It would seem that this name properly belonged only to those tribes who were settled in Gaul; and as these were the first German tribes with which the Romans came into contact, they extended the name to the whole nation. The Germans themselves do not appear to have used any one name to indicate the whole nation; for there is no reason to believe, as some have done, that the name *Teutones* was the general name of the nation in the time of the Romans. The Germans regarded themselves as indigenous in the country; but there can be no doubt that they were a branch of the great Indo-Germanic race, who, along with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian seas, at a period long anterior to historical records. They are described as a people of high stature and of great bodily strength, with fair complexions, blue eyes, and yellow or red hair. Notwithstanding the severity of their climate, they wore little clothing, and their children went entirely naked. They had scarcely any defensive armour:



Plan of the Mountain of Gergovia and its environs.

1. Plateau of Gergovia; 2. H. Auzon; 3. La Roche and smaller Roman camp; 4. Large camp; 5. *Puy de Juvet*; 6. *Romagnat*; 7. H. *Clémensat*; 8. *Mont Eozon*; 9. Hill of *Itallès* connected with plateau by ridge *Ougmū*.

or very difficult of approach on all sides except a portion of the S.W., where the slope is gentler. It is about four miles S. of *Clermont-Ferrand*,

their chief offensive weapon was the *framae*, a long spear with a narrow iron point which they either darted from a distance or pushed in close combat. Their houses were only low huts made of rough timber, and thatched with straw. A number of these were of course often built near each other, but they could not be said to have any towns properly so called. Many of their tribes were nomad, and every year changed their place of abode. They were disinclined to husbandry, growing little corn and supporting themselves mainly by the produce of their herds and by hunting. The men found their chief delight in the perils and excitement of war. In peace their chief amusements were gaming and excessive drinking. Their chief drink was beer, and their carouses frequently ended in bloodshed. The women were held in high honour. Their chastity was without reproach. They accompanied their husbands to battle and cheered them on by their presence and frequently by their example as well. Both sexes were equally distinguished for their unconquerable love of liberty, and the women frequently destroyed both themselves and their children rather than fall into the power of their husbands conquerors.—In each tribe we find the people divided into four classes: the nobles, the free men, the freedmen or vassals and the slaves. All questions relating to peace and war and the general interests of the tribe were decided in the popular assembly in which each freeman had a right to take part. In these assemblies a king was elected from among the nobles, but his power was very limited, and he only acted as the supreme magistrate in time of peace, for when a war broke out the people elected a distinguished warrior as their leader, upon whom the prerogatives of the king devolved.—The religion of the Germans is known to us only from the Greek and Roman writers who have confused the subject by seeking to identify the gods of the Germans with their own divinities. We know that they worshipped the Sun, the Moon and the Stars. According to the Roman account they are also said to have paid especial honour to Mercury, who was probably the German *Wodan* or *Odin*. Their other chief divinities were *Isa* (probably *Freia*, the wife of *Odin*), *Mars* (*Tyr* or *Zio*, the German god of war), the mother of the gods, called *Verithus* (less correctly *Herthius* or *Hertha*), and *Jupiter* (*Thor* or the god of thunder). The worship of the gods was simple. They had both priests and priestesses to attend to their service, and some of the priestesses such as *Veleda* among the *Bructeri*, were celebrated throughout Germany for their prophetic powers. (Tac. *Germania*, *Caes. B. G.* iv 1-3 vi 21-25, Strab. vii. 1. *Mei.* ii 2-3).—The Germans first appear in history in the campaigns of the Cimbri and Teutones (B.C. 113), the latter of whom were undoubtedly a Germanic people. [TEUTONES.] About fifty years afterwards Arminius, a German chief, crossed the Rhine with a vast host of Germans, and subdued a great part of Gaul, but he was defeated by Caesar with great slaughter (53) and driven beyond the Rhine. Caesar twice crossed this river (55-53) but made no permanent conquest on the E. bank. Several German tribes, the remnants of the armies of Arminius, were settled by Caesar's arrangement on the Gallic side of the Rhine, the *Triboci* in Alsace, the *Nemetes* at *Speyer*, and the *Vangiones* at *Worms*. The Germans on this side of the Rhine were more friendly to Rome than to the Celts, and those who sought

the alliance of Rome were desirous of passing the boundary. Cologne itself grew out of a settlement of the Ubi on the Roman bank, effected by Agrippa B.C. 54. Attempts to cross the Rhine made by the hostile *Usipi* and *Tencteri* in 16 led to the unfortunate expedition of Lollius. The campaign of Drusus followed (B.C. 12-9) in which the Romans acquired the coast from the mouth of the Rhine to the Weser and then attempted the conquest of the interior. They occupied the whole country between the Rhine and Weser, and Drusus advanced as far as the Elbe. On his death (9) his brother Tiberius succeeded to the command and under him the country between the Rhine and the *Vuurgue* (*Weser*) was entirely subjugated and for about twenty years reckoned as a Roman province. But in A.D. 9 the impolitic and tyrannical conduct of the Roman governor *Quintilius Varus* provoked a general insurrection of the various German tribes headed by *Arminius* the *Cheeruscau*. *Varus* and his legions were defeated and destroyed, and the Romans lost all their conquests E. of the Rhine. [VARUS.] The defeat of *Varus* was avenged by the successful campaigns of *Germanicus* who would probably have recovered the Roman dominions E. of the river, but the policy of the emperor was altered and he was recalled to Rome A.D. 16. (For details see *GERMANICUS*.) From this time the Romans abandoned all further attempts to conquer Germany beyond the Rhine, except that they were enabled to obtain peaceable possession of a large portion of the S.W. of Germany between the Rhine and the Danube to which they gave the name of the *AGRI DECUMATAE* (See p. 37 b). On the death of *Nero* several of the tribes in W. Germany joined the *Batavi* in their insurrection against the Romans (A.D. 69-71). *Domitian* and *Trajan* had to repel the attacks of some German tribes, but in the reign of *Antoninus Pius*, the *Marcomanni* joined by various other tribes made a more formidable attack upon the Roman dominions and threatened the empire with destruction. From this time the Romans were often called upon to defend the left bank of the Rhine against their dangerous neighbours, especially against the two powerful confederacies of the *Alemanni* and *Franki* [*ALEMANNI*, *FRANKI*], and in the 4th and 5th centuries the Germans obtained possession of some of the fairest provinces of the empire.—In considering the administration of Germany it is necessary first to distinguish the provinces *Germania Superior* and *Germania Inferior*—or as they were afterwards called, *Germania Prima* and *Secunda*—from the indefinite *Germania Magna* beyond the Rhine which was not subjugated by the Romans, except during the twenty years between the campaign of *Drusus* in B.C. 12 and the defeat of *Varus* in A.D. 9. The original intention, no doubt was to retain this as the province of *Germania*, and to leave the territory west of the Rhine in the *Belgic* province, but the necessity of keeping strong military posts of the legions who guarded the Rhine frontier after the withdrawal from *Germania Magna*, led to the creation of two separately administered provinces. *Germania Superior* extended from the *Jura* mountains northwards to a line a little beyond *Coblentz*, *Mozontiacum* (*Mainz*) was the capital and residence of the legatus, its western boundary included the districts of the *Helvetii* (*Switzerland*) the *Sequani* (*Besangon*), the *Lingones* (*Lanres*),

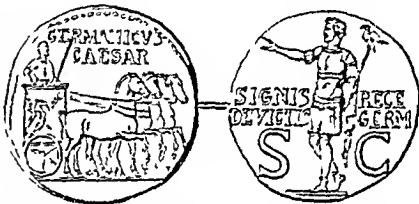
Ranraci (*Basle*), the Triboci (*Alsace*), the Nemetae (*Spire*), and the Vangiones (*Worms*). The districts of the Treveri (*Treves*), and the Mediomatrici (*Metz*), reckoned in the Gallic provinces. To the E Germania Superior was at first limited by the Rhine, but in Domitian's reign it extended again beyond the Rhine, and in Hadrian's time the *Limes*, or fortified boundary marked its eastern limit, and was guarded by a chain of forts. It extended 228 miles, from *Rheinbrohl* to *Lorch*. It included the Taunus and Friedberg, then turned S to the Main above Frankfurt, thence followed the Main to its bend at *Miltenberg*, thence to the Neckar at *Wimpfen*. From this point it continued up the Neckar to the neighbourhood of the *Stuttgart*, where it joined the Rhaetian *Limes*. The forts on this Germanic frontier were about nine miles apart, and, moreover, wherever the boundary was not a river, it was marked first by a palisade, and later by a wall and ditch with towers at intervals. *Germania Inferior* extended from *Rimagen* northwards, the Rhine and the lower *Ems* forming the boundary of the province. Westward it extended to the *Scheldt* and the *Sambre*. Its capital and the residence of the legatus was Colonia Agrippinensis (*Cologne*). Under Diocletian, the two provinces were called *Germania Prima* and *G Secunda*.

**Germanicia** or **Caesara Germanica** (Γερμανικία, Καίσαρεια Γερμανική *Marash*), a town in the Syrian province of Commagene, near the borders of Cappadocia.

**Germanicopolis** 1. (*Ermench*), a town in the west of Cilicia on the road from Laranda to Anemurium—2 [GANGRA].

**Germanicus Caesar** son of Nero Claudius Drusus and Antonia, the daughter of the triumvir Antony, was born B.C. 15. He was adopted by his uncle Tiberius in the lifetime of Augustus, and was raised at an early age to the honours of the state. He assisted Tiberius in the war against the Pannonians and Dalmatians (A.D. 7-10), and also fought along with Tiberius against the Germans in the following year. In 12 he filled the consulship at Rome while Tiberius commanded alone on the Rhine (Dio Cass. lvi 26), but in the next year (13) he was sole commander of the Rhenish army, and was holding this office when the alarming mutiny broke out among the troops in Germany and Illyricum, upon the death of Augustus (14). Germanicus was a favourite with the soldiers, and they offered to place him at the head of the empire, but he rejected their proposals, and exerted all his influence to quell the mutiny, and reconcile them to their new sovereign. After restoring order among the troops, he crossed the Rhine from Vetera, and laid waste the country of the Usipi and Bructeri about the *Lippe*. In the following year (15), he again crossed the Rhine and attacked the Marsi and Cherusci. He penetrated as far as the Saltus Tentoburgensis, N. of the *Lippe*, in which forest the army of Quintilius Varus had been destroyed by the Germans. Here his troops gathered up the bones of their ill-fated comrades, and paid the last honours to their memory. But meantime Arminius had collected a formidable army, with which he attacked the Romans and it was not without considerable loss that Germanicus and Caecina each made good his retreat to the Rhine. It was in this campaign that Thusnelda, the wife of Arminius, fell into the hands of Germanicus [ARMINIUS]. (Tac. Ann. i 51-63.) Next year

(16) Germanicus placed his troops on board a fleet of 1,000 vessels, and sailed through the canal of his father, Drusus [see p 304, b], and the *Zuyder Zee* to the ocean, and from thence to the mouth of the *Amisia* (*Ems*), where he landed his forces. After crossing the *Ems* and the *Weser*, he fought two battles with Arminius, in both of which the Germans were completely defeated. The complete success of this year was marred by the destruction of a great part of his fleet with part of his legions in the North Sea, but as a result of the campaign the Germans could no longer offer him any effectual resistance, and Germanicus considered that he needed only another year to reduce completely the whole country between the Rhine and the *Elbe*. Tiberius, however, thought otherwise. It has been said that he was jealous of the success of Germanicus; it is more likely that he began to consider the subjugation and retention of the country between the Rhine and the *Elbe* too great and hazardous a task, or too heavy a tax on his resources. However that may be, upon pretence of the dangerous state of affairs in the East, the emperor recalled Germanicus to Rome, which he entered in



Coin of Germanicus commemorating conquest of Germany, A.D. 16.

On the Germanicus in triumphal chariot GERMANICVS CAESAR. On Germanicus, right hand raised and holding scepter in left SIGNS PACE [pax], DEVICTIS GERMANICVS S C.

triumph on the 26th of May, 17 (Tac. Ann. i 41, Strab. p 291). In the same year all the Eastern provinces were assigned to Germanicus, but Tiberius placed Cn. Piso in command of Syria, with secret instructions to check and thwart Germanicus. Piso soon showed his hostility to Germanicus, and his wife Plautina, in like manner, did every thing in her power to annoy Agrippina, the wife of Germanicus. In 18, Germanicus proceeded to Armenia, where he placed Zeno (who as king assumed the name of Artaxias) on the throne, and in the following year (19) he visited Egypt, and on his return he was seized with a dangerous illness, of which he died. He believed that he had been poisoned by Piso, and shortly before he died, he summoned his friends, and called upon them to avenge his murder. He was deeply and sincerely lamented by the Roman people, and Tiberius was obliged to sacrifice Piso to the public indignation (Tac. Ann. i 49-iii 4, Suet. Cal. 1, Dio Cass. lvi 18) [Piso]. By Agrippina he had nine children, of whom six survived him. Of these the most notorious were the emperor Caligula, and Agrippina, the mother of Nero. Germanicus was an author of some repute. He wrote several poetical works. We still possess the remains of his Latin translation of the *Phaenomena* of Aratus (Suet. Cal. 3, Claud. 11, Plin. viii 157, Or. Pont. ii 5, 67) Ed. by Orbell at the end of his *Phaedrus*, Zurich, 1831, by Bryssig, Berl 1867.

**Geronthrae** (Γερωνθραι *Girah*), a town of





## GIGANTES

Hesiod considers them divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge (the earth) was their mother (*Th.* 185). Neither Homer nor Hesiod know anything about their contest with the gods. Later poets and mythographers frequently confound them with the Titans, and represent them as enemies of Zeus and the gods, whose abode on Olympus they attempt to take by storm. Their battle with the gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said (Apollod. i. 6), indignant at the fate of her former children, the Titans, gave birth to the Gigantes, who were beings of a monstrous size, with fearful countenances and legs ending in serpents. They were born, according to some, in the Phlegraean plains in Sicily, Carpania or Arcadia, and, according to others, in the Thracian Pallenae. In their native land they made an attack upon heaven, being armed with huge rocks and trunks of trees. The gods were told that they could not conquer the giants without the assistance of a mortal, whereupon they summoned Heracles to their aid. The serpent-footed form scarcely appears in any vase painting, and was clearly not the oldest conception, though not an unlikely way of indicating an earth-born race.



Zeus and the Gigantes (Spartan gem.)

aid. The giants Alcioneus, Enceladus and Porphyrio distinguished themselves above their brethren. Alcioneus (whose story belonged to the Isthmus of Corinth) was slain by Heracles (*Pind. Nem.* iv. 27); Porphyrio was felled by the bolt of Zeus and slain by the arrows of Heracles; Enceladus was overthrown either by the lightning of Zeus or by the aegis of Athene, and buried under Sicily. The other giants, whose number is said to have been twenty-four, were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under volcanic islands. Thus Polybotes, pursued by Poseidon over the Aegaeon, was buried by him under a fragment of Nisyros. Among the others named are Mimias, Phrytos or Rhoetos, Ephialtes, and Pallas. (*Pind. Nem.* i. 67, *Hor. Od.* iii. 4, 42; *Or. Met.* i. 151; *Strab.* pp. 213, 251, 330; *Apollod.* i. c.) It is worthy of remark, that most writers place the giants in volcanic districts; and it is probable that the story of their contest with the gods took its origin from volcanic convulsions. The Battle of the Giants was not only a frequent subject for vase paintings, but was a sculptured decoration of many temples (*Paus.* ii. 17, 3, viii. 19, 9; *Diod.* xiii. 82; *Eur. Ion.* 206). In the most famous of all, the reliefs from the great altar of Pergamum, some of the giants have serpent-feet and wings, others are of wholly human form. The serpent-footed form scarcely appears in any vase painting, and was clearly not the oldest conception, though not an unlikely way of indicating an earth-born race.

**Gigonus** (Γίγανος: Γρυγίανος), town and promontory of Macedonia on the Theraic gulf.

**Gildo**, or **Gildon**, a Moorish chieftain, governed Africa for some years as a subject of the Western empire; but in A.D. 397, he transferred his allegiance to the Eastern empire, and the emperor Arcadius accepted him as a subject. Stilicho, guardian of Honorius, sent an army against him. Gildo was defeated; and being taken prisoner, put an end to his own life (393). This war forms the subject of one of Claudian's poems (*De Bello Gildonico*; cf. *Amm. Marc.* xxxv. 5; *Oros.* vii. 26, *Zos.* i. 11).

**Gindarus** (Γινδαρος) *Gindarres*, a strong fortress in Cynhestice in Syria, NE. of Antioch.

**Girba**, a city on the island of Memnax (*Jer. bala*) at the S. extremity of the Lesser Syrtis, celebrated for its manufactures of purple.

**Gisco** or **Gisgo** (Γίσκου or Γίσκου), 1. Son of the Hamulcar who was defeated and killed in the battle of Hamera, B.C. 480. In consequence of this calamity, Gisgo was banished from Carthage. He died at Selinus in Sicily (*Diod.* xiii. 43).—2. Son of Hanno, was defeated at the river Crimessus by Timoleon, 330. He was then recalled from exile, and sent to oppose Timoleon. (*Diod.* xvi. 81; *Plut. Timol.* 330–34).—3. Commander of the Carthaginianarrison at Lilybaeum. At the end of the first Punic war. After the conclusion of peace, 241, he was deputed by the government to treat with the mercenaries who had risen in revolt, but he was seized by them and put to death. (*Pol.* i. 66–80.)

**Gitiadas** (Γιτιάδας), a Lacedaemonian sculptor and poet, about 520 B.C. He made a bronze statue of the goddess for the temple of Athene Polouchos at Sparta, and ornamented the interior of the building with works in bronze (i.e., probably, overlaid the walls with bronze plates sculptured in relief), from which it was called the Brazen House, and hence the goddess received the surname of Χαλκώκος. He composed a hymn to the goddess, besides other poems (*Paus.* ii. 17, 2; 18, 6).

**Glabrio**, Aemilius, a plebeian name. 1. C., quaestor B.C. 203, and tribune of the plebs 197. He acted as interpreter to the Athenian embassy in 155, when the three philosophers, Carneades, Diogenes, and Critolaus came as envoys to Rome (*Gell.* vii. 14; *Plut. Cat. Maj.* 22). He wrote in Greek a history of Rome from the earliest period to his own times. It was translated into Latin by one Claudius, and his version is cited by Livy, under the titles of *Annales Aemilian* (xv. 39) and *Libri Aemilian* (xxxv. 14).—2. M., tribune of the plebs, 201, praetor 196, and consul 191. In his consulship he defeated Antiochus at Thermopylae, and the Aetolians also (*Liv.* xxxv. 2, 22).—3. M., married a daughter of M. Aemilius Scaurus, consul 115, whom Sulla, in 82, compelled him to divorce. Glabrio was praetor urbanus in 70, when he presided at the impeachment of Verres. He was consul in 67, and in the following year proconsul of Cilicia. He succeeded L. Lucullus in the command of the war against Mithridates, but remained inactive in Bithynia. He was superseded by Cn. Pompey (*Cic. pro Leg. Man.* 9, 17, 26; *Plut. Pomp.* 30).—4. M., son of No. 3, was born in the house of Cn. Pompey, B.C. 61, who married his mother after her compulsory divorce from the elder Glabrio. Aemilia died

in giving birth to him. In the Civil war, Glaucio was one of Caesar's lieutenants, commanded the garrison of Oricum in Epirus in 49, and was stationed in Sicily in 46. He was twice defended on capital charges by Cicero and acquitted (Plut. Sull. 33, Pomp. 9, Caes. B. C. iii. 15, Cic. ad Fam. xiii. 30-39).

**GLANIS**, more usually written **CLANIS**. **Glānum Livii** (or *St. Remi, Ru.*) a town of the Salpines in Gallia Narbonensis (Plin. iii. 36). **Glaphyra** [*ARCHELATE*, No. 6].

**Glance** (*Γλαυκώ*) 1 One of the Nereides, the name Glance being only a personification of the colour of the sea (Il. xviii. 39 Hes. Th. 244).—2 Daughter of Creon of Corinth also called *Crensa*. For details see *CREON*.

**Glaucia, C. Servilius praetor** b. c. 100 the chief supporter of Saturninus, with whom he was put to death in this year [*SATURNINUS*].

**Glaukias** (*Γλαυκίας*) 1 King of the Taulantians, one of the Illyrian tribes, fought against Alexander the Great b. c. 335. In 316 he afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander. In 307 he invaded Epirus, and placed Pyrrhus then twelve years old, upon the throne (Plut. Pyrrh. 3, Diod. xix. 67).—2 A Greek physician who probably lived in the third or second century b. c.—3 A sculptor of Aegina who made the bronze chariot and statue of Gelo to commemorate an Olympian victory b. c. 488 (Paus. vi. 9. 2). The name of Glaucias was found on a base at Olympia in the excavations of 1878.

**Glaucion** (*Γλαυκιών*) 1 Son of Clinias brother of Calleschra, and father of Charmides and of Plato's mother, Perictione.—2 Brother of Plato one of the speakers in the *Republic*.

**Glaucus** (*Γλαυκός*) 1 Grandson of Aeolus, son of Sisyphus and Metope, and father of Bellerophon (Il. vi. 154, Apollod. ii. 3, Paus. ii. 4, 3). He lived at Potniae despised the power of Aphrodite, and did not allow his mares to breed, that they might be the stronger for the chariot race. This excited the anger of Aphrodite, who destroyed him. According to others he fed them with human flesh. According to some accounts his horses became frightened and threw him out of his chariot, as he was contending in the funeral games celebrated by Acastus in honour of his father, Pelias (Paus. vi. 20. 19, Or. Ibis 567, Hyg. Fab. 250, 273). According to others, his horses tore him to pieces, having drunk from the water of a sacred well in Boeotia, or eaten the herb Hippomaneia in consequence of which they were seized with madness (Paus. ix. 8, 1, Strab. p. 409, Verg. Georg. iii. 261, Pind. xxv. 41, 3 Eur. Phoen. 1124). **Glaucus of Potniae** (*Γλαυκός Πωτνιας*) was the title of one of the lost tragedies of Aeschylus. It is probable that this Glaucus was a local sea-deity (like No. 5), upon whose worship these stories were engrafted. An indication of Poseidon having taken his place is afforded by the story which makes Bellerophon the son of Poseidon (Hyg. Fab. 191). That horses were sacrificed to him as to Poseidon is probable enough, and thence the story of his death might have arisen. The Euhemeristic interpretation was that he merely ruined himself by racing (Palaeoph. rep. xlv. 26).—2 Son of Hippolochus, and grandson of Bellerophon, was a Lycian prince, and assisted Priam in the Trojan war. He was connected with Diomedes by ties of hospitality, and when they discovered this in the battle, they abstained from fighting, and exchanged arms with one another the armour of Glaucus being golden, that of Dio-

medes bronze. Glaucus was slain by Ajax (Il. vi. 119-236, Hyg. Fab. 112, 113, Dictya, ii. 85).

The story gave rise to a proverb *γλαυκὰ χαλκίον* (taken from Il. vi. 236), to express a bad exchange (cf. Gell. ii. 23).—3 Son of the Messenian king Aegyptus, whom he succeeded on the throne.—4 One of the sons of the Cretan king Minos by Pasiphae or Crete. When a boy, he fell into a cask full of honey, and was smothered. Minos searched for his son in vain and was at length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison of a cow which could assume three different colours, with any other object, would find the boy. The soothsayer Polydus of Argos solved the problem by likening the cow to a mulberry which is at first white, then red, and in the end black. By his prophetic powers he then discovered the boy. Minos now required Polydus to restore his son to life, but as he could not accomplish this, Minos ordered him to be entombed alive with the body of Glaucus. When Polydus was shut up in the vault, he saw a serpent approaching the dead body, and killed the reptile. Presently another serpent came, and placed a herb upon the dead serpent, which was thereby restored to life. Thereupon Polydus covered the body of Glaucus with the same herb and the boy at once rose into life again (Hyg. Fab. 130, Apollod. ii. 1, 2, Tzet. Lyc. 811, Claud. Bell. Get. 412). Some modern authorities see in the myth the setting and rising of the morning star. It is a more probable conjecture that it may have something to do with the death and renewal of vegetation originally expressed in the story of the death of the youthful Cretan deity, the search, and the restoration to life. *Γλαυκός τινος μὴ ἀνέστην* became a proverb for an unexpected recovery.

—5 Of Anthedon in Boeotia, a fisherman, who became immortal by eating a part of the divine herb which Cronos had sown (this part of his story bears some resemblance to No. 4). His parentage is differently stated, some called his father Copeus, others Polybus, the husband of Enboea, and others again Anthedon or Poseidon. He was further said to have been a clever diver, to have built the ship Argo and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt, he sank to the bottom of the sea, where he was visible to none save Jason. From this moment he became a sea-god, and was of service to the Argonauts. The story of his sinking or leaping into the sea was variously modified in the different traditions—from a frenzy on the discovery that he was immortal or from love of the sea-deity Melicertea. There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by sea monsters and gave his prophecies. Fishermen and sailors paid particular reverence to him, and watched his oracles which were believed to be very trustworthy. He is said to have even instructed Apollo in the prophetic art. Some



Glaucus and Diomedes. From an ancient gem at Florence (Overbeck).

## GLAUCUS

writers stated that he dwelt in Delos, where he prophesied in conjunction with the nymphs; but the place of his abode varied in different traditions. (Ov. Met. xiii. 904; Tzet. Lyc. 733; Pans. ix. 22, 6; Verg. Georg. i. 437, Aen. iii. 420, v. 832, vi. 36; Serv. ad loc.; Strab. p. 405; Schol. ad Plat. Rep. p. 611; Athen. pp. 206, 237). The stories about his various loves were favourite subjects with the ancient poets. He is described as *biformis*, with the body of a man covered with seaweed and shells ending in the tail of a fish (Plat. Rep. p. 611; Vell. Pat. ii. 88; Stat. Theb. vii. 335). Aeschylus wrote a play *Γλαῦκος Πόντιος* about this Glaucus also. His reception by Poseidon and Amphitrite is a subject of vase paintings.—6. A Lacedaemonian, son of Epicydes. He was famed for his honesty, and therefore was asked by the sons of the oracle care of his money; when the sons reclaimed it, he denied the possession, but asked the oracle at Delphi if he might persist in the denial. The god punished his falsehood, and his sin of tempting the deity, by the destruction of his family (Hdt. vi. 86; Paus. ii. 18, 2, viii. 7, 4; Juv. xiii. 199).—7. Of Chios, a sculptor and worker in metal, distinguished as the inventor of the art of soldering (*κόλλησις*), flourished B.C. 490. His most noted work was an iron base (*πρόσκηρυξις*), which, with the silver bowl it supported, was presented to the temple at Delphi by Alyattes, king of Lydia (Hdt. i. 25; Paus. x. 16; Athen. p. 210).—8. A sculptor of Argos who in collaboration with Dionysius executed statues dedicated by Smicrithus at Olympia (Paus. v. 26). 1. A small river of Phrygia, falling into the Maeander near Eumenia.—2. A small river of Lycia, on the borders of Caria, flowing into the Sinus Glaucus (Gulf of Makri).—3. A river of Achaia. Glaucus Sinus. [GLAUCUS.] Glessaria (Ameland), an island off the coast of the Frisii, so called from 'glessum' or amber which was found there: its proper name was Austervaria (Plin. xxxvii. 42). Glessa (Γλίσσα: *Γλαδάρια*), an ancient town in Boeotia, on Mt. Hypan. It was in ruins in the time of Pausanias (II. ii. 504; Paus. ix. 19, 2). Glycas, Michael, a Byzantine historian, the author of a work entitled *Annals* (*Σίβλος χρονική*), containing the history of Alexis I. Comnenus, A.D. 1118. Edited by Bekker, Bonn, 1836; Migne, Paris, 1866. Glycēra (Γλυκέρρα), 'the sweet one,' a favourite name of *hetairae*. The most celebrated *hetairae* of this name are, 1. The daughter of Thallasis, and the mistress of Pausanias.—3. A favourite of Horace (Od. i. 19, 80, iii. 19, 20). Glycērius, became emperor of the West A.D. 478, after the death of Olybrius, by the assistance of Gundobald the Burgundian. But the Byzantine court did not acknowledge Glycērius, and proclaimed Julius Nepos emperor, by whom Glycērius was dethroned (474), and compelled to become a priest. He was appointed bishop of Salona in Dalmatia. Glycon (Γλύκων), a deity worshipped at Abonitichos under the form of a snake, and represented by the impostor Alexander as the incarnation of Asclepius (Lucian, Alex. 18). The name appears on coins and inscriptions. Glycon (Γλύκων), an Athenian sculptor of the first century B.C., known to us by his magnificent colossal marble statue of Hercules, commonly called the 'Farnese Hercules.' It was

found in the baths of Caracalla, and, after adorning the Farnese palace for some time, was removed to the royal museum at Naples. It is supposed (from a comparison with a fresco from Herculaneum) that he is looking down at the infant Telephus suckled by a deer. [See cut under HERACLES.]

Gniphio, M. Antonius, a Roman rhetorician, was born B.C. 114, in Gaul, but studied at Alexandria. He afterwards established a school at Rome, which was attended by many distinguished men, and among others by Cicero, when he was praetor (Suet. Gramm. 7).

Gnosus, Gnosus. [Cnosus.] Gōbryas (Γαβρύας), a noble Persian, one of the seven conspirators against Smerdis the Magian. He accompanied Darius into Scythia. He was doubly related to Darius by marriage: Darius married the daughter of Gobryas, and Gobryas married the sister of Darius. (Hdt. iii. 70–78; Val. Max. iii. 2.)

Golgi (Γολγοί: *Golgus*: *Gorgus*), a town in Cyprus, between Idalium and Tremithus, was a Sicronian colony, and one of the chief seats of the worship of Aphrodite (Pans. viii. 5; Theoc. xv. 100; Catull. 86, 15).

Gomphi (Γόμφαι: *Gomphus*: *Palaea Episcopi*), a town in Hestiaeotis in Thessaly, was a strong fortress on the confines of Epirus, and commanded the chief pass between Thessaly and Epirus; it was taken and destroyed by Caesar (B.C. 48), but was afterwards rebuilt (Strab. p. 437; Caes. B. C. iii. 80).

Gonni, Gonnus (Γόννοι, *Gónnos*: *Lycostomon*), a strongly fortified town of the Perrhaebi in Thessaly, on the river Peneus and at the entrance of the vale of Tempe, was, from its position, of great military importance (Liv. xxxiii. 10, xlii. 54; Strab. p. 440); but it is not mentioned after the time of the wars between the Macedonians and Romans.

Gordianus, M. Antonius, the name of three Roman emperors—father, son, and grandson. 1. Surnamed Africanus, son of Metius Marullus and Ulpia Gordiana, possessed a princely fortune, and was distinguished alike by moral and



Gordianus I., Roman Emperor, A.D. 238. Obv., head of Gordian I., laureate, IMP. M. ANT. GORDI. AVG. S. P. Q. R. AVGV. S. P. Q. R. VIRTVS AVGG. S. P. Q. R. Reverse, figure of a Roman soldier.

intellectual excellence. In his first consulship, A.D. 218, he was the colleague of Caracalla; in his second, of Alexander Severus; and soon afterwards was nominated proconsul of Africa. After he had governed Africa for several years with justice and integrity, a rebellion broke out in the province in consequence of the tyranny of the procurator of Maximinus. The ring-leaders of the conspiracy compelled Gordian, who was now in his 60th year, to assume the imperial title, A.D. 238. He entered on his new duties at Carthage in the month of February, and despatched his son with him in the empire, and announced his elevation to Rome announcing his elevation. Gordianus and his son were at once proclaimed Augusti by the senate, and preparations were made in Italy to resist Maximinus. But

meantime a certain Capellianus, procurator of Numidia, refused to acknowledge the authority of the Gordians and marched against them. The younger Gordianus was defeated by him, and slain in the battle, and his aged father thereupon put an end to his own life after reigning less than two months—2 Son of the preceding and of Fabia Orestilla, was born A.D. 192, was associated with his father in the purple, and fell in battle, as recorded above



Gordianus II. Roman Emperor A.D. 238.  
Obv. head of Gord as II laureate IMP M ANTONINVS Gordianus  
Rev. ROMA AETERNVS ROMAE AETERNAE Genes of Rome

—3 Grandson of the elder Gordianus either by a daughter or by the younger Gordianus. The soldiers proclaimed him emperor in July A.D. 238 after the murder of Balbinus and Pupienus, although he was a mere boy probably not more than twelve years old. He



Gordianus III. Roman Emperor A.D. 238-244.  
Obv. head of Gordian III laureate IMP GORDIANVS  
Rev. ROMA AETERNVS ROMAE AETERNAE Genes of Rome

reigned six years, from 238 to 244. In 241 he married the daughter of Mithridates, and in the same year set out for the East to carry on the war against the Persians. With the assistance of Mithridates he defeated the Persians in 242. Mithridates died in the following year, and Philip the Arab, whom Gordian had taken into his confidence, exerted discontent among the soldiers who at length rose in open mutiny, and assassinated Gordian in Mesopotamia, 244. He was succeeded by Philip the Arab. (Lives of the three Gordians in *Script. Hist. Aug.* ascribed to Capitolinus, Herodian, vii. and viii.)

Gordium (Γόρδιον, Gordion Κόμη), the ancient capital of Phrygia, the royal residence of the kings of the dynasty of Gordians and the scene of Alexander's celebrated exploit of 'cutting the Gordian knot' (Γόρδιον). It was situated in the W. of that part of Phrygia which was afterwards called Galatia N. of Pessinus on the N. bank of the Sangarius. Some have identified it with Yurme, and believe that the later town of Endoxus was on the site of Gordium. The town of Gordium (Γόρδιον Κόμη) was further north in Bithynia and was called Julio-polis in the reign of Augustus.

Gordius (Γόρδιος), an ancient king of Phrygia, and father of Midas was originally a peasant. Disturbances having broken out in Phrygia, an oracle declared that a waggon would bring them a king who should restore peace. When the people were deliberating, Gordius, with his wife and son, suddenly appeared in his waggon, and was acknowledged as king. He dedicated his waggon to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of

bark, and an oracle declared that whosoever should untie the knot should reign over Asia. Alexander cut the knot with his sword, and applied the oracle to himself (Plut. *Alex.* 13, Curt. i. 15).

Gordianopolis (Γόρδιον πόλις), town in Caria, near the borders of Ilyria (Liv. xxxviii. 13).

Gordyaei (Γόρδυαι)

Gordyene or Gordumē (Γόρδυνή, Κορδουνή), a mountainous district in the S. of Armenia Major between the Taurus and the Taurus, and the Tigris. After the Mithridatic war, it was assigned by Pompey to Tigranes with whom its possession had been disputed by the Parthian king Phraates. Trojan added it to the Roman empire and it formed afterwards a constant object of contention between the Romans and the Parthian and Persian kings, but was for the most part virtually independent. Its warlike inhabitants called Γόρδυαι; or Corduni, were no doubt the same people as the CORDUNI of the earlier Greek geographers, and the Kurds of modern times (Strab. p. 747).

Gorgē (Γόργη) daughter of Oeneus and Althea. She and her sister Deianira alone retained their original forms when their other sisters were metamorphosed by Artemis into birds (Or. Met. xiii. 443. Hyg. Fab. 97).

Gorgias (Γόργιας) 1 Of Leontium, in Sicily a celebrated rhetorician and orator, sophist and philosopher was born about B.C. 480, and is said to have lived 105 or even 109 years. In B.C. 427 he was sent by his fellow citizens as ambassador to Athens to ask for aid against Syracuse (Diod. xii. 53). He spent the remaining years of his vigorous old age in the towns of Greece Proper especially at Athens and the Thessalian Larissa enjoying honour everywhere as an orator and teacher of rhetoric. It is probable that he to some extent influenced Thucydides, and Alcibiades Alcibiades, Aeschines and Antisthenes are called either pupils or imitators of Gorgias and his oratory must have had great influence upon the rhetorician Isocrates. The high estimation in which he was held at Athens appears from the way in which he is introduced in the dialogue of Plato which bears his name. The eloquence of Gorgias was florid and marked by antitheses alliterations the symmetry of its parts, and similar artifices, and his great fame is due to the fact that he was first aimed at artistic prose, seeking to give it a rhythm. Two declamations have come down to us under the name of Gorgias, viz the *Apology of Palamedes*, and the *Encomium on Helen* the genuineness of which is doubtful. Besides his orations which were mostly what the Greeks called *Epidictic* or speeches for display, such as his oration addressed to the assembled Greeks at Olympia Gorgias also wrote *lost communes*, probably as rhetorical exercises a work on dissimilar and homogeneous words and another on rhetoric. The works of Gorgias did not even contain the elements of a scientific theory of oratory nor more than his oral instructions. He confined himself to teaching his pupils a variety of rhetorical artifices, and made them learn by heart certain formulas relative to them—2 Of Athens, gave instruction in rhetoric to young M. Cicero when he was at Athens (Cic. *ad Fam.* xii. 21). He wrote a rhetorical work a Latin abridgment of which by Rutilius Lupus is still extant under the title *De Figuris Sententiarum et Elocutionis* (Quintil. ix. 2, 101).

Gorgo and Gorgones (Γόργα and Γόργονες) Homer mentions only one Gorgo, who appears

in the *Odyssey* (xi. 633) as one of the frightful phantoms in Hades: in the *Iliad* the Aegis of Athene contains the head of Gorgo, the terror of her enemies. It is represented also on the shield of Agamemnon (*Il.* v. 741, xi. 36). Hesiod mentions three Gorgones, Stheno (the Strong), Euryale (the Far-springer), and Medusa (the Ruler), daughters of Phorcys and Ceto, whence they are sometimes called Phorcydes. Hesiod placed them in the far W. in the Ocean, in the neighbourhood of Night and the Hesperides; but later traditions transferred them to Libya



Archais head of the Gorgon Medusa on a coin of Eretria.

(*Hes. Th.* 274; *Hdt.* ii. 91; *Pans.* ii. 21, 6). They were frightful beings; instead of hair, their heads were covered with hissing serpents; and they had wings, brazen claws, and enormous teeth (*Hes. Scut.* 238; *Pind. Ol.* xiii. 63, *Pyth.* x. 47; *Aesch. Pr.* 799; *Eum.* 46; *Or. Met.* iv. 771).

Medusa, who alone of the three was mortal, was, according to some legends, at first a beautiful maid (cf. *Pind. Pyth.* xii. 27), but her hair was changed into serpents by Athene, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athene's temples. Her head now became so fearful that everyone who looked at it was changed into stone. For the manner of



The Gorgon Medusa. (Marble head, at Munich.)

her death see PERSEUS. As she was already with child, from the drops of blood which fell from her severed head Pegasus was born. This blood had both a healing and a destructive power (*Eur. Ion*, 1003). The head was afterwards placed in the aegis of Athene. [See *Dict. of Ant. art. Aegis*.] The interpretations of the myth are manifold and doubtful. The idea of a power that turned into stone may easily originate from rocks which have a human or animal shape; but the rest of the myth is harder to explain. The old Euhemerists made her either a princess whose army fought with Perseus, or represented the Gorgons as a tribe of wild women with hairy bodies (*Paus.* ii. 21, 5; *Plin.* vi. 200). Some of the nature school have imagined her to represent the sun or the moon; but Roscher and other recent mythologists derive all her attributes from thunderstorms and thunderbolts, relying especially on the idea of *flashing*, γοργὸν ὕμνα (cf. *Il.* viii. 849), and upon the snaky hair representing forked lightning. It may perhaps be a question whether part of the story may not have grown out of the emblems upon ancient

shields and out of Oriental masks, instead of the emblems and masks from the story. In art Gorgons were represented with wings when more than the mere mask was shown. In archaic

art the head was hideous and monstrous, with great teeth and lolling tongue. It is so represented in an ancient coin of Eretria in Euboea [see ent above] and in a metope of the temple of Selinus, where Persens is cutting off the head of Medusa. About the middle of the fifth century B.C. the type was more human, but still had the ugliness.

Towards the year 400 B.C. the type became that of a beautiful face.

Gortyn, Gortyna (Γόρτυν, Γόρτυνα: Γορτύριος). 1. (Nr. Hagios Deklia, Ru., six miles from the foot of Mt. Ida), one of the most ancient cities in Crete, on the river Lethæus, ninety stadia from its harbour Lebén, and 120 stadia from its other harbour Matalia (*Il.* ii. 646; *Od.* iii. 294; *Strab.* p. 478). It was the second city in Crete, being only inferior to Cnossus; and on the decline of the latter place under the Romans, it became the metropolis of the island.—2. Also Gortys (Nr. Atzikolo, Ru.), a town in Arcadia on the river Gortynius, a tributary of the Alpheus. Gortynia (Γορτυνία), a town in Emathia in Macedonia, north of Pella, on the river Axios (*Thuc.* ii. 100; *Ptol.* iii. 13, 39).

Gotarzes. [ARSACES XX. XXI.]

Gothi, Gothones, Gutthones, a powerful German people, who played an important part in the overthrow of the Roman empire. From *Plin.* xxxvii. 35 it seems that they were mentioned by Pytheas. They originally dwelt on the Prussian coast of the Baltic at the mouth of the Vistula, where they are placed by Tacitus (*Germ.* 43); but they afterwards migrated S., and at the beginning of the third century, they appear on the coasts of the Black Sea, where Carnacalla encountered them on his march to the East (Spartian, *Carac.* 10). In the reign of the emperor Philippus (A.D. 244–249), they obtained possession of a great part of the Roman province of Dacia; and in consequence of their settling in the countries formerly inhabited by the Getæ and Scythians, they are frequently called both Getæ and Scythians by later writers. From the time of Philip the attacks of the Goths, who had united with the Carpi, against the Roman empire became more frequent and more destructive. In A.D. 272 the emperor Aurelian surrendered to them the whole of Dacia. It is about this time that we find them separated into two great divisions, the Ostrogoths or E. Goths, and the Visigoths or W. Goths. The Ostrogoths settled in Moesia and Pannonia, while the Visigoths remained N. of the Danube.—The Visigoths under their king Alaric invaded Italy, and took and plundered Rome (410). A few years afterwards they settled permanently in the SW. of Gaul, and established a kingdom of which Tolosa was the capital. From thence they invaded Spain, where they also founded a kingdom, which lasted for more than two cen-



The Gorgon Medusa. (Florentine gem.)

turies till it was overthrown by the Arabs.—The Ostrogoths meantime had extended their dominions almost up to the gates of Constantinople, and the emperor Zeno was glad to get rid of them by giving them permission to invade and conquer Italy. Under their king Theodoric the Great they obtained possession of the whole of Italy (493). Theodoric took the title of king of Italy, and an Ostrogothic dynasty reigned in the country, till it was destroyed by Narses, the general of Justinian, A.D. 553.—The Ostrogoths embraced Christianity at an early period, and it was for their use that Ulfilas translated the Bible into Gothic about the middle of the fourth century.

Gothini or Cotini (Κότινοι) Dio Cass. lxxi. 12), a Celtic people in the SE of Germany, subject to the Quadi (Tac. *German.* 43).

Gracchianus, M. Junius, assumed his cognomen on account of his friendship with C. Gracchus. He wrote a work *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings. It was addressed to T. Pomponius Atticus, the father of Cicero's friend (Cic. *Legg.* iii. 20, 49, *Phil.* xxxiii. 36, Varr. *L. L.* vi. 83). This work, which appears to have been one of great value, is lost, but some parts of it are cited by Joannes Lydus (*de Magistr.* i. 24).

Gracchus, Sempronius, plebeian.—1. Tib., a distinguished general in the second Punic war. In B.C. 216 he was magister equitum to the dictator, M. Junius Pera, in 215 consul for the first time, and in 214 consul for the second time. In 213 he fell in battle against Mago, at Campi Veteres, in Lucania (*Liv.* xiv. 15). His body was sent to Hannibal, who honoured it with a magnificent burial.—2. Tib., was tribune of the plebs in 187, and although personally hostile to P. Scipio Africanus, he defended him against the attacks of the other tribunes, for which he received the thanks of the aristocratical party. Soon after this occurrence Gracchus was rewarded with the hand of Cornelia, the youngest daughter of P. Scipio Africanus. In 181 he was praetor, and received Hispania Citerior as his province, where he carried on the war with great success against the Celtiberians (*Liv.* xl. 48). After defeating them in battle, he gained their confidence by his justice and kindness. He returned to Rome in 178, and was consul in 177, when he was sent against the Sardinians, who had revolted. He reduced them to complete submission in 176, and returned to Rome in 175. He brought with him so large a number of captives, that they were sold for a mere trifle, which gave rise to the proverb *Sardi venales* (*Liv.* xli. 7, Aurel. Vict. *de Vir.* iii. 57). In 163 he was censor with C. Claudius Pulcher, and was consul a second time in 163. He had twelve children by Cornelia, all of whom died at an early age, except the two tribunes, Tiberius and Gaius, and a daughter, Cornelia, who was married to P. Scipio Africanus the younger (Cic. *Brut.* 27, 104).—3. Tib., elder son of No. 2, lost his father at an early age. He was educated together with his brother Gaius by his illustrious mother, Cornelia, who made it the object of her life to render her sons worthy of their father and of her own ancestors. She was assisted in the education of her children by eminent Greeks who exercised great influence upon the minds of the two brothers, and among whom we have especial mention of Diophanes of Mytilene, Menelaus of Marathon, and Blossius of Cumae. Tiberius was nine

years older than his brother Gaius; and although they grew up under the same influence, and their characters resembled each other in the main outlines, yet they differed from each other in several important particulars. Tiberius was inferior to his brother in talent, but surpassed him in the amiable traits of his gentle nature, the simplicity of his demeanour, and his calm dignity, won for him the hearts of the people. His eloquence, too, formed a strong contrast with the passionate and impetuous harangues of Gaius, for it was temperate, graceful, persuasive, and proceeding as it did from the fulness of his own heart, it found a ready entrance into the hearts of his hearers. Tiberius served in Africa under P. Scipio Africanus (the younger (who had married his sister), and was present at the destruction of Carthage (146). In 137 he was quaestor, and in that capacity he accompanied the consul, Hostilius Mancinus, to Hispania Citerior where he gained both the affection of the Roman soldiers and the esteem and confidence of the victorious enemy. The distressed condition of the Roman people had deeply excited the sympathies of Tiberius. As he travelled through Etruria on his journey to Spain, he observed with grief and indignation the deserted state of that fertile country, thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, who were thus thrown out of employment, had scarcely their daily bread or a clod of earth to call their own. He resolved to use every effort to remedy this state of things by endeavouring to create an industrious middle class of agriculturists, and to put a check upon the unbounded advance of the ruling party, whose covetousness, combined with the disasters of the second Punic war, had completely destroyed the middle class of small landowners. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year 133. The agrarian law of Licinius, which enacted that no one should possess more than 500 jugera of public land, had never been repealed, but had for a long series of years been totally disregarded. The first measure, therefore, of Tiberius was to propose a bill to the people, renewing and enforcing the Licinian law, but with the modification, that besides the 500 jugera allowed by that law, anyone might possess 250 jugera of the public land for each of his sons. This clause, however, seems to have been limited to two, so that a father of two sons might occupy 1,000 jugera of public land. The surplus was to be taken from them and distributed in small farms of 30 jugera among the poorer citizens, with permanent leases at a moderate rent. The business of measuring and distributing the land was to be entrusted to triumvirs who were to be elected annually. This measure encountered the most vehement opposition from the senate and the aristocracy, and they got one of the tribunes, M. Octavius to put his *intercessio* or veto upon the bill. When neither persuasions nor threats would induce Octavius to withdraw his opposition, the people, upon the proposition of Tiberius (an unconstitutional measure), deposed Octavius from his office. The law was then passed, and the triumvirs appointed to carry it into execution were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than twenty years old, and was

serving in the camp of P. Scipio at Numantia. About this time Attalus died, bequeathing his kingdom and his property to the Roman people. Gracchus thereupon proposed that this property should be distributed among the people, to enable the poor who were to receive lands to purchase the necessary implements, cattle, and the like. When the time came for the election of the tribunes for the following year, Tiberius again offered himself as a candidate. The senate declared that it was illegal for anyone to hold this office for two consecutive years; but Tiberius paid no attention to the objection. While the tribes were voting, a band of senators, headed by P. Scipio Nasica, rushed from the senate house into the forum and attacked the people. Tiberius was killed as he was attempting to escape. He was probably about thirty-five years of age at the time of his death. (Plut. *Tib. Gracch.*; Appian, *B. C.* i. 9-17; Vell. Pat. ii. 2; index to Cicero).—There can be no doubt that the motives of Tiberius were pure, and that he came forward from a genuine desire to remedy the abuses of the land occupation and to ameliorate the condition of the poorer citizens. Unfortunately he adopted a revolutionary method in illegally deposing his colleague, and by his subsequent methods for gaining the support of the populace against the senate gave some colour for the undoubtedly false accusation that he was seeking power for himself, which led some even of the more moderate men to approve of his death. [See also *Dict. of Antiq. art. Agrariae Leges.*]—A. C., brother of No. 3, was in Spain at the time of his brother's murder, as has been already stated. He returned to Rome in the following year (122), but kept aloof from public affairs for some years. In 126 he was quaestor, and went to Sardinia, under the consul L. Annelius Orestes, and there gained the approbation of his superiors and the attachment of the soldiers. The senate attempted to keep him in Sardinia, dreading his popularity in Rome: but after he had remained there two years, he left the province without leave, and returned to the city in 124. Urged on by the popular wish, and by the desire of avenging the cause of his murdered brother, he became a candidate for the tribuneship of the plebs, and was elected for the year 123. His reforms were far more extensive than his brother's, in fact they amounted to revolution, and such was his influence with the people that he carried all he proposed; and the senate were deprived of some of their most important privileges. His first measure was to secure the right of being elected tribune for two or more years in succession. Having gained this point, he proceeded to win over the populace by enacting that all citizens who applied should receive at a low price five modii of corn—the beginning of the pernicious system of doles which more than anything else demoralised the proletariat of Rome. He then renewed his brother's agrarian law, and also established colonies at Tarentum and Capua. He next passed laws for the benefit of the military levies, enacting that the soldiers should be equipped at the expense of the republic, and that no person under the age of seventeen should be drafted for the army. In order to weaken the power of the senate, and to set them at enmity with the monied commercial class, he enacted that the judges in the *judicia publica*, who had hitherto been elected from the senate, should in future be chosen from the equites, and that in every

year, before the consuls were elected, the senate should determine the two provinces which the consuls should have. Moreover, by enacting that the taxes of Asia should be put up for auction at Rome, he threw both the farming of the taxes and the judicial trial for extortionate taxation into the hands of the equites. This plan, though it secured him support, was certain to cause corruption and extortion in the system of provincial tax-gathering.—Gaius was elected tribune again for the following year, 122. The senate, finding it impossible to resist the measures of Gaius, resolved if possible to destroy his influence with the people. For this purpose they persuaded M. Livius Drusus, one of the colleagues of Gaius, to propose measures still more popular than those of Gaius. The people allowed themselves to be duped by the agent of the senate, and the popularity of Gaius gradually waned. During his absence in Africa, whither he had gone as one of the triumvirs to establish a colony at Carthage, in accordance with one of his own laws, his party had been considerably weakened by the influence of Drusus and the aristocracy, and many of his friends had deserted his cause. He failed in obtaining the tribuneship for the following year (121); and when his year of office expired, his enemies began to repeal several of his enactments. Gaius appeared in the forum to oppose these proceedings. Antullinus, one of the attendants of the consul Optimus, was slain by the friends of Gaius. Optimus gladly availed himself of this pretext to persuade the senate to confer upon him unlimited power to act as he thought best for the good of the republic. Fulvius Flaccus, and the other friends of Gaius, called upon him to repel force by force; but he refused to arm, and while his friends fought in his defence, he fled to the grove of the Furies, where he fell by the hand of his slave, whom he had commanded to put him to death. The bodies of the slain, whose number is said to have amounted to 3000, were thrown into the Tiber, their property was confiscated, and their houses demolished. All the other friends of Gracchus who fell into the hands of their enemies were thrown into prison and there strangled.—It is impossible to allow to C. Gracchus that freedom from personal motives—of ambition as well as of revenge—which ennobled his brother. That he also was in many points reforming abuses is undeniable; but his methods were revolutionary and violent, and were in some degree the cause of a century of wars which more judicious and gradual reform might possibly have avoided. Two of his measures, the gifts of corn, and the haits offered to the equites were calculated to work great evil in the state. In ability, however, he was his brother's superior, and his death by what was unjustifiable violence has transferred much of the blame to his opponents. (Plut. *C. Gracch.*; Appian, *B. C.* i. 21-26; index to Cicero.)

#### Gradvius. [Mans.]

Graeae (Γραιαί)—that is, 'the old women'—daughters of Phorcyas and Ceto, were three in number, *Pephredo*, *Enyo*, and *Dino*, and were also called *Phorcýades*. They had grey hair from their birth; and had only one tooth and one eye in common, which they borrowed from each other when they wanted them. They protected their sisters, the Gorgons, and dwelt outside the light of sun and moon beyond Western Libya. Aeschylus (who gives them the bodies of swans) makes them one of the stages



in the wanderings of Io, and they appear in the story of Perseus. [PERSEUS.] Roscher and other recent mythologists maintain that the story, like that of the Gorgons, arose from thunderclouds: a tooth is said to represent lightning in Aryan mythology, and the passing of the eye and the tooth to signify the lightning flashing from cloud to cloud. It must be confessed that this does not seem an obvious or natural idea to connect with a thunderstorm. It may perhaps be enough to regard them as personifying old age. The conception is more like Norse than Greek mythology, and may possibly have been passed on to Greece from a northern people.

Græcia or Hellas (ἡ Ἑλλάς), a country in Europe, the inhabitants of which were called Græci or Hellenes (Ἕλληνες). Among the Greeks *Hellas* was used in general to signify the abode of the *Hellenes*, wherever they might happen to be settled. Thus the Greek colonies of Cyrene in Africa, of Syracuse in Sicily, of Tarentum in Italy, and of Smyrna in Asia, are said to be in *Hellas*, but before the western colonies were founded, Delos was absent the centre of the Hellenic world. Latin geographers limited the name *Hellas* to Middle Greece, excluding the Peloponnesus and all that lies north of the Malian Gulf. Eastern nations called the Hellenes generally 'Ionians', western nations knew them as 'Greeks' (see below). In the most ancient times *Hellas* was a small district of Phthiotis in Thessaly, in which was situated a town of the same name (*Il.* ii. 633, *Thuc.* i. 8, *Strab.* 431). As the inhabitants of this district, the Hellenes, gradually spread over the surrounding country, their name was adopted by other tribes, who became assimilated in language, manners, and customs to the original Hellenes, till at length the whole of the N. of Greece from the Ceraunian and Cambanian mountains to the Corinthian isthmus was designated by the name of *Hellas*. In later times even Macedonia, and the S. part of Illyria were sometimes reckoned part of *Hellas*. The Romans called the land of the Hellenes *Græcia*, whence we have derived the name of Greece. They probably gave this name to the country from their first becoming acquainted with the tribe of the Græci, who were said to be descended from Græcus, a son of Thessalus, and who appear at an early period to have dwelt on the W. coast of Epirus (cf. *Aristot. Meteor.* i. 4) — *Hellas*, or Greece proper, including Peloponnesus, lies between the 36th and 46th degrees of N. latitude, and between the 21st and 26th degrees of E. longitude. Its greatest length from Mt. Olympus to Cape Taurinus is about 250 English miles; its greatest breadth from the W. coast of Acarnania to Marathon in Attica is about 180 miles. Its area is somewhat less than that of Portugal, yet so deeply is the land indented by arms of the sea that Greece has as many miles of sea coast as Spain and Portugal together, and no spot even in Thessaly or Arcadia is more than forty miles from the sea. The rivers of Greece have the character of torrents, not one being navigable even for boats: few of them have any volume of water in the dry season of the year, the Achelous, which has the respectable course of 100 miles, the Peneus and Alpheus. The other rivers of Greece, however renowned, carry down

little water in the summer, and many are at that time dried up altogether. On the N. it was separated by the Cambanian and Ceraunian mountains from Macedonia and Illyria, and on the other three sides it is bounded by the sea: namely, by the Ionian sea on the W., and by the Aegean on the E. and S. It is one of the most mountainous countries of Europe, and possesses few extensive plains (those of Thessaly and Boeotia alone are really large), and few continuous valleys. The inhabitants were thus separated from one another by barriers which it was not easy to surmount and were naturally led to form separate political communities, while the numerous inlets of sea, mentioned above, led to maritime enterprise in most of these small states. Bonds of union for all were found in their national games, which were the great festivals of their common religion, and in their common Amphictyonic council. At a later time the N. of Greece was generally divided into ten districts: *EPHROS*, *THESSALIA*, *ACARNANIA*, *AEOLIA*, *DORIS*, *LOCRIS PHOCIS*, *BOEOTIA*, *ATTICA* and *MEGARA*. The S. of Greece or Peloponnesus was usually divided into ten districts likewise: *COINTHIA*, *SIGEVIA*, *PHILASIA*, *ACHAIA*, *ELIS*, *MESSEIDIA*, *LACONICA*, *CYTHERIA*, *ARGOLIS* and *ARCADIA*. An account of the geography, early inhabitants, and history of each of these districts is given in separate articles. Of the earliest inhabitants we know very little. The Carians and Leleges were both regarded as barbarous people, and may have been of altogether alien stock. On the other hand, the term 'Pelasgian' seems to have included every prehistoric people of the lands afterwards Hellenic, yet the Pelasgi may have been merely an earlier immigration of the same race (*CARAE*, *LELEGES*, *PELASGI*). The numerous Phoenician trading ports gave at any rate a large Semitic element alike of blood and of civilization (*CADETES*). In Crete especially all those nationalities left their traces. To Homer the Greeks were Achæans or Argives or Danaï, but the relationship of the Achæans to the Pelasgi, or whether they were really distinct, remains an open question, as does also the origin of the dynasty which ruled in the Homeric Argos. (*ACHAEI*, *PELASGI*).

*Græcia Magna* or *U. Major* (ἡ μεγάλη Ἑλλάς), a name given to the districts in the S. of Italy inhabited by the Greeks. This name was never used simply to indicate the S. of Italy, it was always confined to the Greek cities and their territories, and did not include the surrounding districts, inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine gulf, Tarentum, Sybaris, Croton, Caulonia, Suris (*Heraclæa*), Metapontum, Locri, and Rhegium, but it also included the Greek cities on the W. coast, such as Cumæ and Neapolis. *Strabo* extends the appellation even to the Greek cities of Sicily. The name of the country before the Greek colonization is said to have been *OECHETRIA*; the first writer who used the term ἡ μεγάλη Ἑλλάς was Polybius (ii. 39, cf. *Strab.* p. 253). Cicero speaks of *Magna Græcia* (*de Or.* iii. 54 &c.). '*Græcia Major*' is also found in *Livy* and *Ovid* (*Liv.* xxii. 7, *Ov. Fast.* iv. 64).

*Graiocelli* (*Caes. B. G.* i. 10), a Gallic people of the Cottian Alps, occupying the country between the Centrones (who lived in Tarentum, or upper valley of the Isara), and the Caturiges (who lived in the upper valley of the Durance). West of them were the Vocontii (who lived about *Grenoble*). It is therefore plain that the

\* *Epirus* is, for the sake of convenience usually included in *Hellas* by modern geographers, but was excluded by the Greeks themselves, as the *Epirotes* were not regarded as genuine Hellenes.

country of the Graioceli was the *Maurienne*, or valley of the *Are*, on the French side of Mt. Cenis, which pass (or rather the little Mt. Cenis) was crossed by Caesar as the shortest way to Further Gaul. The name lingered in the corrupt form 'Garocelia' for the *Maurienne* and 'S. Joannes Garocellinus' for *St. Jean de Maurienne*.

**Grampius Mons.** [GRAUPIUS.]

**Granicus** (Γράνικος: *Koia-Chai*), a river of Mysia Minor, rising in M. Cotylus, the N. summit of Ida, and falling into the Propontis (Sea of Marmara): memorable as the scene of the first of the three great victories by which Alexander the Great overthrew the Persian empire (B.C. 334), and, in a less degree, for a victory gained upon its banks by Lucullus over Mithridates, 73 (II. xii. 21; Strab. p. 587; Arrian, *An.* i. 19; Plut. *Alex.* 24, *Lucull.* 11).

**Granis** (Γράνις: *Khiaht*), a river of Persis, with a royal palace on its banks. It fell into the Persian Gulf near Taocce. (Arrian, *Ind.* 39.)

**Granius, Q.**, a clerk employed by the auctioneers at Rome to collect the money at sales, lived about B.C. 110. He was a friend of Lucilius, and was celebrated for his wit. (Cic. *de Or.* 60, 244, *Brut.* 43, 160, *ad Att.* vi. 3.)

**Granius Licinianus**, a historian, probably of the 2nd century A.D. (Macrob. i. 16, 30; Solin. *Polym.* ii. 12). Wrote a short history of the Roman republic in about forty books: parts of books 26, 28, and 36 are extant, relating to events 163-78 B.C. He pays minute attention to omens and prodigies. He alludes (p. 8) to the completion of the Olympieum at Athens: which makes his date at least as late as Hadrian's reign. Ed. by Perz, Lips. 1858.

**Grana** (Γραναία: *Graan*), a river in the land of the Quadi and the SE. of Germany, and a tributary of the Danube, on the banks of which M. Aurelius wrote the 1st book of his *Meditations* (Antonin. *Comment.* i. 17).

**Gratiæ.** [CHARITES.]

**Gratianus.** 1. Emperor of the Western Empire, A.D. 367-383, son of Valentinian I., was raised by his father to the rank of Augustus in 367, when he was only eight years old. On the death of Valentinian in 375, Gratian did not succeed to the sole sovereignty; as Valentinian II., the half-brother of Augustus, was proclaimed Augustus by the troops. He was educated by Ausonius, whom he rewarded in 379 with the consulship. By the death of his uncle, Valens (378), the Eastern empire devolved upon him; but the danger to which the East was exposed from the Goths led Gratian to send for Theodosius, and appoint him emperor of the East (379). Gratian was fond of quiet and repose,

17; Anson. *Gratiarum Actio*.—2. A usurper, who assumed the purple in Britain, and was murdered by his troops about four months afterwards (407) (Oros. vii. 40). He was succeeded by Constantine. [CONSTANTINUS, No. 3.]

**Gratiaropólis.** [CLARÓ.]

**Gratiarum Collis** (Χαλκράν λόφος, Hdt. iv. 175: *Hills of Tarhounah*), a range of wooded hills running parallel to the coast of N. Africa between the Syrtis, and containing the source of the Cinyrs and other small rivers.

**Gratidianns.** [GRATIDIUS.]

**Gratidius.** 1. M., of Arpinum, great-nuncle of Cicero. He proposed a *lex tabellaria* for Arpinum in 115, and was opposed by Cicero's grandfather, who had married his sister, Gratidia. He was killed in the war of Antonius against the pirates, B.C. 103. (Cic. *Legg.* iii. 16, 36, *Brut.* 45, 168.)—2. His son, M. Marius Gratidianus, was adopted by the brother of C. Marius, and was proscribed by Sulla and murdered by Catiline. He had been praetor in 86 and had won popular favour by an edict about the coinage. (Cic. *Legg.* i. c., *Brut.* i. c., *de Off.* iii. 16, 67; Plin. xxxiii. 132.)—3. M., legate of Q. Cicero in Asia 61-59: perhaps a grandson of No. 1 (Cic. *Flacc.* 21, 49).

**Gratius** or **Gratius** (to whom the cognomen *Faliscus* is also given, but with no good authority), a contemporary of Ovid (*Pont.* iv. 16, 34), and the author of an uninteresting didactic poem on Hunting (*Cynegetica*). Edited in *Poet. Lat. Min.* by Bährner, Lips. 1879.

**Grätus, Valérius**, procurator of Judaea from A.D. 15 to 27, and the immediate predecessor of Pontius Pilate (Jos. *Ant.* xviii. 6).

**Grampius Mons**, in Caledonia (*Grampian Hills*). [There is no doubt that Graupius, not Grampius, is the form known to the Romans: though whether *Grampian* is a corruption of Graupian or preserves the true original name it is impossible to say.] This is a general term for the ranges separating the highlands of Perthshire from the lowlands, and extending to Aberdeenshire. Somewhere at the foot of the Grampians Agricola, having crossed the Forth, fought with Galgacus (Tac. *Agr.* 29). The site may possibly be, as some maintain, near Comrie in Perthshire, in the valley of the *Earn*. Here there are traces of a Roman camp at *Dalginross*, which claims to preserve the name of Galgacus.

**Graviscæ**, an ancient city of Etruria, subject to Tarquinii, was colonised by the Romans B.C. 183, and received new colonists under Augustus. It was situated in the *Maremma*, and its air was unhealthy (*intempestæ*. *Graviscæ*, Virg. *Aen.* x. 184); whence the ancients ridiculously derived its name from *aër gravis*. Its ruins are on the right bank of the river *Marta*, about two miles from the sea, where are the remains of a magnificent arch. (Liv. xl. 29; Vell. Pat. i. 15; Strab. p. 225.)

**Gregóras, Nicéphorus**, a Byzantine historian, about A.D. 1295-1359. His work is in thirty-eight books, of which only twenty-four have been printed. It begins with the capture of Constantinople by the Latins in 1204, and goes down to 1359; the twenty-four printed books contain the period from 1204 to 1351. Edited by Schopen, Bonn, 1829.

**Grégorius** (Γρηγόριος). 1. Surnamed *Nazianzénus*, and usually called *Gregory Nazianzen*, bishop of Constantinople A.D. 380-390.—2. *Nysseus*, bishop of Nyssa about 372-394.—3. *Thaumaturgus*, bishop of Neocaesarea about A.D. 240. [See *Dict. of Christian Biography*.]

**Grudii**, a people in Gallia Belgica, subject to the Nervii, N. of the Scheldt (Caes. *B. G.* v. 39).



Gratianus, Roman Emperor, A.D. 367-383.

Obv., head of Gratianus, D. N. GRATIANVS AVG.; rev., Genius of Rome holding Victory, VRBS ROMA.

and was greatly under the influence of ecclesiastics, especially of Ambrose of Milan. He became unpopular with the army. Maximus was declared emperor in Britain, and crossed over to Gaul, where, in the neighbourhood of Paris, he defeated Gratian, who was overtaken and slain in his flight after the battle. (Aurel. *Vict. Epit.* 45-48; Zos. vi. 12-36; Zouar. xiii.

**Grumentum** (*Grumentina Saponara*), a town in the interior of Lucania on the road from Beneventum to Heraclea mentioned in the 2nd Punic war (Liv xiii 87 xxvii 11, Strab p 254).

**Grumum** (*Grumo*), a town of Apulia fourteen miles SW. of Barium (*Bari*).

**Gryllus** (Γρύλλος) elder son of Xenophon, fell at the battle of Mantinea a c 362 after he had, according to some accounts given Epaminondas his mortal wound (Paus viii 2 5 x 8 11).

**Grynla** or **Jum** (Γρυνία Γαυριον *Porto Glymi*), a fortified city on the coast of the Sinus Elaeicus, in the S of Myssa between Elaea and Myrina, 70 stadia from the former and 40 from the latter, celebrated for its temple and oracle of Apollo who is hence called Grynneum Apollo (Virg Aen iv 545). It possessed also a good harbour. Parmenion the general of Alexander, destroyed the city (Hdt i 149, Strab p 622, Diod xvii 7).

**Gryps** or **Gryphus** (Γρύψ), a griffin, a fabulous animal, dwelling in the Rhiphaean mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arimaspians mounted on horseback and attempted to steal the gold, and hence arose the hostility between the horse and griffin (Hdt iii 116, iv 13, 27 Paus i 24 6 viii 2 3 Ael. H. A. iv 27, Plin. viii 10). Hesiod seems to have been the first Greek who mentions griffins (Schol. ad Aesch. Pr 803), and next Aristotle. The idea of the griffin came from the East: the figure is found in sculptures of Persia, Phoenicia, and Egypt, from which country it passed probably to Mysene, where a griffin dagger has been found. It is a common figure on vases. The griffin was among the attributes of Apollo.

**Gugerni** or **Guberni**, a people of Germany, probably of the same race as the Sigambri, crossed the Rhine, and settled on its left bank, between the Ubi and Batavi (Tac. Hist. iv 23, v 16, Plin. iv 106).

**Gulassa**, a Numidian, second son of Massinissa, and brother to Micipsa and Mastanabal. On the death of Massinissa, in a c 149, he succeeded along with his brothers to the dominions of their father (Liv. xlii 23, Pol. xxix 1, Ball. Jug 5 85). He left a son named Mastiva.

**Guntia** (*Gunsberg*), a town in Vindehica, between Campodunum and Augusta Vindeborum (*Augsburg*).

**Gurraeus** (Γουρραῖος, *Gappolas*) a river of India, flowing through the country of the Gurari (in the NW of the Punjab) into the Copben.

**Gurulis** (*Guglieri*) a town in the west of Sardinia, a few miles inland (Ptol. iii 3, 7).

**Gyrædon** (Γύραδον).

**Gýarus** or **Gýra** (ἡ Γύραρος, *ra Gýra* Γυραρῖν *Chura* or *Jura*), one of the Cyclades, a small island, twelve miles in circumference, SW of Andros, poor and unproductive, and inhabited only by fishermen (Strab. p 485, Plin. iv 69, viii 82). Under the emperors it was a place of banishment (*Aude aliquod brevisus Gyraia et carcere dignum* Juv. l. 75).

**Gýs** or **Gýges** (Γύς, Γύγις), son of Uranus (Heaven) and Ge (Earth) a hundred handed giant who made war upon the gods (Ov. Fast. iv 593, Hor. Od. ii 17, 14, *GIGANTES*).

**Gýgens Laeus** (ἡ Γύγιον Λαῖον *Lake of Larmona*) a small lake in Lydia, between the rivers Hermus and Hyllus. N of Sardis, the necropolis of which city was on its banks. It was afterwards called Coloe (II. xx. 391, Hdt. l. 93, Strab. p. 626).

**Gýgis** (Γύγις) the first king of Lydia of the dynasty of the Mermonidae, dethroned Candau-

les, and succeeded to the kingdom, as related under CANDAULES. He reigned a c 716-678. He sent magnificent presents to Delphi, and earned on various wars with the cities of Asia Minor, such as Miletus, Smyrna, Colophon, and Magnesia. 'The riches of Gyges' became a proverb (Hdt. i 7-14, Paus. iv 21, 5).

**Gylippus** (Γύλιππος), a Spartan, son of Cleandrus, was sent as the Spartan commander to Syracuse, to oppose the Athenians, a c 414. Under his command the Syracusans annihilated the great Athenian armament, and took Demosthenes and Nicias prisoners, 413 (Thuc. vi 23-vii 86, viii 13). In 404 he was commissioned by Lysander, after the capture of Athens, to carry home the treasure, but by opening the seams of the sacks underneath, he abstracted a considerable portion. The theft was discovered and Gylippus went into exile (Plut. Lys. 16, Nic. 28, Diod. xiii 106, Athen. p 234).

**Gymnesiae** [BALEARES].

**Gymnosophilistae** (Γυμνοσφιισταί), a sect of Indian ascetic philosophers, who went about naked (Curt. viii 9, 33, Plut. Alex. 64).

**Gynaecephalis** (Γυναικίνοαις or Γυναικί-πάλις) a city in the Delta of Egypt, on the W bank of the Canopic branch of the Nile, between Hermopolis and Momemphus.

**Gyades** (Γύαδης), a river of Assyria, rising in the country of the Maiani (in Kurdistan), and flowing into the Tigris celebrated through the story that Cyrus the Great drew off its waters by 560 channels (Hdt. i 189).

**Gýrta**, **Gýrtana** (Γυρτάν, Γυρτάνη Γυρτάνος *nr Tafari, Rn*), an ancient town in Pelagopolis in Thessaly, on the Peneus (II. ii 735, Thuc. ii 23, Strab. p 439).

**Gýthium**, **Gýthium** (τὸ Γέθιον, Γέθιον *Γεθίδρις Palaeopolis, nr Marathonis*), an ancient town on the coast of Laconia, founded by the Achaeans, lay near the head of the Laconian bay, SW of the mouth of the river Eurotas. It served as the harbour of Sparta, and was important from a military point of view. In the Persian war the Lacedaemonian fleet was stationed at Gýthium, and the Athenians under Tolmides burnt the Lacedaemonian arsenal, a c 455 (Thuc. i 102). After the battle of Leuctra (370) it was taken by Epaminondas (Zen. Hell. vi 5, 83). In 195 it was taken by Flamininus, and made independent of Nabis tyrant of Sparta, whereupon it joined the Achaean League (Liv. xxxiv 29; Strab. p 363, Paus. iii 21, 8).

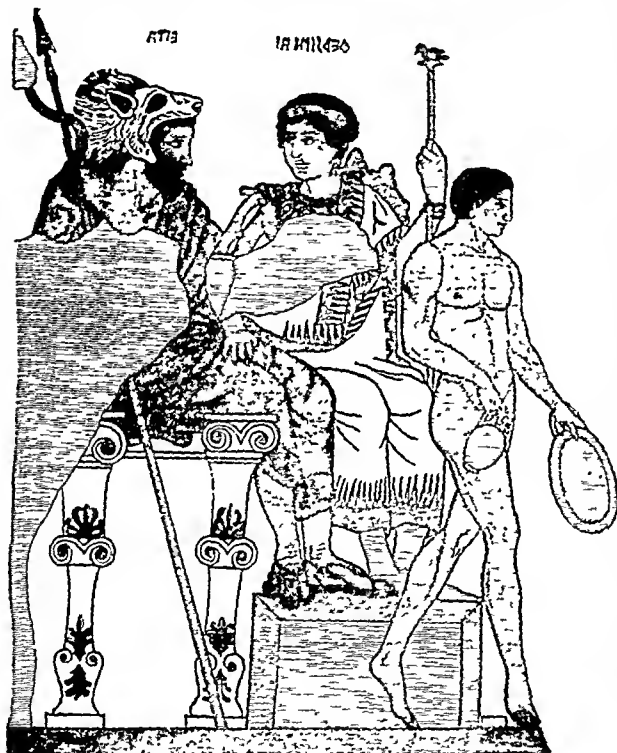
**Gyzentes** (Γύζαντες), a people in the W part of Libya (Y Africa), whose country was rich in money and wax. Probably dwelt in Byzantium.

## H

**Hades** or **Pluto** (Αἰδης, Πλούτων, or poetically Αἴδης, Αἰδωνεύς Πλούτων), the God of the Nether World. His name is from αἶδω (the dark, unseen god) a less probable suggestion is 'the god of the earth or underworld' from αἶα. Hades was son of Cronus and Phaea and brother of Zeus and Poseidon (I. xv 187). Hesiod (Th. 453) adds two other sisters, Hestia and Demeter. His wife was Persephone or Proserpina, the daughter of Demeter, whom he carried off from the upper world, as is related elsewhere [DEMETER, PERSEPHONE]. In the division of the world among the three brothers Hades obtained the Nether World, the abode of the shades, over which he ruled. Hence he is called the infernal Zeus (Ζεὺς κατὰχθόνιος or

χθόνιος), or the king of the shades (*ἀναξ ἐνέραν*). (*Il.* ix. 457, xv. 191; *Aesch. Pr.* 627; *Pans.* ii. 21, 4.) He possessed a helmet (like the 'cap of darkness' in Northern myths) which rendered the wearer invisible, and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. Ancient story mentions both gods and men who were honoured by Hades with the temporary use of this helmet. (*Il.* v. 845; *Hes. Scut.* 22; *Aristoph. Ach.* 390; *Apollod.* i. 6, 2.) His character is described as fierce and inexorable, whence of all the gods he was most hated by mortals. He kept the gates of the lower world closed (and is therefore called *Πυλάργης*), that no shades might be able to escape or return to the region of light (*Il.* viii. 367; *Pans.* v. 20 1).

the surnames which described him personally, or his realm, such as *Πολυδέγμων*, he was known as *Glymnus* 'the Illustrious' (perhaps to propitiate him) at Hermione (*Pans.* i. 85, 5), and in the Eleusinian mysteries as *Eubuleus*, i.e. the god who counsels well for mankind in giving them rest from their labours (*Cornut. N. D.* 85). The name *Pluto* (*Πλούτων*) marks a new departure in his attributes. As Hades he was the severe and sterile god, giving no fruits and father of no children (that he was father of the Furies is a late tradition cf. *Servius, ad Aen.* i. 86). But, perhaps from the influence of the Eleusinian mysteries, the god of the underworld came to be regarded as the god of the earth and all that it gives (an old and primitive idea of course, but new as applied to Hades). Therefore wealth



Hades and Persephone seated on a throne and engaged apparently in earnest conversation. Above the god is the inscription EITIA, i.e. Hades and above the goddess PHERSIPNIA, i.e. Persephone. From an Etruscan tomb at Orvieto (*Dennis, Etruria*, ii. 53).

When mortals invoked him, they struck the earth with their hands; the sacrifices which were offered to him and Persephone consisted of black sheep; and the person who offered the sacrifice had to turn away his face (*Il.* ix. 567; *Od.* x. 527). The ensign of his power was a staff, with which, like *Hermes*, he drove the shades into the lower world. There he sat upon a throne with his consort *Persephone*, as grim in appearance (in this period of the myth) as himself (*Il.* ix. 457; *Pind. Ol.* ix. 35). He appears seldom in story, since he rarely left his nether realm. The exceptions were, when he carried off *Persephone*, and when he went to *Olympus* to be cured by *Paeon* of the wound dealt to him by *Heracles* (*Il.* v. 395). Besides

and fruits were given by him, and he was worshipped as *Πλούτων* (carefully to be distinguished from the personified riches *Πλούτος*, or *Plutus*). The name is first traceable in the Attic writers early in the fifth cent. B.C. and eventually prevailed, though not to the entire exclusion of the name *Αΐδης* (cf. *Plat. Crat.* p. 403). In art the representations of Hades (not frequent) have the same character as those of *Zeus*, but are distinguished by the sterner countenance, the shaggy hair (sometimes with a wolfskin cap) and beard, and attributes such as the cock, the wolf, and the pomegranate, or *Cerberus* at his side. As *Pluto* or *Αΐδης-Πλούτων* the god has a more gracious expression, and the attributes also vary: most frequently he has a cornucopia and carries a sceptre or a two-pronged fork, which some take for an agricultural implement, and others believe to be a late and spurious addition. The figures of *Scrapis* or *Zeus-Scrapis* have often been confound with those of *Hades-Pluto*, because *Scrapis* is represented with a three-headed dog beside him. His distinguishing mark is the *modius* upon his head. [*Scrapis*]—The kingdom of Hades, i.e. the underworld. The Homeric Hades is a dark sunless abode within the earth, the entrance to which lies in a grove of black poplars beyond the stream of *Oceon* (*Il.* xi. 61; *Od.* x. 508). Here are the asphodel meadows, a dull and cheerless place (*Od.* xi. 489), even if *Orion* can still pursue his occupation of hunting (*Od.* xi. 569, 573, xiv. 13). Beyond this was *Erebus*, the place of darkness and the abode of Hades and *Persephone*, to which *Odysseus* did not penetrate. There is a general idea of vastness and of gloom or twilight with unsubstantial inarticulate ghosts, who twitter like bats, flitting about among whom appear more distinctly the figures of the heroes. The dead in *Od.* xi. are

unsubstantial images of the living persons without flesh or bones or recollection, yet consciousness and memory can be recalled when they drink the blood. But even in Homer besides this unreal, impersonal existence there are traces of a belief in conscious life, as in the twenty fourth book of the *Odyssey*. The descriptions of Minos, Orion and Heracles resuming

The art representations of the underworld are frequent in vase paintings, the punishments of Sisyphus &c. date back as far as black figure vases of the seventh century B.C. It is probable that such paintings, especially those of Polygnotus in the Lesche at Delphi (Paus. x. 19), did not merely follow the popular idea but in some measure formed it.



Hermes presenting a Soul to Hades and Persephone. (Part. Ant. Sepulch. Hadrianum, tab. 8.)

their old life, and the punishment of Tantalus and Sisyphus would also imply a conscious life, but there are reasons for considering the whole passage in *Od.* xi. 563-627 a later introduction, and such probably is the 24th book also. In post-Homeric authors rocky hollows or caves are regarded as entrances to Hades, e.g. those at Colonus, the Italian Cumae, Hermione and Teanum, and the approach is cut off by streams flowing underground (*STYX*, *COCYTUS*, *ACHERON*), over these the buried dead are ferried by *CHARON*, and on the opposite shore *CERBERA* keeps guard. The underworld is regarded now (which it probably was not to Homer) as a place where the life of the upper world and its amusements can be repeated. It is also a place of retribution [see *TANTALUS*, *SISYPHUS*, *IOY*, *DANAIDES*]. The dead are judged the Asiatics by Rhadamanthus, the Europeans by Aeacus, Minos being the referee for doubtful cases (*Plat. Gorg.* p. 524). Triptolemus also in the Eleusinian mysteries acts as a judge. This difference of state led to the separation of Tartarus (in Homer only the prison of Titans) from the rest of Hades by the blazing Pyriphlegethon which flows between (cf. *Plat. Rep.* x. p. 616 a, *Verg. Aen.* vi. 543). In the asphodel meadows were those who deserved neither great bliss nor punishment: the places of reward were separate altogether [*ELYSIUM*, *FORTUNATORUM* *ISCLAE*]. In Virgil, however (*Aen.* vi), Elysium is placed in Hades. Although a more hopeful conception of the future life was introduced with the Eleusinian religion and by the philosophers, and the underworld was not like that of Homer, to which Achilles would prefer the life of a serf, yet very few Greeks looked for want to it as a gain in comparison with life in the upper world. The Roman *Ortus* was in the main borrowed, through poets and works of art, from the Greek idea, but with certain survivals of Italian belief [see *LARES*, *MAVER*, *LESTRYGES*].

#### Hadrianum. [ADRIANUM]

##### Hadria. (ADRIA)

Hadriani or Adriani, near the river Rhyndacus on the frontiers of Mysia and Bithynia. Hadrianópolis 1 (*Ἀδριανούπολις*; *Adrianopolis*; *Adrianople*), a town in Thrace, on the right bank of the Hebrus, in an extensive plain, founded by the emperor Hadrian. It was strongly fortified; possessed an extensive commerce, and in the middle ages was the most important town in the country after Constantinople (*Amm. Marc.* xiv. 11, *Entrop.* vi. 8). 2 A town in Bithynia—3 A town of Phrygia.

Hadrianothéra or -as (*Ἀδριανούθηρα*), a city in Mysia on the road between Pergamus and Miletopolis, founded by the emperor Hadrian (*Dio Cass.* lxxix. 10; *Vit. Hadr.* 20).

Hadrianus, P. Aelius, usually called Hadrian, Roman emperor, A.D. 117-138, was born at Rome, A.D. 76. His family belonged, like that of Trajan, to Italica, in Spain. He lost his father at the age of ten, and was brought up by his kinsman Ulpius Trajanus (afterwards emperor) and by Coelus Attianus. From an early age he studied with zeal the Greek language and literature. At the age of fifteen he went to Spain, where he entered upon his military career and he subsequently served as military tribune in Lower Moesia. After the elevation of Trajan to the throne (98), he married Julia Sabina, a grand daughter of Trajan's sister Marciana. This marriage was brought about through the influence of Plotina, the wife of Trajan, and from this time Hadrian rose rapidly in the emperor's favour. He was raised successively to the quaestorship (101), praetorship (107), and consulship (109). He accompanied Trajan in most of his expeditions, and distinguished himself in the second war against the Dacians, 104-106, was made governor of Pannonia in 109, and subsequently fought under Trajan against the Parthians. When

HADRIANUS

Trajan's serious illness obliged him to leave the East, he placed Hadrian at the head of the army. Trajan died at Cilicia on his journey to Rome (117). Before his death, as was alleged, probably influenced by Plotina, he appointed Hadrian as his successor. Hadrian was proclaimed emperor by the legions in Syria, and the senate ratified the election. Hadrian's first care was to make peace with the Parthians, which he obtained by relinquishing the conquests of Trajan east of the Euphrates. He returned to Rome in 118, but almost immediately afterwards set out for Moesia, in consequence of the invasion of this province by the Sarmatians. After making peace with the Sarmatians, and suppressing a formidable conspiracy which had been formed against his life by some of the most distinguished Roman nobles, all of whom he put to death, he returned to Rome in the course of the same year. He sought to obtain the goodwill of the senate by gladiatorial exhibitions and liberal largesses, and he also cancelled all arrears of taxes due to the state for the last fifteen years. The remainder of Hadrian's reign was disturbed by few wars. He spent the greater part of his reign in travelling through the various provinces of the empire, in order that he might inspect personally the state of affairs in the provinces, and apply the necessary remedies wherever mismanagement was discovered. He began these travels in 119, visiting first Gaul, Germany, and Britain, in the latter of which countries he caused a wall to be built from the Solway to the mouth of the river Tyne. [BRITANNIA.] He afterwards visited Spain, Africa, and the East, and took up his residence at Athens for three years (123-126). Athens was his favourite city, and he conferred upon its inhabitants many privileges. The most important war during his reign was that against the Jews, which broke out in 131. The Jews had revolted in consequence of the establishment of a colony under the name of Aelia Capitolina on the site of Jerusalem, and of their having been forbidden to practise the rite of circumcision. The war was carried on by the Jews as a national struggle with the most desperate fury, and was not brought to an end till 136, after the country had been nearly reduced to a wilderness. During the last few years of Hadrian's life, his health failed. He became suspicious and cruel, and put to death several persons of distinction. As he had no children, he adopted L. Aelius Verus, and gave him the title of Caesar in 136. Verus died on the 1st of January, 138, whereupon Hadrian adopted Antoninus, afterwards surnamed Pius, and conferred upon him likewise the title of Caesar. In July in the same year, Hadrian himself died, in his 62nd year, and was succeeded by ANTONINUS.—The reign of Hadrian may be regarded as one of the happiest periods in Roman history. His policy was to preserve peace with foreign nations, and not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare. He paid particular attention to the administration of justice in the provinces as well as in Italy. His reign forms an epoch in the history of Roman jurisprudence. It was at Hadrian's command that the jurist Salvius Julianus drew up the *edictum perpetuum*, which formed a fixed code of laws. Some of the laws promulgated by Hadrian are of a truly humane character, and aimed at improving the public morality of the time. The various cities which he visited received marks

of his favour or liberality; in many places he built aqueducts, and in others barbour or other public buildings, either for use or ornament. But what has rendered his name more illustrious than anything else are the numerous and magnificent architectural works which he planned and commenced during his travels, especially at Athens, in the S. part of which he built an entirely new city, 'Novae Athenae.' We cannot here enter into an account of the numerous buildings he erected; it is sufficient to direct attention to his villa at Tibur, which has been a real mine of treasures of art, and his mausoleum at Rome, which forms the groundwork of the present Castle of St. Angelo. Hadrian was a patron of learning and literature, as well as of the arts, and he cultivated the society of poets, scholars, rhetoricians, and philosophers. He founded at Rome a scientific institution under the name of Athenaeum, which continued to flourish for a long time after him. He was himself an author, and wrote numerous works, both in prose and in verse, all of which are lost, with the exception of a few epigrams in the Greek and Latin Anthologies, which lack evidence of their authorship. The well known address to his soul—

Animula vagula blandula,  
Hospes comesque corporis,  
Quae nunc abibis in loca  
Pallidula, rigida, nudula—  
Nec ut soles dabis jocos?

is attributed to him by his biographer. (Life of Hadrian in *Script. Hist. Aug.*; Dio Cass. lix.; Aurel. Vict. *Ep.* 14; Zonar. xi. 23.)  
**Hadrîanus**, the rhetorician. [ADRIANUS.]  
**Hadrîmetum** or **Adrîmetum** (Ἀδριμεῦν: *Hammeim*), a flourishing city founded by the Phoenicians in N. Africa, on the E. coast of Bycazema, of which district it was the capital under the Romans. It had not sided with Carthage and was left a free city after the third Punic war. Trajan made it a colony; and it was afterwards called Justinianopolis. (Strab. 634; Sall. *Jug.* 19; Plin. v. 25; Pol. xv. 1, Procop. *B. V.* i. 17, ii. 23.)  
**Haemon** (Ἀἰών). 1. Son of Pelasgus and father of Thessalus, from whom the ancient name of Thessaly, *Haemonia* or *Aemonia*, was believed to be derived. The Roman poets frequently use the adjective *Haemonius* as equivalent to *Thessalian*. (Strab. p. 443; Dionys. i. 17; Plin. iv. 28.)—2. Son of Lycaon, and the reputed founder of *Haemonia* in Arcadia (Paus. vii. 44).—3. Son of Crcon of Thebes, was destroyed, according to some accounts, by the sphinx (Apollod. iii. 5, 8). But, according to other traditions, he was in love with Antigone, and killed himself on hearing that she was condemned by his father to be entombed alive. [ANTIGONE.]  
**Haemonia** (Ἀἰωνία). [HAEMON, No. 1.]  
**Haemus** (Ἄμμος), son of Boreas and Orithyia (wife of Rhodope), and father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were metamorphosed into mountains. (Ov. *Met.* vi. 87.)



Hadrianus, Roman Emperor.  
A.D. 117-138.

**Haemus** (δ Ἄμος, τὸ Ἄμουν *Balkan*), a lofty range of mountains, separating Thrace and Moesia, extended from Mt Scamnia, or, according to Herodotus, from Mt Rhodope on the W to the Black Sea on the E. The highest point of the range is about 8000 feet above the sea. There are several passes over them; but the one most used in antiquity was in the W part of the range, called 'Succi' or 'Succorum angustiae,' also 'Porta Trajana' (Sula *Der bend*), between Philippopolis and Serdica (*Sophia*). The later province of 'Haema montis' in Thrace derived its name from this mountain (Hdt i 49, Strab p 313, Amm Marc xxi 10, xxvii 4).

**Hagno** (Ἀγνὴ), the nymph of a spring on Mt Lycseus in Arcadia. The local legend makes this the birthplace of Zeus, who was brought up by the nymph. In times of drought the priest of Zeus Lycseus conjured rain by dipping an oak-bough into the spring of Hagno (Paus viii 31. 2, 32 2, 47. 2).

**Hagnon** (Ἀγνων), an Athenian who founded the colony of *Aegreopolis*, s c 437 (Thuc. iv 102, Diod. xii 92).

**Hagnus** (Ἀγνός, ὄρεος Ἀγνώνιος near *Marokopula*), a demus in Attica, W of Pecania, belonging to the tribe *Acamantis*.

**Halae** (Ἁλαί, Ἁλαί, Ἁλαί Ἀλαεῖς) 1. *H. Araphenides* (Ἀραφηνίδες) a demus in Attica, belonging to the tribe *Aegaei*, was situated on the E coast of Attica, and served as the harbour of Brauron: it possessed a temple of Artemis (Strab pp 539, 446).—2. *H. Aezonides* (Ἀλκωνίδες), a demus in Attica, belonging to the tribe *Cecropia*, situated on the W coast (Strab p. 398).—3. A town, formerly of the Opuntii Locri, afterwards of Boeotia, situated on the Opuntian gulf (Strab p 403).

**Halae (Ἁλῆς)** 1. A river of Ionia in Asia Minor, near Colophon, celebrated for the coldness of its water (Liv xxvii 86).—2. A river in the island of Cos.

**Halaea** (Ἁλαίσα *Halaisina Torre di Pittineo*), a town on the N. coast of Sicily, on the river *Halista* (*Pittineo*), was founded by the Greek mercenaries of Archonides, a chief of the Siculi, and was originally called *Archonidion*. It was in later times a municipium, exempt from taxes. (Strab pp 266, 272, Cic. *Verr.* iii 73; Diod. xiv 16).

**Halæna**, a chief of the Aurunci and Oscans, the son of a soothsayer, and an ally of Turnus, was slain by Evander. He came to Italy from Argos in Greece, whence he is called *Agamemnonius*, *Atrides* or *Argolicus*. He is said to have founded the town of *Faleri* (Ov. *Am.* iii 13, 31 *Fast.* iv 73, Serv. ad *Aen.* vii 723; Plin. iii 51).

**Halox**. [*ALEX*]

**Halicmacon** (Ἀλιδμακὼν *Vistriza*), an important river in Macedonia, rises in the Tymphaean mountains, forms the boundary between Eoraea and Pieria, and falls into the Thermaic gulf in Bottiaea (Hdt vii 127, Strab p. 330). *Cassius* (B. C. iii 26) incorrectly makes it the boundary between Macedonia and Thessaly.

**Haliartus** (Ἀλάρτος *'Alidortus Maci*), an ancient town in Boeotia on the S of the lake Copais. It was destroyed by Xerxes in his invasion of Greece (s c 480), but was rebuilt, and appears as an important place in the Peloponnesian war. Under its walls Alexander lost his life (323). It was destroyed by the Romans (171) because it supported Persius, king of Macedonia, and its territory was given to the

Athenians (Il. ii 533, *Hymn in Apoll.* 243; Strab p 411, Paus. ix 32. 5).

**Halias** (Ἁλίδας *'Alidas*), a district on the coast of Argolis between Aene and Hermone, so called because fishing was the chief occupation of its inhabitants. Their town was called *Halias* (Ἁλιδί) or *Hallia* (Ἁλιδίς) (Strab p 373).

**Halicarnassus** (Ἀλικαρνασσός, Ion Ἀλικαρνησός *'Alikarnassos*, *Halicarnassus*, *Halicarnassus* *Budrum*, Rn), a celebrated city of Asia Minor, stood in the SW part of Caria, on the N coast of the Sinus Ceramici opposite to the island of Cos. It was said to have been founded by Dorians from Troezen, and was at first called *Zephyra*. It was one of the six cities that originally formed the Dorian Hexapolis, but it was early excluded from the confederacy as a punishment for the violation, by one of its citizens, of a law connected with the common worship of the Troian Apollo (Hdt i 144). With the rest of the coast of Asia Minor, it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty which lasted for some generations. His daughter Artemisia assisted Xerxes in his expedition against Greece (Ant. xiii No 1). Her grandson Lygdamis was overthrown by a revolution, in which Herodotus is said to have taken part (*Hexaporus*). In the Peloponnesian war, we find *Halicarnassus*, with the other Dorian cities of Caria, on the side of the Athenians; but we do not know what was its form of government, until the re-establishment by *Hecatomnus*, of a dynasty ruling over all Caria, with its capital first at Mylasa, and afterwards at *Halicarnassus*, and virtually independent of Persia before s c 380. It seems not unlikely that both this and the older dynasty of tyrants of *Halicarnassus*, were a race of native Carian princes, whose ascendancy at *Halicarnassus* may be accounted for by the prevalence of the Carian element in its population at an early period. *Hecatomnus* left three sons and two daughters, who all succeeded to his throne in the following order: *Mausolus*, *Artemisia*, *Idneus*, *Ada*, *Pixodarus*, and *Ada* again. In s c 334, Alexander took the city, after an obstinate defence by the Persian general Memnon, and destroyed it (Arrian, *An.* i 23). From this blow it never recovered, although it continued to be celebrated for the *Mausoleum*, a magnificent edifice which *Artemisia* II. built as a tomb for *Mausolus* and which was adorned with the works of the most eminent Greek sculptors of the age. Fragments of these sculptures, which were discovered built into the walls of the citadel of *Budrum*, are now in the British Museum (*Dict. of Antiq. art Mausoleum*). With the rest of Caria, *Halicarnassus* was assigned by the Romans, after their victory over Antiochus the Great, to the government of Rhodes, and was afterwards united to the province of Asia. The city was very strongly fortified, and had a fine harbour, which was protected by the island of *Arconnesus*; its citadel was called *Salmacia* (Σαλμακίς) from the name of a spring which rose from the hill on which it stood. *Halicarnassus* was the birthplace of the historians *Herodotus* and *Dionysius* (Hdt i 144, iv 16 vii 93, Strab. pp 633, 656, Cic. ad Q. Fr. i. 1 *Tac. Ann.* iv 65).

**Halicysae** (Ἀλιδύς *Halicysae*), a town in the NW of Sicily, between Entella and Lilybaeum, was long in the possession of the

HALIMUS  
Carthaginians, and in Cicero's time was a muni-  
Died. xiv. 48; Cic. Verr. iii. 7, 40).  
Grec. Ἀλιμουσίον, a

Carthaginians, and in Cicero's time was a *capitulum* (Diod. xiv. 48; Cic. *Verr.* iii. 7, 40).  
**Halmis** ('Αλμοίς, -ώντος: 'Αλμοῖσιον'), a  
 demus of Attica, belonging to the tribe Leontis,  
 on the W. coast, a little S. of Atheus.  
**Haliarctothus** ('Αλιάρκθους), son of Poseidon  
 and Haliarctus, who was said to have violated Alcippe  
 the daughter of the king of Argos, and to have been  
 punished for his crime by being changed into a bear.

demus of Attica, belonging to the W. coast, a little S. of Athens. Halirrhothius (Ἀλιρρόθιος), son of Poseidon and Euryte, attempted to violate Alcippe, daughter of Ares and Agrauros, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areiopagus, or the Hill of Ares. (Apollod. iii. 14, 2; Paus. i. 21, 7, 29, 5.) Another story makes Halirrhothius fall by his own axe when he was trying to cut the sacred olive of Athene (Serv. ad Georg. i. 18). Ἀλιρρόθιος (Ἀλιούσα: Karavi), an island in the

of Athene (Serv. ad Georg. i. 18).  
Haliūsa ('Αλιούσα? Karavi), an island in the  
Argolic gulf (Paus. ii. 34, 8).  
Haliēnes ('Αλιώνες, and -oi), a people of  
the city Alybe ('Αλύβη).

Argolic gulf (Paus. ii. 34, 8).  
Halizones (Ἀλιζωνες, and -oi), a people of  
Bithynia, with a capital city Alybe (Ἀλύβη),  
mentioned by Homer as allies of the Trojans  
(*Il.* ii. 856, v. 39; Strab. pp. 549, 677).  
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(*Il.* ii. 856, v. 39; Strab. pp. 549, 677).  
(*Il.* ii. 856, v. 39; Strab. pp. 549, 677).

Halmýriss. [SALMYDESSUS.]  
Halmýris (Ἀλμυρίς, sc. λίμνη), a bay of the  
Black Sea formed by the S. mouth of the Da-  
dars; the town of the same name (Plin. iv. 79).  
The name Ἰαλόννησος : Ἄλωνα.

Black Sea formed by the Hellespontine gulf, or Hellespontine nabe, with a town of the same name (*Ἰσθμίου*: Ἀλόννη-  
Halônēsus ('Αλόννησις, Ἀλόννησιος), an island of  
the Aegean sea, off the coast of Thessaly, and  
E. of Sciathos and Peparthos, with a town of  
the same name upon it. The possession of this  
island occasioned great disputes between Philip  
and the Athenians: there is a speech on this  
subject among the extant orations of Demo-  
sthenes, but it was probably written by Heges-  
ippus, who was head of the embassy sent to  
demand restitution of the island. (Strab. p.  
486; Ptol. iii. 13, 47; Dem. de Cor. p. 248, § 69;  
*Anaglin. Ctes.* 80.)

The Sea-born, a  
Thracian (Od. iv. 404;

Halösydnē ('Αλοσύνη), 'the Sea-born,' a  
surname of Amphitrite and Thetis (Od. iv. 404;  
Pl. xx. 207).  
[ALUNTUM.]

xx. 207). [ALUNTIUM.]

Haluntium. [A]  
Hals. [ALUS.]

Haluntium. [ALUNTUM.]  
 Halus. [ALUS.]  
 Halycus ("Αλυκος: Platani), a river in the  
 S. of Sicily, which flows into the sea near Hera-  
 clea (Diod. xv. 17, xvi. 82).  
 Halus ("Αλυσ: Kizil-Irmak, i.e. the Red  
 River of Asia Minor, rises in the Taurus

Hálys ("Axus": *Kizil-Irmak*, rises in that part of the Anti-Taurus range called the Parýadres, on the borders of Armenia Minor and Pontus, and after flowing W. by S. through Cappadocia, turns to the N. and flows through Galatia to the borders of Paphlagonia, where it takes a NE. direction, dividing Paphlagonia from Pontus, and at last falls into the Euxine (*Black Sea*) between Sinope and Amisus. In early times it was a most important boundary, ethnographically as well as political. It divided the Indo-European races which peopled the W. part of Asia Minor from the Semitic (Syro-Arabian) races of the rest of SW. Asia; and separated the Lydian empire from the Median Persian, until, by marching over it to meet Cyrus, Croesus began the contest which ended in the overthrow of the Lydian empire. (Hdt. i. 53, 72, 75; Strab. pp. 534, 544, 546.)

Hamadrýades. [Nymphææ.]  
Hamæ, a town in Campania, between Capua  
and Cumæ (Liv. xxiii. 35).  
Hamæ (Liv. xxiii. 35), a small town on the  
Tiber, between Capua and Cumæ. Lectum:

Hamaxitus (*ἡμαξιτός*), a small town on the coast of the Troad, near the promontory Lectum; said to have been the first settlement of the Troadic immigrants from Crete. The surrounding district was called *ἡμαξίτις*. Lysimachus removed the inhabitants to Alexandria Troas. Near Hamaxitus was a temple of Apollo Smintheus, regarding which Strabo tells a story

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that the colonists had been told to settle where their enemies issued from the earth, and that at this spot their leather shields were devoured by an army of field mice (Strab. p. 604; cf. Ael. H. A. xii. 5). For the various explanations of Apollo Smithæus, see p. 89. Some support for the belief that the myth refers, not to a totem, but to a real plague of mice or voles may be derived from Aristot. H. A. vi. 37, p. 580 B. (and) a people in European Asia the Palus

Hamazōbūi (ἡμαζόβιοι), a people in European  
Sarmatia, in the neighbourhood of the Palus  
Maeotis, were a nomad race, as their name  
signifies (Ptol. iii. 5, 19). 1. Son of Hauuo, on  
the great Carthaginian

**Hāmilcar** ('Αμίλκας). 1. Son of Hanno, or  
Hannibal, commander of the great Carthaginian  
army which was de-

**Hamilcar** (*Ἀμίλακας*). 1. Mago, commander of the great Carthaginian expedition to Sicily, b.c. 480, which was defeated and almost destroyed by Gelo at Himera. [Gelo.] Hamilcar fell in the battle of Himera. 2. Surnamed Rhodanus, was sent by the Carthaginians to Alexander after the fall of Tyre, a.c. 332. On his return home he was put to death by the Carthaginians for having betrayed their interests (Justin. xxi. 1). 3. A Carthaginian governor in Sicily at the time of the Punic wars.

6).—3. Carthaginian governor in Sicily. At first he supported the party at Syracuse which had driven Agathodes into exile, but he afterwards espoused the cause of Agathodes, who was thus enabled to make himself master of Syracuse, 317 (Justin. xxii. 2; Diod. xix. 5, 71).—4. Son of Gisco, succeeded the preceding as Carthaginian commander in Sicily, 311. He was then defeated by Agathodes, whom he then expelled from Sicily, and then obtained the

Carthaginian commander Agathocles, and then obtained  
carried on war against slaughter, and then obtained  
defeated with great slaughter, and then obtained  
possession of the greater part of Sicily; but he  
was taken prisoner while besieging Syracuse  
and was put to death by Agathocles (Diod. x.  
29; Justin. xxii. 7).—5. A Carthaginian general  
in the first Punic war, must be carefully dis-  
tinguished from the great Hamilcar Barca [No.  
6]. In the third year of the command in Sicily, and  
led Hannu to the land with success

ceeded Hanno in the command of the fleet, and carried on the operations by land with success. He made himself master of Euna and Camarina, and fortified Drepanum. In 257 he commanded the Carthaginian fleet on the N. coast of Sicily, and fought a naval action with the Roman consul C. Attilius Regulus. In the following year (256), he and Hanno commanded the great Carthaginian fleet which was defeated by the two consuls M. Attilius Regulus and L. Marcius Vulso, off Ecnomus, on the S. coast of Sicily. He was afterwards one of the commanders of the land forces in Africa opposed to Regulus (Diod. xliii. 9; Pol. i. 24-30). 6. Surnamed Barca, an epithet supposed to be related to the Hebrew *Barak*, and to signify 'lightning.' It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that he obtained, we often find the name of Barcine applied either to his family or to his party in the state. He was appointed to the command of the Carthaginian forces in Sicily, in the eighteenth year of the first Punic war, 247. At this time the Romans were masters of the whole of Sicily, with the exception of Drepanum and Lilybaeum, both of which were blockaded by them on the land side. Hamilcar established himself with his whole army on a mountain named Herete (*Monte Pellegrino*), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground, to the astonishment alike of friends and foes, for nearly three years. In 244 he abruptly quitted Herete, and took up a still



stronger position on Mt. Eryx, after seizing the town of that name. Here he also maintained himself in spite of all the efforts of the Romans to dislodge him. After the great naval defeat of the Carthaginians by Lutatius Catulus (241) Hamilcar, who was still at Eryx, was entrusted by the Carthaginian government with the conclusion of the peace with the Romans. (Pol. i. 56-66, Zonar. viii. 16, Nep. *Hamilc.* 1.)—On his return home, he had to carry on war in Africa with the Carthaginian mercenaries, whom he succeeded in subduing after an arduous struggle of three years (240-234) (Pol. i. 86-88). Hamilcar now formed the project of establishing in Spain a new empire which should not only be a source of strength and wealth to Carthage, but should be the point from whence he might at a subsequent period renew hostilities against Rome. He crossed over into Spain soon after the termination of the war with the mercenaries, but we know nothing of his operations in the country, save that he obtained possession of a considerable portion of Spain partly by force of arms, and partly by negotiation (App. *Hisp.* 4, Pol. iii. 9). After remaining in Spain nearly nine years, he fell in battle (228) against the Vettones (Nep. *Hamilc.* 3, Strab. p. 139, Liv. xxiv. 41). He was succeeded in the command by his son-in-law, Hasdrubal. Cato the elder bore testimony to his work in Spain when he exclaimed that there had been no king worthy to rank with Hamilcar. He left three sons, the celebrated Hannibal, Hasdrubal, and Mago.—7 Son of Gisgo, Carthaginian governor of Melite (*Malta*), which surrendered to the Romans, 218 (Liv. xxi. 51).—8 Son of Bomilcar, one of the generals in Spain, 215, with Hasdrubal and Mago, the two sons of Barca. The three generals were defeated by the two Scipios, while besieging Illiturgi (Liv. xxii. 49).—9 A Carthaginian, who excited a general revolt of the Gauls in Upper Italy, about 200, and took the Roman colony of Placentia. On the defeat of the Gauls by the consul Cethegus in 197, he was taken prisoner (Liv. xxiii. 33.)

**HANNIBAL** (*Annibals*) 1 Son of Gisgo, and grandson of **HAMILCAR** (No 1). In 409 he was sent to Sicily, at the head of a Carthaginian army to assist the Segestans against the Selinuntians. He took Selinus, and subsequently Himera also. In 406 he again commanded a Carthaginian army in Sicily along with Himilco, but died of a pestilence while besieging Agrigentum (Diod. xii. 43-86, Xen. *Hell.* i. 1, 37).—2 Son of Gisgo, was the Carthaginian commander at Saguntum, when it was besieged by the Romans, 262. After standing a siege of seven months, he broke through the enemy's lines, leaving the town to its fate. After this he earned on the contest by sea, and for the next year or two ravaged the coast of Italy; but in 260 he was defeated by the consul Duilius. In 259 he was sent to the defence of Sardinia. Here he was again unfortunate, and was seized by his own mutinous troops, and put to death (Pol. i. 17-24; Zonar. viii. 10).—3 Son of Hamilcar (perhaps **HAMILCAR**, No 5), succeeded in carrying succours of men and provisions to Lilybæum, when it was besieged by the Romans, 250 (Pol. i. 44).—4 A general in the war of the Carthaginians against the mercenaries (240-238), was taken prisoner by the insurgents, and crucified (Pol. i. 82).—5 Son of Hamilcar Barca, and one of the most illustrious generals of antiquity, was born a. c. 247. He was only nine years old when his father took him with him into

Spain, and it was on this occasion that Hamilcar made him swear upon the altar eternal hostility to Rome (Nep. *Hann.* 2; Pol. iii. 11, Liv. xxi. 1, Appian, *Hisp.* 9; Val. Max. ix. 8, 3). Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against the power and domination of Rome. He was early trained in arms under the eye of his father, and was present with him in the battle in which Hamilcar perished (228). Though only eighteen years old at this time, he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general. He secured to himself the devoted attachment of the army under his command, and, accordingly, on the assassination of Hasdrubal (220) the soldiers unanimously proclaimed their youthful leader commander-in-chief, and the government at Carthage ratified the choice. Hannibal was at this time in the twenty-sixth year of his age. There can be no doubt that he already looked forward to the invasion and conquest of Italy as the goal of his ambition; but it was necessary for him first to complete the work which had been so ably begun by his two predecessors, and to establish the Carthaginian power as firmly as possible in Spain. In two campaigns he subdued all the country S. of the Iberus, with the exception of the wealthy town of Saguntum. In the spring of 219 he proceeded to lay siege to Saguntum, which he took after a desperate resistance, which lasted nearly eight months (Pol. iii. 17, Liv. xxi. 6). Saguntum lay S. of the Iberus, and was therefore not included under the protection of the treaty which had been made between Hasdrubal and the Romans; but as it had concluded an alliance with the Romans, the latter regarded its attack as a violation of the treaty between the two nations. On the fall of Saguntum, the Romans demanded the surrender of Hannibal, and when this demand was refused, war was declared, and thus began the long and arduous struggle called the second Punic war. In the spring of 218 Hannibal quitted his winter-quarters at New Carthage and began his march to Italy with 50,000 infantry and 9,000 cavalry. He crossed the Pyrenees and marched along the S. coast of Gaul. The Romans sent the consul P. Scipio to oppose him in Gaul, but when Scipio arrived in Gaul, he found that Hannibal had already reached the Rhone, and that it was impossible to overtake him. After Hannibal had crossed the Rhone, he continued his march up the left bank of the river as far as its confuence with the Isère. Here he struck away to the right and began his passage across the Alps. He probably crossed the Alps either by the pass of Mont Genève or that of the Col de l'Argentera [see ALPES, p. 55]. His army suffered

\* It is impossible here to give in detail the reasons for adopting this view. They are in the main those set forth by Mr. Freshfield (*Alps Journ.* xi. 174, where, however, the Argentera is preferred), and followed by Arnott, *Second Punic War* ed. 1856. It will suffice to state here (1) that the Little St. Bernard cannot be reconciled with Polybius; the W. side does not really agree with his narrative, and the long and broken valley of Aosta could not possibly be traversed in the two days and a half which he gives for the summit to the plains of the Po. (2) that the two passes mentioned above (which coincide for a great part of the route) suit the narrative of Polybius better than the Mont Cenis, and are the only passes that agree with the narrative both of Polybius and of Livy, and they

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much from the attacks of the Gaulish mountaineers and from the natural difficulties of the road, which were enhanced by the lateness of the season (the beginning of October, at which time the snows had already commenced in the Alps). (Pol. iii. 40-56; Liv. xxi. 21-37; Strab. p. 209; Varro, ap. Scrv. ad Aen. x. 13.) So heavy were his losses, that when he at length emerged into the plains of the Po, he had with him no more than 20,000 foot and 6000 horse. Here he halted under the skirts of the Alps (*ἐν αὐτῇ τῇ παραρρέαν τῶν Ἀλπέων*), and then proceeded to attack the Taurini, who dwelt near (*πρὸς τῇ παραρρέα*), and, being at enmity with his friends the Insubres, who dwelt further down the Po, would not accept his overtures. He stormed their chief place (probably at, or near, Turin), and by that time found it necessary to meet the Roman legions. During Hannibal's march over the Alps, P. Scipio had sent on his own army into Spain, under the command of his brother Cneius, and had himself returned to Italy. He forthwith hastened into Hannibal, took the command of the praetor's army, which he found there, and led it against Hannibal. In the first action, which took place near the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged; the Romans were completely routed, and Scipio himself severely wounded. Scipio then crossed the Po and withdrew to the hills on the left bank of the Trebia, where he was soon after joined by the other consul, T. Sempronius Longus. Here a second and more decisive battle was fought. The Romans were completely defeated, with heavy loss, and the remains of their army took refuge within the walls of Placentia. This battle was fought towards the end of 218. Hannibal was now joined by all the Gaulish tribes, and he was able to take up his winter-quarters in security. Early in 217 he descended by the valley of the Macra into the marshes on the banks of the Arnò, struggling through these marshes great numbers of his horses and beasts of burden perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle was fought on the lake Trasimennus, in which the Roman army was destroyed; thousands fell by the sword, among whom was the consul himself; thousands more perished in the lake, and no less than 15,000 prisoners fell into the hands of Hannibal. Hannibal now marched through the Apennines into Picenum, and thence into Apulia, where he spent a great part of the summer. The Romans had collected a fresh army, and placed it under the command of the dictator Fabius Maximus, who had prudently avoided a general action, and only attempted to harass and annoy the Carthaginian army. Meanwhile the Romans had made great preparations for the campaign of the following year. The two new consuls, L. Aemilius Paulus and C. Terentius Varro, marched into Apulia at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle in the plains on the right bank of the Aufidus, just below the town of Cannae. The Roman army was again annihilated: between 40,000 and 50,000 men are said to have fallen in the field, among whom was the consul Aemilius Paulus, both the consuls of the preceding year, above eighty senators, and a multitude of the wealthy knights who composed the Roman cavalry. The other consul, Varro, escaped with a few horsemen to Venusia, and a small band of resolute men forced their way from the Roman camp to Canusium; all the rest were killed, dispersed, or taken prisoners. (Pol. iii. 60-117; Liv. xxi. 39-50; Appian, *Annib.* 5-25; Zonar. ix. 1.) This victory was followed by the revolt from Rome of most of the nations in the S. of Italy. Hannibal established his army in winter-quarters in Capua, which had espoused his side. Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. The futility of such declamations is sufficiently shown by the simple fact that the superiority of that army in the field remained as decided as ever. Still it may be truly said that the winter spent at Capua, 216-215, was in great measure the turning point of Hannibal's fortune, and from this time the war assumed an altered character. The experiment of what he could effect with his single army had now been fully tried, and, notwithstanding all his victories, it had decidedly failed; for Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. The Carthaginians were fatally hampered by their inability to take fortified towns. From this time the Romans in great measure changed their plan of operations, and, instead of opposing to Hannibal one great army in the field, they hemmed in his movements on all sides, and kept up an army in every province of Italy, to thwart the rising disposition to revolt. It is impossible here to follow the complicated movements of the subsequent campaigns, during which Hannibal himself frequently traversed Italy in all directions. In 215 Hannibal entered into negotiations with Philip, king of Macedonia, and Hieronymus of Syracuse, and thus sowed the seeds of two fresh wars. From 214 to 212 the Romans were busily engaged with the siege of Syracuse, which was at length taken by Marcellus in the latter of these years. In 212 Hannibal obtained possession of Tarentum; but in the following year he lost the important city of Capua, which was recovered by the Romans after a long siege. In 209 the Romans also recovered Tarentum. Hannibal's forces, gradually became more and more weakened; and his only object now was to maintain his ground in the S. until his brother Hasdrubal should appear in the N. of Italy, an event which he had long looked forward with anxious expectation. In 207 Hasdrubal at length crossed the Alps, and descended into Italy; but he was defeated and slain on the Metaurus, near Sena Gallica. [HASDRUBAL, No. 3.] The defeat and death of Hasdrubal was decisive of the fate of the war in Italy. From this time Hannibal abandoned all thoughts of offensive operations, and collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly four years (207-203). He crossed over to Africa towards the end of 203 in order to oppose P. Scipio. In the following

year (202) the decisive battle was fought near Zama. Hannibal was completely defeated with great loss. All hopes of resistance were now at an end, and he was one of the first to urge the necessity of an immediate peace. The treaty between Rome and Carthage was not finally concluded until the next year (201) (Pol. vii 1-4, viii, ix xi, xiv 1-10 xv 1-19 Liv. xxi-xxi. Appian, *Annib* 28 ff.) By this treaty Hannibal saw the object of his whole life frustrated, and Carthage effectually humbled before her imperious rival. But his enmity to Rome was unabated and though now more than forty five years old, he set himself to work to prepare the means for renewing the contest at no distant period. He introduced the most beneficial reforms into the state and restored the ruined finances, but having provoked the enmity of a powerful party at Carthage they denounced him to the Romans as urging on Antiochus III. king of Syria, to take up arms against Rome. Hannibal was obliged to flee from Carthage and took refuge at the court of Antiochus who was at this time (193) on the eve of war with Rome. Hannibal in vain urged the necessity of carrying the war at once into Italy instead of waiting the Romans in Greece. On the defeat of Antiochus (190) the surrender of Hannibal was one of the conditions of the peace granted to the king (Pol. xxi. 14 xxi. 26; Hannibal, however foresaw his danger and took refuge at the court of Prusias king of Bithynia. Here he found for some years a secure asylum, but the Romans could not be at ease so long as he lived, and T. Quintus Flaminus was at length despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist, and Hannibal, perceiving that fighting was impossible, took poison, to avoid falling into the hands of his enemies, about the year 183 (Liv. xxxix 51, Nep. *Hann.* 12, Justin xxiii. 4, 8, Zonar. ix 21).—Of Hannibal's abilities as a general it is unnecessary to speak all the great masters of the art of war, from Scipio to the emperor Napoleon, have concurred in their homage to his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the peculiar circumstances in which he was placed. Feebly and grudgingly supported by the government at home he stood alone at the head of an army composed of mercenaries of many nations. Yet not only did he retain the attachment of these men unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army, and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant his new levies were still as invincible as their predecessors.

**Hannibalis Castra**, a port of Bruttium in the gulf of Scyllacium it was perhaps near the mouth of the river *Corace* (Plin. iii 9).

**Hanniballianus** 1 Son of Constantius Chlorus and his second wife Theodora, and half brother of Constantine the Great. He was put to death in 337 on the death of Constantine (Zonar. xi 53, Zos. ii 39).—2 Son of the elder, brother of the younger, Delmatius, was also put to death on the death of Constantine (Ambr. Marc. xiv 1).

**Hanno** (*Ἄννων*), one of the most common names at Carthage. Only the most important persons of the name can be mentioned.—1 One of the Carthaginian generals who fought against Agathocles in Africa, c. 310 (Diod. xx. 10)

—2 Commander of the Carthaginian garrison at Messana at the beginning of the first Punic war, 264. In consequence of his surrendering the citadel of this city to the Romans he was crucified on his return home (Pol. i. 11, Zonar. vii 8).—3 Son of Hannibal, was sent to Sicily by the Carthaginians with a large force after the surrender of Messana to the Romans by another Hanno, 264. He carried on the war against the Roman consuls Ap. Claudius. In 263 he again commanded in Sicily, but failed in relieving Agrigentum, where Hannibal was besieged by the Romans. [HANNIBAL, No. 2.] In 256 he commanded the Carthaginian fleet, along with Hamilcar at the great battle of Ecnomus (Pol. i. 18-27).—4 Commander of the Carthaginian fleet which was defeated by Lutatus Catulus off the Aegæata 241. On his return home, he was crucified (Zonar. viii 17).—5 Surnamed the Great apparently for his successes in Africa. We do not however know against what nations of Africa his arms were directed nor what was the occasion of the war. He was one of the commanders in the war against the mercenaries in Africa after the end of the first Punic war (240-238). From this time forward he appears to have taken no active part in any of the foreign wars or enterprises of Carthage. But his influence in her councils at home was great; he was the leader of the aristocratic party, and, as such, the chief adversary of Hamilcar Barca and his family. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above thirty-five years, Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed. He survived the battle of Zama, 202 (Appian, *Hispan* & *Pun* 84, 89, Pol. i. 73-76, Liv. xxi. 5, 10, 11 xxiii. 12, 18, Zonar. viii 22).—6 A Carthaginian officer left in Spain by Hannibal when that general crossed the Pyrenees, 218. He was shortly afterwards defeated by Cn. Scipio and taken prisoner (Pol. iii. 35, 78).—7 Son of Bomilcar one of the most distinguished of Hannibal's officers. He commanded the right wing at the battle of Cannæ (216), and is frequently mentioned during the succeeding years of the war. In 203 he took the command of the Carthaginian force in Africa, which he held till the arrival of Hannibal (Pol. in 42, 114, Liv. xxv 15).—8 A Carthaginian general, who carried on the war in Sicily after the fall of Syracuse, 211. He left Sicily in the following year, when Agrigentum was betrayed to the Romans (Liv. xxv 40, xxvi. 40).—9 The last commander of the Carthaginian garrison at Capua, when it was besieged by the Romans (212-211) (Liv. xxv 15 xxvi. 13).—10 A Carthaginian navigator, under whose name we possess a *Periplus* (*περίπλους*), which was originally written in the Punic language and afterwards translated into Greek. The author had held the office of suffes or supreme magistrate at Carthage and he is said by Pliny to have undertaken the voyage when Carthage was in a most flourishing condition. Hence it had been conjectured that he was the same as the Hanno the father or son of Hamilcar, who was killed at Himera, c. 480, but this is quite uncertain. In the *Periplus* itself Hanno says that he was sent out by his countrymen to undertake a voyage beyond the Pillars of Hercules, and to found Labyphœnician towns and that he sailed with a body of colonists to the number of 30 000. On his return from his voyage, he dedicated an

account of it, inscribed on a tablet, in the temple of Cronos. It is therefore presumed that our *Peripplus* is a Greek version of that Punic tablet. Edited by Falconer, Lond. 1797, with an English translation; by K. Müller, 1855.

**Harma** (ἡρμα: *Appareus*). 1. A small place in Boeotia near Tanagra, said to have been so called from the *harma* or chariot of Adrastus, which broke down here, or from the chariot of Amphiaraus, who was here swallowed up by the earth along with his chariot (*Il.* ii. 499; *Strab.* p. 404; *Paus.* ix. 19, 4).—2. A small place in Attica, near Phyle.

**Harmätüs** (*Apparetüs*), a city and promontory on the coast of Aeolis in Asia Minor, on the Sinus Elaiticus (*Thuc.* viii. 101).

**Harmödius** and **Aristogiton** (*Ἀρμόδιος, Ἀριστογείτων*), Athenians, belonging to the ancient tribe of the Gephyraei, which according to some had come to Attica from Eretria, according to others from Boeotia, and of Phoenician descent (*Hdt.* v. 57; *Strab.* p. 404). They were the murderers of Hipparchus, brother of the tyrant Hippias, in B.C. 514. Aristogiton was strongly attached to the young and beautiful Harmodius. Hipparchus, as a disappointed rival, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in a religious procession, and when she presented herself for the purpose, he caused her to be dismissed as unworthy of the honour. This insult determined the two friends to slay both Hipparchus and his brother Hippias as well. They communicated their plot to a few friends; and selected for their enterprise the day of the festival of the great Panathenaea, the only day on which they could appear in arms without exciting suspicion. (*Aristotle*, *Ἄθ. πολ.* 18 denies that the people carried arms at the festival.) When the appointed time arrived the two chief conspirators observed one of their accomplices in conversation with Hippias. Believing, therefore, that they were betrayed, they slew Hipparchus. Harmodius was immediately cut down by the guards. Aristogiton at first escaped, but was afterwards taken, and was put to the torture; but he died without revealing any of the names of the conspirators. Four years after this Hippias was expelled, and thenceforth Harmodius and Aristogiton obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs—names often abused indeed, but seldom more grossly than in the present case. Their deed of private vengeance formed a favourite subject of drinking songs. To the horn of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, and entertainment in the Prytæum. (*Hdt.* v. 55, vi. 109, 123; *Thuc.* i. 20, vi. 54; *Plat. Symp.* p. 182; *Aristot. Pol.* v. 10, *Rhet.* ii. 24, *Ἄθ. πολ.* 18, 58; *Athen.* p. 695; *Aristoph. Ach.* 942, *Vesp.* 1225; *Isae. Dic. Her.* § 47.) Their statues, made of bronze by Antenor, were set up in the Agora. When Xerxes took the city, he carried these statues away, and new ones, the work of Cnities, were erected in 477. The original statues were afterwards sent back to Athens by Alexander the Great. It is a reasonable belief that the bronze statues at Naples are a copy of this group; for the attitudes are much the same as on a coin, a relief and a vase of Athens which are presumed to have this common origin.

**Harmönia** (*Ἀρμονία*), daughter of Ares and Aphrodite, or, according to others, of Zeus and Electra, the daughter of Atlas, in Samothrace. When Athene assigned to Cadmus the government of Thebes, Zeus gave him Harmonia for his wife, and all the gods of Olympus were present at the marriage. On the wedding-day Cadmus received a present of a necklace, which afterwards became fatal to all who possessed it. (*Apollod.* iii. 4, 2; *Hes. Th.* 934; *Diod.* iv. 48; *Pind. Pyth.* iii. 167.) Harmonia accompanied Cadmus when he was obliged to quit Thebes, and shared his fate. [*Cadmus*.] Polyneices, who inherited the fatal necklace, gave it to Eriphyle, that she might persuade her husband, Amphiaraus, to undertake the expedition against Thebes. Through Alcmæon, the son of Eriphyle, the necklace came into the hands of Arsinöe, next into those of the sons of Phlegus, Pronous and Agenor, and lastly into those of the sons of Alcmæon, Amphoterus and Acarnau, who dedicated it in the temple of Athene Pronoia at Delphi. (*Apollod.* iii. 7, 5; *Athen.* p. 232.)

**Harpägia**, or -ium (*Ἀρπαγία, or -άγιον*), a small town in Mysia, between Cyzicus and Priapus, the scene of the rape of Ganymedes, according to some legends (*Strab.* p. 587).

**Harpägus** (*Ἀρπαγός*). 1. A noble Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under Cyrus. He became one of the generals of Cyrus, and conquered the Greek cities of Asia Minor. (*Hdt.* i. 162-177.)—2. A Persian general, under Darius I., took Histiaeus prisoner (*Hdt.* i. 28).

**Harpälus** (*Ἀρπαλος*). 1. A Macedonian of noble birth, accompanied Alexander the Great to Asia, as superintendent of the treasury. After the conquest of Darius, he was left by Alexander in charge of the royal treasury, and of the satrapy of Babylon. Here, during Alexander's absence in India, he gave himself up to luxury and squandered the treasures entrusted to him. (*Arrian, Anab.* iii. 19; *Plut. Alex.* 95; *Diod.* xvii. 108.) When he heard that Alexander was returning from India, he fled from Babylon with about 6000 talents and a body of 6000 mercenaries, and crossed over to Greece, B.C. 321. He took refuge at Athens, where he employed his treasures to gain over the orators and induce the people to support him against Alexander and his viceroy, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son-in-law of Phocion, and even Demosthenes himself. [*Demosthenes*.] But he failed in his object, for, Antipater having demanded his surrender, it was resolved to place him in confinement until the Macedonians should send for him. He succeeded in making his escape from prison, and fled to Crete, where he was assassinated soon after his arrival by Thimbron, one of his own officers. (*Plut. Dem.* 25; *Phoc.* 21; *Paus.* ii. 33, 4.)—2. A Greek astronomer, introduced some improvements into the cycle of Cleostratus. Harpalus lived before METON.

**Harpälycë** (*Ἀρπαλίκη*). 1. Daughter of Harpalyces, king in Thrace. As she lost her mother in infancy, she was brought up by her father with the milk of cows and mares, and was trained in all manly exercises. After the death of her father, she lived in the forests as a robber, being so swift in running that horses were unable to overtake her. At length she was caught in a snare by shepherds, who killed her. (*Hyg. Fab.* 193; *Serv. ad Æn.* i. 821.)

The story seems to be of Northern origin, and analogues are traced to the Corn wolf and Wehr wolf of popular legends in Germany and elsewhere.—2 Daughter of Clymenus and Epicaete, was seduced by her own father. To revenge herself she slew her younger brother, and served him up as food before her father. The gods changed her into a bird.

**Harpāsa** (*Ἀρπασα* *Arepas*), a city of Caria, on the river **HARPASUS**.

**Harpāsa** (*Ἀρπασος*) 1 (*Ἀρπα-Συ*), a river of Caria flowing N into the Maeander, into which it falls opposite to Nyssa.—2 (*Harpa-Su*), a river of Armenia Major flowing S into the Araxes. Xenophon, who crossed it with the 10,000 Greeks, states its width as 400 feet.

**Harpina** or **Harpina** (*Ἀρπινά*, *Ἀρπινά*), a town in Elis Pisatis, near Olympia, said to have been called after a daughter of Asopos (Strab. p. 556, Paus. vi. 20, §).

**Harpocrātes** [HONOR]

**Harpocrātēs**, **Vālēriā**, a Greek grammarian of Alexandria, probably of 2nd cent. A.D., the author of an extant dictionary to the works of the ten Attic orators, entitled *Περὶ τῶν λεγόντων τὰν δεκά ὑπάρχοντων*, or *Ἀετιολογία τῶν δεκά ὑπάρχοντων*. It contains not only explanations of legal and political terms, but also accounts of persons and things mentioned in the Attic orators and is a work of great value. Editions by Bekker, Berlin, 1833; Dindorf, Oxon. 1853.

**Harpysiae** (*Ἀρπυιῶν*), the **Harpies**—that is, the **Robbers** or **Spotters**—are in Homer nothing but personified storm winds who are said to carry off anyone who had suddenly disappeared from the earth. Thus they carried off the daughters of King Pandareus, and gave them as servants to the Erinyes. (*Od.* i. 211, xiv. 371, xv. 66, *Il.* xvi. 149)—Hesiod describes them as daughters of Thaumas by the Oceanid Electra, fair-



A HARPY (British Museum. From a tomb at Xanthus.)

locked and winged maidens, who surpassed winds and birds in the rapidity of their flight. (*Hes. Th.* 265, *Apollod.* i. 2, § 6, *Hyg. Fab.* 14.) In Val. Flacc. *Arg.* iv. 428 their father is Typhon. But even in Aeschylus they appear as ugly creatures with wings; and later writers represent them as most disgusting monsters, being birds with the heads of maidens, with long claws and with faces pale with hunger (*Verg. Aen.* iii. 209, vi. 289). They were sent by the gods to torment the blind Phineus, and

whenever a meal was placed before him, they darted down from the air and carried it off. Phineus was delivered from them by Zetes and Calais, sons of Boreas, and two of the Argonauts. [See p. 106.] Hesiod mentions two Harpies, Ocypete and Aello; later writers, three, but their names are not the same in all accounts. Besides the two already mentioned, we find Nicothoe and Celaeno. Virgil places them in the islands called Strophades, in the Ionian sea (*Aen.* iii. 210), where they took up their abode after they had been driven away from Phineus.—In the famous Harpy monument from Xanthus, now in the British Museum, the Harpies are represented in the act of carrying off the daughters of Pandareus.

**Hartides**, a people in the army of Ariovistus (b.c. 58), supposed to be the same as the **Charīdes** mentioned by Ptolemy, and placed by him in the Chersonesus Cimbrica (Caes. B. G. i. 31, 37, 51, *Ptol.* ii. 12, 12).

**Hasdrubal** (*Ἀσδρούβας*), a Carthaginian name. 1 Son of Hanno, a Carthaginian general in the first Punic war. He was one of the two generals defeated by Regulus b.c. 256. In 254 he was sent into Sicily, with a large army and remained in the island four years. In 249, he was totally defeated by Metellus, and was put to death on his return to Carthage (*Pol.* i. 30-40, *Zonar.* viii. 14).—2 A Carthaginian, son in law of Hamilcar Barca, on whose death in 229, he succeeded to the command in Spain. Heably carried out the plans of his father in law for extending the Carthaginian dominions in Spain, and entrusted the conduct of most of his military enterprises to the young Hannibal. He founded New Carthage, and concluded with the Romans the celebrated treaty which fixed the Iberus as the boundary between the Carthaginian and Roman dominions. He was assassinated by a slave, whose master he had put to death (221), and was succeeded in the command by HANNIBAL (*Pol.* ii. 1, 13, 26, *Appian. Hist.* 4-8).—3 Son of Hamilcar Barca, and brother of Hannibal, a man of great military ability and untiring energy. When Hannibal set out for Italy (218), Hasdrubal was left in the command of Spain, and there fought for some years against the two Scipios. His scheme of joining Hannibal directly after Cannae was frustrated by the victory of the two Scipios on the Ebro (*Liv.* xxiii. 26), and even after his reinforcement by Mago he was kept in check by the Roman successes, but at length in the autumn of 208 he crossed the Pyrenees, and in the following year the Alps by the pass of the *Little Mt. Cenis* (Varro, *sp. Serv.* ad *Aen.* i. 13, cf. p. 56), and marched into Italy, in order to assist Hannibal, but he was defeated on the Metaurus, by the consuls C. Claudius Nero and M. Livius Salinator, his army was destroyed, and he himself fell in the battle. His head was cut off and thrown into Hannibal's camp (*Liv.* xxvii. 1-51, *Pol.* x. 81-81.3).—4 One of Hannibal's chief officers, commanded the left wing of the Carthaginian army at the battle of Cannae (216) (*Pol.* iii. 102).—5 Surnamed the Bald (Calvus) commander of the Carthaginian expedition to Sardinia in the second Punic war, 215. He was defeated by the Roman praetor, T. Manlius, taken prisoner, and carried to Rome. (*Liv.* xxiii. 32-41, *Zonar.* ix. 4).—6 Son of Gisco, one of the Carthaginian generals in Spain during the second Punic war. He fought in Spain from 214 to 206. After he and Mago had been defeated by Scipio in the latter of these years, he crossed over to Africa, where

he succeeded in obtaining the alliance of Syphax by giving him his daughter Sophonisba in marriage. In conjunction with Syphax, Hasdrubal carried on war against Masinissa, but he was defeated by Scipio, who landed in Africa in 204. He was condemned to death for his ill success by the Carthaginian government, but he still continued in arms against the Romans. On the arrival of Hannibal from Italy his sentence was reversed; but the popular feeling against him had not subsided, and in order to escape death from his enemies, he put an end to his life by poison. (Liv. xxviii. 1-18, xxx. 9-8; Pol. xi. 20; Appian, *Pun.* 10-38.)—7. Commander of the Carthaginian fleet in Africa in 203, must be distinguished from the preceding (Liv. xxx. 24; Appian, *Pun.* 34).—8. Surnamed the Kid (*Haedus*), one of the leaders of the party at Carthage favourable to peace towards the end of the second Punic war (Liv. xxx. 42).—9. General of the Carthaginians in the third Punic war. When the city was taken he surrendered to Scipio, who spared his life. After adorning Scipio's triumph, he spent the rest of his life in Italy. (Appian, *Pun.* 70-131; Pol. xxxix.; Zonar. ix. 29.)

**Haterius, Q.**, a senator and rhetorician in the age of Augustus and Tiberius, died A.D. 26, in the 89th year of his age (Tac. *Ann.* ii. 33, iv. 61; Suet. *Tib.* 29).

**Hēbē** (Ἥβη), the goddess of youth, was a daughter of Zeus and Hera (Hes. *Th.* 922, 952). She filled the cups of the gods with nectar (*Il.* iv. 2; Atheu. p. 425), and she was the attendant



Hebe. (From a bas-relief at Rome.)

of Hera, whose horses she harnessed (*Il.* v. 732). She married Heracles after he was received among the gods, and bore to him two sons, Alexiares and Anticetus (*Od.* xi. 605; Hes. *Th.* 950; Pind. *Nem.* i. 71; Eur. *Or.* 1686; Propert. i. 13, 23; Mart. ix. 66, 13). At Phlius she was worshipped originally as Ganymedea (Paus. ii. 13, 9), and at Sicyon as Dia, i.e. the daughter of Zeus and Dione. There is some probability in the theory that Hebe was an older goddess of youth and growth and the spring of the year among the Greeks than Aphrodite, to whom subsequently some of her functions were transferred [see p. 86, a]. Hence she is naturally represented as in the train of Venus (Hor. *Od.* i. 30, 8). The Romans identified with her their goddess Juventas, who was probably an old Italian personification of youth &c., but received the Greek character and attributes, being honoured in the lectisternium (Liv. xxi. 62; cf. Cic. *N. D.* i. 40, 112; Or. *Fast.* vi. 65). She was wor-

shipped on the Capitol in the time of Tarquinius Superbus, and had a temple of her own in 191 B.C. (Liv. v. 54, xxxvi. 36; Dionys. iii. 69). The Latin poets, however, commonly retained the Greek name Hebe in relating her story. At Rome there were several temples of Juventas. She is even said to have had a chapel on the Capitol before the temple of Jupiter was built.

**Hebromāgus.** [EBUROMAGUS.]

**Hebron** (Ἑβρών, Ἑβρών' Ἑβρώνιος: *El-Khalil*), a city in the S. of Judaea, and the first capital of the kingdom of David. It was burnt by the Romans (Jos. B. J. iv. 9, 9).

**Hebrus** (Ἑβρος: *Maritza*), the principal river in Thrace, rises in the mountains of Scythia and Rhodope, flows first SE. and then SW., becomes navigable for smaller vessels at Philippopolis, and for larger ones at Hadrianopolis, and falls into the Aegean sea near Aenus, after forming by another branch an estuary called Stentoris Lacus.—The Hebrus was celebrated in Greek legends. On its banks Orpheus was torn to pieces by the Thracian women; and it is frequently mentioned in connexion with Dionysus. (Hdt. iv. 90, vii. 58; Thuc. ii. 96; Strab. pp. 322, 329, 590; Verg. *Georg.* iv. 524.)

**Hecaeṛgē** (Ἑκαέργη). 1. Daughter of Borcaus, and one of the Hyperborean maidens who were believed to have introduced the worship of Artemis in Delos (Hdt. iv. 35; Paus. v. 7, 4).—2. A surname of Artemis, signifying the goddess who shoots from afar.

**Hēclē** (Ἑκλή), a poor old woman, who hospitably received Theseus when he had gone out for the purpose of killing the Marathonian bull. She vowed to offer to Zeus a sacrifice for the safe return of the hero; but as she died before his return, Theseus ordained that the inhabitants of the Attic tetrapolis should offer a sacrifice to her and Zeus Hecalus, or Hecaleins. (Plut. *Thes.* 14; Or. *Rem. Am.* 747.)

**Hecataeus** (Ἑκαταῖος). 1. Of Miletus, one of the early Greek historians, or *logographi* (prose-narrators). He was the son of Hegesander, and belonged to an ancient and illustrious family. In B.C. 500 he endeavoured to dissuade his countrymen from revolting from the Persians; and when this advice was disregarded, he gave them some sensible counsel respecting the conduct of the war, which was also neglected. Before this, Hecataeus had visited Egypt and many other countries. He survived the Persian war, and appears to have died about 476. (Hdt. ii. 143, v. 36, 124.) He wrote two works:—1. *Περὶ πόλεως γῆς*, or *Περὶ γῆς*, divided into two parts, one of which contained a description of Europe, and the other of Asia, Egypt, and Libya. Both parts were subdivided into smaller sections, which are sometimes quoted under their respective names, such as Hellespontus, &c.—2. *Ἑκαταίος* or *Ἱστορίαι*, in four books, contained an account of the poetical fables and traditions of the Greeks. His work on geography was the more important, as it embodied the results of his numerous travels. He also corrected and improved the map of the earth drawn up by ANAXIMANDER. Herodotus knew the works of Hecataeus, and sometimes controverts his opinions (ii. 143, vi. 137). The fragments of his works are collected by Klausen. *Hecataei Milesii Fragmenta*, Berlin, 1831, and by C. and Th. Müller, *Frag. Hist. Graec.* Paris, 1841.—2. Of Abdera, a contemporary of Alexander the Great and Ptolemy the son of Lagus, appears to have accompanied the former on his Asiatic expedition. He was a

rupil of the Sceptic Pyrrho, and is himself called a philosopher, critic, and grammarian. In the reign of the first Ptolemy he travelled up the Nile as far as Thebes (Diog Laert i 61). He was the author of several works, of which the most important were—1 A History of Egypt—2 A work on the Hyperboreans—3 A History of the Jews, frequently referred to by Josephus and other ancient writers. This work was declared spurious by Origen. Modern critics are divided in their opinions (Fragm. by C. Müller, 1848)—3 Prince of Cardia in the reign of Alexander the Great, an adversary of Eumenes (Plot. Eum. 3).

Hecate (*Ἥκατη*) a goddess represented in Greek literature and art as deity of the moon and of night, of childbirth, and of the underworld and magic. Her origin, whether Hellenic or not, is not clearly traced, and, further, she has been confused or interchanged in tradition with other deities. She is not mentioned in Homer. In Hesiod she is daughter of the Titan Peres and Asteria (Hes. Th. 409, cf. *Hymn.* v 20, *Apollod.* i 2, 4 *Cic. N. D.* iii 18 45,



Hecate. (Cassell's *Marion Pomeau* vol. i. tav. 21.)

Or *Met.* vii 74), but other accounts make her the daughter of Zeus (Ap. Rh. iii. 469, 1035). As goddess of the moon Hecate was called *Ἥκατα* (Eur. *Hel.* 569), was represented as bearing torches (Aristoph. *Ran.* 1362), and it is possible that the triple character and form belonging to her was derived from the three phases of the new, full, and waning moon. Others (Serv. ad *Ecl.* vii 75) assign as the cause her threefold aspect of birth goddess (= Lucina) giver of strong life (= Diana), and goddess of death (Hecate). A third explanation is that she was worshipped in heaven (as the moon), on the earth (as Artemis), and in the underworld (as Hecate). Lastly, it is not impossible that the triple form was derived from her being placed at the fork of roads, looking each way [see below]. To Hecate, as to other moon goddesses belongs the guardianship of childbirth (Hes. Th. 450, Eur. *Troad.* 323) as moon goddess also she had power over the sea and over fishermen (Hes. Th. 433, 443), and for the same reason (though this and the following characteristics do not appear in the

earliest literature) she was the goddess of night and darkness, and hence of the underworld and of the dead (Ap. Rh. iii. 467, Verg. *Aen.* vi. 118, 247-257) hence again she was the deity of ghosts and nightly apparitions, and the patroness of all necromancy and magic (Eur. *Hel.* 569, Theoc. ii 10-15, Or. *Her.* xii 168, *Met.* xiv 44). From the similarity of her functions she was often confounded with Artemis (Aesch. *Suppl.* 676, Eur. *Phoen.* 110), and sometimes with Aphrodite. Her worship was especially noticeable in Asia Minor (particularly at Stratonicea and Lagina in Caria), in Thrace (Strab. p. 472, Paus. ii 30, whence some imagine a Thracian origin), and at Argos (Paus. ii 22, 7). At Aegina she had honour beyond other gods (Paus. ii 30) and at Athens it was a custom to place *Ἑκάτα*—that is shrines with figures of the goddess—before the doors (Aristoph. *Fesp.* 804 *Lys.* 64, *Ran.* 866, *Heusc.* 50). The peculiar offerings made to her were sacrifices of puppies, especially black puppies (Paus. iii 14, 9, Schol. ad Theoc. ii 12), which probably denoted her connexion with the underworld. She was regarded as present particularly at forked roads (*ἐν γυῖοις, ἑκατα* Soph. *Fr.* 480, Or. *Past.* i 141), perhaps because of her triple form: but superstitions about cross roads are also common to many nations. Offerings were also set before her shrines at the doors and at the forked roads at each full moon, and were then eaten by the poor (Aristoph. *Plut.* 594, *Dem. Con.* p. 1269, § 39, *Plut. Symp.* vii 6). In art she is represented with torches, as a moon goddess, with keys, as portress of Hades (Verg. *Aen.* vi 215). The oldest representations showed her with the natural female shape (Paus. ii 30, 2) afterwards the triple form appeared most frequently, though not universally.

**Hecatomnus** (*Ἑκατόμνους*), king or dynast of Caria, in the reign of Artaxerxes III. He left three sons, Macasoles, Idrieus, and Pixodarus, all of whom, in their turn, succeeded him in the sovereignty, and two daughters, Artemisia and Ada. (Diod. xv 2, Strab. p. 639.)

**Hecatompylos** (*Ἑκατόμυλος*, i.e. having 100 gates) 1 An epithet of Thebes in Egypt. (Thesaur. 1)—2 A city in the middle of Parthia, 1260 stadia or 133 Roman miles from the Caspian Pylae, enlarged by Seleucus, and afterwards used by the Parthian kings as a royal residence (Strab. p. 614).

**Hecaton** (*Ἑκάνω*), a Stoic philosopher, a native of Rhodes, studied under Panaetius, and wrote numerous works, all of which are lost (*Cic. de Off.* ii. 15, 63, *Diog. Laert.* vii 87).

**Hecatonnessi** (*Ἑκατόνησος* *Mosko nesi*), a group of small islands, between Lesbos and the coast of Aeolis, on the S. side of the mouth of the Gulf of Adramyttium. The name, 100 islands, was indefinite, the real number was reckoned by some at 20, by others at 40. Strabo derives the name, not from *ἑκατόν*, 100, but from *Ἑκκας*, a surname of Apollo (Diod. xii. 77, Strab. p. 618).

**Hector** (*Ἑκτωρ*), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam and Hecuba, the husband of Andromache, and father of Scamandrius (Il. ii. 817, Apollod. iii. 12, 5, Theoc. xv 139). He fought with the bravest of the Greeks and at length slew Patroclus the friend of Achilles. The death of his friend roused Achilles to the fight. The other Trojans fled before him into the city. Hector alone remained without the walls, though his parents implored him to

return; but when he saw Achilles, his heart failed him, and he took to flight. Thrice did he race round the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. Achilles tied Hector's body to his chariot, and thus dragged him into the camp of the Greeks (*Il.* xxii. 182-330); but later traditions relate that he first dragged the body thrice around the walls of Ilium (*Verg. Aen.* i. 484). At the command of Zeus, Achilles surrendered the body to the prayers of Priam, who buried it at Troy with great pomp (*Il.* xxiv. 718 ff.). Hector is one of the noblest conceptions of the poet of the Iliad. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. Besides these virtues of a warrior, he is distinguished also by his tender affection for his parents, his wife, and his son, and by a chivalrous compassion even for Helen. The lines which describe his parting with Andromache (*Il.* vi. 406), and the lament of Helen over his body (xxiv. 762) are among the most beautiful and pathetic in Homer.

**Hecuba** (*Ἑκὼβη*), daughter of Dymas in Phrygia, or of Cisseus, king of Thrace (*Il.* xvi. 718). Her mother was variously named, Teleclea, Evagore, Eunoe, Glaucippe, and Metope, which explains the conundrum of Tiberius, 'Quae mater Hecubae?' (*Suet. Tib.* 70). She was the wife of Priam, king of Troy, to whom she bore Hector, Paris, Deiphobus, Helenus, Cassandra, and many other children (*Il.* xxiv. 496; *Theocr.* xv. 189; *Apollod.* iii. 12, 5). The fifty children mentioned in *Eur. Hec.* 421, include her stepchildren. Her dream before the birth of Paris, that she had borne a firebrand, is noticed by many writers (*Eur. Troad.* 922; *Tzetz. ad Lyc.* 224; *Verg. Aen.* vii. 820, x. 704; *Cic. Div.* i. 21, 42). On the capture of Troy, she was carried away as a slave by the Greeks. According to the tragedy of Euripides which bears her name, she was carried by the Greeks to Chersonesus, and there saw her daughter Polyxena sacrificed. On the same day the waves of the sea washed on the coast the body of her last son, Polydorus, who had been murdered by Polymestor, king of the Thracian Chersonesus, to whose care he had been entrusted by Priam. Hecuba thereupon killed the children of Polymestor, and put out the eyes of their father. (*Eur. Hec.*; *Or. Met.* xiii. 431.) Agamemnon pardoned her the crime, and Polymestor prophesied that she should be metamorphosed into a she-dog, and should leap into the sea at a place called Cynossema. It was added that the inhabitants of Thrace endeavoured to stone her, but that she was metamorphosed into a dog, and in this form howled through the country for a long time. (*Eur. Hec.* 1259; *Tzetz. Lyc.* 1176; *Cic. Tusc.* iii. 26, 63; *Or. Met.* l.c.; *Strab.* p. 595).—According to other accounts, she was given as a slave to Ulysses, and in despair leaped into the Hellespont; or, being anxious to die, she uttered such invectives against the Greeks, that the warriors put her to death, and called the place where she was buried Cynossema, with reference to her invectives. (*Tzetz. ad Lyc.* 315; *Dietys.* v. 16.)

**Hedyllus** (*Ἡδύλλος*), son of Melicertus, was a native of Samos or of Athens, and an epigrammatic poet. Eleven of his epigrams are in the Greek Anthology. He was a contemporary and rival of Callimachus, and lived, therefore, about

the middle of the 3rd century B. C. (Athen. pp. 297, 344.)

**Hedyllus Mons** (*Ἡδύλειον*), a range of mountains in Boeotia, W. of the Cephissus.

**Hegemon** (*Ἡγέμων*), of Thasos, a poet of the Old Comedy at Athens, but more celebrated for his parodies, of which kind of poetry he was the inventor. He was nicknamed *Φακῆ*, on account of his fondness for that kind of pulse. He lived in the time of the Peloponnesian war, and was a friend of Alcibiades; his parody of the *Gigantomachia* was the piece to which the Athenians were listening when the news was brought to them in the theatre of the destruction of the expedition to Sicily. (Aristot. *Poët.* 2; Athen. pp. 5, 108, 406, 698.)

**Hegemone** (*Ἡγεμόνη*), the leader or ruler, is the name of one of the Athenian Charites or Graces. It was also a surname of Artemis at Sparta and in Arcadia. (Paus. viii. 87, 47.)

**Hegesander**. 1. A companion of Xenophon in the retreat of the 10,000 (*Xen. An.* vi. 1).—2. A native of Delphi and writer of *ὑπομήματα*, often mentioned by Athenaeus. He probably lived in the 3rd century B. C. (Athen. p. 400.)

**Hegesiānus** (*Ἡγῆσιανός*), an historian of Alexandria, is said to have been the real author of the work called *Troica* which went under the name of Cephalon or Cephalion (Athen. p. 293; *Strab.* p. 594). He appears to be the same as the Hegesianax sent by Antiochus the Great as one of his envoys to the Romans in B. C. 196 and 193 (*Pol. xviii.* 80, 83).

**Hegēsias** (*Ἡγῆσιος*). 1. Of Magnesia, a rhetorician and historian, lived about B. C. 290, wrote the history of Alexander the Great. He was regarded by some as the founder of that degenerate style of composition which bore the name of the Asiatic. His own style was destitute of all vigour and dignity, and was marked chiefly by childish conceits and minute prettinesses. (*Strab.* p. 648; *Cic. Orat.* 67, 69; *Gell.* ix. 4).—2. Of Salamis, supposed by some to have been the author of the Cyprian poem which, on better authority, is ascribed to Stasinus (Athen. p. 682).—3. A Cyrenaic philosopher, who lived at Alexandria in the time of the Ptolemies, perhaps about B. C. 260. He wrote a work containing such gloomy descriptions of human misery, that it drove many persons to commit suicide; hence he was surnamed *Peisithanatos* (*Πεισιθάνατος*). He was, in consequence, forbidden to teach by Ptolemy. (*Diog. Laërt.* ii. 86; *Cic. Tusc.* i. 84, 83.)

**Hegēsias** or **Hēgias** (*Ἡγῆσιος*, *Ἡγίας*), an Athenian sculptor early in the 5th century B. C. His chief works were the statues of Castor and Pollux, which were at Rome in Pliny's time. (*Plin.* xxxiv. 78; *Paus.* viii. 42, 10; *Lucian, Rhet. Praec.* 9.)

**Hēgēsinnus** (*Ἡγῆσιννος*), of Pergamum, the successor of Evander and the immediate predecessor of Carneades in the chair of the Academy, flourished about B. C. 185 (*Diog. Laërt.* iv. 60; *Cic. Ac.* ii. 6, 16.)

**Hēgēsippus** (*Ἡγῆσιππος*). 1. An Athenian orator, and a supporter of Demosthenes. He was probably the author of the oration on Halonesus, which has come down to us under the name of Demosthenes. (*Dem. F. L.* p. 364, § 82, *Phil.* iii. p. 129, § 85; *Hesych.* and *Phot. s.v.*)—2. A poet of the New Comedy, about B. C. 300.—3. A Greek historian of Meceberna, wrote an account of the peninsula of Pallene (Diouys. i. 49.)

**Hēgēsipyra** (*Ἡγῆσιπύρᾱ*), daughter of Olorus, king of Thrace, and wife of Miltiades (*Hdt.* vi. 39).



## Hēgias [HEGESIAS]

**Hēlōnē** (Ἑλένη) In *Homer* Helen is described as daughter of Zeus, half sister of Castor and Polydeuces and mother of one child Hermione (*Il* iii 237, *Od* iv 14, 227, 563, xi 209) and of surpassing beauty. She was wife of Menelaus and was carried off to Troy by Paris [for details see Paris], and thus he came the cause of the Trojan war (*Il* iii 163, cf. Aesch. *Ag* 607). In the last year of the war she is led by Iris to the walls where she names to Priam the Greek leaders, the impression made by her beauty is particularly described (*Il* iii 156). In her lament over Hector she contrasts his chivalrous kindness towards her with the taunts of the other Trojans (*Il* xxiv 761). The common tradition was that, after the death of Paris she married Demetrius, and thus is perhaps alluded to in *Od* iv 275. Near the end of the siege she recognised Odysseus when he entered Troy in disguise, but shielded him because she wished to return to Greece (*Od* iv 244). After the fall of Troy she returned with Menelaus to Sparta but not until they had wandered for eight years part of which was spent in Egypt (*Od* iii 300 812 iv 125 238).—In the post Homeric stories there are many additions. Helen is by some accounts the daughter of Nemesis (probably as an allegory) and the egg from which she is born is merely entrusted to Leda. This version was as old as the Cyclic poets (Athen. p. 834 Apollon. iii. 10 8). Euripides retains the account of the birth from Leda (*Hel* 18). Again in some traditions Helen and the Dioscuri are born from one egg (Eur. *Hel* 1644), in others there were two eggs ('geminae ova', Hor. *A.P.* 147), from one of which were born Helen and Polydeuces as immortals and children of Zeus and Leda from the other Castor and Clytemnestra, as mortal children of Tyndareus and Leda (Tzet. ad *Lyc* 88; Hyg. *Fab* 77, 80). In her childhood Helen was carried off to Athens by Theseus, and rescued by the Dioscuri (AETHRA, DIOSCURI, THESEUS). After this many princely suitors came to Sparta and Tyndareus, by advice of Odysseus, gave her in marriage to Menelaus. The most important variation to the Trojan episode in her life was that she was taken to Egypt, and that her phantom went to Troy. This was said to have been adopted as a palliative or recantation by Stenichorus, who had spoken against the character of Helen and had been smitten with blindness (Plat. *Phaedr* p. 243, *Rep* p. 596, Hor. *Epod* 17, 42, Paus. iii 19, 13). According to this story (which was known to the Egyptian priests), Paris and Helen were driven by contrary winds to Egypt. Here Helen and the treasures taken from Sparta were detained by King Proteus and Paris went on to Troy (Hdt. ii 112-120). Euripides in his *Helena* makes Helen still more guiltless, for she is taken by Hermes first to an island off Attica, and thence to Egypt while Paris carried off her phantom from Sparta as the cause of war. In either account it is only her phantom that is present in Troy and is brought thence by Menelaus after the fall of the city. When Menelaus recovered the true Helen from Egypt the phantom disappeared. Helen received divine honours in her temple at Therapnae (cf. *Od* iv 560, Eur. *Or* 923), where also her grave was shown (Hdt. vi 61; Paus. iii 15, 8, 19, 9). A Rhodian legend spoke of her going to Rhodes after the death of Menelaus, and being hanged on a tree there in

revenge by Polyxo, and therefore called *δενδρίστis* (Paus. iii 19, 10). This probably preserves some account of tree worship, which has been identified at some time with her name, and which appears also in the *Ἑλένη* *purbe* at Sparta (Theoc. xviii 48). Another story which Pausanias hears from the people of Croton and of Himera is that Helen, after her death, became the wife of Achilles, in the island of Leuce, in the Euxine (Paus. iii 19, 11). In her divine character Helen, like the Dioscuri, caused the appearance of light (the St. Elmo's Fire) about a ship, but her single star was baneful, while the double star of her brothers brought safety (Paus. iii 101). Euripides, on the contrary, describes her star as beneficial to sailors (*Orest* 1623).

**Hēlēna, Flāvía Jūlia**. 1. The mother of Constantine the Great. When her husband, Constantius, was raised to the dignity of Caesar by Diocletian A.D. 292, he was compelled to repudiate his wife, to make way for Theodora, the stepchild of Maximianus Herculus. Subsequently, when her son succeeded to the purple Helen was treated with marked distinction and received the title of Augusta. She died about 328. She was a Christian, and was said to have discovered at Jerusalem the sepulchre of our Lord, together with the wood of the true cross [See *Dict. of Christian Biography*].—2. Daughter of Constantine the Great and Fausta, married her cousin, John the Apostle, 355, and died 360 (Amm. Marc. xv 8, ex. 1).

**Hēlōnē** (Ἑλένη) 1 (*Maltonisi*), a small and rocky island, between the S. of Attica and Ceos, formerly called Crausa (Strab. p. 339, Paus. i 35, 1).—2. The later name of ILLIBERNIS in Gaul.

**Hēlēnus** (Ἑλένος) 1. Son of Priam and Hecuba, was celebrated for his prophetic powers, and also fought against the Greeks in the Trojan war (*Il* vi 76, vii 44, xii 91 xiii 580). In *Homer* we have no further particulars about him; but in later traditions he is said to have deserted his countrymen and joined the Greeks. There are various accounts respecting this desertion of the Trojans. According to some he did it of his own accord, according to others, he was ensnared by Odysseus, who was anxious to obtain his prophecy respecting the fall of Troy (Tzet. ad *Lyc* 905, Soph. *Phil* 605, 1334, Or. *Met* xiii 89, 723). Others, again relate that, on the death of Paris, Helenus and Deiphobus contended for the possession of Helena, and that Helenus, being conquered fled to Mt. Ida, where he was taken prisoner by the Greeks (Serv. ad *Aen* ii 166). After the fall of Troy, he fell to the share of Pyrrhus. His foretold Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevailed upon him to return by land to Epirus. After the death of Pyrrhus he received a portion of the country, and married Andromache, by whom he became the father of Cestrinus. When Aeneas in his wanderings arrived in Epirus, he was hospitably received by Helenus, who also foretold him the future events of his life (Verg. *Aen* ii 245, 574, Or. *Met* xv 439).—2. Son of Pyrrhus, king of Epirus, by Lanassa, daughter of Agathocles. He accompanied his father to Italy A.C. 290, and was with him when Pyrrhus perished at Argos, 272. He then fell into the hands of Antigonus Gonatas, who however, sent him back in safety to Epirus. (Plut. *Pyrrh* 33, 34.)

**Hēliādae** and **Hēliādes** (Ἠλιάδαι and Ἠλιάδες), the sons and daughters of Helios (the Sun) (Diod. v. 56; Pind. *Ol.* vii. 71). The name *Heliades* is given especially to *Phaëthusa*, *Lampetie* and *Phoebe*, the daughters of Helios and the nymph Clymene, and the sisters of Phaëthon. They bewailed the death of their brother Phaëthon so bitterly on the banks of the Eridanus, that the gods in compassion changed them into poplar trees and their tears into amber. (Ov. *Met.* ii. 340; Ap. Rh. iv. 604; ERIDANUS.)

**Hēlice** (Ἠλική), daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, metamorphosed her into a she-bear, whereupon Zeus placed her among the stars, under the name of the Great Bear.

**Hēlice** (Ἠλική; Ἐλικώνιος, Ἐλικεύς). 1. The ancient capital of Aeolia, said to have been founded by Ion, possessed a celebrated temple of Poseidon, which was regarded as the great sanctuary of the Achaean race. Helice was swallowed up by an earthquake together with Bura, B.C. 378. The earth sank, and the place on which the cities stood was ever afterwards covered by the sea. (*Il.* ii. 575, viii. 203; Hdt. i. 145; Paus. vii. 1, 24; Diod. x. 24; Strab. p. 334.)—2. An ancient town in Thessaly, disappeared in early times.

**Hēlicon** (Ἠλικών), son of Acesas, a celebrated artist. [ACESAS.]

**Hēlicon** (Ἠλικών; *Hēlicon, Palaeo-Buni, Turk. Zagora*), a celebrated range of mountains in Boeotia, between the lake Copais and the Corinthian gulf, was covered with snow the greater part of the year, and possessed many romantic ravines and lovely valleys. Helicon was sacred to Apollo and the Muses, the latter of whom are hence called Ἠλικόνια παρθένοι and Ἠλικονιάδες νυμφαί by the Greek poets, and *Heliconiades* and *Heliconides* by the Roman poets. Here sprang the celebrated fountains of the Muses, *AGANIPPE* and *HIPPOCRENE*. At the fountain of Hippocrene was a grove sacred to the Muses, which was adorned with some of the finest works of art. (Strab. p. 409; Paus. ix. 25; Hes. *Th.* 1; Verg. *Ecl.* x. 12.)

**Hēliōdōrus** (Ἠλιόδωρος). 1. An Athenian, surnamed *Periegetes* (Περιηγητής), probably lived about B.C. 164, and wrote a description of the works of art in the Acropolis at Athens. This work was one of the authorities for Pliny's account of the Greek artists.—2. A rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to Brundisium (*Sat.* i. 5, 2, 3).—3. A Stoic philosopher at Rome, who became a *delator* in the reign of Nero (*Juv. Sat.* i. 33).—4. A rhetorician, and private secretary to the emperor Hadrian.—5. Of Emesa in Syria, lived about the end of the fourth century of our era, and was bishop of Tricca in Thessaly. Before he was made bishop, he wrote a romance in ten books, entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia. This work has come down to us, and is far superior to the other Greek romances. It relates the loves of Theagenes and Chariclea. Though deficient in those characteristics of modern fiction which appeal to the universal sympathies of our nature, the romance of Heliodorus is interesting on account of the rapid succession of strange and not altogether improbable adventures, the many and various characters introduced, and the beautiful scenes described. The language is simple and elegant. Editions are by Mitscherlich in his *Scriptores*

*Graeci Erotici*, Argentorat. 1793, and by Bekker, Lips. 1855.—6. Of Larissa, the author of a short work on optics, still extant, chiefly taken from Euclid's *Optics*: edited by Matani, Pistor. 1759.

**Heliogabalus**. [ELAGABALUS.]

**Heliopolis** (Ἡλιού πόλις or Ἡλιούπολις, i.e. *the City of the Sun*). 1. (Heb. Baalath. *Baalbek*, Ru.), a celebrated city of Syria, a chief seat of the worship of Baal, whom the Greeks identified sometimes with Helios, sometimes with Zeus. It was situated in the middle of Coele-Syria, at the W. foot of Anti-Libanus, on a rising ground at the N.E. extremity of a large plain watered by the river Leontes (*Nahr-el-Kasimiyeh*), near whose sources Heliopolis was built: the sources of the Orontes are not far N. of the city. The situation of Heliopolis necessarily made it a place of great commercial importance, as it was on the direct road from Egypt and the Red Sea and also from Tyre to Syria, Asia Minor, and Europe; and hence, probably, the wealth of the city, to which its magnificent ruins of temples and other buildings still bear witness. It was made a Roman colony by the name of Colonia Julia Augusta Felix Heliopolitana, and colonised by veterans of the 5th and 8th legions, under Augustus (Strab. p. 753; Ptol. v. 15, 22). The worship of Jupiter Heliopolitanus was introduced into Italy, especially at Puteoli (*C. I. L.* x. 1578).—2. *Matariéh*, Ru. N.E. of *Cairo*, a celebrated city of Lower Egypt, capital of the Nomos Heliopolites, stood on the E. side of the Pelusiac branch of the Nile, a little below the apex of the Delta, and near the canal of Trajan, and was, in the earliest period of which we have any record, a chief seat of the Egyptian worship of the Sun. Its civil name was An, in Hebrew On; its sacred name Pe-Ra, i.e. the abode of the Sun. Here also was established the worship of Mnevis, a sacred bull similar to Apis. The priests of Heliopolis were renowned for their learning, and learned Greeks (Plato and Eudoxus are mentioned by Strabo) studied there up to the time when its fame was supplanted by that of Alexandria. It suffered much during the invasion of Cambyses; and by the time of Strabo it was entirely ruined. (Hdt. ii. 3, 7, 59; Strab. p. 805; Tac. *Ann.* vi. 28.)

**Hēlios** (Ἥλιος or Ἡέλιος), called Sol by the Romans, the god of the sun. He was the son of Hyperion and Thea, and a brother of Selene and Eos. (*Od.* xii. 176, 322; Hes. *Th.* 371.) From his father, he is frequently called Hyperionides, or Hyperion, a form of the patronymic. In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaessa. Homer describes Helios as giving light both to gods and men: he rises in the E. from Oceanus, traverses the heaven, and descends in the evening into the darkness of the W. and Oceanus (*Il.* vii. 422; *Od.* iii. 1, xi. 16, xii. 390). Later poets have marvellously embellished this simple notion. They tell of a most magnificent palace of Helios in the E., containing a throne occupied by the god, and surrounded by personifications of the different divisions of time. They also assign him a second palace in the W., and describe his horses as feeding upon herbs growing in the Islands of the Blessed. (Ov. *Met.* ii. 1; Stat. *Theb.* iii. 407; Athen. p. 296.) The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned either by Homer or by Hesiod, but later poets

make him sail in a golden boat, the work of Hephaestus, round one half of the earth, and thus arrive in the E at the point from which he has to rise again (Athen pp 469 470 Apollod. ii. 5 10). Others represent him as making his nightly voyage while slumbering in a golden bed (Mimn. Fr 12, Athen. p 470). The horses and chariot with which Helios traverses the heavens are not mentioned in the Iliad and Odyssey but first occur in the

Aeetes Circe and Pasiphae, and by Clymene of Phaethon. Temples of Helios probably existed in Greece at a very early time since the vow to build a temple to Helios is regarded as natural in *Od* xii 356, and in later times we find his worship established in various places, and especially in the island of Rhodes—which, as especially belonging to him, held annual games (*ἡλεια* or *ἄλεια*) in his honour (Pind. *Ol* vii 70, Diod. v 56)—and on the Acrocorinthus

(Paus. ii. 1 6, 5, 1). The sacrifices offered to him consisted of white rams, boars, bulls, goats, lambs especially white horses, and honey—There had been an early interchange in the attributes and provinces of Apollo and Helios both as regards the gift of light and prophetic knowledge, but it was not until after the time of Euripides that Helios was identified with Apollo. The Roman poets, when speaking of the god of the sun (Sol), usually adopt the notions of the Greeks. The worship of Sol existed at Rome from an early period, Sol being an Italian deity whom the Romans afterwards identified with Helios. This deity was honoured as 'Sol indiges' by a festival on the Quirinal on August 8th. The Eastern sun worship was widely spread in Italy after the 1st century AD (ELIAGABA LVS MITHRAS).

Helisson (Ἠλισσὸν or Ἠλίσσος), a small town in Arcadia, on a river of same name, which falls into the Alpheus (Paus. viii. 8 1).

Hellanicus (Ἡλληνικός) 1 Of Mytilene in Lesbos the most eminent of the Greek logographers, or early Greek historians was in all probability born about B.C. 490 and died some time after the beginning of the Peloponnesian war (Thuc. i. 97). We have no particulars of his life but we may presume that he visited many of the countries of whose history he gave an account. He wrote a great number of genealogical chronological and historical works which are cited under the titles of *Troica*, *Aeolica*, *Persica*, &c. One of his most noted works was entitled *Ἱστορίαι τῆς Ἡπείρου* it contained a chronological list of the priestesses of Hera at Argos compiled from the records preserved in the temple of the goddess of this place. This work was one of the earliest attempts to regulate chronology, and was made use of by Thucydides, Timaeus and others. The fragments of Hellanicus are collected by Sturz, *Hellanicæ Lesbii Fragmenta* Lips 1876, and by C and Th. Müller, *Fragm. Histor. Graec* Paris 1841.—2 A Greek grammarian, a disciple of Agathocles, and apparently a contemporary of Aristarchus, wrote on the Homeric poems.

Hellist Hellenes (Ἡλλιστῆς).

Hellê (Ἥλλη) daughter of Athamas and Nephele and sister of Phrixus. When Phrixus was to be sacrificed (PHRIXUS), Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes but between Sigeum and the Chersonesus Helle fell into the sea, which was thence called the Sea of Helle (*Hellepontus*). Her tomb was shown near Pactya, on the Hellespont. (Aesch. *Pers* 70, 875, *Ildt. vu*



Helios. (From the metope at Elum Schliemann, Troy and its Remains.)

Homeric hymn on Helios, and by later writers the four horses are named Pyros, Eous, Aethon, and Phlegon, or Eous, Aethops, Bronte and Sierope (*Ov Met* ii. 153, *Hyg Fab* 153)—Helios is described as the god who sees and hears everything, and was thus able to reveal to Hephaestus the faithlessness of Aphrodite, and to Demeter the abduction of her daughter (*Od* viii. 271, *Hymn ad Cer* 75)—The island of Thrinacia (Sicily) was sacred to Helios, and



Helios. (Coin of Rhodes in the British Museum.)

there he had flocks of sheep and oxen, which were tended by his daughters Phaethusa and Lampetie (*Od* xii. 128). Later traditions ascribe to him flocks also in the island of Erythra, and it may be remarked in general, that sacred flocks especially of oxen, occur in most places where the worship of Helios was established. By Perse he was the father of

57; Ap. Rh. i. 927; Or. Met. xi. 195; ATHAS.)

Hellên ('Ελλην), son of Deucalion and Pyrrha, or of Zeus and Dorippe, husband of Orseis, and father of Aeolus, Dorus, and Xuthus. He was king of Phthia in Thessaly, and was succeeded by his son Aeolus. He is the mythical ancestor of all the Hellenes; from his two sons Aeolus and Dorus were descended the Aeolians and Dorians; and from his two grandsons Achaeus and Ion, the sons of Xuthus, the Achaeans and Ionians. (Hdt. i. 56; Thuc. i. 3; Strab. p. 333.)

Hellespontus ('Ελλήσποντος: *Straits of the Dardanelles, or of Gallipoli*, Turk. *Stambul Daghiz*), the long narrow strait connecting the Propontis (*Sea of Marmara*) with the Aegæan sea, through which the waters of the Black sea discharge themselves into the Mediterranean in a constant current. The length of the strait is about fifty miles, and the width varies from six miles at the upper end to two at the lower, and in some places it is only one mile wide, or even less. The narrowest part is between the ancient cities of SESTUS and ABYDUS, where Xerxes made his bridge of boats, [XERXES] and where the legend related that Leander swam across to visit Hero. [LEANDER.] The name of the Hellespont (*i.e.* the *Sea of Helle*) was derived from the story of Helle's being drowned in it [HELLE]. The Hellespont was the boundary of Europe and Asia, dividing the Thracian Chersonese in the former from the Troad and the territories of Abydus and Lampascus in the latter. The district just mentioned, on the S. side of the Hellespont, was also called 'Ελλήσποντος, its inhabitants 'Ελλήσποντιοί, and the cities on its coast 'Ελλήσποντια πόλεις. (Il. ii. 845; Od. xiv. 82; Hdt. iv. 85; Strab. p. 591.)—2. Under Diocletian, Hellespontus was the name of a consular province, composed of the Troad and the N. part of Mysia, with Cyzicus for its capital.

Hellōmētum ('Ελλάμενον), a seaport town of the Aeacnians on the island Leucas.

Hellōpía, [ΕΛΛΟΡΙΑ.]

Hellōtis ('Ελλάτις), a surname of Athens at Corinth (Schol. ad Pind. Ol. xiii. 56), and also of Europa among the Cretans.

Helōrus or Helōrum (ἡ 'Ελωρος: 'Ελωρίτης), a town on the E. coast of Sicily, S. of Syracuse, at the mouth of the river Helorus. There was a road from Helorus to Syracuse (δδὸς 'Ελωρίνη, Thuc. vi. 70, vii. 80).

Hēlos (τὸ 'Ελος: 'Ελείος, 'Ελεάτης). 1. A town in Laconia, on the coast, in a marshy situation, whence its name (ἐλος = *marsh*). The town was in ruins in the time of Pausanias. (Pol. v. 19; Paus. iii. 23, 3; Strab. p. 363.)—2. A town or district of Elis on the Alpheus (Il. ii. 594; Strab. p. 350).

Helvecōnæ, a people in Germany, between the Viadus and the Vistula, S. of the Rengi, and N. of the Bnrundiones, reckoned by Tacitus among the Ligii (Germ. 43).

Helvétii, a brave and powerful Celtic people, who dwelt between M. Jurassus (*Jura*), the Lacus Lemannus (*Lake of Geneva*), the Rhone, and the Rhine as far as the Lacus Brigantinus (*Lake of Constance*). They were thus bounded by the Sequani on the W., by the Nantuates and Lepontii in Cisalpine Gaul on the S., by the Rhacti on the E., and by the German nations on the N. beyond the Rhine. Their country, called *Ager Helvetiorum* (but never *Helvetia*), thus corresponded to the W. part of Switzerland.—The Helvetii are first mentioned in the war with the Cimbri. In B.C. 107 the

Tigurini defeated and killed the Roman consul L. Cassius Longinus, on the lake of Geneva, while another division of the Helvetii accompanied the Cimbri and Teutones in their invasion of Gaul. Subsequently the Helvetii invaded Italy along with the Cimbri; and they returned home in safety, after the defeat of the Cimbri by Marius and Catulus in 101. They had once possessed the country further to the east, including the district about the Neckar afterwards called *AGRI DECUMATES*. (This had gained the name of 'the Helvetian desert,' because it was for a long period wasted by the struggles for its possession between Helvetians and Germans.) From this country they were pressed by their foes westward, and accordingly about 60 B.C. they resolved, upon the advice of Orgetorix, one of their chiefs, to migrate from their country with their wives and children, and seek a new home in the more fertile plains of Gaul. In 58 they endeavoured to carry their plan into execution, but they were defeated by Caesar, and driven back into their own territories. At this time the *Civitas Helvetiorum* was, after the Celtic fashion, divided into four pagi or cantons [*Dict. of Antiq. art. Pagus*], comprising 400 vici and twelve oppida, which they burned when they started westward (Caes. B. G. i. 5). After their enforced return they rebuilt several vici, of which the most notable were *Lousona* (*Lausanne*), *Eburodunum* (*Yverdon*), *Mindodunum* (*Moudon*), *Salodurum* (*Solothurn*), *Turicum* (*Zürich*), *Vitodurum* (*Winterthur*), *Aquae* (*Baden*, near Zürich), *Vindonissa* (*Vindisch*), with the chief town (*Tac. Hist. i. 68*) of all the civitas, *AVENTICUM* (*Avenches*), which Augustus made the residence of the tax collector for the Helvetian district. For military strength two Roman colonies were established, at *Noriodunum* (*Nyon*, on the lake of Geneva), which was called *Colonia Julia Equestris*, and *Colonia Raurica* (*Augsj*, near Basle). The Helvetian civitas formed part of the province of *Gallia Belgica* until the reign of Tiberius. Like the rest of the 'Tres Galliae' it was, by Caesar's policy, allowed to retain something of their old cantonal administration, not merely in their religious gatherings, but with rights of meeting in their councils to present their grievances, and even with some military organisation, the native magistrates having power to call out a militia [GALLIA]. When the provinces of Upper and Lower Germany were, under Tiberius, detached from *Gallia Belgica*, the Helvetii formed part of *Germania Superior* [GERMANIA]. They were severely dealt with by the troops of Vitellius (A.D. 70), one of whose messengers they had arrested: many of their towns were burnt, and Aventicum narrowly escaped destruction. It was a mark of a further tendency to Romanise the district that Aventicum received Latin rights. When Gaul was subdivided into a greater number of provinces in the fourth century A.D., the country of the Helvetii formed, with that of the Sequani and the Rauraci, the province of *Maxima Sequanorum*, with the chief town *Visontio* (*Besançon*). The chief original authorities for the affairs of the Helvetii under the Romans may be found in the volume of inscriptions (*C. I. Helvet.*).

Helvia, mother of the philosopher SENECA.

Helvidius Priscus. [PRISCUS.]

Helvii, a people in Gaul, between the Rhone and Mt. Cebenna, which separated them from the Arverni, were for a long time subject to Massilia, but afterwards belonged to the province of *Gallia Narbonensis*. Their country

produced good wine (Caes. B G vii 7, 78, Plin. xiv 43).

Helvius 1 Blasio [BLASIO]—2 Cinna [CINNA]—3 Mancius [MANCIA]—4 Pertinax [PERTINAX].

Hemêresia (Ἡμερησία), the soothing goddess a surname of Artemis, under which she was worshipped at the fountain Lœta (Λαοταίη), in Arcadia (Paus. viii 18 3).

Hēmêrôscôpiôn [DIANILX, No 2]

Hemina, Cassius [CASSIUS, No 14]

Hênêti (Ἡνετι) an ancient people in Paphlagonia, dwelling on the river Parthenius, fought on the side of Priam against the Greeks but had disappeared before the historical times. They were regarded by many ancient writers as the ancestors of the Veneti in Italy [VENETI].

Hênlôchi (Ἡνιόχαι), a people in Colchis, N of the Phasis, notorious as pirates (Strab. p. 496).

Henna [ENNA]

Hephaestus (Ἡφαίστος) 1 (Ἡφαίστιος) a town in the NW of the island of LAKYON—2 (Ἡφαίστιος, ἱεῖος), a demus in Attica belonging to the tribe Akamantis.

Hephaestides Insulae [AZOLIAE]

Hephaestion (Ἡφαιστίων) 1 Son of Amyntor, a Macedonian of Pella, celebrated as the friend of Alexander the Great, with whom he had been brought up. Alexander called Hephaestion his own private friend, but Craterus the friend of the king. Hephaestion accompanied Alexander to Asia, and was employed by the king in many important commands. He died at Ecbatana, after an illness of only seven days, B.C. 325. Alexander's grief for his loss was passionate and violent. A general mourning was ordered throughout the empire, and a funeral pile and monument erected to him at Babylon, at a cost, it is said, of 10,000 talents (authorities under ALEXANDER).—2 A Greek grammarian, who instructed the emperor Verus in Greek, and whose date is therefore about A.D. 150. He was perhaps the author of a *Manual of Metres* (Ἐγχειρίδιον περὶ μέτρων), which has come down to us under the name of Hephaestion. This work is a tolerably complete manual of Greek metres, and forms the basis of all our knowledge on that subject. Edited by Gaisford, Oxon. 1810, and by Westphal, 1866, in *Scriptores Metrici Graeci*.

Hephaestus (Ἡφαιστος), called Vulcanus by the Romans, the god of fire. He was, according to Homer, the son of Zeus and Hera (II. i. 572, xiv. 338, Od. viii. 312). Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athena independent of her (Hes. Th. 927, Apollod. i. 3, 5). He was born lame and weak, and was in consequence so much disliked by his mother, that she threw him down from Olympus. Thetis and Eurynome received him, and he dwelt with them for nine years in a grotto, beneath Oceanus, making for them beautiful works of art (II. xviii. 394-409). He afterwards returned to Olympus, and he appears in Homer as the great artist of the gods of Olympus. As to this return a post-Homeric story tells us that out of revenge for his downfall he sent to his mother Hera a golden throne with invisible fetters. When she sat thereon she was fast bound, and, as the only means of her release, the gods wished to bring back Hephaestus. Ares tried his strength but was repulsed, Dionysus succeeded by making him drunk (Paus. i. 20 3, Sappho, Fr. 66, Plat. Rep. p. 378). This scene is depicted in vase

paintings as early as the François Vase, &c. in the sixth century B.C. In Homer there is no allusion to the revenge, and although he had been cruelly treated by his mother, he always showed her respect and kindness, and on one occasion took her part when she was quarrelling with Zeus, which so much enraged the father of the gods, that he seized Hephaestus by the leg, and hurled him down from heaven. Hephaestus was a whole day falling but in the evening he alighted in the island of Lemnos, where he was kindly received by the Sinians (II. i. 590, Apollod. i. 3, 5). He again returned to Olympus, where Hesiod describes his creation of Pandora (Th. 570; Op. 80). In Homer he is mocked by the gods for his ungainly walk (II. xviii. 410), but he revenged himself upon Ares (Od. viii. 275). His lameness, which belongs to all traditions, is accounted for in mythology by one or other of his two falls from heaven. Some modern writers explain it as suggested by the flickering either of fire or of lightning, others, not without probability, believe the idea to have originated from the fact that blacksmiths were commonly lame men, because this trade was one for which a strong man who happened to be lame was as well suited as anyone else. The palace of Hephaestus in Olympus was imperishable, and shining like stars. It contained his workshop, with the anvil and twenty bellows, which worked spontaneously at his bidding (II. xviii. 370). It was there that he made all his beautiful and marvellous works, both for gods and men. The ancient poets abound in descriptions of exquisite pieces of work which had been manufactured by the god. All the palaces in Olympus were his workmanship. He made the armour of Achilles, the fatal necklace of Harmonia; the fire-breathing bulls of Aetæas, king of Colchis, &c. In the *Iliad* the wife of Hephaestus is Charis, in Hesiod Aglaia, the youngest of the Charities; but in the *Odyssey*, as well as in later accounts, Aphrodite (who proved faithless to him, Od. viii. 295) appears as his wife. The union of Hephaestus with Charis probably signifies the grace of artistic work, though some prefer to connect it with a myth of spring time, the marriage with Aphrodite would also bear either of these meanings, and moreover there is some ground for the supposition that Aphrodite in Greek mythology took to herself some of the attributes and functions of an older Greek deity Charis (see APHRODITE, p. 86). Among the later myths connected with Hephaestus is that which makes him assist at the birth of Athena from the head of Zeus (the aid of Hephaestus is not mentioned in Hesiod, but appears in Pind. Ol. vii. 3; Apollod. i. 3, 6, and on vases), and also the story of the birth of Erichthonius, which is related by no writer earlier than Apollodorus (ii. 14, 6), and probably arose out of the desire to connect the earth-born king with Athens and Hephaestus, the patrons of art at Athens. For Hephaestus, like Athena gave skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. Hence at Athens they had temples and festivals in common. Hence also both were worshipped in the torch races, and with them was associated in those festivals Prometheus (*Dict. of Ant. art. Lampadedromia*). This latter fact is not hard to explain, for Prometheus was in many respects a counterpart of Hephaestus: both were connected with the gift of fire, though in myth the one appears as the fire-god, the other only as the purveyor of fire;

both were patrons of the arts, and in the story of Pandora were again brought into connexion. As to the origin of the Hephaestus myth, it has doubtless grown out of various natural aspects of fire: primarily perhaps, as many modern writers on mythology now hold, from lightning, the thunder being the hammering of the Olympian smitby; and it is likely enough that the lightning falling to earth suggested the falls of Hephaestus from heaven (Serv. ad *Aen.* viii. 424); but the observation of volcanoes also supplied parts of the myth. It seems now to be doubted whether Lemnos was really a volcanic island, and some physicists hold that the fire which the ancients saw issuing from it, and of course connected with Hephaestus, was gaseous and not volcanic. But in the sojourn with Thetis beneath the sea there is a clear indication of a myth from volcanoes, and it is questionable whether it is right to make his location in volcanoes merely a late development of the myth. At any rate, the active volcanoes of Sicily and the Lipari islands became fabled as his workshops in the fifth century B.C.; and in them he worked metals and forged thunderbolts with his attendant Cyclopes. (Aesch. *Pr.* 366; Callim. *Hymn.* ad *Dian.* 46; Verg. *Aen.* viii. 416; Strab. p. 275.)



Hephaestus. (From an altar in the Vatican.)

As regards his connexion in myth with Dionysus, it may be observed that all good wine countries have volcanic soil. During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the *chiton*, which leaves the right shoulder and arm uncovered. One leg is sometimes shortened to denote his lameness. As

regards the dwarfish figures mentioned in *Hdt.* iii. 37, as being at Memphis, it may be noted that they were really images of the Egyptian Ptah.—The Roman Vulcanus was an old Italian divinity. [VULCANUS.]

#### Heptanomis. [ÆGYPTUS.]

Hera (*Hpa* or *Hpn*), called Juno by the Romans. The Greek Hera was a daughter of Cronos and Rhea, and sister and wife of Zeus (*Il.* v. 721, xiv. 194, xvi. 432; Hes. *Th.* 454). According to Homer she was brought up by Oceanus and Tethys, and afterwards became the wife of Zeus without the knowledge of her parents (*Il.* xiv. 202, 206). This account is variously modified in other traditions. Being a daughter of Cronos, she, like his other children, was swallowed by her father, but afterwards released; and according to an Arcadian tradition she was brought up by Temennus, the son of Pelasgus. The Argives, on the other hand, related that she had been brought up by Euboea, Prosymna, and Acræa, the three daughters of the river Asterion (*Il.* xiv. 346; Paus. ii. 17, 36, vii. 4, 7; Ap. Rh. i. 187; Strab. p. 417; *Diod.* v. 72). Several parts of Greece claimed the honour of being her birthplace, and more especially Argos and Samos, which were the principal seats of her

worship. Several places in Greece also claimed to have been the scene of the marriage with Zeus, such as Euboea, Samos, Cnossus in Crete, and Mount Thornax, in the S. of Argolis. Her marriage, called the *Sacred Marriage* (*ἱερὸς γάμος*), was represented in many places where she was worshipped. At her nuptials all the gods honoured her with presents, and Ge presented to her a tree with golden apples, which was watched by the Hesperides, at the foot of the Hyperborean Atlas. (Paus. ii. 7, 1, viii. 22, 2; Apollod. i. 1, 5).—In the *Iliad* Hera is treated by the Olympian gods with the same reverence as her husband. Zeus himself listens to her counsels, and communicates his secrets to her. She is, notwithstanding, far inferior to him in power, and must obey him unconditionally. She is not, like Zeus, the ruler of gods and men, but simply the wife of the supreme god. Yet she has a reflected greatness and power from Zeus. Iris is her messenger as well as servant of Zeus, and even Athene is sent by her to Achilles. She can set in motion the thunder, and the sun himself obeys her order to close the day. (*Il.* i. 55, ii. 156, xi. 45, xviii. 106, 240.) Her character, as described by Homer, is



The Farnese Hera. (From the marble head in the Naples Museum.)

marked by jealousy and by a quarrelsome disposition. Hence arise frequent disputes between Hera and Zeus; and on one occasion Hera plotted with Poseidon and Athene to put Zeus into chains. Zeus, in such cases, not only threatens, but even strikes her. Once he hung her up in the clouds, with her hands chained, and with two anvils suspended from her feet; and on another occasion, when Hephaestus attempted to help her, Zeus hurled him down from Olympus.—By Zeus she was the mother of Ares, Hebe, and Hephaestus.—As Hera was the type of a married goddess among the Olympians, so she is the goddess of marriage and of the birth of children. [For the reason of this, see below.] Several epithets and surnames, such as *Εἰαίθνια*, *Γαμήλια*, *Ζωγία*, *Τελέα*, &c., contain allusions to this character of the goddess, and the Ilithyiae are described as her daughters (*Il.* xi. 270).—Owing to the judgment of Paris [PARIS], she was hostile to the Trojans, and in the Trojan war she accordingly sided with the Greeks. She persecuted all the children of Zeus by mortal mothers, and hence appears as the enemy of Dionysus, Heracles, and others. In the Argonautic expedition she assisted Jason.

It is impossible here to enumerate all the events of mythical story in which Hera acts a part and the reader must refer to the particular deities or heroes with whose story she is connected.—Hera was worshipped in many parts of Greece but more especially at Argos (*Il* v 908, *Hes Th* 12), in the neighbourhood of which she had a splendid temple, on the road to Mycenae. Her great festival at Argos is described in the *Dict of Ant art Heraea*. Next in importance may be regarded her worship at Samos (*Hdt* iii 60, *Strab* p 637) and at Sparta (*Il* iv 51, *Paus* iii 13, 8), but it was widely spread over all Greece and the islands and in the western colonies, especially at Croton. The ancients gave several interpretations respecting the real significance of Hera. By some she was regarded as the goddess of the earth, and the *ἑστία γῆρας* was interpreted as the union of earth and heaven. By others she was made the goddess of the air or of the clouds. But probably the truest view is that she was originally a moon goddess, as was



The Barberini Hera. (From the Vatican)

also her Roman counterpart, Juno. Hence it was that in some places, as Naxos, she was identified with Dione by which name that Power, who in the Homeric age was called Hera, seems to have been originally known. Her old position as moon goddess explains her being worshipped at the new moon, her rank as queen of heaven and wife of Zeus, her attribute of *βοῶντις*, which, though not so used in Homer, probably points to an original representation with crescent horns, above all it supplies the reason for Hera being one of the deities (all in some way connected with the moon) who presided over childbirth (as did Juno in Italy). This was because the moon was regarded as influencing menstruation, and was therefore thought to be especially connected with the birth of children (*Aristot H A* vii. 2 1, *Plin. Symp* iii 10 3, *Varro, L L* v 59). That such was her function does not indeed appear in Homer, who does not represent her as intervening in childbirth, except adversely (*Il* xix

119, possibly a later addition to the *Iliad*), but it is indicated by her being called the mother of the Ithytæ, as was stated above, and in some places she was herself worshipped as *Ἥρα Εἰλαίαινα* (cf *Schol. ad Pind Ol* vi 149). From this follows her position as the goddess of marriage (see above). In the earliest art the representations of Hera, after the mere shapeless blocks of wood or stone (*Paus* vii 23, 4, *Arnob* vi 2), were wooden *ἱερά*, of which the earliest was said to be that of Tiryns (*Paus* ii 17, 5), later, but still archaic, representations showed her as the bride of Zeus, standing with a long veil, as may be seen on some Samian coins, in other archaic sculptures she was seated on a throne. In her idealised form, from the great statue of Polyclethus at Argos onwards (*Paus* ii 17, 4), the type of Hera a statue was probably such as later works have preserved to us that of a majestic woman with a beautiful forehead and large widely opened eyes (the Homeric *βοῶντις*). Her head is often adorned with a diadem (*stephanos*), sometimes with a calathus, or with a veil, in her hand she carries a sceptre, which is sometimes surmounted by the figure of a cuckoo (as in the statue of Polyclethus). Sometimes her sacred bird, the peacock, is painted by her side. *Ἡρακλῆα* (*Ἡρακλῆα* *Ἡρακλῆως*) *Hera cleus Polico* (1). In Europe 1 H., in Lucania, on the river Siris, founded by the Tarentines (*Diod* xii 36, *Strab* p. 264). During the independence of the Greek states in the S



Coin of Heraclea in Lucania, about 350 A.C.  
Obv. head of Pallas with Scylla on her helmet rev.  
Heracles strangling lion, club and pwl beneath.

of Italy, congresses were held in this town under the presidency of the Tarentines. Pyrrhus here defeated the Romans under Lævinus, B.C. 280, and to gain over the Heraeleots to their side the Romans granted them a treaty on favourable terms in 278 (*Cic. pro Arch* 4, 6, *pro Balb* 8, 21). The *Tabulae Heraeleenses* found in the last century give valuable information about the municipal law (*Dict of Ant art. Lex Julia Municipalis*).—2 In Acarnania on the Ambracian gulf.—3 In Pisatis Elis, in ruins in the ruins of Strabo.—4 The later name of Perinth in Thrace (*PERINTHUS*).—5 H. *Caccabaria* (*Caralatre*), in Gallia Narbonensis on the coast, a seaport of the Massilians.—6 H. *Lyncæatis* (*Abykensis*), also called *Pelagionia* (*Bitolia* or *Bitolia*), in Macedonia, on the Via Egnatia, W of the Ergon, the capital of one of the four districts into which Macedonia was divided by the Romans.—7 H. *Minōa* (*Mirōa* or *Torre di Cape Bianco*, Rn), on the S coast of Sicily, at the mouth of the river Halycus, between Agrigentum and Selinus. According to tradition it was founded by Minos, when he pursued Daedalus to Sicily, and it may have been an ancient colony of the Cretans. We know, however, that it was afterwards colonised by the inhabitants of Selinus, and that its original name was *Minoa*, which it continued to bear till about B.C. 500, when the town was taken by the Lacedaemonians under Euryleon,

who changed its name into that of *Heraclea*; but it continued to bear its ancient appellation as a surname to distinguish it from other places of the same name (Diod. iv. 23; Hdt. v. 46; Pol. i. 25; Liv. xxiv. 35). It fell at an early period into the hands of the Carthaginians, and remained in their power till the conquest of Sicily by the Romans, who planted a colony there (Cic. *Verr.* ii. 50, 125).—8. *H. Sintica* (*Σιντική*), in Macedonia, a town of the Siuti, on the left bank of the Strymon, founded by Amyntas, brother of Philip (Ptol. iii. 13, 30).—9. *H. Trachiniae*, in Thessaly. See *TRACHIS*.

—II. *In Asia*. 1. *H. Pontica* (*Ἡ. ἡ Ποντική*, or *Πόντου*, or *ἐν Πόντῳ*: *Éregli*), a city on the S. shore of the Pontus Euxinus, on the coast of Bithynia, in the territory of the Mariandyni, was situated 20 stadia N. of the river Lycus, near the base of a peninsula called Acherusia, and had a fine harbour. It was founded about B.C. 550, by colonists from Megara and from Tanagra in Boeotia (not, as Strabo says, from Miletus). (Paus. v. 26, 6; Just. xvi. 3; Strab. p. 546; Xen. *An.* vi. 2, 1.) After various political struggles, it settled down under a monarchical form of government. It reached the height of its prosperity in the reign of Darius Codomannus, when it had an extensive commerce, and a territory reaching from the Parthenius to the Sangarius. It began to decline in consequence of the rise of the kingdom of Bithynia and the foundation of Nicomedia, and the invasion of Asia Minor by the Gauls; and its ruin was completed in the Mithridatic war, when the city was taken and plundered, and partly destroyed, by the Romans under Cotta. It was the native city of *HERACLES PONTICUS*, and perhaps of the painter *ZEUXIS*.—2. *H. ad Latmum* (*Ἡ. Ἀδρῆμον*, or *ἡ ὑπὸ Ἀδρῆμ*: Ru. near the *Lake of Baffi*), a town of Ionia, SE. of Miletus, at the foot of Mt. Latmus and upon the Sinus Latmicus; formerly called Latmus. Near it was a cave, with the tomb of Endymion (Paus. v. 1, 4; Strab. p. 635).—There was another city of the same name in Caria, one in Lydia, two in Syria, one in Media, and one in India, none of which require special notice.

*Heracleopolis* (*Ἡρακλεούπολις*). 1. *Parva* (*ἡ μικρά*), also called *Sethron*, a city of Lower Egypt, in the Nomos Sethroites, 22 Roman miles W. of Pelusium.—2. *Magna* (*ἡ μεγάλη*, also *ἡ ἑνω*), the capital of the fertile Nomos Heracleopolites or Heracleotes, in the Heptanomis, or Middle Egypt; a chief seat of the worship of the ichneumon (Ael. *H. A.* x. 47).

*Heracles* (*Ἡρακλῆς*), in Latin writers *Hercules*, the most celebrated of all the heroes of antiquity. For, as the various local legends exemplifying heroic strength were by the Greek colonists adopted for their own *Heracles*, his name prevailed, not only in all the countries round the Mediterranean, but even in the most distant lands of the ancient world. The question of his origin will be more conveniently touched upon when the stories in Greek literature have been briefly told, in which a constant development from the accretion of local Greek myths, and still more from the influence of Phœnician and Egyptian religions, will be apparent. For while in the earliest traditions *Heracles* was probably a purely human hero, a conqueror of men and cities, he afterwards appears as the subdiner of monstrous animals, and is connected in a variety of ways with astronomical phenomena. I. *Greek Legends*. According to Homer (though it may be observed that he is not named in what are regarded as the older portions of the *Iliad*),

*Heracles* was the son of Zeus by Alcmena of Thebes in Boeotia. His stepfather was Amphitryon. (*Il.* v. 392, xiv. 250, 323, xviii. 118, xix. 98; *Od.* xi. 266, 620, xxi. 25; cf. Hes. *Th.* 526, 951, *Sc.* 35; Pind. *Isthm.* vii. 5; Apollod. ii. 4, 7.) Amphitryon was the son of Alcæus, the son of Perseus; and Alcmena was a granddaughter of Perseus. Hence *Heracles* belonged to the family of Persens. Zeus visited Alcmena in the form of Amphitryon, while the latter was absent warring against the Taphians; and he, pretending to be her husband, became by her the father of *Heracles*. [For details, see *ALCMENE*; *AMPHITRYON*.] On the day on which *Heracles* was to be born, Zeus boasted of his becoming the father of a hero who was to rule over the race of Perseus. Hera prevailed upon him to swear that the descendant of Perseus born that day should be the ruler. Thereupon she hastened to Argos, and there caused the wife of Sthenelus to give birth to Eurystheus; whereas, by keeping away the Ilithyia, she delayed the birth of *Heracles*, and thus robbed him of the empire which Zeus had destined for him. Zeus was enraged at the imposition practised upon him, but could not violate his oath. Alcmena brought into the world two boys, *Heracles*, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than *Heracles*. (*Il.* xix. 95–132; Hes. *Sc.* 1–56.) In Homer and Hesiod we are only told that he grew strong in body and mind, that confiding in his own powers he defied even the immortal gods, and wounded Hera and Ares, and that under the protection of Zeus and Athene he escaped the dangers which Hera prepared for him. To these simple accounts various particulars are added in later writers. As he lay in his cradle, Hera sent two serpents to destroy him, but the infant hero strangled them with his own hands (Pind. *Nem.* i. 33; Theoc. xxiv. 1; Apollod. ii. 4, 8). As he grew up, he was instructed by Amphitryon in driving a chariot, by Autolycus in wrestling, by Eurystus in archery, by Castor in fighting with heavy armour, and by Lilius in singing and playing the lyre. Lilius was killed by his pupil with the lyre, because he had censured him; and Amphitryon, to prevent similar occurrences, sent him to feed his cattle. (Theoc. xxiv. 103–114; Apollod. ii. 4, 9; Diod. iii. 66.) In this manner he spent his life till his 18th year. To this period belongs the beautiful allegory introduced by Prodicus as the 'Choice of *Heracles*.' *Heracles*, when he had reached the critical time of youth, went out into a solitary place and sat in doubt, which path of life he should follow. Here Virtue and Pleasure (whose name was also Vice) appeared to him in the guise of tall and beautiful women, but the one of modest beauty, the other of the reverse. Pleasure offered him a life of ease and enjoyment, Virtue a path of toil leading to glory; and he chose the toilsome path of virtue. (Xen. *Mem.* ii. 1, 21; Cic. *de Off.* i. 32, 118.) His first great adventure happened while he was still watching the oxen of his father. A huge lion, which haunted Mount Cithæron, made great havoc among the flocks of Amphitryon and Thespius (or Thestius), king of Thespiæ (Apollod. ii. 4, 10; Diod. iv. 29; Athen. p. 556). *Heracles* slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet. Others related that the lion-skin of *Heracles* was taken from the Nemean lion. On his return to Thebes, he met the envoys of king Erginus of Orchomenos, who were going to fetch



the annual tribute of 100 oxen which they had compelled the Thebans to pay. Heracles cut off the noses and ears of the envoys, and thus sent them back to Erginus. The latter thereupon marched against Thebes, but Heracles defeated and killed Erginus and compelled the Orchomenians to pay double the tribute which they had formerly received from the Thebans (Eur. *H. F.* 220, Apollon. *u.* 4. 11, Diod. *iv.* 10, Paus. *ix.* 37, 3). Creon rewarded Heracles with the hand of his daughter Megara, by whom he became the father of several children. The gods made him presents of arms. Hermes gave him a sword, Apollo a bow and arrows, Hephaestus a golden coat of mail, and Athena a peplos. He cut for himself a club in the neighbourhood of Nemea—according to others, the club was of brass, and the gift of Hephaestus (Ap. Rh. *i.* 1196, Diod. *ii.* 14). Soon afterwards Heracles was driven mad by Hera, and in this state he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile and went to Thespis, who purified him (Apollon. *ii.* 4, 12, cf. Paus. *ix.* 11, 1). [The Attic legend, followed by Euripides in the *Heracles Furens*, places this madness later.] He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles—for hitherto his name had been Alcides or Alceus (from his grandfather, Alceus or Alcaeus, the father of Amphitryon)—and ordered him to live at Tiryns, and to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Tiryns, and executed the twelve labours which Eurystheus ordered him to perform.—The number twelve is not found in the older writers, and the complete cycle is made up by later additions. It is probably of Phoenician origin, and is borrowed from the twelve signs of the Zodiac in connexion with the worship of Melkart or of the sun god Baal (see below). In literature the whole twelve labours first appear in the *Heracles* of Pisander, about 650 B.C., and are similarly given by Euripides (*H. F.* 347 ff.), but Sophocles (*Trach.* 1092 ff.) mentions only six. Ten appear on the so-called Theseum at Athens, twelve were shown on the temple of Zeus at Olympia (of which fragments have been discovered) and on the Heracleum at Thebes (Paus. *v.* 10, 9, *ix.* 11, 4). The only one

find in Homer his expedition to Troy, to fetch the horses which Laomedon had refused him; and his war against the Pylans, when he destroyed the whole family of their king, Neleus, with the exception of Nestor (*Il.* v. 638, *Od.* xxi. 13). Hesiod mentions several of the feats of Heracles distinctly, but knows nothing of their number twelve. They are usually arranged in the following order.—1 *The fight with the Nemean lion.* The valley of Nemea, between Cleonas and Phlius, was inhabited by a monstrous lion, the offspring of Typhon and Echidna. Eurystheus ordered Heracles to bring him the skin of this monster. After using in vain his club and arrows against the lion, he strangled the animal with his own hands (Hes. *Th.* 327, Theoc. *xv.* 251, Diod. *iv.* 11).—2 *Fight against the Lernean hydra.*



II. Heracles and Hydra (From a marble at Naples)

This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lerna near Argos, and dwelt in a swamp near the well of Amymone. It had nine heads, of which the middle one was immortal. Heracles struck off its heads with his club, but in the place of the head he cut off, two new ones grew forth each time. A gigantic crab also came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the ninth or immortal



I. Heracles and Nemean Lion (From a Roman lamp)

of the twelve labours mentioned by Homer as his descent into the lower world to carry off Cerberus, but he speaks of them in the plural (*Il.* v. 295, viii. 566, *xv.* 639, *Od.* xi. 623). We also



III. Heracles and Arctian Stag (From a group at Naples)

one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared

the victory unlawful, as Heracles had won it with the aid of Iolans. (Hes. *Th.* 313; Eur. *H. F.* 419; Paus. ii. 36, 37; Apollod. ii. 5, 2; Diod. iv. 11; Verg. *Aen.* viii. 300; Ov. *Met.* ix. 70).—3. *Capture of the Arcadian stag* (or hind). This animal had golden antlers and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year; at length he wounded it with an arrow, caught it, and carried it away on his shoulders. While in Arcadia, he was met by Artemis, who was angry with him for having entraged the animal sacred to her; but he succeeded in soothing her anger, and carried his prey to Mycenae. (Pind. *Ol.* iii. 27; Eur. *H. F.* 378; Diod. iv. 13; Ov. *Met.* ix. 183; Verg. *Aen.* vi. 803).—4. *Destruction of the Erymanthian boar*. This animal, which Heracles was ordered to bring alive to Eurystheus, had descended from Mount Erymanthus into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae. Other traditions place the hunt of the Erymanthian



IV. Heracles and Boar, with Eurystheus. (From a marble at Naples.)

boar in Thessaly, and some even in Phrygia. When Heracles appeared carrying the huge beast on his shoulders, Eurystheus was seized with panic, and took refuge in a tub. (Eur. *H. F.* 368; Diod. iv. 12; Apollod. ii. 5, 4.) It must be observed that this and the subsequent labours of Heracles are connected with certain subordinate labours, called *Parerga* (Παέρργα). The first of these parerga is the fight of Heracles with the Centaurs. In his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Heracles opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Heracles drove them away; they fled to the house of Chiron; and Heracles, eager in his pursuit, wounded Chiron, his old friend, with one of his poisoned arrows; in consequence of which Chiron died. [Chiron.] Pholus likewise was wounded by one of the arrows, which by accident fell on his foot and killed him. This fight with the centaurs gave rise to the establishment of mysteries by which

Demeter intended to purify the hero from the blood he had shed against his own will. (Eur. *H. F.* 364; Paus. viii. 24, 2; Diod. iv. 14; Ov. *Met.* ix. 192).—5. *Cleansing of the stables of Augeas*. Eurystheus imposed upon Heracles the task of cleansing in one day the stalls of Augeas, king of Elis. Augeas had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. Heracles, without mentioning the command of Eurystheus, went to Augeas, and offered to cleanse his stalls in one day, if he would give him the tenth part of his cattle. Augeas agreed to the terms; and Heracles after taking Phyleus, the son of Augeas, as his witness, led the rivers Alpheus and Penens through the stalls, which were thus cleansed in a single day. But Augeas, when he learned that Heracles had undertaken the work by the command of Eurystheus, refused to give him the reward. His son Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus, however, declared the exploit null and void, because Heracles had stipulated with Augeas for a reward for performing it. (Theocr. xxv. 88; Apollod. ii. 5, 5; Athen. p. 412; Paus. v. 1, 7.) At a later time Heracles invaded Elis, and killed Augeas and his sons. After this he is said to have founded the Olympic games (Pind. *Ol.* xi. 27; Apollod. ii. 7, 2).—6. *Destruction of the Stymphalian birds*. These birds had been brought up by Ares. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They dwelt on a lake near Stymphalus in Arcadia, from which Heracles was ordered by



VI. Heracles and the Stymphalian Birds. (From a gem at Florence.)

Eurystheus to expel them. When Heracles undertook the task, Athene provided him with a brazen rattle, by the noise of which he startled the birds; and, as they attempted to fly away, he killed some of them with his arrows. Others he only drove away; and they appeared again in the island of Aetia, where they were found by the Argonauts. (Paus. viii. 22, 4; Apollod. ii. 5, 6; Ap. Rh. ii. 1037).—7. *Capture of the Cretan bull*. According to some this was the bull which had carried Europa across the sea. According to others, the bull had been sent out of the sea by Poseidon, that Minos might offer it in sacrifice. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by driving the bull mad, and causing it to commit great havoc in the island. Heracles was ordered by Eurystheus to catch the bull, and Minos willingly allowed him to do so. Heracles accomplished the task, and brought the animal home on his shoulders; but he then set it free again. The bull now

roamed through Greece and at last came to Marathon, where we meet it again in the stories of Theseus (Apollod. ii. 5. 8; Paus. i. 10. 9).



VII Heracles and Pegasus. From a bas-relief in the Vatican.

Diod. iv. 13. — 3. Capture of the Nemean Lion. This Diomedes king of the Bistones in Thrace led his horses with human flesh. Eurystheus ordered Heracles to bring these animals to Mycenae. With a few companions, he seized the animals and conducted them to the sea coast. But here he was overtaken by the Bistones. During the fight he entrusted the mares to his friend Abderus who was devoured by them. Heracles defeated the Bistones, killed Diomedes whose body he threw before the mares, built the town of Abdera in honour of his unfortunate friend, and then returned to Mycenae with the mares, which had become tame after eating the flesh of their master. The mares were afterwards set free, and were destroyed on Mt. Olympus by



VIII Heracles and Horses of Theseus. From the Museo Borbonico.

wild beasts. (Eur. Alc. 493, 495; H. F. 290; Diod. iv. 15; Apollod. ii. 5. 8) — 9. Seizure of the girdle of the queen of the Amazons. Hippolyte, the queen of the Amazons, possessed a girdle, which she had received from Ares. Admetus, the daughter of Eurystheus, wished to obtain this girdle, and Heracles was therefore sent to fetch it. He was accompanied by a number of volunteers, and after various adventures in Europe and Asia, he at length reached the country of the Amazons. Hippolyte at

first received him kindly and promised him her girdle, but Hera having excited the Amazons against him a contest ensued, in which Heracles killed their queen. He then took her girdle and carried it with him. In this expedition Heracles killed the two sons of Bereas, Calais and Zetes, and he also begot three sons by Echidna, in the country of the Hyperboreans. On his way home he landed in Thracas where he rescued Hesione from the water sent against her by Poseidon, in return for which service her father Laomedon promised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy. He landed in Thrace where he slew Sarpedon, and at length returned through Macedonia to Peloponnesus. (Eur. H. F. 413; Ion, 1143; Apollod. ii. 5. 9; Diod. iv. 11. c. 11. v. 649; H. F. iv. 9. — 10. Capture of the oxen of Geryones in Erythra. Geryones the monster with three bodies lived in the fabulous island of Erythra, so called because it lay under the red cave of the setting sun in the W. This island was originally placed off the coast of Epirus, but was afterwards identified either with Rhodes or the Balearic islands and was at



X Heracles and Geryones. (Museo Borbonico.)

all times believed to be in the distant W. The oxen of Geryones were guarded by the giant Eurytion and the two-headed dog Orthrus, and Heracles was commanded by Eurystheus to fetch them. After traversing various countries, he reached at length the frontiers of Libya and Europe where he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar which were hence called the pillars of Heracles. Being annoyed by the heat of the sun, Heracles shot at Helos, who so much admired his boldness that he presented him with a golden cup or boat in which he sailed to Erythra. He there slew Eurytion and his dog, as well as Geryones, and sailed with his booty to Tartessus where he returned the golden cup (boat) to Helos. On his way home he passed through Gaul, Italy, Illyria and Thrace, and met with numerous adventures, which are variously embellished by the poets. Many attempts were made to deprive him of the oxen, but he at length brought them in safety to Eurystheus, who sacrificed them to Hera. (Hes. TA. 237; Pind. Nem. iii. 21; Hdt. iv. 8; Apollod. ii. 5. 10; Strab. p. 221; Diod. iv. 17.) These ten labours were performed by Heracles in the space of eight years and one month, but as Eurythrus declared two of them to have been performed unlawfully, he commanded him to accomplish two more. — 11. Fetching the golden

apples of the *Hesperides*. This was particularly difficult, since Heracles did not know where to find them. They were the apples which Hera had received at her wedding from Ge, and which she had entrusted to the keeping of the *Hesperides* and the dragon *Ladon*, on Mt. Atlas, in the country of the *Hyperboreans*. [For details see *HESPERIDES*.] After various adventures in Europe, Asia and Africa,



XI. Heracles and the *Hesperides*. (From a bas-relief at Rome.)

in the course of which he delivered Prometheus, and slew Antacus, Busiris and Emathion, Heracles at length arrived at Mt. Atlas. On the advice of Prometheus, he sent Atlas to fetch the apples, and in the meantime bore the weight of heaven for him. Atlas returned with the apples, but refused to take the burden of heaven on his shoulders again. Heracles, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples; but Heracles dedicated them to Athena, who restored them to their former place. In traditions Heracles killed the dragon Ladon, and gathered the apples himself. (Eur. *H. F.* 394; Apollod. ii. 5, 11; Diod. iv. 26; Ap. Rh. iv. 1396; Hyg. *Fab.* 31.)—12. *Bringing Cerberus from the lower world*. This was the



XII. Heracles and Cerberus. (Millin, *Tombeau de Canosa*.)

most difficult of the twelve labours of Heracles. He descended into Hades, near Taenarum in

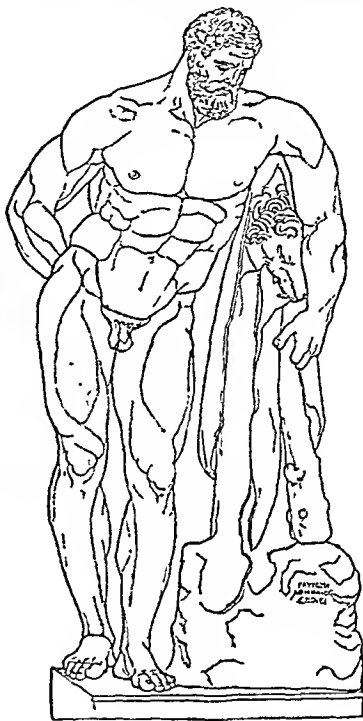
Laconia, accompanied by Hermes and Athena. He delivered Theseus and Ascalaphus from their torments. He obtained permission from Pluto to carry Cerberus to the upper world, provided he could accomplish it without force of arms. Heracles succeeded in seizing the monster and carrying it to the upper world; and after he had shown it to Eurystheus, he carried it back again to the lower world. (*Il.* viii. 366; *Od.* xi. 623; Diod. iv. 25; Apollod. ii. 5, 12; Paus. ii. 31, 2.)—Besides these twelve labours (*ἔργα*), Heracles performed several other feats (as *παράεργα*) without being commanded by Eurystheus. Several of them were interwoven with the twelve labours and have been already described: those which had no connexion with the twelve labours are spoken of below. After Heracles had performed the twelve labours, he was released from the servitude of Eurystheus, and returned to Thebes. He there gave Megara in marriage to Iolaus; and he wished to gain in marriage for himself Iole, the daughter of Eurystus, king of Oechalia. Eurystus promised his daughter to the man who should conquer him and his sons in shooting with the bow. Heracles defeated them; but Eurystus and his sons, with the exception of Iphitus, refused to give Iole to him, because he had murdered his own children. Soon afterwards the oxen of Eurystus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended him, and requested his assistance in searching after the oxen. Heracles agreed; but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall, and killed him. Deiphobus of Anyclae purified him from this murder, but he was, nevertheless, attacked by a severe illness. Heracles then repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle ensued between Heracles and Apollo, and the combatants were not separated till Zeus sent a flash of lightning between them. (*Od.* xxi. 22; Soph. *Trach.* 270; Paus. x. 13; Apollod. ii. 6, 1; Diod. iv. 31.) In this combat Heracles attempted to carry off the tripod: a story which indicates that Heracles at one time shared with Apollo the attribute of the tripod as well as that of the bow, though the tripod passed entirely to Apollo. It may also denote a displacement of the worship of Heracles at Delphi by Apollo, to which Pausanias seems to allude. It was a favourite subject in vase paintings from an early period. The oracle now declared that he would be restored to health if he would serve three years for wages, and surrender his earnings to Eurystus, as an atonement for the murder of Iphitus. Thereupon he became a servant to Omphale, queen of Lydia, and widow of Tmolus. Heracles is described as living effeminately during his residence with Omphale: he span wool, it is said, and sometimes put on the garments of a woman, while Omphale wore his lion-skin. (Diod. iv. 31; Apollod. ii. 6, 3; Ov. *Fast.* ii. 305, *Her.* ix. 53.) According to other accounts he nevertheless performed several great feats during his time. He made prisoners of the Cercopes, who had robbed him [*Cercopores*]; he undertook an expedition to Colchis, which brought him into connexion with the Argonauts; he took part in the Calydonian hunt, and met Theseus on his landing from Troezen on the Corinthian isthmus. An expedition to India, which was mentioned in some traditions, may likewise be inserted in this

place (Hdt vii 193, Ant Lib 26, Apollod i 9, 16, Arrau, Ind 8, 9)—When the time of his servitude had expired, he sailed against Troy, took the city, and killed Laomedon, its king (*Il* v 641, xiv 251, ix 145, Eur *Troad* 802). On his return from Troy, a storm drove him on the island of Cos, where he was attacked by the Meropes, but he defeated them and killed their king Enrypylus. It was about this time that the gods sent for him in order to fight against the Giants (*Il* xiv 253, Pind *Nem* iv 40, Apollod ii 71) [GIGANTES]. Soon after his return to Argos, he marched against Aegaea, as has been related above. He then proceeded against Pylus which he took and killed Periclemenus, son of Neleus. He next advanced against Lacedaemon to punish the sons of Hippocoön, for having assisted Neleus and slain Oenue, the son of Lucynurus. He took Lacedaemon, and assigned the government of it to Tyndareus (*Pans* iii 15, 2, Diod. iv 33). On his return to Tegea he became, by Auge the father of Telephus [*Atrox*], and he then proceeded to Calydon, where he obtained Deianira, the daughter of Oeneus, for his wife after fighting with Achelous for her [*DEIANIRA* *ACHELOUS*]. After Heracles had been married to Deianira nearly three years, he accidentally killed at a banquet in the house of Oeneus, the boy Eriomenus. In accordance with the law Heracles went into exile, taking with him his wife Deianira. On their road they came to the river Evenus, across which the centaur Nessus carried travellers for a small sum of money. Heracles himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her. Heracles heard her cries and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of her husband (*Soph. Trach* 555, *Or Met* ix. 201). He then conquered the Dryopes, and helped Aegimius, king of the Dorians against the Lapithae [*AEONIA*]. After this he took up his abode at Trachis whence he marched against Eurytus of Oechalia. He took Oechalia, killed Eurytus and his sons, and carried off his daughter Iole as a prisoner. On his return home he landed at Ceneum, a promontory of Euboea, erected an altar to Zeus, and sent his companion, Luchas, to Trachis, in order to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole should supplant her in the affections of her husband, steeped the white garment in the blood of Nessus. This blood had been poisoned by the arrow with which Heracles had shot Nessus, and accordingly as soon as the garment became warm on the body of Heracles the poison penetrated into all his limbs, and caused him the most excruciating agony. He seized Luchas by his feet, and threw him into the sea. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had unwittingly done, hanged herself. Heracles commanded Hyllus, his eldest son by Deianira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mt Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. No one ventured to obey him, until at length Pheas the shepherd was prevailed upon to comply with the desire of the suffering hero. (Hdt. vii 193, Soph.

*Trachiniae*, Diod. iv 38, Apollod. ii 7, 7, *Or Met* ix 155) When the pile was burning a cloud came down from heaven, and smd peals of thunder carried him to Olympus, where he was honoured with immortality, became reconciled to Hera, and married her daughter Hebe, by whom he became the father of Alexander and Amcetus. (*Od* xi. 603, *Hea Th* 949, *Pind Nem* i 70)—Heracles, as a god, was introduced into Greece by the Phoenician traders and settlers, especially those at Thebes, Rhodes, and Thessos, and he represents partly the Babylonian sun god Baal, who undergoes twelve labours as the sun passes through twelve signs of the zodiac, partly the city god Melkart of the Phoenicians (cf. Hdt. ii 43). The Greeks in adopting the Eastern deity, altered the mythology relating to him by transforming him into a national hero who delivers the country from many monsters and from all sorts of difficulties. The stories of the land in pre-historic times being cleared from wild beasts were attached to the name of Heracles, and the works of drainage and road making, executed by some ancient and forgotten inhabitants (in many cases probably by the Phoenicians), were exaggerated into the miraculous deeds ascribed to him. The legends about him were constantly increasing because in new lands reached by the Greeks some local hero or divinity who represented strength of body and mighty deeds was identified with Heracles, and his acts were added to the list. Moreover, the worship of the Phoenician Melkart had been carried by traders to many places in the West from this cause also Heracles became the type of a mighty traveller. Especially his story became connected with deeds at Phoenician Gades (as in the tenth labour), and again, since he was worshipped in Lydia, it became necessary for him to serve the Lydian Omphale, he even took her garb, as some think, because an Oriental deity as a female counterpart of the male god existed there. A theory has recently been put forward which deserves consideration, that Omphale was really the local deity of the Melian district, and also that the myth of Heracles taking a woman's dress was derived from a ritual mentioned by Pindar at Cos, in which the priest was dressed as a woman. It has been suggested again, that as the Heraeum at Argos was a refuge for slaves, the stories of servitude to Hera arose from that fact. Heracles took to himself also many other characteristics of local divinities. Among them, he was in some places regarded as the god of the gifts of the earth (which explains his being sometimes represented with a cornucopia), and perhaps from a kindred idea he appears as the god who finds and guards hot springs rising from the ground, being identified with local deities of springs. This is more probable than that it was, as some say merely because athletes bathed frequently.—II. The Roman Hercules though eventually identified with the Greek Heracles, and probably deriving his name from him, holds the place of a deity whose origin was distinctly Italian. This Italian deity among the Sabines was called Sema Saneus, and there is good reason for the belief that he was in reality the Genius Jovis: that is he was the power who watched over men and gave them strength and victory, just as the Italian Jano watched over women [*GENIUS*]. Hence Hercules was the god who guarded the household (Hercules Domesticus) and also who guarded the state (H. Custos), the giver of victory (H. Victor and Invictus);

and especially he was the god who maintained righteous dealing and the sanctity of oaths; and therefore was the god by whom oaths were taken = *Dius Fidius* [FIDUS]. Again from the relations of Hercules and Juno to men and women respectively, and from the fact that obligations and compacts were under the province of Hercules, both these deities had to do with the Roman rite of marriage, and the bridal dress was fastened by the *nodus Herculeus* or *Herculeaneus*. [*Dict. of Ant. art. Matrimonium*.] When the Italian deity was identified with this Greek deity is not certain; but it is probable that the Hercules whom Romulus is said to have worshipped—i.e. the original Hercules at Rome—was the purely Italian deity, and that the Greek Hercules was not adopted at any rate before the Tarquinian epoch, though Livy (i. 7) assigned an earlier date. The reasons for the identification were probably that both were deities who gave strength, and both were connected with stories of combat against powers of evil or of darkness: and, moreover, the *Genius Jovis* or *Dius Fidius* came to be regarded as the son of Jupiter, and so was taken to be Hercules the son of Zeus. With regard to the name there is more doubt, but it seems on the whole probable that the name Hercules is an Italianised form of *Hercules*, and prevailed over the native name when the Greek legends and the Greek form of worship was established. Some, however, have held that the word is Latin and is connected with *hercere* or *herciscere*, denoting the god of enclosures or property: others connect it with *Kerus* = *Genius*; but though the latter would agree with the fact that Hercules = *Genius*, yet it is difficult to regard the similarity of the Greek and Roman names as a mere accident. The Greek form of worship was at any rate in use when the *lectisternium* was first introduced, B.C. 399 (Liv. v. 13), for Hercules was one of the six deities then honoured, and there is little doubt of the Greek origin of the rite [*Dict. of Ant. art. Lectisternium*]. All the Greek stories of Hercules were also incorporated with the legends of the native deity; and so in the myth of *Cacus Hercules* is represented as on his return from the expedition which Hercules made against Geryon (Verg. *Aen.* viii. 190; Ov. *Fast.* i. 543). Yet this is clearly added, and the story was of Italian origin in which the god bore the name *Garanus* (Verr. *Flacc. ap. Serv. ad Aen.* viii. 203). This name (which appears as *Recaranus* in Aurel. Vict. *Orig.* 8), whether it be, as some think, of Celtic origin, or, as is not improbable, connected with the word *Kerus* = *Genius*, was a local name for the Italian Hercules, and the native legend makes him a country god or deified herdsman, who smote *Cacus* the robber of oxen. *Cacus* is by many supposed to represent the evil powers of the underworld, against whom Hercules or *Garanus* contended. [*Cacus*.] The frequent mention of Hercules as the god of gain and the protector of treasures (Hor. *Sat.* ii. 6, 12; Pers. ii. 10), and his connexion on this account with Mercury in inscriptions, may be traced to his functions as god of the household store, mentioned above. It has often been supposed that the connexion with the Muses indicated by the title *Hercules Musarum* and *Herc. Musagetes* is not of Greek origin, but this is probably erroneous, and it is likely that the attribute was borrowed from Hercules with the lyre, which is a favourite representation in Greek art, alluding probably to songs of victory he-

longing to a *Ἡρακλῆς Καλλίνικος*. Hercules was worshipped at Rome in the round temple of H. Victor in the Boarium and at the *Ara Maxima* near it, on which a tithe of the spoils taken in war was dedicated to him as god of victory. A peculiar point in the ritual of this temple was the exclusion of flies and dogs (Plin. xxxiv. 33; Solin. i. 10). Whether this 'taboo' has the same origin as the Arcadian deity *Myiagrus* and the Elean *Myiacoeres*, who delivered the people from plagues of flies (Paus. viii. 26, 7; Plin. x. 75), is not very certain. It is remarkable with regard to the position of Hercules as god of victory that the *Salii* at Tibur were priests in the temple of Hercules Victor. For the priests of Hercules at Rome, see *PINARIA GENS*.—In art Hercules is represented with a powerful frame and small head, having a club



Farnese Hercules.

or a bow, and usually with a lion-skin, but it should be noted that this lion-skin does not appear on any representation earlier than the end of the sixth century B.C., which agrees with the theory that the epic of Pisander of Rhodes marks the time when there was a great development and increase in the myths of Hercules, partly from Phoenician and Egyptian influence. The lion-skin is sometimes drawn, like a cowl, over the head, especially on coins; but the favourite type of Hercules is that of a powerful bearded man, naked, but with the lion-skin hanging on his arm or worn like a chlamys. The beardless type is also common at various dates. The famous 'Farnese Hercules' by Glycon, showing Hercules leaning on his club and (probably) looking down at Telephus, is with good reason thought to preserve the atti-

inde and characteristics which were adopted and popularised by Lysippus.

**Heracleûm** (*Ἡρακλεῖον*), the name of several promontories and towns, of which none require special notice except 1. A town in Macedonia at the mouth of the Apilis, near the frontiers of Thessaly.—2. The harbour of Cnossus in Crete.—3. A town on the coast of the Delta of Egypt, a little W. of Canopus, from which the Canopic mouth of the Nile was often called also the Heracleotic mouth.—4. A place near Gindarus in the Syrian province of Cyrrhestice, where Ventidius, the legate of M. Antony, gained his great victory over the Parthians under Pacorus, in B.C. 53 (Strab. p. 751).

**Heracliânus** (*Ἡρακλειανός*), one of the officers of Honorius, put Stilicho to death (A.D. 408), and received, as the reward the government of Africa. In 413 he revolted against Honorius, and invaded Italy, but his enterprise failed, and on his return to Africa he was put to death at Carthage (Zos. v. 37, vi. 7-11).

**Heracliidae** (*Ἡρακλίδαι*), the descendants of Heracles, who, in conjunction with the Dorians, conquered Peloponnesus. It had been the will of Zeus, so ran the legend, that Heracles should rule over the country of the Perseids at Mycenae and Tiryns. But, through Hera's cunning, Eurystheus had been put into the place of Heracles, who had become the servant of the former. After the death of Heracles, his claims devolved upon his sons and descendants. At the time of his death, Hyllus, the eldest of his four sons by Deianira, was residing with his brothers at the court of Ceyx at Trachis. As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens, at the altar of Eleos (*Mercury*) (Diod. iv. 57, Paus. i. 82 §, Apollod. ii. 8, 1). According to the *Heracliidae* of Euripides, the sons of Heracles were first staying at Argos, thence went to Trachis in Thessaly, and at length came to Athens. Demophon, the son of Theseus, received them, and they settled in the Attic tetrapolis. Eurystheus, to whom the Athenians refused to surrender the fugitives, now marched against the Athenians with a large army, but was defeated by the Athenians under Iolans, Theseus, and Hyllus, and was slain with his sons. The battle itself was celebrated in Attic story as the battle of the Scironian rock, on the coast of the Saronic gulf, though Pindar places it in the neighbourhood of Thebes (*Pyth.* 137, cf. *Hdt.* ix. 157). After the battle, the Heracliidae entered Peloponnesus, and maintained themselves there for one year. Thus was their first invasion of Peloponnesus. But a plague, which spread over the whole peninsula, compelled them to return to Attica, where, for a time, they again settled in the Attic tetrapolis. From thence they proceeded to Aegimius, king of the Dorians, whom Heracles had assisted in his war against the Lapithae, and who had promised to preserve a third of his territory for the children of Heracles. [*ARGIVUS*] The Heracliidae were hospitably received by Aegimius, and Hyllus was adopted by the latter. After remaining in Doris three years, Hyllus, with a band of Dorians, undertook an expedition against Athens, who had married a daughter of Eurystheus, and had become king of Mycenae and Tiryns. Hyllus marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the Pelopadae, the principal opponents of the Heracliidae. Hyllus fell in single combat

with Echemus, and, according to an agreement which had been made before the battle, the Heracliidae were not to make any further attempt upon Peloponnesus for the next fifty years. Thina ended their second invasion. They now retired to Tricorythus, where they were allowed by the Athenians to take up their abode. During the period which followed (ten years after the death of Hyllus), the Trojan war took place, and thirty years after the Trojan war Cleodaeus, son of Hyllus, again invaded Peloponnesus, which was the third invasion. About twenty years later Aristomachus, the son of Cleodaeus, undertook the fourth expedition, but both heroes fell. Not quite thirty years after Aristomachus (that is, about eighty years after the destruction of Troy), the Heracliidae prepared for their fifth and final attack. Temennus, Cresphontes, and Aristodemus, the sons of Aristomachus, upon the advice of an oracle, built a fleet on the Corinthian gulf, but this fleet was destroyed, because Hippotes, one of the Heracliidae, had killed Carnus, an Acanthian soothsayer. Aristodemus was killed by a flash of lightning (Apollod. ii. 8, 2, Paus. ii. 1, 5). An oracle now ordered them to take a three-eyed man for their commander. He was found in the person of Oryxus, the son of Andraemon, an Aetolian, but descended from a family in Elis. The expedition now successfully sailed from Naupactus towards Rhium in Peloponnesus. Oryxus, keeping the invaders away from Elis, led them through Arcadia. (Paus. iv. 3, 4, viii. 5, 4). The Heracliidae and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta. After this they became masters of the greater part of Peloponnesus, and then distributed by lot the newly acquired possessions. Temennus obtained Argos, Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon; and Cresphontes, Messenia.—Such are the traditions about the Heracliidae and their conquest of Peloponnesus. They are not purely mythical, but contain a genuine historical substance, notwithstanding the various contradictions in the accounts. They represent the conquest of the Achaean population by Dorian invaders who had originally been pressed southwards by the Thesalians (Dorians), and then, finding their new settlements about the Spercheus too small, joined the Aetolians in invading the Peloponnesus. The Dorian account somewhat obscures the part in the conquest taken by the Aetolians, who obtained the land of the Epeans or Elis as their share, and it also compresses into one generation a conquest which was probably slow and gradual. The length of the period spent in the conquest may perhaps be indicated by the time allowed in the legend between the attempt of Hyllus and the successful invasion. [See *Dict. of Ant. art. Perioeci*.]

**Heracrides** (*Ἡρακλίδης*). 1. A Syracusan, son of Iyarnachus, one of the generals when Syracuse was attacked by the Athenians, B.C. 415 (Thuc. vi. 103).—2. A Syracusan, who held the chief command of the mercenary forces under the younger Dionysius. Being suspected by Dionysius, he fled from Syracuse and afterwards took part with Dion in expelling Dionysius from Syracuse. After the expulsion of the tyrant, a powerful party at Syracuse looked up to Heracrides as their leader, in consequence of which Dion caused him to be assassinated, B.C. (Pind. *Dion.* 3-53, Diod. xvi. 16-20).—3. Son of Agathocles, accompanied his father to Africa, where he was put to death by the soldiers when

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they were deserted by Agathocles, 307 (Diod. xx. 68).—4. Of Tarentum, one of the chief counsellors of Philip V. king of Macedonia (Pol. xiii. 4).—5. Of Byzantium, sent as ambassador by Antiochus the Great to the two Scipios, 190 (Pol. xxi. 10).—6. One of the three ambassadors sent by Antiochus Epiphanes to the Romans, 169. Heraclides was banished by Demetrius Soter, the successor of Antiochus (162), and in revenge gave his support to the imposture of Alexander Balas. (Pol. xxvii. 17, xxviii. 14).—7. Surnamed Ponticus, because he was born at Heraclaea in Pontus. He was a person of considerable wealth, and migrated to Athens, where he became a pupil of Plato. He studied also the Pythagorean system, and afterwards attended the instructions of Speusippus, and finally of Aristotle. He wrote a great number of works upon philosophy, mathematics, music, history, politics, grammar, and poetry; but of these works only fragments remain (Diog. Laërt. v. 86). There is a small work of Heraclides, entitled *περί πολιτείας*, edited by Küler, Halle, 1804, and by Coraes, in his edition of Aelian, Paris, 1805. Another extant work, *Ἀλληγορίαι*, which also bears the name of Heraclides, was certainly not written by this Heraclides.—8. A historian, who lived in the reign of Ptolemy Philopator (222–205), and wrote several works, quoted by the grammarians.—9. A physician of Tarentum, lived in the third or second century B.C., and wrote some works on *Materia Medica*, and a commentary on all the works in the Hippocratic Collection.—10. A physician of Erythrae in Ionia, was a pupil of Chrysermus, and a contemporary of Strabo in the first century B.C.

**Heraclitus** (*Ἡράκλειτος*.) 1. Of Ephesus, a philosopher generally considered as belonging to the Ionian school, though he differed from their principles in many respects. In his youth he travelled extensively, and after his return to Ephesus the chief magistracy was offered him, which, however, he transferred to his brother. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Darius, and at last retreating to the mountains, where he lived on pot-herbs; but, after some time, he was compelled by the sickness consequent on such meagre diet to return to Ephesus, where he died at the age of sixty. He flourished about B.C. 513.—Heraclitus wrote a work *On Nature* (*περί φύσεως*), which contained his philosophical views. From the obscurity of his style, he gained the title of the *Obscure* (*σκοτεινός*). (Cic. *Fin.* ii. 5, 15; Sen. *Ep.* xii. 7.) The leading ideas of the philosophy of Heraclitus were dualism and motion, while those of the Eleatics were unity and rest. Everything in his view was in a state of passage backwards and forwards between two conditions. Fire, which seemed to typify this constant motion, was in his philosophy the genesis of all things, kindling and extinguishing itself; and so far did he carry this that he regarded the universal process of nature as a motion upwards and downwards. Fire through air and water passed down to earth, and by the opposite process earth passed upwards through water and air to fire. The death of each became the life of the other, and, as fire was the highest element, so the conception of its dry and clear nature entered into his moral system. The soul or mind of man was an emanation from the divine fire; and the clouded intellect of a drunkard was described by him as a 'wet soul.'

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He said of vision that the eyes cannot see, but the mind sees through them, as through an open door. (Sext. *adv. Math.* vii. 130; cf. Lucret. iii. 359; Cic. *Tusc.* i. 20, 46.) The directing power of this order or process of nature was apparently a soul of the world, the essence of the fire, which passed through everything, and back to itself. From this passage backwards and forwards or upwards and downwards there results whatever harmony and order of nature there is, but it is a harmony arising from conflict, so that Heraclitus found fault with Homer for speaking of strife being banished from gods and men, objecting that then nature could not go on. To this theory refers the 'quid velit et possit rerum concordia discors' of Horace (*Ep.* i. 12, 19). The constant change and motion in the system, forcibly expressed by Heraclitus in the words that 'no man can twice enter the same river,' gained for Heraclitus and his school the name of *ῥέοντες* (Plat. *Theat.* p. 181). Heraclitus was more fiercely and more unjustly attacked than any other philosopher by Lucretius, because the physics of the Stoics, to whom Lucretius was particularly opposed, were in part based on Heraclitean views (Lucr. i. 639). The tone of sadness in Heraclitus arising from his despair of absolute knowledge, and from a feeling of the changeable and fleeting character of human life, and also from the amount of evil in the world, gained for him the title of the 'weeping philosopher.' (Juv. x. 80; Sen. *de Ir.* ii. 2, 5; *Anth. Pal.* ii. 148; cf. *Democritus*.) On the other hand, many of his utterances were cited with approval by early Christian writers, while other passages which seemed to regard the divine reason or λόγος were caught up by the Neo-Platonists. (Edition of the remains of Heraclitus by Bywater, Oxford, 1877.)  
**Heraea** (*Ἡραία*; *Ἡραῖος*; nr. *S. Joannes*, Ru.), a town in Arcadia, on the right bank of the Alphæus, near the borders of Elis. Its territory was called *Heraeātis* (*Ἡραῖα*). It was closely connected with Sparta in the fourth century; but afterwards joined the Achaean League. (Paus. viii. 26, 1; Strab. p. 337; Xen. *Hell.* vi. 5, 22; Pol. ii. 54.)  
**Heraei Montes** (*τὰ Ἡραία ὄρη*: *Monti Sori*), a range of mountains in Sicily, running from the centre of the island S.E., and ending in the promontory Pachynum (Diod. iv. 84).  
**Heraeum**. [ANGOS, p. 107, b.]  
**Herbessus**. [ERBESSUS.]  
**Herbita** (*Ἡρβίτα*: *Ἡρβίταιος*, *Herbitensis*), a town in Sicily, N. of Agrigum, a powerful place under the tyrant Archonides, but afterwards declined (Diod. xii. 8; Cic. *Perr.* iii. 18, 82).  
**Herculaneum**, a town in Samnium, conquered by the consul Carvilius, B.C. 293 (Liv. x. 45), must not be confounded with the more celebrated town of this name mentioned below.  
**Herculaneum**, **Herculanum**, **Herculæ Oppidum**, **Herculæ Urbs** (*Ἡράκλειον*), an ancient city in Campania, near the coast, between Neapolis and Pompeii, was originally founded by the Oscans, was next in the possession of the Tyrrhenians, and subsequently have settled in the place from other cities of Magna Græcia, and to have given it its name. (Dionys. i. 44; Strab. p. 247; Ov. *Met.* xv. 711.) It was taken by the Romans in the Social war (B.C. 89, 88), and was colonised by them (Vell. Pat. ii. 16). In A.D. 63 a great part of it was destroyed by an earthquake; and in 79 it was overwhelmed, along with Pompeii and Stabiae, by the great eruption of Mt. Vesuvius. It was



buried under showers of ashes and streams of lava from 70 to 100 feet under the present surface of the ground. On its site stand the modern *Portici* and part of the village of *Herculaneum*, the Italian name of *Ercolano* does not indicate any modern place, but only the part of *Herculaneum* that has been discovered. The ancient city was accidentally discovered by the sinking of a well in 1730, since which time the excavations have been carried on at different periods, and many works of art have been discovered, which are deposited in the Royal Museum at *Portici*. It has been found necessary to fill up again the excavations which were made, in order to render *Portici* and *Resina* secure, and therefore very little of the ancient city is to be seen. The buildings that have been discovered are a theatre capable of accommodating about 10,000 spectators, the remains of two temples, a large building, commonly designated as a *forum civile* 22½ feet long and 132 broad, and some private houses, the walls of which were adorned with paintings, many of which, when discovered were in a state of admirable preservation. There have been also found at *Herculaneum* many MSS. written on rolls of papyrus, but the difficulty of unrolling and deciphering them was very great and the few which have been deciphered are of later Greek writers among them some writings of *Epicurus* and *Philodemus*.

**Hercules**, the hero [HERACLES]

**Hercules** (Ἡρακλῆς) a son of *Alexander the Great* by *Barnes*, the widow of the *Rhodian Memnon*. In B.C. 310 he was brought forward by *Polysperchon* as a pretender to the Macedonian throne, but he was murdered by *Polysperchon* himself in the following year, when the latter became reconciled to *Cassander* (*Diod.* x 20, 23, *Just.* xv 2).

**Herculis Columnæ** [ASTLA, CALPE]

**Herculis Monœci Portus** [ΜΟΝΟΕΚΤΟΣ]

**Herculis Portus** [COSA]

**Herculis Promontorium** (Ὁ Σπάρτακον), the most southerly point of Italy, in *Bruttium*.

**Herculis Silva**, a forest in Germany, sacred to *Hercules*, E. of the *Vogels*.

**Hercynia Silva**, *Hercynius Seltus*, *Hercynium Jugum*, an extensive range of mountains in Germany, covered with forests, is described by *Caesar* (*B. G.* vi 24) as nine days' journey in length, and more than sixty days' journey in breadth, extending E. from the territories of the *Helveti*, *Nemetes*, and *Rauraci*, parallel to the *Danube*, to the frontiers of the *Dacians*. Under this general name *Caesar* appears to have included all the mountains and forests in the S. and centre of Germany, the *Black Forest*, *Odenwald*, *Thüringer Wald*, the *Harz*, the *Erzgebirge*, the *Riesengebirge*, &c. As the Romans became better acquainted with Germany, the name was confined to narrower limits. *Pliny* and *Tacitus* use it to indicate the range of mountains between the *Thüringer-Wald* and the *Carpathian mountains* (*Plin.* iv 97, *Tac. Germ.* 28, 30). The name is still preserved in the modern *Harz* and *Erz*.

**Herdonia** (*Herdoniensis Ordonia*), a town in *Apulia*, was destroyed by *Hannibal*, who removed its inhabitants to *Thurn* and *Metapontum*, it was rebuilt by the Romans (*Strab.* p. 282, *Liv.* xli. 21. xxvii. 1).

**Herdonius** 1 *Taruns*, of *Anicia* in *Latinum*, endeavored to rouse the *Latins* against *Tarquinius Superbus*, and was in consequence falsely accused by *Tarquinius*, and put to death (*Liv.* i. 50, *Dionys.* iv 45).—2. *Applius*, a Sabine

chieftain, who, in B.C. 460, with a band of outlaws and slaves, made himself master of the *Capitol*. On the fourth day from his entry the *Capitol* was retaken, and *Herdonius* was slain (*Liv.* iii 15-19, *Dionys.* x 14).

**Herennia gens**, originally *Samnite*, and by the *Samnite* invasion established in *Campania*, became at a later period a plebeian house at *Rome*. The *Herenni* were a family of rank in Italy, and the hereditary patrons of the *Marii* (*Liv.* ix 3, *Plut. Mar.* 5).

**Herennius** 1 *Modestinus* [MODESTINUS]

—2. *Pontius* [PONTIUS]—3. *Senecio* [SENECIO]

**Hérillus** (Ἡρίλλας), of *Carthage*, a *Stoic* philosopher was the disciple of *Zeno* of *Citium*. He did not however, confine himself to the opinions of his master, but held some doctrines directly opposed to them. He held that the chief good consisted in knowledge (*ἐπιστήμη*), a notion often attacked by *Cicero* (*Cic. de Fin.* ii 11, 13, *Tusc.* v 80, *Diog. Laert.* vii 163).

**Hermæum**, or in Latin, *Mercurii Promontorium* (*Ἡρακλῆς Ἰσθμὸς*) 1 (*Cape Bon*, Arab. *Ras Addar*) the headland which forms the E. extremity of the *Sinus Carthaginiensis*, and the extreme NE. point of the *Carthaginian* territory (aft. the province of *Africa*) opposite to *Lilybæum*, the space between the two being the shortest distance between *Sicily* and *Africa* (*Strab.* p. 832, *Pol.* i 29, *Liv.* xxi. 27).—2. (*Ras el Asiani*), a promontory on the coast of the Greater *Syria*, 50 stadia W. of *Leptis*.—3. A headland of *Lemnos* (*Aesch. Pr.* 283, *Soph. Phil.* 1459).

**Hermagōres** (*Ἡραγῶρας*) 1 Of *Tennos*, a distinguished Greek rhetorician of the time of *Cicero*. He belonged to the *Rhodian* school of oratory, but is known chiefly as a teacher of rhetoric. He devoted particular attention to what is called *invention*—that is, the province of rhetoric which is occupied with discovering facts and probabilities such as will support the case—and made a peculiar division of the parts of an oration which differed from that adopted by other rhetoricians (*Quintil.* ii. 1, 16, 6 60; *Cic. de Invent.* i 11, 16).—2. Surnamed *Carion*, a Greek rhetorician, taught rhetoric at *Rome* in the time of *Augustus*. He was a disciple of *Theodorus* of *Gadara* (*Quintil.* ii. 1, 18).

**Hermaphroditus** [ΑΡΧΑΙΟΣ]

**Hermaphroditus** (*Ἡραφρόδιτος*), son of *Hermes* and *Aphrodite*, and consequently great grandson of *Atlas*, whence he is called *Atlantides* or *Atlantius* (*Or. Met.* iv 363). He had inherited the beauty of both his parents and was brought up by the nymphs of *Mount Ida*. In his fifteenth year he went to *Carys*. In the neighbourhood of *Halicarnassus* he lay down by the fountain of *Salmacia*. The nymph of the fountain fell in love with him, and tried in vain to win his affections. Once when he was bathing in the fountain, she embraced him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united together, but retained the characteristics of each sex. *Hermaphroditus*, on becoming aware of the change, prayed that in future everyone who bathed in the well might be metamorphosed in the same manner (*Or. Met.* iv. 283, cf. *Diod.* iv 6). The myth represents an Oriental belief in masculine deities with a female counterpart (whence the deified *Aphrodite* at *Cyprus*, *Macrobius Sat.* iii. 8).

**Hermarchus** (*Ἡραρχος*), of *Mytilene*, a rhetorician, became afterwards a disciple of *Ecol-*

corus, who left to him his garden, and appointed him his successor in his school, about B.C. 270. (Diog. Laërt. x. 25.)

Hermes ('Ερμῆς, Ἐρμείας, Dor. Ἐρμῆας), called Mercūrius by the Romans. The Greek Hermes was a son of Zeus and Maia, the daughter of Atlas, and born in a cave of Mt. Cyllene in Arcadia, whence he is called *Atlantiades* or *Cyllenius* (Od. viii. 335, xiv. 435, xxiv. 1; Hes. Th. 938; *Hymn. in Merc.* 1 ff.; Or. *Met.* i. 682, xiv. 291.) A few hours after his birth, he escaped from his cradle, went to Pieria, and carried off some of the oxen of Apollo (*Hymn.* 17). In the Iliad and Odyssey this tradition is not mentioned, though Hermes is characterised as a cunning thief and deceiver (*Il.* v. 390, xxiv. 24, 395, 434, 680). That he might not be discovered by the traces of his footsteps, he put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. Some travellers have fancied that they find the actual cave of the story in a stalactite cavern on the NE. slope of the Acropolis of Pylos (*Navarino*), which in the time of Pausanias was called Nestor's cattle-shed (Paus. iv. 36, 2). The skins of the slaughtered animals were nailed to a rock; and part of their flesh was cooked and eaten, and the rest burnt (*Hymn.* 1 c.; Ant. Lib. 23; Diod. i. 16). Thereupon he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell, drew strings across it, and thus invented the lyre, on which he immediately played.



Hermes making a Lyre. (Osterley, Denkm. alt. Kunst, vol. ii. tav. 2.)

Apollo, by his prophetic power, had meantime discovered the thief, and went to Cyllene to charge Hermes with the crime before his mother, Maia. She showed to the god the child in its cradle; but Apollo carried the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, but Hermes denied that he had stolen the cattle. As, however, he saw that his assertions were not believed, he conducted Apollo to Pylos, and restored to him his oxen; but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals. Hermes now invented the syrinx, and after disclosing his inventions to Apollo, the two gods concluded an intimate friendship with each other. Apollo presented his young friend with his own golden shepherd's staff, and taught him the art of prophesying by means of dice. Zeus made him his own herald, and likewise the herald of the gods of the lower world (*Hymn.* 514; cf. Hor. *Od.* i. 10, 6).—The principal feature in the traditions about Hermes consists in his being the herald of the gods, and in this capacity he appears in the Homeric poems. As

the herald of the gods, he is the god of eloquence, for the heralds are the public speakers in the assemblies and on other occasions. The gods especially employed him as messenger when eloquence was required to attain the desired object (*Il.* i. 333, iv. 193, xi. 684, xxiv. 390; *Od.* i. 38). As heralds and messengers are usually men of prudence and circumspection, Hermes was also the god of prudence and skill in all the relations of social intercourse (*Il.* xx. 35). These qualities were combined with similar ones, such as cunning, both in words and actions, and even fraud, perjury, and the inclination to steal; but acts of this kind were committed by Hermes always with a certain skill and gracefulness.—He was employed by the gods, and more especially by Zeus, on a variety of occasions which are recorded in ancient story. Thus he led Priam to Achilles to fetch the body of Hector (*Il.* xxiv. 182; Or. *Met.* i. 670); tied Ixion to the wheel (*Hyg. Fab.* 62); conducted Hera, Aphrodite, and Athene to Paris (Paus. v. 19, 1); rescued Dionysus after his birth, from the flames, or received him from the hands of Zeus to carry him to Athamas (Apollod. iii. 4, 3; Ap. Rh. iv. 1137); and was ordered by Zeus to carry off Io, who was metamorphosed into a cow, and guarded by Argus, whom he slew. [Argus.] From this murder he is very commonly called Ἀργεφόντης. It is true that Homer, who uses the epithet, makes no mention of the story; but there is no difficulty in supposing that this local myth was known to him and had become widely enough spread to furnish a surname. Roscher, however, objecting to this view, believes that the epithet = ἀργήσας, and signifies the clearing or brightening effect of the wind, like the *allus* Notus [see below]. His ministry to Zeus was not confined to the offices of herald and messenger, but he was also his charioteer and cup-bearer. As dreams are sent by Zeus, Hermes conducted them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. Another important function of Hermes was to conduct the shades of the dead from the upper into the lower world [see cut, p. 376, whence he is called ψυχομαχός, νεκροπομπός, ψυχάγωγός, &c.—All these functions are held by several modern mythologists of great authority, especially by Roscher, to proceed from the original conception of the *Wind* transformed into a deity. It is argued that the wind is sent by Zeus, as Διὸς ὄππος; that Hermes is the son of Zeus as god of heaven and Maia as goddess of rain-clouds; that he is born in the wind-cave of Cyllene; that his winged feet have this meaning: that he is god of theft, because winds, like the Harpies, snatch away; that especially in the theft of cattle he is the wind carrying off the clouds and hiding them behind the mountains; that he is god of fruitfulness in herds &c., because the wind is 'genitabilis'; the god of luck in allusion to the favourable (ὀψιος) breeze; the god of gymnastics because it is strong and swift; that he is conductor of souls because they are compared to breezes or air; and even that his discovery of the lyre and the pipe symbolises the whistling of the wind. There is force in a great deal of the argument; but it is not convincing. Others, again, with somewhat similar reasons make him the rain-god. It is simpler to understand as the original idea of Hermes the Power which brings good fortune to men whatever their line of life may be. He is to the

Greeks the nearest equivalent (as regards his functions) to the Italian Genius, but, with this difference, that he is regarded as a distinct Olympian deity. His functions are manifold, because each different class of men had its own requirements for his help. Arcadia was perhaps the oldest seat of his worship in Greece, the most generally accepted place of his birth, and the country where the old *αἰνέματα ἑρμῆα* were seen by Pausanias (*Hymn in Merc* 2 Pind. *Ol* vi 89 Paus. vii 17). Since therefore, Arcadia was pre-eminently the pastoral country, it is natural that the deity of good fortune should there be connected especially with the prosperity and increase of flocks and herds. Whether herdsmen were gaining wealth by breeding stock or by skilful cattle lifting, this deity would be regarded as their helper and in myth as the hero of successful enterprise in the same line. The like characteristics would belong to the deity who brought good luck in any other occupations and industries to all he was *Ἑρμῆς Ἐριωνίος* and *δούρη δάου* in commercial enterprise he was *ἀγοραῖος*, *ἐμψαλῖος*, *καταγχεῖλος κερδαῖος* (Aristoph. *Plut* 1155 &c) and in general a lucky find was ascribed to his favour and was called *ἑρμῆος* or *ἑρμῆα δόσι* (Aesch. *Eum* 917) *Ἑρμῶν κλέπος* (Aristoph. *Par* 363 &c). It is clear that from this general idea of success in skilful work of any sort may naturally proceed his aid in ready speech, his aid in inventions such as the lyre the syntax writing astronomy and mathematics, which led to his identification with the Egyptian Thoth (Strab. p 818, *Cic* *N* *D* in 22, 56 *Hor* *Ol* i 10 3, *Or* *Fast* v 669). Further as god of good fortune in commerce he was the leader of travellers, and indeed of any expeditions whether for war or peace, and on this account received sacrifices as *ἡγῆρας* and *ἡγεμῆας*. His position, which belongs to the oldest Greek literature and has to do with the greatest number of stories about him, as messenger of Zeus expresses simply the idea that wealth and good fortune are sent from Zeus (*Od* vi 186, cf *Hor* *Ol* i 29 27). This is well expressed in the Pompeian picture engraved below, where Hermes the messenger is



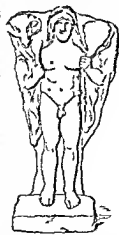
Hermes bringing wealth. From a wall painting at Pompeii. (*Max* *Arch* vi 3.)

starting forth with a bag of money in his hand. Hermes, then as the intermediary, becomes the envoy and *ἄπορ* of Zeus. His other ancient function, conducting the souls to Hades (*Od* xiv 1, 9, *Hymn in Merc* 572, in *Cer* 577, *Hyg* *Tab* 2-1, *Hor* *Ol* i 13 17), whence he

is called *ψυχοπορεύς* *χθόνιος*, &c, was probably attributed to him, because he watches over the fortunes of each mortal like the Italian Genus, from his birth to the grave. As his image (*ἑρμῆας*) stands before each citizen a door to guard and increase his wealth, so at his death *Ἑρμῆς* guides his soul to Hades. His office of presiding over the gymnasium was a later attribute. It signified that he was the god who gave good luck in contests and also that beauty of youthful form of which he was himself the ideal. Statues of Hermes consisting of a head placed on a quadrangular pillar and set up before houses, temples, gymnasia &c are preserved in large numbers. (See *Dict of Ant art* *Hermes*.) As might be expected from the variety of his functions and the universal need of his help for all undertakings he was worshipped in temples and shrines all over Greece and her colonies. Next to Arcadia those places most deserving mention were Athens—where the antiquity of his worship was attested by the oldest image in the temple of Athens Polias, and the *Hermas* of primitive shape before the doors of houses (Paus. iv 33 4, *Thuc* vi 27)—and Tanagra, which claimed to be his birthplace (Paus. ix 20 3) and where also as a proof of his worship in the character of protector of the flocks he had a statue by Calamis as *Κροκόρας*, bearing a ram upon his shoulders, and a festival at which the handsomest youth of the city went round the walls carrying in like manner a lamb on his shoulder. As tutelary god, too, of the same place he was called *ἡρώμενος* (Paus. ix 22 2). His connexion with Eleus is shown by the claim of the Eleian Cyllene to be his birthplace and also by his famous statue in the Heraeum at Olympia (Paus. v 17, vi 26). There was also a specially ancient seat of his worship, which Herodotus calls Pelagian in Samothrace (*Hdt* ii 51). The fourth of the month (*ἑρμῆς*) trades Hermes *Κροκόρας*, traditionally his birthday, was sacred to him, the



Terminal Hermes. (British Museum.)



Hermes Criophorus, (Crocotis from Gela in British Museum.)

most ancient sacrifices mentioned belonged to him as god of flocks, the lamb and the kid (*Od* xiv 397). In art the principal attributes of Hermes are 1. A *petasos* or hat with a broad brim, which signified the traveller. From the latter part of the fifth cent. B.C., but not in

earlier art, this hat was sometimes, and in Roman art always, adorned with small wings as a herald, and had received from Apollo the white ribbons which surrounded the herald's staff were changed into two serpents [Dict. of Ant. art *Caduceus*]. The sandals (*πέδιλα*) were beautiful and golden, and carried the god across land and sea with the rapidity of wind; at the ankles of the god they were provided with wings, whence he is called *πτηνοπόδιος*, or *alipes*. In the most primitive times he was represented by more or less rude blocks of stone or wood with the phallus and then by the *Hermæ*, i.e. herds of the god placed on a quadrangular base [Dict. of Ant. art *Hermæ*]; such were the *Hermæ* of the Attic streets mentioned above, and they were probably to some extent copies of the ancient *ξάρον* in the temple of Athene Polias. On archaic vases he is easily distinguished, but he is a bearded man with none of the more youthful beauty of the familiar later types. This is first traceable in the work of the fifth century, and was, no doubt, a characteristic of the famous statue by Calamis representing Hermes Criophorus of Tanagra [see above]. A good idea of the attitude of this statue (which appears also on coins of Tanagra) may probably be gained from the terracotta figure in the British Museum, which is reasonably taken to be an imitation of the statue, but it is only a rude handed down from Polyclethus and above all later Greek and Roman art, there are numerous examples, copies or imitations of the great sculptors, and among them is probably to be reckoned the so called Antinous in the Vatican. Most famous and most beautiful of all is the original statue of Praxiteles, Hermes with the child Dionysus [see under Praxiteles]. The Hermes



Hermes, as messenger resting. (From a bronze statue at Naples probably after Lysippus.)

of Lysippus, from which the bronze figure from the Herculaneum here shown was probably copied, has a further development in slenderness and gracefulness of form.

**Hermes Trismegistus** (*Ἑρμῆς Τριμέγιστος*), the reputed author of a variety of works, some of which are still extant. The Greek god Hermes was identified with the Egyptian Thoth as early as the time of Plato. The Neo Platonists regarded an Egyptian Hermes as the source of all

knowledge and thought, or the λόγος embodied, and hence called him Trismegistus. A vast number of works on philosophy and religion written by the Neo Platonists, were ascribed to this Hermes; from whom it was pretended that Pythagoras and Plato had derived all their knowledge. Most of these works were probably written in the fourth century of our era. The most important of them is entitled *Poemander* (from *ποιμήν*, a shepherd, pastor), apparently in imitation of the *Pastor* of Hermas. This work is in the form of a dialogue. It treats of nature, the creation of the world, the deity, his nature and attributes, the human soul, knowledge, &c. (Ed by Parthey, Berlin, 1854).

**Hermēsianax** (*Ἑρμησιανᾶς*), of Colophon, a distinguished elegiac poet, lived in the time of Alexander the Great. His chief work was an elegiac poem of love stories in three books, name formed the title of the poem. The fragments are edited by Rieger and Art, Colon 1828, and by Buxton, Lond 1839.

**Hermias** or **Hermias** (*Ἑρμίας* or *Ἐρμίας*), 1. Tyrant of Atarneus and Assos in Mysia, said to have been originally a slave, celebrated as the friend and patron of Aristotle. Aristotle remained with Hermias three years, from B.C. 347 to 344, in the latter of which years Hermias was seized by Mentor, the Greek general of the Persian king, and sent as a captive to the Persian court, where he was put to death. Aristotle married Pythias, the adopted daughter of Hermias, and celebrated the praises of his benefactor in an ode addressed to Virtue, which is still extant (Strab. p. 610; Diog. Laert. i. 5).—2. A Christian writer, who lived about A.D. 180, author of an extant work, entitled *Διασπορὴ τῶν ἑξω φιλοσόφων*, in which Greek philosophers are held up to ridicule. Edited with Tatianus by Worth, Oxon 1700.

**Hermia Gens**, a patrician house at Rome, which appears in the first Etruscan war with the republic, B.C. 506, and vanishes from history in 448. T. Herminius was one of the three heroes who kept the Subucian bridge against the whole force of Porsena (Liv. ii. 10).

**Herminius Mons** (*Sierra de la Estrella*), the chief mountain in Lusitania, S. of the Durius, from 7000 to 8000 feet high, called in the middle ages *Hermeno* (Bell. Alex. 48).

**Hermionē** (*Ἑρμιόνη*), the daughter of Menelaus and Helen (II. iii. 175, Od. iv. 4; Verg. Aen. iii. 328). She had been promised in marriage to Orestes before the Trojan war; but Menelaus after his return home married her to Neoptolemus (Pyrrhus). Thereupon Orestes claimed Hermione for himself, but Neoptolemus refused to give her up. Orestes, in revenge, incited the Delphians against him, and Neoptolemus was slain. Hermione afterwards married Orestes, whom she had always loved, and bore him a son Tisamenus. The history of Hermione is related with various modifications. According to some, Menelaus betrothed her at Troy to Neoptolemus; but in the meantime her grandfather, Tyndareus, promised her to Orestes, and actually gave her in marriage to him. Neoptolemus, on his return, took possession of her by force, but was slain soon after either at Delphi or in his own home at Phthia (Pind. Aem. vii. 43; Eur. And. 891; Hyg. Fab. 123).

**Hermionē** (*Ἑρμιόνη*), *Ἐρμιονεύς*: *Καστρί*, a town of Argolis, but originally independent of Argos, was situated on a promontory on the E coast, and on a bay of the sea, which derived

its name from the town (Hermionaeus Sinus) Its territory was called Hermionis. It was originally inhabited by the Dryopes, and, in consequence of its isolated position, it became a flourishing city at an early period. It contained several temples, and among them a celebrated one of Demeter Chthonia. At a later time it joined the Achaean League (II n. 560; Hdt viii. 48, Strab p. 873, Paus. ii. 35, Pol. ii. 44.)

Hermiones or Hermionones (perhaps 'the warriors'), a name apparently given collectively to certain tribes in the interior of Germany, who were generally known as the Cherusci, &c (Tac. Germ. 2, Mel. iii. 8).

Hermippus (Ἑρμιππος) 1 An Athenian poet of the Old Comedy vehemently attacked Pericles and Aspasia (Plut. Per. 32, Aristoph. Nub. 553). Fragments in Meineke, Fr. Com. Gr.—2 Of Smyrna, a distinguished philosopher, was a disciple of Callimachus of Alexandria, and flourished about B.C. 200. He wrote a biographical work (Βίαι), which is frequently referred to by later writers. (Müller Fr. Hist. Gr.)—3 Of Berytus, a grammarian under Trajan and Hadrian.

Hermisium, a town in the Tauric Chersonesus, on the Cimmerian Bosphorus.

Hermocrates (Ἑρμοκράτης), a Syracusan of rank, and an able statesman and orator, was chosen one of the Syracusan generals, B.C. 414 in order to oppose the Athenians (Thuc. iv. 58-65, Pol. xii. 32). He afterwards served under Gylippus when the latter took the command of the Syracusan forces, and after the destruction of the Athenian armament he attempted to save the lives of Nicias and Demosthenes (Thuc. vi. 72-vii. 73). He then employed all his influence to induce his countrymen to support with vigour the Lacedaemonians in the war in Greece itself. He was with two colleagues appointed to the command of a small fleet, which the Syracusans sent to the assistance of the Lacedaemonians (Thuc. viii. 26). But during his absence from home, he was banished by the Syracusans (410). Having obtained support from the Persian satrap Pharnabazus, he returned to Sicily, and endeavoured to effect his restoration to his native city by force of arms, but was slain in an attack which he made upon Syracuse in 408. (Xen. Hell. i. 1, 27, Diod. xiii. 63, 75.)

Hermobolus (Ἑρμοβόλος) 1 Of Ephesus, a person of distinction, was expelled by his fellow-citizens, and is said to have gone to Rome and to have explained to the decemvirs the Greek laws, and thus assisted them in drawing up the laws of the Twelve Tables, B.C. 451. (Dion. Lacrt. ix. 2, Cic. Tusc. v. 56, 56b.)—2 A philosopher of Sicily, whose works are said to have circulated, especially in Sicily. He wrote a work on Plato.—3 Of Salamis at the end of 2nd century A.C., the architect of the temple of Mars in the Flaminian Circus, and also of the *maralia* (Cic. de Or. i. 14, 62).

Hermobolus (Ἑρμοβόλος) 1 A son of Hippocritus, and a brother of the wealthy Callias, is introduced by Plato as one of the speakers in his *Cratylus*, where he maintains that all the words of a language were formed by an agreement of men among themselves (Plat. Crat. p. 321, c; Xen. Mem. ii. 10, 3).—2 A celebrated Greek rhetorician, was a native of Tarsus, and lived in the reign of M. Aurelius, A.D. 161-180. He was appointed public teacher of rhetoric, and he began his career as a writer at the age of seventeen, but when he was twenty five his mental powers gave way, and he never

recovered their full use, although he lived to an advanced age. His works, five in number, which are still extant, were for a long time used in the rhetorical schools as manuals. They are 1 Τεχνή ῥητορικὴ κατὰ τὴν ἀρχαίαν 2 Περὶ εὐνοίας (De Intentione). 3 Περὶ ἰδεῶν (De Formis Oratoris). 4 Περὶ μεθόδου διδασκῶντος (De apto et solerti genere docendi Methodus). 5 Περὶ γυμνασίου. An abridgment of the latter work was made by Aphthonius in consequence of which the original fell into oblivion. The works of Hermogenes are printed in Walz's *Rhetor. Graec.*—3 An architect of Alabanda, in Caria, who invented what was called the pseudodipterus—that is, a form of a temple, in which the single row of columns stood at the same distance from the wall of the cella as the outer row in a dipteral temple (Vitruv. ii. 2, 6). The great temple in the agora of Selinus was an example of this form.

Hermogenes, M. Tigellius an enemy of Horace who, however, admits his merits as a singer (Sat. i. 3, 123, cf. 9, 25, 10, 18, 60, 90). He must be distinguished from the bardianus Tigellius (whose adopted son some suppose him to have been), who is mentioned both by Cicero and Horace (Cic. ad Fam. vii. 24 ad Att. xii. 49-51. Hor. Sat. i. 2, 3).

Hermogenianus, the latest Roman jurist from whom there is an extract in the Digest, lived in the time of Constantine the Great.

Hermolans (Ἑρμολάος), a Macedonian youth, and a page of Alexander the Great. During a hunting party in Bactria, B.C. 327, he slew a wild boar, without waiting to allow Alexander the first blow, whereupon the king ordered him to be flogged. Incensed at this indignity, Hermolans formed a conspiracy against the king's life, but the plot was discovered, and Hermolans and his accomplices were stoned to death by the Macedonians. (Arrian, Anab. iv. 15. Curt. viii. 6, Plut. Alex. 55.)

Hermoussa 1 A town of the Bindi at the entrance of the Cimmerian Bosphorus (Mel. i. 13, 5).—2 A town on the coast of Pontus, near Trapezus.

Hermothis (Ἑρμοθίς Erment, Ru.) the chief city of the Nomos Hermothites, in Upper Egypt, on the W bank of the Nile, a little above Thebes (Strab. p. 817).

Hermopolis (Ἑρμοπολίς, Ἑρμουνπόλις) 1 Parva (ἡ μικρὰ Δαμανήων), a city of Lower Egypt, the capital of the Nomos of Alexandria, stood upon the canal which connected the Canopic branch of the Nile with the Lake Mareotis (Strab. p. 802, Ptol. iv. 5, 46).—2 Magna (ἡ μεγάλη ἢ Ἑρμουνεία, Ru.), the capital of the Nomos Hermopolites, in the Mesopotamia, or Sublime Egypt, and one of the oldest cities in the land, stood on the W bank of the Nile, a little below the confines of Upper Egypt. At the boundary line itself was a military station, or custom house, called Ἑρμοπολίτικον φελακίον, for collecting a toll on goods entering the Heptanomis. Hermopolis was a chief seat of the worship of Thoth, the Egyptian Hermes. (Ptol. v. 9, 11; Strab. p. 813.)

Hermotimus (Ἑρμοτίμος) 1 A mathematician of Colophon, was one of the immediate predecessors of Euclid, and the discoverer of several geometrical propositions.—2 Of Clazomenae, an early Greek philosopher of uncertain date, belonged to the Ionic school. Some traditions represent him as a mystic person, gifted with supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in

incredibly short spaces of time. At length his enemies burned his body, in the absence of the soul, which put an end to his wanderings. [Plin. vii. 174; Lucian, *Encom. Musc.* 7; Arist. *Metaph.* i. 3.]

**Hermunduri**, one of the most powerful nations of Germany, belonged to the Suevic race, dwelt between the Main and the Danube, and were bounded by the Sudeti mountains in the N., the Agri Decumates of the Romans in the W. and S., the Narisci on the E., the Cberusci on the NE., and the Catti on the NW. They were for a long time the allies of the Romans; but along with the other German tribes they assisted the Marcomanni in the great war against the Romans in the reign of M. Aurelius. After this time they are rarely mentioned as a separate people, but are included under the name of Suevo. (Tac. *Germ.* 41, *Ann.* ii. 63, xii. 23.)

**Hermus** (τὸ Ἑρμῆος; "Ερμείος), a demus in Attica, belonging to the tribe Acamantis, on the road from Athens to Eleusis.

**Hermus** ("Ερμῆος; *Ghiediz-Chai*), a considerable river of Asia Minor, rises in Mt. Dindymene (*Morad-Dagh*) in Phrygia; flows through Lycaonia and Temnus; passes by Magnesia and Smyrna, and falls into the Gulf of Smyrna, between Smyrna and Phocaea. It formed the boundary between Aeolia and Ionia. Its tributaries were the Hyllus, Cogamus, Pactolus, and Phrygians. (Strab. p. 654; Hdt. i. 80.)

**Hernici**, a people in Latium, belonged to the Sabine race, and are said to have derived their name from the Marsic (Sabine) word *herna*, 'rock' (Fest. s.v.). According to this etymology their name would signify 'mountaineers.' They inhabited the mountains of the Apennines between the lake Fucinus and the river Tiber, and were bounded on the N. by the Marsi and Aequi, and on the S. by the Volsci. Their chief town was ANAGNIN. They were a brave and warlike people, and long offered a formidable resistance to the Romans. The Romans formed a league with them on equal terms in the third consulship of Sp. Cassius, B.C. 486. They were finally subdued by the Romans, 306. (Verg. *Aen.* vii. 684; Liv. ii. 22, vi. 17, vii. 15.)

**Heron** (Ἡρώδης). 1. The Elder, a celebrated mathematician, was a native of Alexandria and lived in the reigns of the Ptolemies Philadelphus and Evergetes (B.C. 285-222). He is celebrated on account of his mechanical inventions, of which one of the best known is the common pneumatic experiment, called *Heron's fountain*, in which a jet of water is maintained by condensed air. We also find in his works a description of a *steam engine*, and of a double forcing pump used for a fire-engine. The following works of Heron are extant, though not in a perfect form:—1. *Χειροβαλλίστρας κατασκευὴ καὶ συσκευασία, De Constructione et Mensura Manubalistae*. 2. *Βελοτομή, On the manufacture of darts*. 3. *Πνευματικά, or Spiritalia*, the most celebrated of his works. 4. *Περὶ αὐτοματοποιητικῆς, De Automatorum Fabrica Libri duo*. All these works are published in the *Mathematici Veteres*, Paris, 1693; the military treatises by Rüstow and Köchly, 1853. —2. The Younger, a mathematician, is supposed to have lived under Heraclius (A.D. 610-641). The extant works assigned to him are:—1. *De Machinis bellicis*. 2. *Geodæscia*, on practical geometry. 3. *De Obsidione repellenda*. Published in the *Mathematici Veteres*. Herodas. [HERODAS.]

**Hērōdes I.** (Ἡρῴδης), commonly called **Herod**. 1. Surnamed the Great, king of the Jews, was the second son of Antipater, and consequently of Idumæan origin. [ANTIPATER, No. 3.] When his father was appointed by Caesar procurator of Judæa, in B.C. 47, Herod, though only 25 years of age, obtained the government of Galilee. In 46 he obtained the government of Coele-Syria. After the death of Caesar (44), Herod first supported Cassius; but upon the arrival of Antony in Syria, in 41, he exerted himself to secure his favour, and completely succeeded in his object. In 40 he went to Rome, and obtained from Antony and Octavian a decree of the senate, constituting him king of Judæa. He supported Antony in the Civil war against Octavian; but after the battle of Actium (31) he was pardoned by Octavian. During the remainder of his reign he cultivated the friendship of Augustus and Agrippa, and enjoyed the favour of both. He possessed a jealous temper and ungovernable passions. He put to death his wife Mariamne, whom he suspected without cause of adultery, and with whom he was violently in love; and at a later period he also put to death his two sons by Mariamne, Alexander and Aristobulus. His government, though cruel and tyrannical, was vigorous; and he was both feared and respected by his subjects and the surrounding nations. Among other splendid public works, he partly rebuilt the temple of Jerusalem, and the city of Samaria, while he converted a small town on the coast into a magnificent city, to which he gave the name of Caesarea. He died in the 37th year of his reign, and the 70th of his age, B.C. 4.—2. **Herodes Antipas**, son of Herod the Great, by Malthæe, a Samaritan, obtained the tetrarchy of Galilee and Peraea, on his father's death, while the kingdom of Judæa devolved on his elder brother Archelaus. He married Herodias, the wife of his half-brother, Herod Philip. He had been previously married to a daughter of the Arabian prince Aretas, who invaded the dominions of Antipas, and defeated the army which was opposed to him. In A.D. 38, through the intrigues of Herod Agrippa, who was high in the favour of the Roman emperor, Antipas was deprived of his dominions, and sent into exile at Lyons (39); he was subsequently removed to Spain, where he died.

3. **Herodes Agrippa**. [AGRIPPA.]—4. Brother of Herod Agrippa I., obtained the kingdom of Chalcis from Claudius at the request of Agrippa, 41. After the death of Agrippa, Claudius bestowed upon him the superintendence of the temple at Jerusalem, together with the right of appointing the high priests. He died in 48, upon his nephew, Herod Agrippa II. [For further account of the Herods, see *Dictionary of the Bible*, art. *Herodes*.]—5. **Herodes Atticus**, the rhetorician. [ATTICUS.]

**Hērōdiānus** (Ἡρῴδιανός). 1. A historian, who wrote in Greek a history of the Roman empire in eight books, from the death of M. Aurelius to the beginning of the reign of Gordianus III. (A.D. 180-238). He himself informs us that the events of this period had occurred in his own lifetime; but beyond this we know nothing respecting his life. He appears to have had Thucydides before him as a model,

\* The death of Herod took place in the same year as the birth of Christ, but this is to be placed 4 years before the date in general use as the Christian era.

both for style and for the general composition of his work, like him, introducing here and there speeches wholly or in part imaginary. In spite of occasional inaccuracies in chronology and geography, his narrative is in the main truthful and impartial. Edited by Immsch, Lips. 1789-1800, 5 vols., and by Bekker, Lips. 1805-2. Aelius Herodianus, one of the most celebrated grammarians of antiquity was the son of Apollonius Dyscolus [Apol. Lovitæ, No 4], and was born at Alexandria. From that place he removed to Rome, where he gained the favour of the emperor M. Aurelius, to whom he dedicated his work on prosody, syntax, and etymology. The estimation in which he was held by subsequent grammarians was very great. Priscian styles him *maximus auctor artis grammaticæ*. Remains of his work are edited by Lentz, Lips. 1807.

**Herodæus** (Ἡρόδωρος) 1 Of Babylon, a grammarian, was one of the immediate successors of Crates of Mallus, and an opponent of followers of Aristarchus, against whom he wrote an epigram, which is in the Greek Anthology.—2 A celebrated physician of Selymbria in Thrace, lived in the 5th century B.C. and was one of the tutors of Hippocrates.

**Herodorus** (Ἡρόδωρος) of Heraclea, in Pontus, about B.C. 410, wrote a work on Heracles (Plot. Thes. 28).

**Herodotus** (Ἡρόδοτος) 1 A Greek historian and the father of history was born at Halicarnassus, a Dorian colony in Caria. He belonged to a noble family at Halicarnassus. He was the son of Lyxes and Dryo, and the epic poet Panyasis was his uncle. Herodotus left his native city at an early age, in order to escape from the oppressive government of Lygdamis, the tyrant of Halicarnassus, who put to death Panyasis. He settled at Samos for some time, and there became acquainted with the Ionic dialect; but he spent many years in his travels in Europe, Asia, and Africa, of which we shall speak presently. At a later time he returned to Halicarnassus, and took a prominent part in expelling Lygdamis from his native city. In the contentions which followed, Herodotus was exposed to the hostile attacks of one of the political parties, whereupon he again left Halicarnassus, and settled at Thurii, in Italy, where he died. Whether he accompanied the first colonists to Thurii in 443, or followed them a few years afterwards, is a disputed point, though it appears probable from a passage in his work that he was at Athens at the beginning of the Peloponnesian war (431). It is also disputed where Herodotus wrote his history. Lucian relates that Herodotus read his work to the assembled Greeks at Olympia, and it was received with such universal applause, that the nine books of the work were in consequence honoured with the names of the nine Muses. The same writer adds that the young Thucydides was present at this recitation and was moved to tears. But this story, which rests upon the authority of Lucian alone, must be rejected. If Thucydides was a boy of fifteen the recitation would have to be placed in B.C. 456, when Herodotus was barely thirty, and could not have completed his travels, far less have finished his history. Lucian, however, may be right in his statement that Herodotus recited parts of his history at various times at Olympia, Athens, Corinth, Argos, and Sparta. At Athens he is said to have been presented with ten talents from the public treasury. Whenever and wherever he wrote

the bulk of his work, there is no doubt that he added and revised while he was at Thurii, and it appears that he was engaged upon it when he was seventy-seven years of age, since he mentions the revolt of the Medes against Darius Nothus, and the death of Amyrtæus, events which belong to the years 409 and 408. Though the work of Herodotus was probably not written till he was advanced in years, yet he was collecting materials for it during a great part of his life. It was apparently with this view that he undertook his extensive travels through Greece and foreign countries, and his work contains on almost every page the results of his personal observations and inquiries. There was scarcely a town of any importance in Greece Proper and on the coasts of Asia Minor with which he was not familiar, and at many places such as Samos, Athens, Corinth, and Thebes, he seems to have stayed some time. The sites of the great battles between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataea, were well known to him, and Xerxes' line of march from the Hellespont to Athens he had probably himself explored. He also visited most of the Greek islands not only in the Aegean, but even in the west of Greece, such as Zacynthus. In the North of Europe he visited Thrace and the Scythian tribes on the Black Sea. In Asia he travelled through Asia Minor and Syria, and visited the cities of Babylon, Ecbatana, and Susa. He spent some time in Egypt, and travelled as far south as Elephantine. He saw with his own eyes all the wonders of Egypt, and the accuracy of his observations and descriptions still excites the astonishment of travellers in that country. From Egypt he appears to have made excursions to the east into Arabia, and to the west into Libya, at least as far as Cyrene which was well known to him.—The object of his work is to give an account of the struggles between the Greeks and Persians. He traces the enmity between Europe and Asia to the mythical times. He passes rapidly over the mythical ages to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and of the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of his narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induces him to enter into the details of Egyptian history. The expedition of Darius against the Scythians causes him to speak of Scythia and the North of Europe. In the meantime the revolt of the Ionians breaks out, which eventually brings the contest between Persia and Greece to an end. An account of this insurrection is followed by the history of the invasion of Greece by the Persians, and the history of the Persian war now runs in a regular channel until the taking of Sestos by the Greeks, B.C. 478, with which event his work concludes. It will be seen from the preceding sketch that the history is full of digressions and episodes, but those do not impair the unity of the work, for one thread, as it were, runs through the whole, and the episodes are only like branches of the same tree. The structure of the work thus bears a strong resemblance to a grand epic poem, describing the punishment

which followed the pride of the Persian king and his rejection of good advice. The whole work is pervaded by a deep religious sentiment. Herodotus shows the most profound reverence for everything which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery.—In order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observations and those in which he merely repeats what he was told by priests and others. In the latter case he was undoubtedly often deceived; but whenever he speaks from his own observations, he is a real model of truthfulness and accuracy; and the more the countries which he describes have been explored by modern travellers, the more firmly has his authority been established. Many things which used to be laughed at as impossible or paradoxical are found now to be strictly in accordance with truth. He writes in what it was called the *ἁλῆσι εἰρημένην*, or running style, from its absence of logical periods. The dialect used by him was the Ionic, tho' dialected with Epic or poetical expressions, and sometimes even with Attic and Doric forms. The excellencies of his style consist in its transparent clearness and the lively flow of the narrative. He is rightly regarded as the earliest real historian, because he was the first who carefully collected materials, sifted as far as he was able their accuracy (for this is by no means neglected), and arranged them in a delightful form. His weakest point as a historian, in which Thucydides forms a complete contrast, was his tendency to overlook the real causes of events and to trace them to personal motives.—The best editions of Herodotus are by Schweighäuser, Argentor. 1806; by Gaisford, Oxon. 1824; by Bühr, Lips. 1830; by Blakesley, London, 1834; by Woods, London, 1873; and by Abicht, Leipzig, 1877.—2. A Greek physician, who practised at Rome with great reputation, about A. D. 100. He wrote some medical works, which are several times quoted by Galen.—3. Also a Greek physician, a native of Tarsus or Philadelphia, taught Sextus Empiricus.

**Herondas** (*Ἡρόνδας*), a writer of mimes in the choliambic metre. The name is now commonly written *Herodas*; but there is no competent reason for departing from the spelling *Ἡρόνδας* in Athenæus p. 86; and it is more probable that Herondas (formed from Heron, cf. Epaminondas, &c.) should be corrupted into Herodas and Herodes, than that Herodes and Herondas should be changed into Herondas. The date of Herondas was probably the 3rd century B. C. If he was not, as seems likely, a native of Cos, he certainly lived there and belonged to that literary school of Cos which included Philætas and Theocritus. It has been suggested, rather fancifully, that he wrote which have been traced are due to more than after Catullus. If the very slight resemblances accident, Catullus is certainly the borrower. Herondas (as Crusius notices) places himself earlier than Callimachus when he speaks of himself (ix. 6) as the next writer of choliambics after Hipponax. If he had lived after Callimachus he could not have been ignorant of the choliambics of that poet. Till 1890 only a few fragments of Herondas, quoted by other writers, were known. The papyrus in the British Museum has given us seven of his mimes in a more or less complete form. They are written in the literary Ionic with some Doric of the writer's own country and considerable traces of Atticising by the copyists. The mimes give vivid scenes of ordinary life in dialogue, and were probably intended for acting. The scene of the second (perhaps of most) is laid in Cos. They have great value for the insight which they give into manners and customs. A likeness to the *Adoniazusæ* of Theocritus is clearly seen in the sixth, but it is doubtful whether this is due to direct imitation or to the fact of both writers belonging to the same school. It may be added that the greater genius of Theocritus appears in this branch, the only one in which they can be compared. Editions by Kenyon (*ed. princ.*), 1890; by Rutherford, 1891.

**Herōpōlis** or **Hērō** (*Ἡρώων πόλις*, *Ἡρώ*: the Nomos Herōopolites or Arsinoites in Lower Egypt, stood on the border of the Desert east of the Delta, upon the west head of the Red Sea, which was called from it Sinus Herōiopolitæ (*κόλπος Ἡρώων*, *Ἡρώοπολιτῆς* or *-ιτικός*) (Strab. pp. 759, 767; Jos. Ant. ii. 7, 5). Its site is N.W. of Lake Timsalah not far from Ismalia. In Strabo's time the Gulf of Suez extended forty miles N. of its present head. Herōphillus (*Ἡρόφιλος*), one of the most celebrated physicians of antiquity, was born at Chalcedon in Bithynia, was a pupil of Praxagoras, and lived at Alexandria, under the first Ptolemy, who reigned B. C. 323–285. Here he soon acquired a great reputation, and was one of the founders of the medical school in that city. He seems to have given his chief attention to anatomy and physiology, which he studied not merely from the dissection of animals, but also from that of human bodies. He is even said to have carried his ardour in his anatomical pursuits so far as to dissect criminals alive. He was the author of several medical and anatomical works, of which nothing but the titles and a few fragments remain. These have been published by Marx, *De Herophilis Vita*, &c. Gotting. 1840.

**Hērōstrātes** (*Ἡρόστρατος*), an Ephesian, set fire to the temple of Artemis at Ephesus, on the same night that Alexander the Great was born, B. C. 356. He was put to the torture, and confessed that he had fired the temple to immortalise himself. The Ephesians passed a decree condemning his name to oblivion; but it has been, as might have been expected, handed down by history. (Strab. p. 640; Val. Max. viii. 14, 5; Gell. ii. 6.)

**Hērṣē** (*Ἑρση*), daughter of Cecrops and sister of Aglauros, was beloved by Hermes, by whom she became the mother of Cephalus. Respecting her story, see AGLAUROS. She was supposed to be honoured in the festival of the Arrephoria, or Hersephoria (*C. I. A. iii. 2, 8*), in which maidens are thought to have carried dew-laden branches: others have suggested that the *Ἑρσαι* were sucklings or young animals. In either case it is probable that fertility was symbolised, and that Herse in the myth grew out of the ritual.

**Hērṣilia**, the wife of Romulus, was the only married woman carried off by the Romans in the rape of the Sabines. As Romulus after death became Quirinus, so Hērṣilia his wife became a goddess, Hora or Horta. (Plut. Rom. 14; Liv. i. 11; Or. Met. xiv. 829.) Some writers, however, made Hērṣilia the wife of Hostus, grandfather of Tullus Hostilius (Dionys. iii. 1; Plut. Rom. 18; Macrobi. i. 6, 16).

**Hērūli** or **Eruli**, a powerful German race, arose



said by Jornandes to have come originally from Scandinavia, but they appear on the shores of the Black Sea in the reign of Galienus (A.D. 262), when in conjunction with the Goths, they invaded the Roman empire. They were conquered by the Ostrogoths, and afterwards formed part of the great army of Attila, with which he invaded Gaul and Italy. After the death of Attila (453) a portion of the Herali united with other German tribes, and under the command of Odoacer who is said to have been an Herali, they destroyed the Western Empire, 476. Meantime the remainder of the nation formed a powerful kingdom on the banks of the Theiss and the Danube which was eventually destroyed by the Longobardi or Lombards. Some of the Herali were allowed by Anastasius to settle in Pannonia, and they served with distinction in the armies of Justinian. (Jornand de Reb. Get. 12, 43-50. *Vit. Gallien* 13, Procop. *B. G.* II. 11-22, IV. 26-31.)

Hesiodus (Hēsiōdos) one of the earliest Greek poets, of whose personal history we possess little authentic information. He is frequently mentioned along with Homer as Homer represents the Ionic school of poetry in Asia Minor so Hesiod represents the Boeotian school of poetry which spread over Phocis and Euboea. The only points of resemblance between the two schools consist in their Epic form and their dialect. In other respects they entirely differ. The Homeric school takes for its subjects the restless activity of the heroic age while the Hesiodic turns its attention to the quiet pursuits of ordinary life, to the origin of the world, the gods and heroes. Hesiod lived about a century later than Homer and is placed about B.C. 705. He must at any rate be distinctly earlier than the poets who wrote in the middle of the seventh century B.C. We learn from his own poem on *Works and Days*, that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cyme in Asia Minor. After the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of his brother, who had bribed the judges. He then emigrated to Orchomenos, where he spent the remainder of his life. This is all that can be said with certainty about the life of Hesiod. Tradition speaks of his being murdered at Oenoe in Locria, and buried at Vapactus, from which place his bones were afterwards moved to Orchomenos. Many of the stories related about him refer to his school of poetry, and not to the poet personally. In this light we may regard the tradition, that Hesiod had a posthumous contest with Homer, which is said to have taken place at Chalcis during the funeral solemnities of king Amphidamas, or, according to others, at Aulis or Delos. The story of this contest gave rise to a composition still extant under the title of *Ἀγών Ὀμήρου καὶ Ἡσιόδου*, the work of a grammarian who lived towards the end of the first century of our era, in which the two poets are represented as engaged in the contest, and answering one another.—The following are the works of Hesiod: 1. *Ἔργα* or *Ἔργα καὶ ἡμέραι*, *Opera et Dies* *Works and Days*. It is written in the most homely style with scarcely any poetical imagery or ornament, and must be looked upon as the most ancient specimen of didactic poetry. It follows the precept which he declares himself to have received from the Muses, 'to speak true things' (*Th. 20*). It is a realistic picture of the daily life and work in Boeotia, a picture, generally in

gloomy colours, of the monotony of toil which the earth demands for its tillage, and the difficulty of getting justice in the world. The tendency to make might right he illustrates by the earliest fable in Greek literature that of the *Hawk and the Nightingale*. The poet exhorts his brother to make gain by hard work instead of unjust dealing, and accordingly gives him rules for husbandry, its times and seasons, for navigation, and for domestic economy. Three episodes are included in it: viz. (1) the fable of Prometheus and Pandora (47-103), (2) on the ages of the world, which are designated by the names of metals (102-201), and (3) a description of winter (501-558). 2. *Στοργία*, a *Theogony*, gives an account of the origin of the world and the birth of the gods explaining the whole order of nature in a series of genealogies, for every part of physical as well as moral nature there appears personified in the character of a distinct being. The whole concludes with an account of some of the most illustrious heroes. Though he gives many details not found in Homer, and often different views, he is probably in most cases following legends and myths much older than Homer, and derived from ancient hymns and popular stories. (HOMERUS. 3. *Ἡοῖα* or *Ἡοῖα μετὰ τὰς ἡμέρας*, also called *Καταλόγος γυναικῶν*, *Catalogue of Women*. This work is lost. It contained accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin, but fifty six lines of it have been prefixed to the *Aeolis Ἡρακλέους*, *Shield of Hercules*, which contains a description of the shield of Hercules, and is an imitation of the Homeric description of the shield of Achilles. It is not Hesiod's work, and belongs to a later period.—Editions of Hesiod by Paley, 1861, Kochly, Lips. 1870, Flach, Berl. 1873, Lange, Lips. 1890.

Hēsiōnē (Ἡσιόνη) daughter of Laomedon, king of Troy, was chained by her father to a rock, in order to be devoured by a sea-monster, that he might thus appease the anger of Apollo and Poseidon. Hercules promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Hercules killed the monster, but Laomedon refused to keep his promise. Thereupon Hercules took Troy, killed Laomedon, and gave Hesione to his friend and companion Telamon, by whom she became the mother of Teucer. Her brother, Priam, sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war. (*Il.* v. 619, *Dioid.* iv. 42, *Apollon.* in 12, 7. *Hgg.* Feb. 89.)

Hesperia (*Ἑσπερία*), the Western land (from *ἑσπερος*, *evening*), the name given by the Greek poets to Italy, because it lay W. of Greece. In imitation of them, the Roman poets gave the name of Hesperia to Spain, which they called *ultima Hesperia* (*Hor. Od.* I. 28, 4) to distinguish it from Italy, which they occasionally called *Hesperia Magna* (*Virg. den.* I. 563).

Hesperides (*Ἑσπερίδες*) the celebrated guardians of the golden apples which Gaia (Earth) gave to Hera at her marriage with Zeus (Pherec. ap. Schol. ad *Ap. Rh.* IV. 1296, *Athen.* p. 83, *Hgg. Astr.* II. 3). Their parentage is differently related. They are called the daughters either of Night or Erebus (*Hes. Th.* 215), or of Phoebe and Ceto or of Atlas and Hesperia (whence their names *Atlantides* or *Hesperides*, *Dioid.* v. 27), or of Zeus and Themis

# HESPERIDUM

## HESYCHIUS

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(Pherec. l.c.). Some traditions mentioned three Hesperides, viz. *Aegle*, *Arethusa*, and *Hestia*; others four, *Aegle*, *Crytheia*, *Hestia*, and *Arethusa*; and others again seven. The poets describe them as possessing the power of sweet song (Eur. *Hipp.* 742). In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme West; but the later attempts to fix the geographical position of their gardens led poets and geographers to different parts of Libya, as the neighbourhood of Cyrene, Mount Atlas, or the islands on the W. coast of Libya (Hes. *Th.* 334, 518; Eur. *Hipp.* 742; Plin. v. 201; Mel. iii. 10). Apollodorus is alone in placing them among the Hyperboreans (ii. 5, 11). They were assisted in watching the golden apples by the dragon Ladon. It was one of the labours of Hercules to obtain possession of these apples. (See p. 399.) The golden apples, which seem to have been connected with the rays of the sun and to have betokened love and fruitfulness, appear, not only in the stories of the marriage of Hera, but also in the marriage of Peleus and in the race of Atalanta (Verg. *Ecl.* vi. 61). *Hesperidum Insulae*. [HESPERIDUM.] *Hesperium* (Ἑσπέριον, Ἑσπερίον κέρας: C. Verde or C. Roxo), a headland on the W. coast of Africa, was one of the furthest points to which the knowledge of the ancients extended along that coast. Near it was a bay called Sinus Hesperius; and a day's journey from it a group of islands called *Hesperidum Insulae*, wrongly identified by some with the Fortunatae Insulae: they are either the Cape Verde islands, or, more probably, the *Bissagos*, at the mouth of the *Rio Grande*. *Hesperus* (Ἑσπερος), the evening star, is called by Hesiod (*Th.* 381, 937) a son of Astraeus and Eos. He was also regarded as the same as the morning star, whence both Homer and Hesiod call him the bringer of light (ἑσπερός: *Il.* xxii. 318, xxiii. 226). A later account makes him a son of Atlas, who was fond of astronomy, and who disappeared, after ascending Mount Atlas to observe the stars (Diod. iii. 60, iv. 27; Tzetz. ad Lye. 879). *Hesperus* and *Lucifer* among the Greeks, and from an early period recognised as names for the same star. (Hyg. *Fab.* 65, *Astr.* ii. 42; Cic. *N. D.* ii. 20; Plin. ii. 80). In art they appear as beautiful youths with torches. *Hestia* (Ἑστία, Ion. Ἑστῖν), called *Vesta* by the Romans, the goddess of the hearth, or rather of the fire burning on the hearth, or daughter of Cronus and Rhea, and, according to common tradition, was the first-born of Rhea, and consequently the first of the children swallowed by Cronus. She was a maiden for her hand, she swore by the head of Zeus to remain a virgin for ever. (Hes. *Th.* 454; Pind. *Nem.* ix. 1; *Hymn. in Ven.* 4, 22; Diod. v. 68.) It is not probable that Homer regarded her as a personal deity: in the *Odyssey* oaths are taken by the Ἑστῖν (xiv. 159, xvii. 156, xv. 231); but the words imply rather that she had no individual personality apart from the sacred fire. In post-Homeric religion she is regarded as one of the twelve Olympian deities. As the hearth was looked upon as the centre of domestic life, so *Hestia* was the goddess of domestic life and the giver of all domestic happiness: as such she was believed to dwell in the inner part of every house, and to have invented the

art of building houses. In this respect she often appears together with *Hermes*, who was likewise a *deus penetralis*. Being the goddess of the sacred fire of the altar, *Hestia* had a share in the sacrifices offered to all the gods. Hence, when sacrifices were offered, she was invoked first, and the first part of the sacrifice was presented to her. (*Hymn.* 32, 5; Pind. *Nem.* xi. 5; Aristoph. *Fesp.* 842, and Schol., Plat. *Cratyl.* p. 401; Paus. v. 14, 5.) The hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house (Thuc. i. 136). The idea of this sanctity is derived in all probability from the care with which all primitive nations found it necessary to preserve the fire of the community. Just as kept up in the chief's dwelling, so the state, no longer, indeed, as a necessity, but as a traditional religious duty, in the prytaneum of most, probably of all, Greek states where the goddess had her especial sanctuary (θάλαμος), under the name of *Prytanitis* (Πρυτανίτις), with a statue and the sacred hearth. There, as at a private hearth, *Hestia* protected the suppliants. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but, as in the primitive times, either by fire produced by friction, or by burning glasses drawing fire from the sun. [*Diet. Antiq. art. Prytaneum.*] The mystical speculations of later times took their origin from the simple ideas of the ancients, and assumed a sacred hearth not only in the centre of the earth, but even in that of the universe, and confounded *Hestia* in various ways with other divinities, such as *Cybele*, *Gaea*, *Demeter*, *Persephone*, and *Artemis*. Pausanias mentions a temple of *Hestia* at *Hermione* (ii. 35, 1); but in general no separate temple was erected, since every prytaneum was a sanctuary of the goddess, and a portion of the sacrifices, to whatever divinity they were offered, belonged to her. The worship of the Roman *Vesta* is spoken of under *VESTA*. No description remains of the statue of *Hestia* in the Athenian Prytaneum (Paus. i. 18, 3); nor of that which *Tiberius* transferred from *Paros* to *Rome* (Dio Cass. iv. 9). The famous 'Giustiniani *Hestia*' in the *Torlonia Museum* is generally taken to represent *Hestia*, but there are no certain indications, such as *Herm* or *Demeter*. The left hand originally held a sceptre, or, perhaps, if it is *Hestia*, a torch. *Hestiaeotis* (Ἑστιαῶτις). 1. The NW. part of Thessaly (THESSALIA)—2. Or *Histiæa*, a district in *Euboea*. [ΕΥΒΟΙΑ.] *Hesychius* (Ἡσύχιος). 1. An Alexandrine grammarian, under whose name a large Greek dictionary has come down to us: Respecting his personal history nothing is known, but he



Giustiniani 'Hestia' (from the Torlonia Museum)

probably lived about A.D. 380. The work is based, as the writer himself tells us, upon the lexicon of Diogenianus. Hesychius was probably a pagan; the Christian glosses and the references to Christian writers in the work are interpolations by a later hand. The work is one of great importance, not only on account of its explaining the words of the Greek language but also from its containing much literary and archaeological information, derived from earlier grammarians and commentators, whose works are lost. The arrangement of the work however, is very defective. Editions by Alberti, completed after Alberti's death by Ruhnkens, Lugd. Bat. 1746-1766 2 vols. fol., and by Maur. Schmidt, Jen. 1868.—2. Of Miletus, surnamed *Illustris*, from some office which he held, lived about A.D. 540, and wrote an *Onomasticon*, published by Orelli, Lips. 1820.

**Hetricidium**, a town of the Bruttii.

**Hiberna** [*HIEMPSAL*].

**Hibernia**, also called *Ierne*, *Iverna* or *Ju-vernā* (*Ἰερνῆ*, *Ἰερνίς νῆσος*, *Ἰουερνία*), the island of *Ireland*, appears to have derived its name from the inhabitants of its S coast, called *Ju-vernii* (*Ἰούερνιοι*) by Ptolemy, but its original name was probably *Bergion* or *Fergion*. It was mentioned by Pytheas (Strab. p. 64) and by Aristotle (*de Mund.* 3), and is frequently spoken of by subsequent writers (Diod. v. 32, Strab. pp. 72, 115, 201. *Caes. B. G.* v. 13, *Tac. Agr.* 24, *Plin.* iv. 102, *Avien.* *Or. Mar.* 109), but the Romans never made any attempt to conquer the island, though they obtained some knowledge of it from the commercial intercourse which was carried on between it and Britain. Ptolemy, who must have derived his information from the statements of the British merchants who visited its coasts, gives a list of its promontories, rivers, tribes and towns among them are *Eblana* and *Naginatae*, which may survive in *Dublin* and *Connaught*.

**Hicetas** [*AEOLIAE INSCLAE*].

**Hicetas** (*Ἰκετας* or *Ἰκερς*) 1. A Syracusan, contemporary with the younger Dionysius and Timoleon. He was at first a friend of Dion, after whose death (B.C. 363) his wife Arete, and his sister Aristonache placed themselves under the care of Hicetas, but he was persuaded not withstanding to consent to their destruction. A few years later he became tyrant of Leonium. He carried on war against the younger Dionysius, whom he defeated, and had made himself master of the whole city, except the island citadel, when Timoleon landed in Sicily, 344. Hicetas then opposed Timoleon and called in the aid of the Carthaginians, but he was defeated and put to death by Timoleon, 339 or 338 (Pint. *Dion.* 59, *Timol.* 1-53, *Diod.* xvi. 65-82).—2. Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. He defeated Phintias, tyrant of Agrigentum, and was himself defeated by the Carthaginians. After a reign of nine years (248-239), he was expelled from Syracuse. (*Diod.* xiii. 2).—3. Of Syracuse, one of the earlier Pythagoreans (*Cic. Acad.* ii. 39).

**Hiempsal**. 1. Son of Micipsa, king of Numidia and grandson of Masinissa, was murdered by Jugurtha, soon after the death of Micipsa, B.C. 118 (*Sall. Jug.* 5).—2. King of Numidia, grandson or great-grandson of Masinissa and father of Juba, received the sovereignty of part of Numidia after the Jugurthine war. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, who gave the throne to his supporter

Hiarbas, but was restored by Pompey in 81, when Hiarbas was put to death. Hiempsal wrote some works in the Punic language, cited by Sallust (*Pint. Mar.* 40, *Pomp.* 12, *Sall. Jug.* 17).

**Hiers** 1. [*AEOLIAE*].—2. [*AEGATES*].

**Hiérápōlis** (*Ἱερὰ πόλις*) 1. A city of Great Phrygia, near the Maeander, celebrated for its hot springs and its Platonium (Strab. p. 629).—2. Formerly *Bambyce* (*Βαμβύκη*: *Bambuch*, or *Memby*), a city in the N.E. of Syria, one of the chief seats of the worship of Astarte (*Lucian, de Dea Syr.* 1).

**Hiérapytna** (*Ἱερὰ πύτνα*, *Gerapetra*), an ancient town on the SE coast of Crete, traditionally founded by the Corybantes. It stood at the narrowest part of the island due S of *Vmoa* (Strab. pp. 440, 472, 475, 479).

**Hiérocles** (*Ἱεροκλῆς*) 1. A Greek rhetorician of Alabanda in *Lania*, lived about B.C. 100, and was distinguished, like his brother Menecles, by the Asiatic style of oratory (*Cic. de Or.* ii. 23, Strab. p. 661).—2. Governor of Bithynia, and afterwards of Alexandria, is said to have been one of the chief instigators of the persecution of the Christians under Diocletian.—3. A Neo-Platonist, who lived at Alexandria about the middle of the 6th century. He wrote, besides other works which have perished, a commentary on the golden verses of Pythagoras, in which he endeavours to give an intelligible account of the philosophy of Pythagoras. Edited by Needham, Cambridge, 1709, and by Warren, London, 1742. The extant work entitled *Λογικά*, a collection of ludicrous tales, is erroneously ascribed to Hierocles the Neo-Platonist. The work is of no merit.—4. A Greek grammarian, the author of an extant work entitled *Ταξίδιον* (that is, *The Travelling Companion*), intended as a handbook for travellers through the provinces of the Eastern empire. It was perhaps written at the beginning of the sixth century of our era. It contains a list of sixty-four eparchiae or provinces of the Eastern empire, and of 935 different towns, with brief descriptions. Ed. by Wesseling, in *Veterum Romanorum Itineraria*, Amsterdam, 1735, and by Parthey, Berl. 1866.

**Hiéro** (*Ἱέρων*) 1. Tyrant of Syracuse (B.C. 475-467), was son of Dimomeues and brother of Gelo, whom he succeeded in the sovereignty. In the early part of his reign he became involved in a war with Theron of Agrigentum, who had espoused the cause of his brother Polyzelus, with whom he had quarrelled. But Hiero afterwards concluded a peace with Theron, and became reconciled to his brother Polyzelus. After the death of Theron, in 472, he carried on war against his son Thrasydaeus, whom he defeated in a great battle and expelled from Agrigentum (*Diod.* xi. 33-49). But by far the most important event of his reign was the great victory which he obtained over the Etruscan fleet near Cumae (474), and which appears to have effectually broken the naval power of that nation (*Pind. Pyth.* i. 137, *Diod.* xi. 51). A bronze helmet from the spoils was dedicated at Olympia with an inscription commemorating the victory (*IG I G* 29). It is now in the British Museum. Hiero died at Catana in the twelfth year of his reign, 467. His government was much more despotic than that of his brother Gelo. He maintained a large guard of mercenary troops, and employed numerous spies and informers. He was, however, a liberal and enlightened patron of men of letters, and his court became the resort of the most distinguished poets and philosophers of the day. Aeschylus, Pindar,

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and Bacchylides took up their abode with him, and we find him associating in friendly intercourse with Xenophanes, Epicharmus, and Simonides (Paus 1 2, 3; Athen pp 121, 636, Ael V H iv. 15) His intimacy with the latter was particularly celebrated, and has been made by Xenophon the subject of an imaginary dialogue, entitled *Ἱέρων*. His love of magnificence was especially displayed in the great contests of the Grecian games, and his victories at Olympia and Delphi have been immortalised by Pindar—2 King of Syracuse (n c 270-216), was the son of Hierocles, a noble Syracusan, descended from the great Gelo, but his mother was a female servant. When Pyrrhus left Sicily (275), Hiero, who had distinguished himself in the wars of that monarch, was declared general by the Syracusan army. He strengthened his power by marrying the daughter of Leptines, at that time the most influential citizen at Syracuse, and after his defeat of the Mamertines, he was saluted by his fellow citizens with the title of king, 270. It was the great object of Hiero to expel the Mamertines from Sicily, and accordingly when the Romans, in 264, interposed in favour of that people, Hiero concluded an alliance with the Carthaginians, and in conjunction with them, carried on war against the Romans. But having been defeated by the Romans, he con-



Coin of Hiero II King of Syracuse n c 270-216  
Obv. head of Hiero diademed rev. Quadriga with  
ΒΑΣΙΛΕΥΣ ΙΕΡΩΝΟΣ



Coin of Hieronymus King of Syracuse n c 216  
Obv. head of Hieronymus diademed rev. thunderbolt,  
with ΒΑΣΙΛΕΥΣ ΙΕΡΩΝΥΜΟΥ

cluded a peace with them in the following year (263), in virtue of which he obtained possession of the whole SE of Sicily, and the E side of the island as far as Tauromenium (Pol 1 8-16, Zonar viii 9, Oros ii 7). From this time till his death, a period of about half a century, Hiero continued the friend and ally of the Romans, a policy of which his subjects as well as himself reaped the benefits in the enjoyment of a state of uninterrupted tranquillity and prosperity (Pol 1 18, 62). Even the heavy losses which the Romans sustained in the first three years of the second Punic war did not shake his fidelity, and after their great defeats, he sent them large supplies of corn and auxiliary troops (Liv vi 49, xxii 37, xxiii 21). He died in 216 at the age of ninety-two (Lucan, *Macrob* 10; cf Pol viii 8; Liv xxiv 4). His government was mild and equitable. His careful administration of finances is attested by the laws regulating the tithes of corn and other agricultural produce, which, under the name of *Leges Hieronicae*, were retained by the Romans when they reduced Sicily to a province (Cic *Verr* ii, 13, ii 8, 51). He adorned the city of Syracuse with many public works. His power and magnificence were celebrated by Theocritus in his 16th Idyll. Hiero had only one son, who died shortly before his father. He was succeeded by his grandson, Hieronymus (*Ἱερώνυμος*, *Ἱερώνυμος*). 1 Of Cardia, probably accompanied Alexander the Great to

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Asia, and after the death of that monarch (B c 323) served under his countryman Eumenes. In the last battle between Eumenes and Antigonus (316) Hieronymus fell into the hands of Antigonus, to whose service he henceforth attached himself (Diod viii 44). After the death of Antigonus (301), Hieronymus continued to follow the fortunes of his son Demetrius, and was appointed by him governor of Boeotia, after his first conquest of Thebes, 292 (Plut *Demetr* 39). He continued unshaken in his attachment to Demetrius and to his son, Antigonus Gonatus, after him. He survived Pyrrhus, and died at the age of 104. Hieronymus wrote a history of the events from the death of Alexander to that of Pyrrhus, if not later. This work has not come down to us, but it is frequently cited by later writers as one of the chief authorities for the history of Alexander's successors. We are told by Pausanias that Hieronymus displayed partiality to Antigonus and Demetrius, and in consequence treated Pyrrhus and Lysimachus with great injustice (Paus 1 9, 13)—2 King of Syracuse, at fifteen years of age. He was persuaded by the Carthaginian party to renounce the alliance with the Romans, which his grandfather had maintained for so many years. He was assassinated after a short reign of only thirteen months.

(Pol viii 2-7, Liv xxi 4)—3 Of Rhodes, was a disciple of Aristotle, and appears to have lived down to the time of Ptolemy Philadelphus. He held the highest good to consist in freedom from pain and trouble, and deemed that pleasure was to be sought for its own sake (Cic *Or* 56, 190, *Acad* ii 42, 129, *Fin* ii 6, 19, *Diog Laert* ii 41, 45)—4 Commonly known as Saint Jerome, one of the most celebrated of the Christian Fathers, was born at Stridon, a town upon the confines of Dalmatia and Pannonia, about A D 340. For an account of his life and writings see *Dict of Christian Biography*.  
**Hierosölýma** [*Jerusalem*]  
**Hilarius** 1 Bishop of Poitiers, A D 350  
—2 Bishop of Arles, A D 429 [See *Dict of Christian Biography*].  
**Himera** (*Ἱμερα*) 1 (*Fiume Salso*), one of the principal rivers in the S of Sicily, at one time the boundary between the territories of the Carthaginians and Syracusans, receives hence its salt water as far as its mouth (Diod viii 109, Pol viii 4)—2 A smaller river in the N of Sicily, flows into the sea between the towns of Himera and Thermae (Pind *Pyth* 1, 153, *Phn* iii 90)—3 A celebrated Greek city on the N coast of Sicily, W of the mouth of the river Himera [No 2], was founded by the Chalcidians of Zancle, n c 648, and afterwards received Dorian settlers, so that the

inhabitants spoke a mixed dialect partly Ionic (Chalcidian) and partly Doric (Thur. v. 5, Strab. p. 272, Diod. xiv. 14). About 550 Himera, being threatened by its powerful neighbours, placed itself under the protection of Phalaris tyrant of Agrigento in whose power it appears to have remained till his death. At a later time (500) we find Himera governed by a tyrant Terillus who was expelled by Theron of Agrigento. Terillus thereupon applied for assistance to the Carthaginians who, anxious to extend their influence in Sicily sent a powerful army into Sicily under the command of Hamilcar. The Carthaginians were defeated with great slaughter at Himera by the united forces of Theron and Gelo of Syracuse on the same day as the battle of Salamis was fought, 480. Pind. *Pyth.* i. 103. *Hdt.* vi. 166. *Diod.* xi. 20; Himera was now governed by Thrasydæus the son of Theron in the name of his father but the inhabitants having attempted to revolt Theron put to death or drove into exile a considerable part of the population and repopulated the city with settlers from all quarters but especially of Dorian origin (*Diod.* xi. 48). After the death of Theron (472) Himera recovered its independence, and for the next sixty years was one of the most flourishing cities in Sicily. It assisted Syracuse against the Athenians in 413. Thus



Coin of Himera (about 400 B.C.)

Obv. *Nymph Himera sacrificing at altar above her a grain of corn behind her Athena bathing at a fountain* rev. *HERAKLES* chariot, with Nike crowning the charioteer.

vi. 63). In 409 it was taken by Hannibal, the son of *Osigo*, who, to revenge the great defeat which the Carthaginians had suffered before this town, levelled it to the ground and destroyed almost all the inhabitants (*Diod.* xiv. 59, *Ven. Hist.* i. 1, 37). Himera was never rebuilt, but on the opposite bank of the river Himera the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called *Thermae* (*Appian. Sicily*, *Thermodanus Termis*). Here the remains of the unfortunate inhabitants of Himera were allowed to settle. The Romans who highly prized the warm springs of *Thermae*, permitted the town to retain its own constitution; and Augustus made it a colony (*Cic. Verr.* ii. 57, 65, 75).—The poet *Stesichorus* was born at the ancient Himera, and the tyrant *Agathocles* at *Thermae*.

*Himerius* (*Ἡμερίος*), a Greek sophist, was born at *Prusa* in *Bithynia* and studied at *Athens*. He was subsequently professor of rhetoric at *Athens*, where he gave instruction to *Julian*, afterwards emperor and the Christian writers, *Basel* and *Gregory Nazianzen*. In 362 the emperor *Julian* invited him to his court at *Antioch* and made him his secretary. He returned to *Athens* in 368 and there passed the remainder of his life. There were extant in the time of *Photius* seventy-one orations by *Himerius*, but of these only twenty-four

have come down to us complete. Edited by *Wernsdorff*, *Göttingen*, 1720, and by *Dübner*, 1849.

*Himilco* (*Ἡμίλκος*). 1 A Carthaginian, who conducted a voyage of discovery from Gades towards the W along the W shores of Europe, at the same time that Hanno undertook his voyage to the S along the coast of Africa. Hanno, No 10. *Himilco* represented that his further progress was prevented by the stagnant nature of the sea, loaded with sea weed, and by the absence of wind. His voyage is said to have lasted four months but it is impossible to judge how far it was extended. Perhaps it was intentionally wrapt in obscurity by the commercial jealousy of the Carthaginians. (*Plan.* ii. 169. *Arrien. Or. Mar.* ii. 283. 412.)—2 Son of Hanno commanded together with *Hannibal*, son of *Gisco* (*Ἡμνίαν* No 1), a Carthaginian army in Sicily, and laid siege to *Aggrigentum* &c. 490. *Hannibal* died before *Aggrigentum* of a pestilence which broke out in the camp and *Himilco* now left sole general, succeeded in taking the place after a siege of nearly eight months (*Diod.* xiv. 80-114). At a later period he carried on war against *Dionysius* of *Syracuse*. In 348 he defeated *Dionysius*, and laid siege to *Syracuse* but while pressing the siege of this city a pestilence carried off a great number of his men. In this weakened condition *Himilco* was attacked and defeated by *Dionysius*, and was obliged to purchase his safety by an ignominious capitulation. Such was his grief and disappointment at this termination to the campaign that, on his return to Carthage he put an end to his life by voluntary abstinence (*Diod.* xiv. 41-78, *Just.* xiv. 2).—3 The Carthaginian commander at *Lilybaeum*, which he defended with skill and bravery when it was attacked by the Romans, 250 (*Pol.* i. 41-53).—4 Commander of the Carthaginian forces in Sicily during a part of the second Punic war, 214-212 (*Liv.* xiv. 27-63).—5 Surnamed *Phaenax*, commander of the Carthaginian cavalry in the third Punic war. He deserted to the Romans, by whom he was liberally rewarded (*Appian.* *Pun.* 97-100).

*Hippina* (*Ἡππίνα*), a town in the N. of Sicily near *Panormus* (*Pol.* i. 24).

*Hipparchia* (*Ἡππάρχεια*) wife of *Crates* the Cynic. [For details see *Crates*, No 2.]

*Hipparchus* (*Ἡππάρχος*). 1 Son of *Phaenax* (*Ἡππάρχεια*).—2 A celebrated Greek astronomer was a native of *Nicaea* in *Bithynia*, and flourished &c. 162-145. He resided both at *Rhodes* and *Alexandria*. He was the true father of astronomy, but our knowledge of his greatness is derived from *Ptolemy*. He was the first who demonstrated the means of solving all triangles, rectilinear and spherical. He constructed a table of chords, of which he made the same sort of use as we make of our sines. He made more observations than his predecessors, and understood them better. He invented the planisphere, or the mode of representing the starry heavens upon a plane, and of producing the solution of problems of spherical astronomy. He is also the father of true geography, by his happy idea of marking the position of spots on the earth, as was done with the stars, by circles drawn from the pole perpendicularly to the equator that is, by latitudes and longitudes. The catalogue which *Hipparchus* constructed of the stars is preserved in the *Almagest* of *Ptolemy*. *Hipparchus* wrote numerous works, which are all lost with the exception of his

# HIPPARINUS

commentary on the *Phænomena* of Aratus. Ed. by Petavius, Paris, 1630.

**Hipparinus** (Ἰππαρίνος). 1. A Syracusan, father of Dion and Aristomache, supported the elder Dionysius, who married his daughter Aristomache (Ar. Pol. v. 6; Plut. Dion. 3).—2. Son of Dion, and grandson of the preceding, threw himself from the roof of a house, and was killed on the spot, when his father attempted, by restraint, to cure him of the dissolute habits which he had acquired while under the power of Dionysius (Plut. Dion. 55; Ael. V. H. iii. 4).—3. Son of the elder Dionysius by Aristomache, daughter of No. 1, succeeded Callippus in the tyranny of Syracuse, B.C. 352. He was assassinated, after reigning two years. He was assassinated by Hippäris (Ἰππαρίς: *Camarina*), a river in the S. of Sicily, which flows into the sea near Camarina.

**Hippärus** (Ἰππαῖρος), of Metapontum or Croton, in Italy, one of the elder Pythagoreans, held the element of fire to be the cause of all things. In consequence of his making known the sphere, consisting of twelve pentagons, regarded by the Pythagoreans as a secret, he is said to have perished in the sea as an impious man. (Diog. Laërt. viii. 84; Iambli. Pyth. 18, 23.)

**Hippias** (Ἱππίας). 1. Son of Pisistratus. [PISISTRATIDÆ.]—2. The Sophist, was a native of Elis, and the contemporary of Socrates. His fellow-citizens availed themselves of his abilities in political matters, and sent him on a diplomatic mission to Sparta. He travelled through Greece for the purpose of acquiring wealth and celebrity, by teaching and public speaking. His character as a sophist, his vanity and boastful arrogance, are described in the two dialogues of Plato, *Hippias major* and *Hippias minor*.

**Hippo** (Ἱππών), in Africa. 1. H. Regius (1. βασιλικός: nr. Bonah, Ru.), a city on the coast of Numidia, W. of the mouth of the R. H. Diarrhytus or Zaritus (I. διάρρυτος: Bizerta), a city on the N. coast of the Carthaginian territory (Zeugitana), W. of Utica, at the mouth of the Sinus Hipponensis (Plin. v. 23).—3. A town of the Carpetani in Hispania Tarraconensis, S. of Toletum.

## Hippocentaurs. [CENTAURI.]

**Hippocoon** (Ἱπποκώων), son of Oebalus and Batea. After his father's death, he expelled his brother, Tyndareus, in order to secure his kingdom; but Heracles led Tyndareus back, and slew Hippocoon and his sons (Apollod. iii. 10, 4; Paus. iii. 1, 4). Ovid (Met. viii. 314) mentions the sons among the Calydonian hunters.

**Hippocrates** (Ἱπποκράτης). 1. Father of Pisistratus, the tyrant of Athens (Hdt. i. 59, v. 65).—2. An Athenian, son of Megacles, was brother of Cleisthenes, the legislator, and grandfather, through his daughter, Agariste, of the illustrious Pericles (Hdt. vi. 131).—3. An Athenian, son of Xanthippus and brother of Pericles. He had three sons, who, as well as their father, are alluded to by Aristophanes as men of a mean capacity and devoid of education (Ar. Nub. 1001, Therm. 273).—4. An Athenian, son of Aripbron, commanded the Athenians, B.C. 424, when he was defeated and slain by the Boeotians at the battle of Delium (Thuc. iv. 89-101; Diod. xii. 69).—5. A Lacedæmonian, served under Min- darus on the Asiatic coast in 410, and after the defeat of Mindarus at Cyzicus, became commander of the fleet. He was the author of the well-known laconic despatch, "Our ships (τὰ κἄλα) are lost; Mindarus is gone; the men are

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hungry; what to do we know not." (Xen. Hell. i. 1, 23).—6. A Sicilian, succeeded his brother Cleander as tyrant of Gela, 498. His reign was prosperous; and he extended his power over several other cities of Sicily. He died in 491, while besieging Hybla (Hdt. viii. 154).—7. A Sicilian, brother of Epicydes.—8. The most celebrated physician of antiquity. He was born in the island of Cos about B.C. 460. He was born to the family of the Asclepiadae, and was the son of Heraclides, who was also a physician. His mother's name was Phaenarete, who was said to be descended from Heracles. He was instructed in medical science by his father and by Herodicius, and he is said to have been also a pupil of Gorgias of Leontini. He wrote, taught, and practised his profession at home; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly, about 357, at the age of 104. He had two sons, The- salus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works in the Hippocratic collection. These are the only certain facts which we know respecting the life of Hippocrates; but to these later writers have added a large collection of stories, many of which are clearly fabulous. Thus he is said to have stopped the plague at Athens by burning fires throughout the city; by suspending chaplets of flowers, and by the use of an antidote. It is also related that Artaxerxes Longimanus, King of Persia, invited Hippocrates to come to his assistance during a time of pesti- lence, but that Hippocrates refused his request on the ground of his being the enemy of his country.—The writings which have come down to us under the name of Hippocrates were com- posed by several different persons, and are of very different merit. They are more than sixty in number, but of these only a few are certainly genuine. They are:—1. Πρὸς γυναικῶν, *Præ- notions or Prognosticon*. 2. Ἀφορισμοὶ, *Aph- orismi*. 3. Ἐπιδημιῶν βιβλία, *De Morbis Po- pularibus* (or *Epidemiorum*). 4. Περὶ αἰσθη- σέων, *De Ratione Vicus in Morbis Acutis*, or *De Dieta Acutorum*. 5. Περὶ αἵματος, *Tôdraz, Tôraz, De Aëre, Aquis, et Locis*. 6. Περὶ τῶν ἐν κεφαλῇ τρωμάτων, *De Capitis Tul- neribus*. Some of the other works were perhaps written by Hippocrates; but the great majority of them were composed by his disciples and followers, many of whom bore the name of Hippocrates. The ancient physicians wrote numerous commentaries on the works in the Hippocratic collection. Of these the most valuable are the commentaries of Galen.—Hip- pocrates divided the causes of disease into two principal classes: the one comprehending the influence of seasons, climates, water, situation, &c., and the other the influence of food, exer- cise, &c. He considered that while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period. He sup- posed that the four fluids or humours of the body (blood, phlegm, yellow bile, and black bile) were the primary seat of disease; that health was the result of the due combination (or *crasis*) of these, and that, when this crasis was dis- turbed, disease was the consequence; that, in the course of a disorder that was proceeding, favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter, or

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crises, and that these crises had a tendency to occur at certain stated periods which were hence called "critical days"—Hippocrates was evidently a person who not only had had great experience but who also knew how to turn it to the best account, and the number of moral reflections and apophthegms that we meet with in his writings some of which as for example

Life is short, and Art is long; I have acquired a sort of proverb al *in doctore* show him to have been a profound thinker. His works are written in the Ionic dialect and the style is so concise as to be sometimes extremely obscure.—The best edit on of his works is by Laitre Paris 1834 seq. with a French translation.

**Hippocrene** (ἵπποκρήνη) the Fountain of the Horse, called by Pausanias *Ἰωνοῦ* (Cnabianus) was a fountain in Mt. Helicon in Boeotia sacred to the Muses said to have been produced by the horse Pegasus striking the ground with his feet.

**Hippodamia** (ἵπποδάμεια) 1 Daughter of Oenomaus king of Pisa in Elis. For details see OENOMAUS and PELORS.—2 Wife of Pirithous, at whose nuptials took place the celebrated battle between the Centaurs and Lapithae. See PIRITHOUS.—3 See BATHYS.

**Hippodamus** (ἵπποδάμης) a distinguished Greek architect a native of Miletus and the son of Eurphion or Eurroon. His fame rests in his construct on net of single buildings but of whole cities. His first great work was the town of Piræus which he built under the auspices of Pericles. When the Athenians founded their colony of Thurii in c. 443 Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thurian. He afterwards built Rhodes, s. c. 407 (Ar. Pol. ii. 5. Strab. p. 634. Diod. xii. 16).

**Hippolochus** (ἵππολόχος) son of Bellerophon and Pholoece or Anticlea, and father of Glaucon the Lycian prince.

**Hippolyte** (ἵππολύτη) 1 Daughter of Ares and Oeneas, was queen of the Amazons, and sister of Antiope and Melanippe. She wore a girdle given to her by her father, and when Hercules came to fetch this girdle, she was slain by him. [See p. 398.] According to another tradition, Hippolyte with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope, but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried (Paus. i. 41. 7. Plat. Thea. 27. Apollod. ii. 5. 9). In some accounts Hippolyte, and not Antiope, is said to have been married to Theseus (Schol. ed. Eur. Hipp. 10. Athen. p. 337. Stat. Theb. iii. 551).—2. Or Artydamia, wife of Acæstus, fell in love with Pelæus. [See ACÆSTUS.]

**Hippolytus** (ἵππολύτης). 1 Son of Theseus by Hippolyte, queen of the Amazons (see above), or her sister Antiope (Plat. Thea. 28. Isocr. Panath. 193. Diod. iv. 62. Paus. i. 2. 1). According to the Attic story, which through the genius of Euripides has prevailed over the older Troezenian account, Theseus afterwards married Phædra, who fell in love with Hippolytus, led thereto by Aphrodite, who was indignant because Hippolytus preferred hunting to love. Phædra, when her offers were rejected by her stepson, hanged herself, leaving a letter in which she accused him to his father of having attempted her dishonour. Theseus thereupon cursed his son, and begged his father (Ægeus or Poseidon) to destroy him. Accordingly, as Hippolytus was driving in his chariot along the sea-coast, Poseidon sent forth a bull from the water. The horses were frightened, upset the

chariot, and dragged Hippolytus along the ground till he was dead. Troezen has a different local myth. Hippolytus has a temple and an usage of great antiquity dedicated by Diomedes, who first sacrificed there. Every maiden before her marriage dedicates in this temple a lock of her hair. The story of his death is denied but he was placed in the stars as the Charioteer. They showed also a myrtle in the neighbouring temple of Aphrodite connected with the story of the love of Phædra, whose tomb is hard by, and a statue called Asclepius which is said by the Troezenians to be really the image of Hippolytus (Paus. ii. 32. cf. Diod. iv. 62. Eur. Hipp. 1424). At Epidaurus there was a stele on which it was recorded that Hippolytus dedicated twenty horses to Asclepius and also a tradition that he was restored to life by Asclepius and went to Aric in Italy where he became king and made a grove for Artemis (Paus. ii. 27. 4). In this story the Latin poets make him take the name of Virbius and exclude horses from the grove (Verg. Æn. i. 74. Ov. Met. xv. 644. Stat. Silv. in l. 50. Or. Fast. in 266. cf. Flor. Od. ii. 7. 25 who follows Enripides and denies the restoration to life). There is no great probability in the theory now held by many that Hippolytus and Phædra have to do with the sun and moon. It is better to regard Hippolytus as an ancient local deity of Troezen who has been altered into a hero. He was probably originally as a god at once of purity and of hunting the male counterpart of Artemis and the story of his death is partly a reminiscence of a struggle between his worship and that of Poseidon, and partly derived from some rival involving the dedication of sacrifice of horses. Again, there may be a question whether his name was derived from the story or the story to some extent, from his name. How the story of Phædra came in is not so clear but it has been suggested with some probability that it arose from his reputation for continence and purity of life. The mingling of his worship with that of Asclepius transformed him into a mortal hero raised from death by Asclepius, and in Italy, because of his connexion with Artemis and with horses he became identified with the Italian deity Virbius a sort of Tree-spirit worshipped in conjunction with Diana at Aricia (Diana Virarica).—2. Of Rome a Christian writer at the end of the 2nd and beginning of the 3rd centuries. [See Dict. of Christ. Biogr.]

**Hippomedon** (ἵππομέδων), son of Aristomachus, or, according to Sophocles, of Talana, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Iamachus (Æsch. Sept. 490. Soph. O. C. 1318. Apollod. ii. 6. 5).

**Hippoments** (ἵππομέντις) 1 Son of Megareus, and great-grandson of Poseidon conquered Atalanta in the foot-race. For details see ATALANTA, No. 2.—2. A descendant of Codrus, the fourth of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter the Attic nobles deposed him, 723 B.C., and thenceforth the dignity no longer appertained exclusively to the descendants of Medon. (Herod. Pol. i., Damasc. p. 42.)

**Hippon** (ἵππων), of Rhegium, a philosopher of uncertain date, belonging to the Ionian school. He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. He held water and fire to be the principles of all things, the latter springing from the former, and developing itself by generating the universe (Arist. Met. i. 8).

# HIPPONAX

**Hippônax** (Ἱππῶναξ), of Ephesus, son of Pythens and Protis, was, after Archilochus and Simonides, the third of the Iambic poets of Greece. He flourished *n.e.* 546-520. He was distinguished for his love of liberty, and having been expelled from his native city by the tyrants, he took up his abode at Clazomenae, for which reason he is sometimes called a Clazomenian. In person, Hipponax was little, thin, and ugly, but very strong. The two brothers Bupalus and Athenis, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his natural ugliness, and he in return directed all the power of his satirical poetry against them, and especially against Bupalus. The sculptors are said by Strab. p. 642; Aelian, *V. H.* x 6; Athen. p. 552.) Hipponax was celebrated in antiquity for the severity of his satires. He severely chastised the effeminate luxury of his Ionian brethren; he did not spare his own parents, and he ventured even to ridicule the gods.—In his satires he introduced a spondee or a trochee in the last foot, instead of an iambus. This change made the verse irregular in its rhythm, it was called the Choliambus (χολίαιμπος, *lame iambic*), or Iambus Scazon (σκαζών, *limping*). He also wrote a parody on the *Iliad*. Fragments edited by Welcker, Götting, 1817, and by Bergk, in the *Poetae Lyrici Graeci*.

**Hippônax**. [CALLIAS AND HIPPOCRATES.]  
**Hippônax**. [VIBO.]  
**Hippôtades** (Ἱπποτάδης), son of Hippotes, that is, Aeolus. [AEOLUS, No. 2.] Hence the Aeoliae Insulae are called *Hippotadae regnum*. (Or. *Met.* xiv. 86.)

**Hippotes** (Ἱπποτός). 1. Father of Aeolus [AEOLUS, No. 2].—2. Son of Phylas by a daughter of Iolaus, great-grandson of Heracles, and father of Aletes. When the Heraclidae invaded Peloponnesus, Hippotes killed the seer Carnus. The army in consequence began to suffer very severely, and Hippotes by the command of an oracle was banished for ten years. (Apollod. ii. 8, 3; Paus. iii. 13, 3; Diod. v. 9.)—3. Son of Creon king of Corinth.

**Hippôthôn** (Ἱπποθών), an Attic hero, son of Poseidon and ALOPE, the daughter of Cereyon. He had a heroum at Athens; and one of the Attic phylae, or tribes, was called after him Hippothontis. (Paus. i. 5, 38, 39.)

**Hippôthôn** (Ἱπποθών). 1. Son of Cereyon, and father of Aepytus, succeeded Agapenor as king in Arcadia (Paus. viii. 5, 45).—2. Son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgians from Larissa to the assistance of the Trojans. He was slain by the Telamonian Ajax (*Ili.* ii. 842, xvii. 288).

**Hirpini**, a Samnite people, whose name is said to come from the Sabine word *hirpus*, 'a wolf,' dwelt in the S. of Samnium, between Apulia, Lucania and Campania. Their chief town was AFEULANUM. [SAMNITES.]

**Hirtius**, A., belonged to a plebeian family which came probably from Ferentinum in the territory of the Hernici. He was the personal and political friend of Caesar the dictator. In *b.c.* 58 he was Caesar's legatus in Gaul, and during the Civil war his name constantly appears in Cicero's correspondence. He was one of the ten praetors nominated by Caesar for 46, and during Caesar's absence in Africa he

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lived principally at his Tusculan estate, which was contiguous to Cicero's villa. Though politically opposed, they were on friendly terms, and Cicero gave Hirtius lessons in oratory. (Cic. *ad Fam.* vii. 33, ix. 6, xii. 18, *Suct. Rhet.* 1.) In 44 Hirtius received Belgic Gaul for his province, but he governed it by deputy, and attended Caesar at Rome, who nominated him and Vibius Pansa consuls for 43. After Caesar's assassination (44) Hirtius first joined Antony, but, being disgusted by the despotic arrogance of the latter, he retired to Puteoli, where he renewed his intercourse with Cicero. Later in the year he resided at his dangerous illness, from which he never perfectly recovered. On the 1st of January, 43, Hirtius and Pansa entered on their consulship, according to Caesar's arrangement. The two consuls were sent with Octavian against Mutina, who was besieging Dec. Brutus at Tuscian villa, where he had received in the battle of a wound which he had received in the April, in leading an assault on the 27th of camp. (Appian, *B. C.* iii. 60-71; Dio Cass. xlvii. 36-39; Or. *Trist.* iv. 10, 6; Tibull. iii. 5, 18) Octavian sent the bodies of the slain consuls to Rome, where they were received with extraordinary honours, and publicly buried in the Field of Mars (Vell. Pat. ii. 62). To Octavian their removal from the scene was so timely, that he was accused by many of murdering them (Dio Cass. xlvii. 39; Suet. *Aug.* 11; Tac. *Ann.* i. 10). Hirtius wrote the 8th book of the *Gallie War*; and the authorship of the *Alexandrian, African, and Spanish* wars ascribed by some to Hirtius, by others to Oppian (Suet. *Jul.* 56) It is possible that Hirtius wrote the *Alexandrian War*; but the inferior style of the *African* and *Spanish* wars makes it tolerably certain that they were not his work, nor that of Oppian either. They seem also to be written by some one who took part in the campaigns, from which both Hirtius and Oppian were absent.

**Hirtuleius**, a distinguished officer of Ser-torius in Spain. In *b.c.* 78 he was routed and slain near Italica in Baetica by Metellus (Appian, *B. C.* i. 100).

**Hispalis**, more rarely **Hispal** (*Seville*), a town of the Turdetani in Hispania Baetica, founded by the Phoenicians, was situated on the left bank of the Baetis, and was in reality a seaport, for, although 500 stadia from the sea, the river is navigable for considerable vessels up to the town. Under the Romans Hispalis was the third town in the province, Corduba and Gades being the first two. It was patronised by Caesar, because Corduba had espoused the side of Pompey. He made it a Roman colony, under the name of *Julia Romula* or *Romulensis*, and a conventus juridicus or town of assize. Under the Goths and Vandals Hispalis was the chief town in the S. of Spain and under the Arabs was the capital of a separate kingdom. (Strab. p. 141; *Bell. Alex.* 51; Dio Cass. xliii. 39.)

**Hispania** or **Iberia** (Ἰσπανία, Ἰβηρία: *His-pinus*, *Iberus*: *Spain*), a peninsula in the SW. of Europe, is connected with the land only on the NE., where the Pyrenees form its boundary, and is surrounded on all other sides by the sea: on the E. and S. by the Mediterranean, on the W. by the Atlantic, and on the N. by the Cantabrian sea. Vague legends of Spain had



reached the Greeks, doubtless through Phoenicians at an early period, even as early as Hecataeus (who mentions Erythraea TA 290), and the lyric poets of the 7th century B.C. (Strab. p. 148). Pindar mentions also the Pillars of Hercules' (Ἡρακλῆος στήλαις *Ol. iii. 14, Isthm. iii. 30*) as the limits of the world. The country generally was first mentioned by Hecataeus (about B.C. 500) under the name of *Iberia*, but this name originally indicated only the E coast the W coast beyond the Pillars of Hercules was called *Tartessus* (Ταρτησός), and the interior of the country *Celtica* (Ἰβηρία). Herodotus also speaks of Iberia, but his information does not extend much beyond the country about Gades (I. 163, iv. 8, 152). At a later time the Greeks applied the name of *Iberia* which is usually derived from the river Iberus, to the whole country. Considerably greater knowledge of the coast, though probably not of the interior, was possessed by Eratosthenes and Pytheas (Strab. pp. 64, 92), of whose writings Avienus many centuries later, made use for his *Ora Maritima* (in which he used also earlier writers such as Hecataeus). But neither Greeks nor Romans had any accurate knowledge of the country before the second Punic war. The name *Hispania*, by which the Romans call the country, first occurs at the time of the Roman invasion. The origin of the name is quite uncertain, though some take it to be merely a corruption of the name *Hispania* or 'western land', by which it was known to the Italians and Italian Greeks. It may be of a Basque or Iberian origin to which we have no clue—Spain is a very mountainous country. The principal mountains are, in the NE the Pyrenees (ΠΥΡΕΝΑΙΟΣ Μ.) and in the centre of the country the *Iberus*, which runs parallel with the Pyrenees from the land of the Cantabri to the Mediterranean, and the *Orospeza* or *Orospeza*, which begins in the centre of the Iberus, runs SW throughout Spain, and terminates at Calpe. The rivers of Spain are numerous. The six most important are the *Iberus* (Ebro), *Bartus* (Guadalquivir), and *Anis* (Guadiana), in the E and S, and the *Tagus*, *Durois* (Douro), and *Misra* (Minho), in the W. Spain was considered by the ancients very fertile, but more especially the S part of the country, Baetica and Lusitania, which were also praised for their climate. The central and N parts of the country were less productive, and the climate in these districts was cold in winter. In the S there were numerous flocks of sheep, the wool of which was celebrated in foreign countries. The Spanish horses and asses were also much valued in antiquity, and on the coast there was abundance of fish. The country produced a great quantity of corn, oil, wine, flax, figs, and other fruits. But the principal riches of the country consisted in mineral productions, of which the greatest quantity was found in Turdetania. Gold was found in abundance in various parts of the country, still more important were the silver mines, of which the most celebrated were near Carthago Nova, Ilipa, Salspion, and Castulo. (Strab. p. 146, Plin. xxxiii. 66-100). The precious stones, copper, lead, tin, and other metals, were also found in more or less abundance. [As to the probability that the Tin Islands were off the NW coast of Spain, see *CASSITERIDES INSULAE*.] The most ancient inhabitants of Spain were the Iberi, who were a distinct people, though their name was

loosely used by Greeks and Romans to designate all the mixed races of the peninsula. The Iberi dwelt on both sides of the Pyrenees, and were found in the S of Gaul, as far as the Rhone. Of their origin and language no certain account can be given, but it is probable that the Basques of to-day are the remnants of this people, who once occupied the whole of Spain. They seem to have been akin to the Finnish, not to the Indo-Germanic stock. Celts afterwards crossed the Pyrenees, and became mingled with the Iberi, whence arose the mixed race of the Celtiberi, who dwelt chiefly in the high table land in the centre of the country (CELTIBERI). But besides this mixed race of the Celtiberi, there were also several tribes, both of Iberians and Celts, who were never united with one another. The unmixed Iberians, from whom the Basques are descended, dwelt chiefly in the Pyrenees and on the coasts, and their most distinguished tribes were the *ASTURES*, *CANTABRI*, *VACCARI*, &c. The unmixed Celts dwelt chiefly on the river Anas and in the NW corner of the country or Gallacia. Besides these inhabitants, there were Phoenician and Carthaginian settlements on the coasts, of which the most important were *Gades* and *Carthago Nova*, there were likewise Greek colonies, such as *Emporiae* and *Saguntum*, and lastly the conquest of the country by the Romans introduced many Romans, whose customs, civilisation, and language, gradually spread over the whole peninsula, and effaced the national characteristics of the ancient population. The spread of the Latin language in Spain seems to have been facilitated by the schools established by Sertorius, in which both the languages and literatures of Greece and Rome were taught. Under the empire some of the most distinguished Latin writers were natives of Spain, such as the two Senecas, Lucan, Martial, Quintilian, Silenus Italica, Pomponius Mela, Prudentius, and others. The ancient inhabitants of Spain were a proud, brave, and warlike race, easily excited and ready to take offence; inveterate robbers, moderate in the use of food and wine, fond of song and of the dance; lovers of their liberty, and ready at all times to sacrifice their lives rather than submit to a foreign master. The Cantabri and inhabitants of the mountains in the N were the fiercest and most uncivilised of all the tribes, the Vaccari and the Turdetani were the most civilised, and the latter people were not only acquainted with the alphabet, but possessed a literature which contained records of their history, poems, and collections of laws composed in verse.—The history of Spain begins with the invasion of the country by the Carthaginians, B.C. 229, for up to that time hardly anything was known of Spain except the existence of two powerful commercial states in the W., *Tartessus* and *Gades*. After the first Punic war Hamilcar, the father of Hannibal, formed the plan of conquering Spain, in order to obtain for the Carthaginians possessions which might indemnify them for the loss of Sicily and Sardinia. Under his command (239-229), and that of his son in law and successor, Hasdrubal (229-229), the Carthaginians conquered the greater part of the SE. of the peninsula as far as the Iberus, and Hasdrubal founded the important city of Carthago Nova. The successes of the Carthaginians excited the jealousy of the Romans, and a treaty was made between the two nations about 223, by which the Carthaginians bound themselves not to cross

the Iberus. (Pol. ii. 13.) The town of Saguntum, although on the W. side of the river, was under the protection of the Romans; and the capture of this town by Hannibal, in 219, was the immediate cause of the second Punic war. In the course of this war the Romans drove the Carthaginians out of the peninsula, and became masters of their possessions in the S. of the country. But many tribes in the centre of the country, which had been only nominally subject to Carthage, still retained their virtual independence; and the tribes in the N. and NW. of the country had been hitherto quite unknown both to the Carthaginians and to the Romans. There now arose a long and bloody struggle between the Romans and the various tribes in Spain, and it was nearly two centuries before the Romans succeeded in subduing entirely the whole of the peninsula. The Celtiberians were conquered by the elder Cato (195) and Tib. Gracchus, the father of the two tribunes (179). The Lusitanians, who long resisted the Romans under their brave leader Viriatus, were obliged to submit, about the year 137, to D. Brutus, who penetrated as far as Gallaecia; but it was not till Numantia was taken by Scipio Africanus the younger, in 133, that the Romans obtained the undisputed sovereignty over the various tribes in the centre of the country, and of the Lusitanians to the S. of the Tagus. A serious insurrection of the Celtiberians and Lusitanians was subdued by Didius and Crassus in 98-93. Julius Caesar, after his praetorship, subdued the Lusitanians N. of the Tagus (60). The Cantabri, Astures, and other tribes in the mountains of the N., were finally subjugated by Augustus and his generals. The whole peninsula was now subject to the Romans; and Augustus founded in it several colonies, and caused excellent roads to be made throughout the country. In Spain before the death of Augustus, there were nearly fifty communities with full citizenship, and about as many more with Latin rights; and within the same period in all the E. and S. of Spain Roman dress and manners prevailed. That Spain, except the N. and NW. was more completely Romanised in language and customs than any other province was due greatly to the influence of the numerous colonies and municipia, partly to its easy trade and commerce directly with Italy, and partly also that it did not preserve its old cantonal arrangement nor even its old religious meetings in the same way as did the Celts of Gaul. The towns of Corduba, Gades, Emerita, Bilbilis, Calagurris, and others fostered Latin literature and produced writers such as Quintilian, Martial, Seneca, Lucan, Mel, and Columella. The Romans had as early as the end of the second Punic war reckoned Spain as a province, and from the year 206 two proconsuls were chosen for the command (Appian, *Hisp.* 38): but the organisation of two provinces, separated from one another by the Iberus, and called *Hispania Citerior* and *Hispania Ulterior*, the former being to the E., and the latter to the W. of the river, dates from 197, after which two praetors with proconsular power were annually appointed to administer them (Liv. xxviii. 2, xxxi. 27). The *Salutis Castulonensis* was regarded as the dividing line, and Carthago Nova became chief town of the latter, Corduba of the former, Spain. In consequence of there being two provinces, we frequently find the country called *Hispaniae*. Augustus made a new division of the country,

and formed three provinces, *Tarraconensis Baetica*, and *Lusitania*, in B. C. 27 (App. *Hisp.* 102; Dio Cass. liii. 12; Strab. p. 166: the expression 'utroque Hispania' in Mon. Ancy. refers to the distinction between imperial and senatorial Spain). The province *Tarraconensis*, which derived its name from Tarraco, the capital of the province, was far the largest of the three, and comprehended the whole of the N., W., and centre of the peninsula. The province *Baetica*, which derived its name from the river Baetis, was separated from Lusitania on the N. and W. by the river Anas, and from *Tarraconensis* on the E. by a line drawn from the river Anas to the promontory Charidemus in the Mediterranean. The province *Lusitania*, which corresponded very nearly in extent to the modern Portugal, was separated from *Tarraconensis* on the N. by the river Durus, from *Baetica* on the E. by the Anas, and from *Tarraconensis* on the W. by a line drawn from the Durus to the Anas, between the territories of the Vettones and Carpetani. Augustus made *Baetica* a senatorial province, but reserved the government of the two others for the Caesar; so that the former was governed by a proconsul appointed by the senate, and the latter by imperial legati. In *Baetica*, Corduba was the seat of government; in *Tarraconensis* Tarraco; and in *Lusitania* Augusta Emerita. The NW. or most turbulent part of *Tarraconensis* (which included Gallaecia, or Callaecia) was permanently occupied by three legions, two in Asturia with their headquarters between Lancia and Asturica, and one in Cantabria. On the reorganisation of the empire by Constantine, Spain, together with Gaul and Britain, was under the general administration of the *Praefectus Praetorio Galliae*, one of whose three vicarii had the government of Spain, and usually resided at Hispalis. At the same time the country was divided into seven provinces: *Baetica*, *Lusitania*, *Gallaecia*, *Tarraconensis*, *Carthaginensis*, *Baleares*, and *Mauretania Tingitana* in Africa (which was then reckoned part of Spain, and with its troops helped to protect the S. of Spain from the incursions of Moorish pirates). The capitals of these seven provinces were respectively *Hispalis*, *Augusta Emerita*, *Bracara*, *Caesaraugusta*, *Carthago Nova*, *Palma*, and *Tingis*. In A. D. 409 the Vandals and Suevi, together with other barbarians, invaded Spain, and obtained possession of the greater part of the country. In 414 the Visigoths, as allies of the Roman empire, attacked the Vandals, and in the course of four years (414-418) compelled a great part of the peninsula to submit again to the Romans. In 429 the Vandals left Spain, and crossed over into Africa under their king Genseric; after which time the Suevi established a powerful kingdom in the S. of the peninsula. Soon afterwards the Visigoths again invaded Spain, and after many years' struggle, succeeded in conquering the whole peninsula, which they kept for themselves, and continued the masters of the country for two centuries, till they were in their turn conquered by the Arabs, A. D. 712.

**HisPELLUM** (Hispellae, -ātis: *Hispellensis: Spello*), a town in Umbria, and a Roman colony, with the name of Colonia Julia Hispellum (Strab. p. 227; Plin. iii. 113).

**HISTIAEAE.** (HISTIAEOTIS.)

**HISTIAEUS** (Ἰστιαῖος), tyrant of Miletus, was left with the other Ionians to guard the bridge

of boats over the Danube when Darius invaded Scythia (8 c 513). He opposed the proposal of Miltiades the Athenian to destroy the bridge, and leave the Persians to their fate and was in consequence rewarded by Darius with the rule of Mytilene and with a district in Thrace where he built a town called Myrcinus apparently with a view of establishing an independent kingdom (Hdt. i. 137-141 v. 11). This excited the suspicions of Darius who invited Histaeus to Susa, where he treated him kindly but prohibited him from returning (Hdt. v. 23). Tired of the restraint in which he was kept he induced his kinsman Aristagoras to persuade the Ionians to revolt, hoping that a revolution in Ionia might lead to his release. A curious story is told of his method of communicating that he shaved the head of a trusty slave, tattooed on it his message and sent him to Aristagoras when the hair had grown (Hdt. v. 35). His design succeeded. Darius allowed Histaeus to depart (436) on his engaging to reduce Ionia. The revolt however was nearly put down when Histaeus reached the coast. Here Histaeus threw off the mask and after raising a small fleet carried on war against the Persians for two years and gained possession of Chios. In 494 he made a descent upon the Ionian coast but was defeated and taken prisoner by Harpagus. Artaphernes the satrap of Ionia caused him to be put to death by impalement and sent his head to the king (Hdt. v. 105-107 v. 1-30).

**Histonium** (Histoniensis *Vasto I Immoel*) a town of the Frentani on the Adriatic coast (Plin. iii. 166).

**Homeridae** (Ὅμηριδαι) the name of a family or gens in Chios, which claimed descent from Homer (Strab. p. 845). Some modern writers have formed a theory that they were a hereditary guild of rhapsodists and refer to Pindar *Nem.* ii. 2. But there is no positive authority for the connexion of the Chian gens with any school of rhapsodists. The word *Ὅμηριδαι* in Pindar and in Plato (*Rep.* p. 593, *Ion.* p. 530, *Phaedr.* p. 252) need not mean more than students of Homeric poetry though it is by no means improbable that rhapsodists may have been so called.

**Homeritae** (Ὅμηριται), a people of Arabia Felix, who migrated from the interior to the S. part of the W. coast and established themselves in the territory of the Sabaei (in *El Yemen*), where they founded a kingdom, which lasted more than five centuries, with an extensive commerce in frankincense (Plin. vi. 121, Ptol. vi. 7. *Procop.* B. P. i. 19).

**Hómērus** (Ὅμηρος) 1. The great epic poet of Greece. His poems formed the basis of Greek literature, and they were appealed to as the authority on morals and religion in a manner which justifies the assertion that they were the Bible of the Greek nation in pagan times. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school, but nobody could state anything certain about their author. His date and birthplace were equally matters of dispute. Seven cities claimed Homer as their countryman,

Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athens.

The author of the *Hymn to Apollo* spoke of himself as a blind old man of Chios and as this hymn was ascribed to Homer it was taken as an argument for the blindness and the Chian

origin of Homer himself. The claim of Colophon rests on the *Margites*. The other cities are mentioned in epigrams of uncertain date, and tradition gives him a name Melesigenes, probably from Meles a river of old Smyrna. The traditions of his date are no less divergent, varying between 1050 B.C. which seems to be the date assigned by Aristotle and Aristarchus, and 650 which is the date given by Herodotus (ii. 53). The earliest mention of Homer is about 8 c 700 by Callinus (as cited by Pans. ix. 9, 5), who ascribed to him the epic *Thebais*. Herodotus states that Chasthenes of Sicily about 580 B.C. was jealous of the fame which the *Iliad* gave to Argos (Hdt. v. 67). Homer is mentioned (with blame) by Xenophanes 5 c. 510 (ap. Sext. *Emp.* adv. *Math.* ix. 194) at about the same date Simondes of Cox (Py. 85) makes the earliest quotation from the *Iliad* (vi. 149), and calls the author a Chian. The extant Lives of Homer (Westermann *Vitarum Script. Graec. Min.*) are probably not earlier than the 2nd century A.D. They preserve, however, some local traditions and some epigrams on which the narratives seemed to be based. The common tradition related that he was the son of Meles (hence called *Melesigenes*) and that in his old age he was blind and poor. Homer was universally regarded by the ancients as the author of the two great poems of the *Iliad* and *Odyssey*. Other poems were also attributed to Homer the genuineness of which was at all times disputed, but the *Iliad* and *Odyssey* were ascribed to him by the concurrent voice of antiquity. It is true that a school of critics called of *Xenophanes* (separatists) among whom were Xenon and Hellanicus, about the year 200 B.C., held that the *Iliad* and *Odyssey* were by different authors, but they were opposed by Aristarchus and others, and apparently the theory died out, for Seneca discredits it (*de Breu.* l. 15), and Suidas, about 1100 A.D., speaks of Homer as 'undisputed' author of both epics. Such continued to be the prevalent belief of modern times. The first note of dissent was the surmise of the Neapolitan Vicc, A.D. 1730, that there were several authors of the Homeric poems, of whom the earliest wrote the *Iliad* in N. Greece, and the second wrote the *Odyssey* in S.W. Greece. But this theory was not supported by argument, and the great change in opinion came in 1770, when F. A. Wolf wrote his famous *Prolegomena* in which he endeavoured to show that the *Iliad* and *Odyssey* were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes and that these lays were for the first time written down and united, as the *Iliad* and *Odyssey*, by Pisistratus, the tyrant of Athens and were afterwards still further altered and brought into harmony by revisers (*ἐπισκευασταί*) and critics. The arguments for this conclusion were chiefly the supposed impossibility of so long a poem as either of the epics being composed or handed down without writing, and the fact (as it was alleged) that writing was unknown to the Greeks in the tenth century B.C. In reply to this it is urged with much force that such feats of memory are not uncommon: e.g. the German poem *Parzival* which was composed in the thirteenth century by an author unable to write, is longer than the *Iliad*, moreover Xenophon (*Symp.* 3, 5) speaks as though it was considered quite possible to commit the whole *Iliad* and *Odyssey* to memory. Add to which, though Greek inscriptions on stone do not take us back beyond the seventh century B.C., it is a disputed point whether writing on

other materials may not have been much earlier among the Greeks, as it was certainly among the Phœnicians. As to the evidence of the collection by Pisistratus, it should not be forgotten that we have no authorities for this earlier than the first century B.C. (Cic. *de Or.* iii. 34, 137; Paus. vii. 26), and it is certainly strange that if the story is true it is not alluded to in Aristotle. It is a much more probable conception that the *Iliad*, so far from being a mere agglomeration of original short lays or ballads pieced together by comparatively insignificant men of the sixth century, was a great epic based, no doubt, upon popular legends and ballads, but still in its original form a complete poem. Hence it is now commonly held that the *Iliad* as we have it is greatly expanded from the epic of the original Homer by the insertion at various dates of episodes: which accounts for inconsistencies and discrep-

the greatest authority, though more or less divergent opinions, especially from those of Mr. Jebb, Mr. Leaf, Mr. Monro and Mr. Lang. The great period of the Achaean power in Greece, and particularly at Mycenae, seems to have been the thirteenth and twelfth cent. B.C.; and this power seems to have fallen through the Dorian attacks about 1000 B.C. It was succeeded by a time of inferior civilisation (as may be gathered from the discoveries by the spade among other evidences: e.g. from a comparison of the pottery at Mycenae and the oldest pottery at Olympia, which is post-Dorian). It is a reasonable conclusion (though some dispute it) that the author of the primary *Iliad* was pre-Dorian: first because he shows no knowledge of the Dorian invasion nor of the Ionians in Asia (where Miletus is still held by barbarous Carians); and secondly, because the picture of civilisation in the *Iliad* is higher than anything which seems



ΔΙΚΟΥΜΕΝΗ ΧΡΟΝΟΣΙΜΙΑΣ ΟΔΥΣΣΕΙΑ ΟΜΗΡΟΥ ΜΥΘΟΣ

Apotheosis of Homer (Part of the relief now in the British Museum, ascribed to Archelaus)

ancies. Homer, who came at the end rather than the beginning of a poetical period, wrote a primary 'Aehilleid' or 'Wrath,' finished and perfect in itself, and the interpolations were due to the rhapsodists who recited it, the piecing together of interpolations and original to the school of followers called Homeridae who were established in Chios. This was the view to some extent put forward by Nitsch and developed with great force and acuteness of criticism by Grote. Since his time many other considerations have come in from researches into the history of language and of art. For those who assume the theory to be correct in its main outline, there are various points to be discussed: the date and country of the primary epic; whether the precise portions of the *Iliad* belonging to it were correctly assigned by Grote; the manner in which it was altered, translated, or redacted into its present shape and dialect. These again are opposed by the more conservative view which believes in a much greater unity of composition. It is only possible here to sketch some general conclusions which may be gathered from the works of those who have recently discussed the subject with

to have followed that conquest until a considerable period had elapsed. The manner of life also and the geographical descriptions of the *Iliad* would better suit the age before than after the commercial activity of the Ionians was beginning. The primary *Iliad* is therefore ascribed to the eleventh century B.C., somewhat later than the remains found at Mycenae, which most experts date about 1150 and consider to belong to a civilisation slightly less advanced than that of the poems. The *Iliad* itself is a court poem dealing with the greatness of princes, not, like the chief poem of Hesiod, with the condition of the common people, who, indeed, are disparaged and contemned. All this will convey the impression—not, of course, the certainty—that it was composed to be sung in the palaces of Achaean princes and wealthy Achaean nobles. There is probability in the view that it was composed originally in Thessaly, whose hero, Aehilles, it specially glorifies; and this would help to account for the fact that the dress in the *Iliad* is quite different from the Oriental type belonging to Mycenae, and for the mention of iron (which is totally absent in the remains from Mycenae) as being to some extent used.

Homer's description of fortresses and houses would suggest some acquaintance with Mycenae, but possibly the poet describes the actual life of the city rather than of Mycenae. This great epic of the Achaeans was then carried by the immigrants to Asia Minor, but it is conceived by those who maintain a greatly divided authority that later bards introduced episodes to glorify the heroes of families by whom they were patronised or sometimes to honour a deity at whose festival they were reciting. Yet each poet who expanded the primary Iliad by any such episode added it to the epic under the original name and it becomes difficult or rather impossible to judge exactly where the joint on was made. In Mr Leaf's scheme the primary Iliad recounted the quarrel of Agamemnon and Achilles and the promise of Zeus, in book 1 and part of 2, the consequent rout of the Greeks (2), the exploits and death of Patroclus (3), and the death of Hector (4) with certain large portions of the intermediate books, especially of 17-21, which formed the connecting links. If this structure of the primary Iliad is conjectural, the determination how and when the additions were made is even more so, but there is much ingenuity in the arguments for supposing a second and third stratum. The second consisted of episodes introduced to glorify old Achaean families whose heroes had been unnoticed in the primary Iliad—the prowess of Menelaus (5 and 6) of Diomedes (7) and 8) of Ajax (9) and of Idomeneus (10). But, though later than the oldest part, they must from their nature have still been before the Dorian and therefore little after the oldest—indeed it is not absolutely incompatible with the theory to imagine that they were a later addition by Homer himself, the author of the primary Iliad. These first two strata the Homeric school took with them across the sea to Asia Minor. The third stratum was probably added after the Dorian conquest, when there were no Achaean families to glorify, and such additions were made as the embassy to Achilles (11), which is therefore unknown to the Achilles of books 21 and 22, the capture of the wall (23) which does not seem to have been built at all in the older books, the shield of Achilles (perhaps to glorify Hephaestus at some festival?) the funeral of Patroclus and the ransom of Hector, the catalogue of ships and book 24, which connects 23. It should be noticed that linguistically books 19, 20, 21, and 22 are regarded as later than most of the Iliad, and in this respect as agreeing more nearly with the Odyssey. According to the view here given, the third stratum belongs to the period between 1000 and 800 B.C.—it will easily be seen by examination of the above scheme that many of the most famous and beautiful passages of the Iliad are thus attributed to interpolators, and, besides this objection from sentiment and taste, it must be confessed that there are grave difficulties in accounting for the acceptance of all these interpolations, and also in explaining why writers capable of such work did not, like the inferior authors of Cyclic poems, write epics under their own name. Moreover, there are numerous lines in the 'Wrath' which allude to the supposed interpolations, and all these must be arbitrarily rejected. On the other hand attempts which have been made to account for the alleged inconsistencies are not altogether unsuccessful. In point of fact the linguistic objections urged against some of the books are of small weight. In the ninth book they are

slight and uncertain and as it is by no means necessary to hold that the expression in 21. 603 contradicts the embassy in book 11 we are probably not obliged to regard that magnificent book as no part of the original poem. In truth, the tenth book and the catalogue of ships in book 2 are the only portions which from considerations of language and of style may with tolerable certainty be set down as later additions and their introduction can be imagined without grave difficulty. As regards the other, and more important rejected portions it is quite permissible to consider the question at least as open one. The question of the dialect is no less controverted. The view which has been put forward by the German philologist Dr Fick and which finds considerable support, is that to account for the Aeolic forms in the older portions (which are retained when the metre makes the change impossible but are altered elsewhere to Ionic) we must believe the epic to have existed first in an Aeolic dialect (Achaean) in which form they were originally sung in the palaces of Achaean princes, and, having been brought to Asia Minor were eventually converted into the Ionic dialect, the latest insertions being made in Ionic. One difficulty in this theory especially if we take so late a date as was proposed (about 550) for the version is that no early Greek writer knows anything of the Aeolian version—indeed Simondes quotes in Ionic from 11. 113, which is not considered to be one of the later portions. In truth we are scarcely in a position to state what was Achaean or Aeolic or the oldest form of Ionic in the centuries 1000-800 B.C. The knowledge of this may come but it is not yet clear enough for confident speaking. It is easier to imagine the poems—handed down as they were orally—gradually without any single work of transcription, taking a form which we call old Ionic but which may possibly be by no means the oldest Ionic, and in such a process naturally the archaic forms whether Achaean, Aeolic or Ionic which affected the metre, would be most readily preserved and would result in the apparently mixed dialect of Homer. The historical bearing of the Iliad will be noticed under the article *Troia*. It need only be said here that there is no reason to doubt that the conduct between the Achaeans and Trojans was a real event of the period when the Achaeans were powerful enough to collect their forces for a war on the other side of the Aegean. If those are right who see in the Egyptian inscriptions a proof that the Achaeans of Greece were allies of the Libyans against Egypt in the reign of Ramses III, the Achaeans were probably able to achieve this at any time between 1300 and 1100 B.C. But whenever the war took place it is clear that the epic was written at some distance of time, that the two nations were really distinct in dress, language and civilisation, and that, although the poet knew much of the topography from tradition yet it was poetised. Some authorities on archaeology, notably Professor Gardner, believe that the Iliad was composed long after the fall of the Achaean power from the mere traditions which the emigrants carried with them into Asia Minor, and it is possible that further discoveries may strengthen this position, though at present the strongest arguments lead the other way. But, more than this, the study of language and dialects is progressing, and its conclusions by no means final, and so is the study of ancient art, in which fresh discoveries by the spade are year by year

being achieved. It is therefore both unwise and unprofitable to put forward dogmatically any reply to the question. It is possible, as was hinted above, that fuller knowledge of language and archaeology may even remove the most important obstacles to a belief in a much greater unity of the *Iliad*, and the opinion, which has quite recently been urged with considerable force by Mr. Lang, may be materially strengthened, that the *Iliad* was composed practically as a whole by its original author Homer. The explanation suggested by Mr. Jevons may be the true one, that it was for centuries recited in parts, suitable to the occasion, by the rhapsodists (i.e. the minstrels who recited at banquets and great religious festivals); and that this accounts for discrepancies and for many obviously late detached passages, inasmuch as a rhapsodist might often insert some lines of prelude to his extract, which might be handed on as an interpolation, or he might, with a similar result, introduce some lines in honour of a particular deity or locality, which, for reasons now impossible to trace, met with general acceptance.—The *Odyssey* is more generally acknowledged as a complete poem by one hand. It may possibly, though not certainly, be right to separate the episode of Telemachus (ii.-iv.); and there is good reason to think that the twenty-fourth book and the latter part of the eleventh are late additions. Moreover, being also handed down by oral recitation, there are interpolations here and there; but in the main it is probably composed by one author, and based upon legends and lays regarding the Return of Odysseus. That it is later than the main part of the *Iliad* is the opinion of most critics, and is probably right. Making all allowance for the fact that one poem describes war, the other, chiefly, domestic life, there remain differences of style and of language in its forms and its syntax, and of mythology which seem to imply a later date, and it is very likely correct to assign the composition of the *Odyssey* to a period early in the ninth century B.C. It must be admitted, however, that this view increases the difficulty of accounting for a complete poem by another poet of the greatest genius being ascribed to Homer. The only explanation that can be given (not a very satisfactory one) is that the influence of the *Iliad* and the Homeric school tended to include under that name this second great epic composed on the coast or islands of Ionia at the time when the *Iliad* itself received some large episodic additions, possibly by the author of the *Odyssey*.—The 'Homeric' Hymns were doubtless of still later date and of uncertain authorship, probably composed by rhapsodists of the Homeric school, who prefaced the recitation of their epic (such as a portion of the *Iliad* or *Odyssey*) by a hymn or address to the god of the festival or the locality. Of these the five longer are to the Delian and Pythian Apollo, to Hermes, Aphrodite and Demeter, and there are twenty-nine shorter. The dates of their composition probably range between 700 and 500 B.C. Many of them have great beauty and poetic merit, and they are of the greatest value also for the study of mythology. In myth they agree more with Hesiod than with Homer, though in all likelihood they follow traditions older than Homer. The truth probably is that Homer rejected parts of the ruder and more savage myth, which reappears in Hesiod; and this is one mark of a higher civilisation to some degree retrograding.—Two humorous poems

were also included under the name of Homer: (1) the *Margites* or 'Booby,' of which few fragments remain: Aristotle believed it to be by Homer (which the Alexandrian critics altogether denied), and considered it the beginning of Comedy; (2) the *Batrachomyomachia* or 'Battle of Frogs and Mice,' a parody on Homer, by some ascribed to Pigres, brother of Artemisia; but probably two centuries later.—The most useful editions of the *Iliad* are by Monro, Oxford, 1878; Leaf, Camb. 1883; Ameis, Lips. 1878; others by Paley, Camb. 1873; La Roche, Lips. 1876; Heyne, 1834: transl. by Leaf, Camb. 1890: of the *Odyssey* by Merry, Oxf. 1871; Amies, Lips. 1877; Pierron, Paris, 1875. transl. by Butcher and Lang, 1879: of the *Homeric Hymns* by Baumeister, 1860 and 1877; by Pierron, 1875. The *Batrachomyomachia* is printed with the Hymns.—We must add a few words on the ancient editions of the *Iliad* and *Odyssey*. From the time of Pisistratus to the establishment of the Alexandrine school, we read of two new editions (*διορθώσεις*) of the text, one made by the poet Antimachus, and the other by Aristotle, which Alexander the Great used to carry about with him in a splendid case (*νάρθηξ*) on all his expeditions. But it was not till the foundation of the Alexandrine school, that the Greeks possessed a really critical edition of Homer. Zenodotus was the first who directed his attention to the study and criticism of Homer. He was followed by Aristophanes and Aristarchus; and the edition of Homer by the latter has been the basis of the text to the present day. Aristarchus was the prince of grammarians, and did more for the text and interpretation of Homer than any other critic. He was opposed to Crates of Mithras, the founder of the Pergamene school of grammar. [ARISTARCHUS; CRATES.] In the time of Augustus the great compiler, Didymus, wrote comprehensive commentaries on Homer, copying mostly the works of preceding Alexandrine grammarians, which had swollen to an enormous extent. Under Tiberius, Apollonius Sophista lived, whose *Lexicon Homericum* is very valuable (ed. Bekker, 1833). The most valuable scholia on the *Iliad* are those which were published by Villosion from a MS. of the tenth century in the library of St. Mark at Venice, 1788, fol. These scholia were reprinted with additions, edited by I. Bekker, Berlin, 1825, 2 vols. 4to. The most valuable scholia to the *Odyssey* are those published by Buttmann, Berl. 1821. The extensive commentary of Eustathius contains much valuable information from sources which are now lost. [EUSTATHIUS, No. 3.]—2. A grammarian and tragic poet of Byzantium, in the time of Ptolemy Philadelphus (about B.C. 280), was the son of the grammarian Andromachus and the poetess Myro. He was one of the seven poets who formed the tragic Pleiad.

**Hōmōlē** ('Ομόλη). 1. A lofty mountain in Thessaly, near Tempe, with a sanctuary of Pan.—2. Or **Hōmōlīum** ('Ομόλιον; 'Ομολιεύς; *Lamina*), a town in Magnesia in Thessaly, at the foot of Mt. Ossa, near the Peneus.

**Hōnor** or **Hōnos**, the personification of honour at Rome. Marcellus had vowed a temple, which was to belong to Honos and Virtus in common; but as the pontiffs refused to consecrate one temple to two divinities, he built two temples, near Porta Capena, one of Honos—which was a restoration of an earlier temple dedicated by Fab. Max. Verrucosus after the Ligurian war (Cic. N. D. ii. 23, 61)—and the other of Virtus,

close together, *z c* 205 (*Lav xxvii 25, xxx 11; Val Max i, 8 Plut. Marc 23*). This temple of Honor was the starting point for the *Transvectio Equestrum*. C. Marius also built a temple to Honor, after his victory over the Cimbri and Tentones. There was also an altar of Honor outside the Colline gate which was more ancient than either of the temples. Honor is represented on coins as a male figure in armour and standing on a globe, or with the cornucopia in his left and a spear in his right



Honor at Virtus. (Coin of Gallus. British Museum.)

hand and frequently combined on coins with a female figure of Virtue.

#### Honorius. (Græc.)

Honorius, Flavius, Roman emperor of the West, A.D. 395–423, was the second son of Theodosius the Great, and was born 354. On the death of Theodosius, in 395, Honorius succeeded to the sovereignty of the West, which he had received from his father in the preceding year while his elder brother Arcadius obtained possession of the East. During the minority of Honorius, the government was in the hands of

life at Ravenna until his death, in 423 (*Zos. v 68, Oros vii 38–43, Procop B V i 1–3*).

Horæ (*Ἥρας*), originally the goddesses of the order of nature and of the seasons, in especial the rain-giving goddesses, but in later times also the goddesses of order in general and of justice. In the *Iliad* we have clear evidence of the belief that they are the Olympian divinities of the weather: therefore they open or shut the doors of heaven, which are a cloud—that is, they give or withhold rain, the source of fruitful seasons: but this has been materialised into a door opening for the passage of the gods. (*Il v 750, viii 893, cf Paus. v 11, 7, Or*



Horæ (Seasons). (Front of coin of Constantine.)

*Fast. i. 125*) Hence they bring wealth or gifts generally (*Il xxi 450*). In the *Odyssey*, on the other hand, they are mentioned only with the more abstract impersonal idea of the changing seasons. As the weather is regulated according to the seasons, they are further described as the goddesses of the seasons. The course of the seasons is symbolically described as the dance of the Horæ. Carpo and Anxo were worshipped from very early times. The Hora of spring accompanied Persephone every year on her ascent from the lower world; and



Horæ (Seasons). (From a bas-relief at Aphrodisias.)

the able and energetic Stilicho, whose daughter Maria the young emperor married. Stilicho for a time defended Italy against the attacks of the Visigoths under Alaric (402, 403), and the ravages of other barbarians under Radagaisus; but after Honorius had put to death Stilicho, on a charge of treason (408), Alaric again invaded Italy, and took and plundered Rome (410). Honorius meantime lived an inglorious

the expression of 'The chamber of the Horæ opens' is equivalent to 'The spring is coming' (*Plut. Fr. 45*). The attributes of spring—flowers, fragrance, and graceful freshness—are accordingly transferred to the Horæ. Thus they adorned Aphrodite as she rose from the sea, and made a garland of flowers for Pandora. Hence they bear a resemblance to and are scarcely distinguished from the Charites (*cf*

Paus. ix. 35, 1). The Horae were probably always three in number, and at Athens bore the names of Thallo, Carpo, and Auxo (though Pausanias takes the last to be only one of the Charites). It might be thought that this number meant the old Greek threefold division of the year, spring, summer, and winter; but this was not the original conception of the Horae, and the number three probably belongs to them as a customary number for deities, as in the case of the Fates and the Graces. Even in early times ethical notions were attached to the Horae; and the influence which these goddesses originally exercised on nature was subsequently transferred to human life in particular. Hesiod describes them as giving to a state good laws, justice, and peace; he calls them the daughters of Zens and Themis, and gives them the significant names of *Eunomia*, *Dike*, and *Irene* (*Th.* 901; cf. *Pind. Ol.* iv. 1). It is probable that this idea arose from the conception of a regular and orderly arrangement of the times for rain and sunshine fixed by the gods; not, indeed, of the four seasons, for that distribution does not appear in art or literature before the fourth century B.C. (cf. *Athen.* p. 198), but of the right and just time for each event. As beings through whom came wealth to the earth they were naturally connected with the Fates, which in mythology is expressed by their being sisters of the Fates; and it is either for this reason that they sometimes appear as helpers at birth (*Pind. Pyth.* ix. 62) and marriage, or merely because they express timeliness and ripeness. At Athens and at Olympia they had altars; and it was customary to group them by the statues or thrones of Zeus, Hera, or Athene, and in conjunction with the Moirae or Charites (Paus. v. 17, 1, vii. 5, 4). In works of art the Horae were represented as blooming maidens, carrying the different products of the seasons.

**HORATIA GENS**, one of the most ancient patrician gentes at Rome. Three brothers of this race fought with the Curiatii, three brothers from Alba, to determine whether Rome or Alba was to exercise the supremacy. The battle was long undecided. Two of the Horatii fell; but the three Curiatii, though alive, were severely wounded. Seeing this, the surviving Horatius, who was still unhurt, pretended to fly, and vanquished his wounded opponents by encountering them severally. He returned in triumph, bearing his threefold spoils. As he approached the Capene gate his sister Horatia met him, and recognised on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her grief drew on her the wrath of Horatius, who stabbed her, exclaiming 'So perish every Roman woman who bewails a foe!' For this murder he was adjudged by the duoviri to be scourged, and hanged on the accursed tree. Horatius appealed to his peers, the burghers, who acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*, 'sister's gibbet' (*Liv.* i. 26; cf. *Dict. of Ant. art. Perduellionis Duoviri*).

**HORATIUS COCLES**. [**COCLE**.]

**Q. HORATIUS FLACCUS**, the poet, was born December 8th, B.C. 65, at Venusia in Apulia (*Od.* iii. 21, 1, *Epod.* xiii. 6; *Ep.* i. 20, 27). His father was a libertinus or freedman, who had probably been a public slave of Venusia, and adopted the name Horatius because that town was assigned to the Horatian tribe. He had received his manumission before the birth

of the poet, who was of free birth, but who did not altogether escape the taint which adhered to persons even of remote servile origin (*Sat.* i. 6, 46). His father's occupation was that of collector (*coactor*) of the payments at sales by auction (*Sat.* i. 6, 86; *Suet. Vit. Horat.*). With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where Horace was born (*Sat.* ii. 1, 34). The father, either in his care for his only son, or discerning some sign in the boy of a literary taste (such as may perhaps be hinted at by the partly fanciful adventure in *Od.* iii. 4, 5), determined to devote his whole time and fortune to the education of the future poet. Though by no means rich, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the provincial magnates resorted, and, probably about his twelfth year, carried him to Rome, to receive the usual education of a knight's or senator's son (*Sat.* i. 6, 71–82). The school selected was that of Orbilius, whom Horace mentions only as being a severe flogger (*Ep.* ii. 1, 71), but whom from other sources we know to have been also a teacher of great ability (*Suet. Gr.* 9; *Macrob. Sat.* ii. 6, 3). It is likely that to him in some degree Horace owed his clearness of style, and his inclination towards satire. Among his school books he mentions (without grateful recollection) Livius Andronicus (*Ep.* ii. 1, 70), probably his Latin translation of the *Odyssey*; and he was taught also something of the *Iliad*, probably in the original Greek (*Ep.* ii. 2, 41). Of his father's zealous care to preserve him from the dangers and temptations of the city he speaks with gratitude. In his eighteenth year Horace, following an ordinary course of the richer and better educated Romans of the day, proceeded to Athens, in order to continue his studies at that seat of learning (*Ep.* ii. 2, 43). He seems chiefly to have attached himself to the opinion which he heard in the Academus, though later in life he inclined to those of Epicurus. It has been remarked as an important result from his studying Greek literature at Athens instead of under Greek teachers at Rome, that he escaped the Alexandrian influence which considerably affected some other poets of his day. When Brutus came to Athens after the death of Caesar, Horace joined his army, and received at once the rank of a military tribune, and the command of a legion (*Sat.* i. 6, 48). It is possible that this curious selection of so young and inexperienced a man may have been due to a literary friendship between Horace and Brutus (cf. *Ep.* i. 20, 18), who first placed him on his staff and then gave him a command. The relations of Catullus with Memmius, and Florus with Tiberius are cited as parallel. He was present at the battle of Philippi, shared in the flight of his side, and adopts for his own case the words of Archilochus and Alcaeus who declare that they flung away their arms (*Od.* ii. 7, 9; *Ep.* ii. 2, 46–50). There is no reason to suppose that his courage was less than that of the rest of the fugitive army. He now resolved to devote himself to more peaceful pursuits, and having obtained his pardon, he ventured at once to return to Rome. He had lost all his hopes in life; his paternal estate had been swept away in the general forfeiture; but he was enabled to obtain sufficient money to purchase a clerkship in the quaestor's office; and on the profits of that place he managed to live with the utmost frugality (*Ep.* ii. 2, 50;



Soet. *Vit*) In these circumstances poverty, as he himself tells us, stimulated him to write as a means of gaining notice and patronage (*Ep* 1. 2, 40, 51). In course of time some of his poems attracted the notice of Varro and Virgil who introduced him to Maecenas (s.c. 39). Horace soon became the friend of Maecenas and this friendship quickly ripened into intimacy (*Sat* 1. 6. 51). In a year or two after the commencement of their friendship (37) Horace accompanied his patron on that journey to Brundisium so brilliantly described in the fifth Satire of the first book. The influence of Maecenas gradually reconciled Horace to the imperial rule and it is reasonable to believe that the difference of feeling in politics which is traceable between poems such as the 16th *Epode*, which despaired of Rome and advised emigration, and the *Odes* of the 3rd and 4th books, which lauded the rule of Augustus, was caused by this gradual change in his convictions, not by a mere desire to court the powerful. About the year 33 Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicus Sabina*), during the rest of his life. The situation of this Sabine farm was in the valley of Ustica, within view of the mountain Lactetilis, and near the Digentia, about fifteen miles from Tibur (*Tivoli*). Just after passing Vicovaro, the Varna which Horace mentions as a town near his farm (*Ep* 1. 14. 3), on the road from *Tivoli* to *Subiaco*, the valley is reached down which the Digentia flowed to join the Anio. This valley runs up due north to its head, which is formed by a semi-circle of hills rising to a height of 3000 or 4000 feet. It is possible, as some think, that the village of *Cantafano Bardello*, high up on the E. slope, is the 'Mandela, rugosus ingrore psgus' of *Ep* 1. 19, 105. There is a difference of opinion about the actual site of the villa. It has been common to place it on a plateau about a mile up the valley on the W. side, considerably above the village of *Rocca Giovine*, near which have been found the remains of the old temple of *Vacuna* (*Ep* 1. 19, 43) and an inscription. But this stands much too high above the stream to suit the description of his farm as having stony meadows which must be guarded by embankments from the stream (*Ep* 1. 14, 29). It is probable that the true site is a spot higher up the same side of the valley, but near the river, where a small brook joins it which may be the water from *Baudusia*. There are the remains of a tessellated pavement, which, if of later date than Augustus, may mark additions to the old villa or one built on the same ground. The 'angulus iste' is then taken to be the nook at the upper end of the valley (see *Epistles* 14, 16, 18 of the first book, and cf. *Od* 1. 17, 1. 18, 14, m. 1, 48). We trace in his writings the delight which this Sabine home and its country beauty gave to him, and the healthful effect of its quiet life, from which he was yet able to retain his hold on the society of Rome. He spent also much time at Tibur, and some at Praeneste and at Baiae. He continued to live on the most intimate terms with Maecenas; and this intimate friendship naturally introduced Horace to the notice of the other great men of his period. (For his chief friends see *Sat* 1. 10, 81-85.) At what time he first gained the favour of the emperor is not quite clear, but his conversion to approval of the policy of Augustus appears in odes written not long after Actium. After the death of

Virgil, in 19, Horace stood first of living poets, and was appointed by Augustus to compose the ode for the Secular games (*Carmen saeculare*) in 17. His relations with Augustus and the imperial family were certainly closer from this date onward, but it is an entire mistake to suppose that he was unfaithful to Maecenas, who was now out of favour. On the contrary, he refused the offered post of private secretary to Augustus in order not to be withdrawn from Maecenas, and of their undiminished friendship we have proof enough in such lines as *Od* 1. 11 (which was written not earlier than n.c. 15), and in the last commendation addressed by Maecenas to Augustus 'Horati Flacci nunc meo esto memor' (*Suet. Vit*). Horace died on November 17th, n.c. 8, aged nearly 57. His death was so sudden that he had not time to make his will, but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill close to his friend and patron, Maecenas who had died before him in the same year—Horace has described his own person. He was of short stature, with dark eyes and dark hair but early tinged with grey. In his youth he was tolerably robust, but in more advanced life his health was not always good, and he seems to have inclined to be a valetudinarian. His habits even after he became richer, were generally frugal and abstemious, though on occasions, both in youth and maturer age, he liked choice wine, and in the society of friends scrupled not to enjoy the luxuries of his time—The philosophy of Horace was that of a man of the world. He playfully alludes to his Epicureanism, but it was practical rather than speculative Epicureanism. His calm judgment and self-command followed the precepts of Aristippus and secured contentment by limiting his desires so that although he studied how to enjoy life he was never a slave to his pleasures. His mind, indeed, was not in the least speculative. Common life wisdom was his study, and to this he brought a quickness of observation and a sterling common sense which have made his works the delight of practical men.—In literature Horace was many-sided. In his *Satires* and *Epistles* he is to be compared with brilliant prose writers of essays on morals and manners, in the *Epistles* to Augustus and to Florus, and still more in the *Art Poetica*, he is a literary critic, in the *Odes* and *Epodes* he is a lyric poet, and each department has to be considered by itself. His earliest written work was probably in the direction of lampoons in which he imitated Hipponax and Archilochus and it is possible that some of the *Epodes*, though published later, may date from this time. His first publication was the first book of *Satires* which probably appeared about n.c. 35 (*Sat* 1. 10, 41 alludes to the *Eclogues* of Virgil, which appeared in 36). Some of the *Satires*, however, had been written much earlier. The 7th may date from his service with Brutus in 42, and it is not unlikely that the 2nd was written soon after his return to Rome, when he was more inclined to follow the style of Lucilius. The 2nd book of the *Satires* was written after he obtained his Sabine farm, and probably appeared in 30. The allusion to the *Parthians* presents an earlier date. In the *Satires* there is none of the lofty moral indignation or vehemence of invective which characterises Juvenal. Horace followed the plan of *Satura* which belonged to Lucilius, making it a semi-dramatic conversation with

the age on its manners and foibles; but he is much smoother and his wit more polished than that of Lucilius. As a moralist he points to the folly rather than the wickedness of vice: nothing can surpass the keenness of his observation, his ease of expression or his lucid common sense, so it is no wonder that his writings have become a storehouse of wise and witty sentences on the affairs of life: the line of Persius 'admissus circum praecordia ludit' expresses the truth that his light and playful touch of satire makes its way to the hearts of successive generations of readers. The dramatic element of the dialogue appears more in the second book of *Satires* than the first, and there is less reference to personal experiences. The *Epodes* appeared about the same time as the second book of *Satires*. Like the two books of *Satires* they embrace all the first period of his literary life, from the earlier and bitterer times down to the battle of Actium, when he was beginning to see the great ideal of strong and peaceful government, which he does not fully realise till the next period. *Epod* 7 and 16 belong to the time soon after Philippi, and show that he then despaired of peace and security at Rome, but the 1st is written after his friendship with Maecenas has begun, and probably just before Actium, and the 9th is clearly after the victory. In the virulence of lampoon which marks some *Epodes* he is probably following Hipponax and Archilochus in metre he often follows the long and short iambs used by Archilochus which (from the name *ἐπὶ πόδες* for the short line) have given the name to the book. It is in reference to this metre that he says 'Parios ego primus iamhos ostendi Latino', for Catullus had already used iambs. In the *Epistles*, which came after the first three books of *Odes*, Horace again appears as the moralist writing conversational essays, in a perfect form for their purpose, on manners and society, and points of literary criticism. They are written at a time when he surveyed Roman life from a higher and more secure position. It is probable that the first book of *Epistles* appeared about 20, and the second later than 19. In *Ep* II 1, 247 there is an allusion to the *Aeneid*, which was not published till after Virgil's death. The date of Horace's chief work of literary criticism, the *Ars Poetica*, is much disputed. In subject it hangs together rather with the 2nd book of the *Epistles* which is also the work of the critic rather than the moralist. According to Porphyryon, in the criticism of the Greek drama he is following the Alexandrian critic, Neoptolemus. It has commonly, and partly on the authority of Porphyryon, been considered his latest work, written between 12 and 8 B.C., nor have any strong arguments been adduced for a date much earlier than this. Tarpa, who is mentioned in *v* 387 might still have been a recognised critic at the age of 75 (and in truth his age is only a matter of conjecture); and, as regards Virgil and Quintilius Varus (*vv* 55 and 488) the language used by no means implies necessarily that Virgil was living, and rather implies that Varus was dead. On the whole, there is no evidence against its being posterior to the 2nd *Epistle* and the 4th book of *Odes*. The composition of the first three books of the *Odes* extends over a long period of years, perhaps from B.C. 31-23, certainly from 29. It is argued with much probability that *Od* I 2 and 14 refer to the civil troubles of B.C. 33, and I 26 to B.C. 32. At any rate there is no doubt that I 37 was

written soon after Actium and II 2 refers to B.C. 30. All other historical allusions in these three books are included in the years which precede 23. On the other hand, *Od* I 12 cannot have been written after the death of Marcellus, B.C. 23. The conclusion therefore is, that these books were published together in 23. There was then an interval, perhaps of less literary stress in Horace's secured position, and maturer age, but occupied by his work at the *Epistles*. He was called upon, by a position analogous to that of Poet Laureate, to write the *Carmen saeculare* in 17, and then to continue his lyrical work mainly on great patriotic themes written by desire of Augustus. The dates in this book of the *Odes* range between IV 6 of B.C. 17 and IV 5 of B.C. 13. The book was probably published in 13, when Horace was 52 (cf. IV 1, 6). The *Odes* give Horace his claim to the rank of a great lyrical poet both in lighter and in more serious vein. Of the charm of his writing, whether on Anacreontic themes or on those loftier subjects which the passage of the empire from perils to security called forth, there are hardly two opinions. It must be admitted that he has not the fire or inspiration of Catullus—the difference appears alike in his expressions of affection and in his invective—but for exquisite finish and for mastery of metre his lyrics are unsurpassed in Latin literature. It may be added that he is not easily compared with Catullus, because he reserves his deeper feeling for odes on matters of the state. It has been well said that 'Horace's tone in love poems is rather that of *persiflage* than of ardent passion', such as was that of Catullus. Those whom he professes to address are imaginary heroines, partly borrowed from Greek poets, partly from 'society' stories of the day. His personal feeling (though even there expressed in less burning words than Catullus uses) is more forcibly and sincerely shown in odes to his friends such as Virgil, Lamma, Fusca, Septimius, and Maecenas, and, it may be added, in those which speak of his country home. For the position which Horace took already in the first century A.D. as a classic both in literary circles and in schools references may be made to *Juv* VI 26, *Pers* V 45; *Quintil* I 12, 40, II 17, 17, IV 3, 18, *Auson* *Id* IV 55. The most useful editions of Horace are by Wickham, 1875-1888, Palmer, 1885; Orelli, 1852, 1868, 1885; Keller and Holder, Lips 1870; Dillenburger, Bonn, 1881.

Hordeonius Flaccus. [FLACCUS]

Hormisdas [SASSANIDAE]

Horta or Hortanum (Hortannus *Orte*), a town in Etruria, at the junction of the Nar and the Tiber, so called from the Etruscan goddess, whose temple at Rome always remained open, Horta (or Hurta), a goddess apparently of good fortune (*Plut* *Q* R 46).

Hortensius. I Q, the orator, was born II B.C. 114 eight years before Cicero. At the early age of nineteen he spoke with great applause in the forum, and at once rose to eminence as an advocate. He served two campaigns in the Social war (90, 89). In the Civil wars he joined Sulla, and was afterwards a constant supporter of the aristocratic party. His chief professional labours were in defending men of this party when accused of maladministration and extortion in their provinces, or of bribery and the like in canvassing for public honours. He had no rival in the forum, till he encountered Cicero, and he long exercised an undisputed sway over the courts

of justice. In 81 he was quaestor, in 75 aedile; in 72 praetor, and in 69 consul with Q. Caecilius Metellus.—It was in the year before his consulship that the prosecution of Verres commenced. Hortensius was the advocate of Verres, and attempted to put off the trial till the next year, when he would be able to exercise all the consular authority in favour of his client. But Cicero, who accused Verres, baffled all the schemes of Hortensius, and this contest left Cicero in the first place as an advocate and orator. After his consulship Hortensius took a leading part in supporting the optimates against the rising power of Pompey. He spoke against the Gabinian law, which invested Pompey with absolute power on the Mediterranean, in order to put down the pirates of Cilicia (67), and the Manilian, by which the conduct of the war against Mithridates was transferred from Lucullus to Pompey (66). Cicero in his consulship (65) deserted the popular party, with whom he had hitherto acted, and became one of the supporters of the optimates. Thus Hortensius no longer appears as his rival. We first find them pleading



Bust of Hortensius.

together for C. Rabirius, for L. Murena, and for P. Sulla. After the coalition of Pompey with Caesar and Crassus in 60, Hortensius drew back from public life, and confined himself to his advocate's duties. He died in 50 (Cic. ad Att. vi. 6). The style of Hortensius was "grand, his memory so ready and retentive, that he is said to have been able to come out of a sale-room and repeat the auction list backwards" (Cic. Brut. 95, 96; Sen. Praef. in Contr. 1). He possessed immense wealth, and had several villas, the most splendid of which was the one near Laurentum. He was the first person at Rome who brought peacocks to table (Varr. R. in. 13, 17, Plin. xiv. 96).—2. Q., surnamed Hortalus, son of the preceding, by Lollius, the daughter of Catulus. In youth he lived a low and profligate life, and appears to have been at last cast off by his father. On the breaking out of the Civil war in 49, he joined Caesar, and fought on his side in Italy and Greece (Plut. Caes. 32, Suet. Jul. 51). In 44 he held the province of Macedonia, and Brutus was to succeed him. After Caesar's assassination, M. Antony gave the province to his brother Caius. Brutus, however, had already taken possession, with the assistance of Hortensius. When the proscription took place, Hortensius was in the list, and in revenge he

ordered C. Antonius, who had been taken prisoner, to be put to death. After the battle of Philippi, he was executed on the grave of his victim.

Horus (Ἥρος), the Egyptian god of light, whose worship was also established in Greece, and afterwards as Harpocrates at Rome. He was the son of Osiris and Isis (but according to another view, of Be), and was regarded as waging war against the powers of darkness in the form of crocodiles and serpents. It is easy to see how this led to his identification with



Horus. (W. Wilson.)

Apollo (Hdt. ii. 144). As avenger of the death of his father Osiris he overcame the evil deity Typhon. Horus was in the prevailing myth regarded as the youthful sun, born afresh every morning, and in this guise was called Harpocrates, or 'the child Horus,' which the Greeks represented by Harpocrates. The conventional statue of this child Horus was represented in a sitting posture with his finger in his mouth, which was a symbol of childhood. From a misapprehension of this attitude in the Egyptian statues the Greeks and Romans regarded Harpocrates as the god of Silence (Or. Met. ix. 631, Varr. L. L. v. 57; Plin. Is. 68). Under the empire his worship in this character came to with that of other Egyptian deities. In art he was represented most commonly as a naked boy with his finger on his lips and with a lotus flower on his head. His image was also placed as an amulet on signet rings (Plin. xxxiii. 41). But he was represented also on bronzes and reliefs as an armed and mounted warrior (but often with the head of a hawk) driving his spear through a crocodile or dragon. It is surmised, not without probability, that some part of the legends of St. George was drawn from these sculptures.

Hostilia (Ostiglia), a small town in Gallia Cisalpina, on the Po, and on the road from

Mutina to Verona; the birthplace of Cornelius Nepos

**Hostilius Mancinus.** [MANCINUS]

**Hostilius Tullus.** [TULLUS HOSTILIUS]

**Hostius**, the author of a poem on the Istrian war, probably the war of 125 B.C., not that of 178, of which *Ennius* had already written. He is quoted by *Macrobius* vi 3, 5, *Serv.* ad *Aen.* xii 121. He lived early in the 1st century B.C., and is probably the 'doctus avus' of *Propertius* iv 20, 8 (Cynthia being really Hostia).

**Huneric**, king of the Vandals in Africa, A.D. 477-484, was the son of Genseric, whom he succeeded. His reign was chiefly marked by his savage persecution of the Catholics.

**Hunni** (*Ouvvoi*), an Asiatic race, who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese empire long before they were known to the Romans. It was to repel the inroads of the Huns that the Chinese built their celebrated wall, 1500 miles in length. A portion of the nation afterwards migrated W., conquered the Alani, a warlike race between the Volga and the Tanais, and then crossed into Europe about A.D. 375. A curious story is told by *Olympiodorus* (*Fr.* 27) that Constantine, hearing of buried treasure in Thrace, had ordered it to be dug up. It consisted of three silver images which had been buried by the people of the country. One to keep out the Goths, the second the Huns, and the third the Sarmatians; and accordingly after their removal Thrace and Illyria were overrun by Goths, Huns and Sarmatians. The appearance of these new barbarians excited the greatest terror, both among the Romans and the Germans. They are described by Greek and Roman historians as having broad shoulders, flat noses, and small black eyes deeply buried in their heads; and as savage in manners and habits. They destroyed the powerful monarchy of the Ostrogoths, who were obliged to retire before them, and were allowed by Valens to settle in Thrace, A.D. 376. The Huns now frequently ravaged the Roman dominions. They were joined by many other barbarian nations, and under their king Attila (A.D. 434-453), they devastated the fairest portions of the empire, both in the E. and the W. [ATTILA] On the death of Attila, the various nations which composed his army, dispersed, and his sons were unable to resist the arms of the Ostrogoths. In a few years after the death of Attila, the empire of the Huns was completely destroyed. The remains of the nation became incorporated with other barbarians, and never appear again as a separate people (*Ann.* Marc xxxi; *Prisc.* Attil).

**Hyacinthides** (*ῥακινθίδες*), daughters of a Lacedaemonian named Hyacinthus, who is said to have gone to Athens and to have sacrificed them for the purpose of delivering the city from a famine and plague under which it was suffering during the war with Minos. They were named Ἀνθήϊς, Αἰγληΐς and Αὐράϊα (*Apollod.* iii 15, 5; *Hyg. Fab.* 238). Some traditions make them the daughters of Erichthonius, and relate that they received their name from the village of Hyacinthus, where they were sacrificed at the time when Athens was attacked by the Eleusinians and Thracians, or Thebans (*Suid.* s.v. *παρθέναι*; [*Demosth.*] *Epitaph.* p. 1397). It is difficult when comparing the story of Hyacinthus at Amyclae to resist the conclusion that we may have here a reminiscence of an old sacrifice of maidens at Athens for a festival of a deity of the spring which was ex-

plained in this way when the worship of the deity akin to the Amyclaeon Hyacinthus had died out at Athens.

**Hyacinthus** (*ῥάκυνθος*), son of the Spartan king Amyclae and Diomedes, or of Oebalus (*Paus.* iii 1, 3, *Apollod.* iii 10, 3, *Or. Met.* x 196, *Hyg. Fab.* 271, *Serv.* ad *Aen.* xi 68). He was a youth of extraordinary beauty, and was beloved by Apollo, and as he was once playing at quoits with the god, the wind turned the quoit so that it struck the boy and slew him. Such was the original story, at Amyclae (*Apollod.* i 3, 3 in 10, 3, *Cur. Hel.* 1469, *Paus.* iii 19, 5), but from the mention of the wind grew up a later story that Zephyrus also loved Hyacinthus and slew him from jealousy because Apollo was preferred (*Palaeph.* 47, *Lucian.* *Dial. Deor.* 14, *Philostr.* *Imag.* 1 24). A third story, apparently Orphic, makes Hyacinthus beloved by Thamyris. From the blood of Hyacinthus there sprang the flower of the same name, on the leaves of which appeared the exclamation of woe Αἰ, Αἰ, or the letter T, being the initial of ῥάκυνθος. [That the Greek hyacinth was not ours is clear enough, probably it was an iris for a similar flower legend, see *AJAX*.] Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour. It was a festival older than the Dorians, and adopted by them. [For an account of the rites, see *Dict. of Ant. art. Hyacinthia*.] The myth seems to mean the effect of the hot summer sun in withering the spring flowers, the quoit being the sun's disk. It may be noticed that the Apollo of the original story cannot be the Dorian god, and the theory deserves consideration, that this Apollo and Hyacinthus are both sun deities—Hyacinthus the younger or weaker sun of spring which fosters the spring vegetation (cf. the Egyptian child Horus), and Apollo the strong summer sun. It is possible, again, that the story may have been developed when the religion of the Dorian Apollo overpowered that of an earlier Amyclaeon Hyacinthus, god of the sun in spring.

**Hyades** (*ῥάδες*)—that is, the Rainy—the name of nymphs, whose parentage, number and names are described in various ways by the ancients. Their parents were Atlas and Aethra, or Atlas and Pleione, or Hyas and Boeotia. Others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. Their number differs in various legends, but their most common number is seven, as they appear in the constellation which bears their name, viz. *Ambrosia*, *Ludora*, *Pedile*, *Coronis*, *Polyxo*, *Phyto*, and *Thyene* or *Dione* (*Or. Fast.* v. 166; *Hyg. Fab.* 182, 192; *Ast.* ii 21). They were entrusted by Zeus with the care of his infant son Dionysus, and were afterwards placed by Zeus among the stars. The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or ten) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. Their name, Hyades, was derived by some from Hyes, a mystic surname of Dionysus (*Suid.* s.v.). The Romans, who derived it from *hies*, a pig, translated the name by *Suculae* (*Cic. N. D.* ii 43, 111; *Plin.* ii 106). The most natural derivation is from *hies*, to rain, as the constellation of the Hyades, when

rising simultaneously with the sun, announced rainy weather (*Il* xviii 486, and Schol., Verg *Aen* i 743, Hor *Od* i 3, 14)

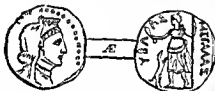
#### Hyampéa (PARYASSIS)

Hyempolis (Ἰαμπολίς *Taυρολίτης*) a town in Phocis, E. of the Cephissus, near Cleonae, was founded by the Hyantes, when they were driven out of Boeotia by the Cadmeans, was destroyed by Xerxes, afterwards rebuilt, and again destroyed by Philip and the Amphictyons (*Il* ii 521, Paus i 35, 6, Strab p 424) Cleonae, from its vicinity to Hyampolis is called by Xenophon (*Hell* vi 4 § 27) *Ταυρολίαν τὴν πρόσθεν*

Hyantes (Ἵαντες), the ancient inhabitants of Boeotia, from which country they were expelled by the Cadmeans. Part of the Hyantes emigrated to Phocis (HYAMPOLIS), and part to Aetolia. The poets use the adjective *Hyantius* as equivalent to Boeotian (Strab pp 321, 401, 464, Or *Met* ii 147)

Hyas (Ἵας)—1 The name of the father and the brother of the HYADES—2 (Sometimes confused with No 1), the eponymous hero of the Boeotian Hyantes. He was married to Boeotia. (Paus ii 5, 1 *Plin* iv 26)

Hybla (Ἵβλη *Ἵβληνσις*, Hyblensis), three towns in Sicily, named after a Sicilian goddess Hybla. 1 Major (ἡ μέγας or μεγάλη) on the S slope of Mt Aetna and on the river Symaethus was originally a town of the Siculi. It was called Hybla Gerastes or Galestia (Thuc vi 62, Paus v 23, Steph. Byz s v). It is probably the Hybla famous for honey (Verg *Ecl* i 37, Or *Trist* v 13 22), though Strabo (p 267) seems to make that a characteristic of Megara—2



Coin of Hybla Major (about 230 B.C.)

Obv., head of goddess Hybla, crowned with the modius; rev. Dionysus and panther with legend *HYBLA MAIOR*

Minor (ἡ μικρά) afterwards called Megara (MEGARA)—3 Heraes, in the S of the island, on the road from Syracuse to Agrigentum—The above seems the true distinction between the first two towns, but it is not unquestioned, partly owing to the confused description in Pausanias and Stephanus

Hyblensis (Ἵβληνσις), of Mylasa in Caria a cello *υπερβόλον*, contemporary with the *triumvir* Antonius (Strab pp 630, 659, *Plut* Ant 21)

Hyecára (ἡ Ἰκεῖρα *Ἰκεῖρεως* *Μυρο δὲ Καρίας*), a town of the Siculi on the N coast of Sicily, W. of Panormus, said to have derived its name from the sea fish *ἰκαί*. It was taken by the Athenians, and plundered, and its inhabitants sold as slaves, B.C. 415. Among the captives was the beautiful Timandra, mistress of Alcibiades and mother of Lais. (Thuc vi 62, Diod xiii 6, *Plut* Alc 39, Paus ii 2, 5)

Hydrænes (Ἵδραῖνες), one of the seven Peræans who conspired against the Magi in B.C. 521 (*Hdt* iii 70)

Hydaspes (Ἵδασπες *Jelum*), the northern most of the five great tributaries of the Indus, which, with the Indus itself, water the great plain of N India, now called the *Punjab*, i.e. five rivers. The Hydaspes falls into the Acesines (*Chenab*), which also receives, from the S, first

the *Hydraotes* (Ravee), and then the *Hyphasis* (Beas), and lower down, *Gharra*, which has previously received, on the S side, the *Hesudrus* or *Zaradrus* (Sutlej or *Hesudru*); and the Acesines itself falls into the Indus. These five rivers all rise on the SW side of the Emodi M (*Himalaya*), except the *Sutlej*, which, like the Indus, rises on the NE side of the range. They became known to the Greeks by Alexander's campaign in India. His victory over Poros (B.C. 327) was gained on the left side of the Hydaspes, near, or perhaps upon, the scene of the battle of *Chillianwallah*, and the *Hyphasis* formed the limit of his progress (Strab p 686, *Plin* vi 71, *Arrian*, *An.* v 19, *Curt* ix 4). The epithet 'fabulosus' which Horace applies to the Hydaspes (*Od* i 22, 7) refers to the marvellous stories current about it as the river of a practically unknown land, and the 'Medus Hydaspes' of Virgil (*Georg* iv 211) is merely an example of the vagueness with which the Roman writers, especially the poets, refer to the countries beyond the E. limit of the empire

Hydra (Ἡδρα *Ἡδρα* p 396)

Hydraotes or Hyarotis (Ἵδραῖος, Ἵδρωτις *Ravee*) a river of India, falling into the Acesines (HYDASPES)

Hydræe (Ἵδρα *Ἵδραῖος* *Hydra*), a small island in the gulf of Hermione off Argolis (*Hdt* iii 59, Paus ii 83, 4), of no importance in antiquity, but the inhabitants of which in modern times played a distinguished part in the war of Greek independence, and are some of the best sailors in Greece

Hydruntum or Hydrus (Ἵδρυς *Hydruntinus* *Otranto*), one of the most ancient towns of Calabria, situated on the SE coast, with a good harbour, near a mountain *Hydrus*, in later times a *municipium*. Persons frequently crossed over to Epirus from this port (*Plin* ii 109, *Cic* *ad Att* xv 21, xvi 6, Strab p 281)

Hyettus (Ἵττρός *Ἵττρός*), a small town in Boeotia on the lake Copais, and near the frontiers of Locri (Paus. ix 24 3)

Hygiea (Ἵγία), also called Hygea or Hygia, the goddess of health, and a daughter of Asclepius. [As his wife she only appears in very late Orphic hymns.] She was worshipped particularly at Athens, where representations in relief and votive tablets have been found in the Asclepeum and not only as the daughter of Asclepius but as *Athene Hygiea*, to whom a statue and an altar were set up by Pericles (see p 13, a). On this various theories have been mooted: (1) that her worship originated at Athens either as an offshoot from that of *Athene* or from a conception of the poets, (2) that it came to Athens with the worship of Asclepius from *Episauria*, (3) that she took the place of *Alceps*, a nymph of the spring in the Asclepeum. These are matters of conjecture, and the question of origin may be settled some day by the discovery of inscriptions. It is true that no pre-Roman inscriptions about Hygiea have yet been found at *Episauria*, but Pausanias (ii 11, 6) mentions a very old temple of Asclepius at *Titane* near *Sicyon* where Hygiea was worshipped equally with her father. It seems likely that her worship was united with that of Asclepius to express the abstract idea of his healing power as distinct from his old oracular character (*ASCLEPIUS*). It is on the whole more likely to have originated in the Peloponnese than at Athens, but the worship of *Athene Hygiea* was merely the addition of the function of healing to the other qualities of *Athene* the protectress and was quite distinct from the worship of *Hygiea*

## HYGINUS

the daughter of Asclepius. At Rome her proper name as introduced from Greece was Valetudo, but she was gradually identified with the genuine Italian deity Salus. In art Hygiea was represented as a maiden clad either in the Doric or Ionic chiton feeding a snake from the saucer. In the Vatican group she stands by the seated Asclepius with one hand on his shoulder; with the other she offers the saucer to the snake which is twined about her father's staff.

**Hyginus.** 1. C. Julius, a Roman grammarian, was a native of Spain, and lived at Rome in the time of Augustus, whose freedman he was, and who made him librarian of the Palatine library (Suet. *Gr.* 20). He wrote several works, all of which have perished, unless he is the author of the works described under No. 3.

—2. Hyginus Gromaticus, so called from *gruma*, an instrument used by the Agrimen-

sors. He lived in the time of Trajan, and wrote works on land-surveying. The work *Limitibus constituendis* is by some attributed to him, by some to a later Hyginus. (Ed. by Hultsch, 1866; Lachmann, 1848.) The work on castrametation (*De Munitionibus Castrorum*) is assigned to him without due reason, and seems to be by a later writer. It is valuable for its subject. (Ed. by Domaszewski, Lips. 1887; Lange, Gott. 1848.) —3. Hyginus, the author of two extant works: 1. *Fabularum Liber*, a series of short mythological legends, with an introductory genealogy of divinities. 2. *Poeticon Astronomicum Libri IV*, which gives an account of the constellations and the myths about them. Both works, and especially the former, have considerable value for the study of Greek mythology, since the author has made use of many works, particularly of the Greek tragedians, which have been lost. It is a doubtful question whether the original author of these works was C. Julius Hyginus or not. It is the opinion of most critics that he was a writer of a later period, perhaps of the second cent. A. D. There is no doubt that the Latinity is of a later period, but the books which we have are only an abridgment of the original works, and the language may be much altered. The statement of Suetonius that Julius Hyginus was learned in Alexandrian literature would agree with the researches in these two works, and the fact of his being a friend of Ovid might account for certain resemblances in the statements of the *Fabulae* and the *Metamorphoses*. Both works of Hyginus are included in the *Mythographi Latini* of Muncker, Amst. 1681, and of Van Staveren, Lugd. Bat. 1742. They are edited by Bunte, Lips. 1857; and the *Fab.* separately by M. Schmidt, Jen. 1872.

**Hylaea** (Ἰλαιν), a district in Scythia, covered with wood, is the peninsula adjacent to Taurica on the NW., between the rivers Borysthenes and Hypacyris (Hdt. iv. 9, 18, 76).

**Hylaeus** (Ἰλᾱος)—that is, the Woodman—the name of an Arcadian centaur, who was slain by Atalanta, when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Hercules. (Apollod. iii. 9, 2; Verg. *Georg.* ii. 457; Aen. viii. 294; Propert. i. 1, 18.)

**Hylas** (Ἰλᾱς), in the Alexandrian poets, was the son of Theodamas, king of the Dryopes, by the nymph Menodice. He was beloved by Hercules, whom he accompanied in the expedition of the Argonauts. On the coast of Mysia, Hylas went on shore to draw water from a fountain; but his beauty excited the love of the

Naiads, who drew him down into the water, and he was never seen again. Hercules endeavoured in vain to find him; and when he shouted out to the youth, the voice of Hylas was heard from the bottom of the well only like a faint echo, whence some say that he was actually metamorphosed into an echo (Verg. *Ecl.* vi. 43). Hence arose the proverb Ἰλᾱν κρυάειν (Suid.). While Hercules was engaged in seeking his favourite, the Argonauts sailed away, leaving him and his companion, Polyphemus, behind (Ap. Rh. i. 1207; Val. Flacc. iii. 481; Hyg. *Fab.* 14, 271; Theocrit. xiii.; Propert. i. 20). The cry for Hylas was very much older than these stories of the Alexandrian poets. It is the 'Mysian cry' of Aesch. *Pers.* 1054. At what period Hylas and Hercules were connected in mythology it is impossible to say, but it is a reasonable suggestion that the myth of Hylas grow out of the ritual of a boy was cast into the stream or fountain with cries upon a harvest

deity Hylas (cf. Strab. p. 564). Others imagine him to have been the deity of the spring called upon in summer to give more water. **Hylē** (Ἰλῆ, also Ἰλᾱ), a small town in Boeotia, on the lake Hyliae, which was called after this town, and into which the Ismenus flows (II. ii. 500, v. 708, vii. 221; Strab. p. 407). **Hyllas**, a river in Bruttium, separating the territories of Sybaris and Croton (Thuc. vii. 35). **Hylisē** (ἡ Ἰλῆκῃ λίμνη), a lake in Boeotia, S. of the lake Copais. [See **HYLAE**.]

**Hyllus** (Ἰλλῆος, Ἰλλᾱκος), a small river in Argolis, near Troezen.

**Hyllus** (Ἰλλᾱος), son of Hercules by Deianira. For details see **HERACLIDAE**.

**Hyllus** (Ἰλλᾱος: *Kumtschaf*), a river of Lydia, falling into the Hermus on its N. side (II. xx. 392; Hdt. i. 80; Strab. p. 626).

**Hymēn** or **Hymēnaeus** (Ἦμῆν or Ἦμῆναος), the god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song (Sapph. *Fr.* 61, 107, 108; Eur. *Troad.* 810). The names originally designated the bridal song itself, which was subsequently personified, whence as a deity he becomes the son of deities connected with music, and also gathers to himself local stories of mortals arising from some marriage custom. He is described as the son of Apollo and a Muse, either Calliope, Urania, or Terpsichore. Others describe him only as the favourite of Apollo or Thamyris, and call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. This last genealogy points to his being regarded as the god of fruitfulness (Pind. *Fr.* 139; Schol. ad Pind. iv. 813; Catull. 61, 2; Serv. ad Aen. iv. 127). The Attic legends described him as a youth of such delicate beauty, that he might be taken for a girl. He fell in love with a maiden, who refused to listen to him; but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. The maidens, together with a maiden who had been carried off by robbers into a distant and desolate country. On their landing, the robbers lay down to sleep, and were killed by Hymēnaeus, who now returned to Athens, requesting the citizens to give him his beloved in marriage, if he restored to them the maidens who had been granted, and his marriage was extremely happy. For this reason he was invoked in the hymeneal songs. According to others he was a youth who was killed by the fall of his house on his wedding.

day, whence he was afterwards invoked in bridal songs, in order to be propitiated (Serv. ad *Aen.* i. 655, ad *Ecl.* viii. 50). Some related that at the wedding of Dionysus and Ariadne he sang the bridal hymn, but lost his voice. He is represented in works of art as a young man carrying a bridal torch. Most notable is a painting from Pompeii (*Mus. Borb.* iii. 17).

**Hymettus** (*Ἱμῆτις*), a mountain in Attica, celebrated for its marble and more especially for its honey (*Hor. Od.* ii. 18, 3, *Sat.* ii. 2, 15). It is about three miles S. of Athens, and forms the commencement of the range of mountains which runs S. through Attica (*p.* 148). It is now called *Teloruni* or *Hymettos* the part of the mountain near the promontory Zoster, which was called in ancient times *Anhydrous* (*ἄνυδρος*, sc. *Ἱμῆτις*), or the Dry Hymettus, is now called *Marrouni*.

**Hypocysis**, **Hypocaria**, or **Pacaria** (*Καλιθάκη*), a river in European Sarmatia, which flows through the country of the nomad Scythians, and falls into the Sinus Carcinates in the Euxine sea.

**Hypææ** (*Στορχειάδες*).

**Hypææ** (*Ἰππᾶς Δοκίαι*), a city of Lydia, on the S. slope of Mt. Tmolus, near the N. bank of the Calster (*Strab.* p. 627, *Paus.* v. 47, 5, *Or. Met.* vi. 13).

**Hypæa** (*Ἰππᾶς* or *Ἰππᾶς Ἰππᾶς*), a town in Trifyllian Elis, belonging to the Pentapolis (*Strab.* p. 343).

**Hypæus** 1 (*Ἰππᾶς*) a river in European Sarmatia, rises, according to Herodotus, in a lake, flows parallel to the Borysthenes, has at first sweet, then bitter water, and falls into the Euxine sea W. of the Borysthenes (*Hdt.* ii. 102, iv. 17; *Strab.* p. 107, *Or. Pont.* iv. 10, 47).—2. (*Κυβαν*), a river of the Sarmatian Caucasus, rising in the mountains of the Caucasus and flowing into the Palus Maeotis (*Strab.* p. 494).

**Hypæta** (*Ἰππᾶς* or *Ἰππᾶς Ἰππᾶς*), *Ἰππᾶς* *Neopatra*, *Turk. Batrak*), a town of the Aemones in Thessaly, S. of the Spercheus, belonged in later times to the Aetolian league (*Pol.* ix. 9, 11, xii. 2, 8). The inhabitants of this town were notorious for magic (*Lucian, Asin.* i. *Apul. Met.* i. 104).

**Hypatia** (*Ἰππᾶς*), daughter of Theon, by whom she was instructed in philosophy and mathematics. She lectured in the Neoplatonic school of Plotinus at Alexandria. She appears to have been modest as well as beautiful, but nevertheless to have been a victim to slander and falsehood. She was accused of influencing Orestes, prefect of Alexandria, against Cyni, and (possibly at the instigation of the archbishop himself) a number of fanatical monks seized her in the street, and dragged her into one of the churches, where they tore her to pieces, A.D. 415.

**Hypatodorus** (*Ἰππᾶς*), a sculptor of Thebes, c. 372 (*Paus.* viii. 26, 5, x. 10, 8).

**Hyperbols** (*Ἰππᾶς*), an Athenian demagogue in the Peloponnesian war, was of seville origin, and was frequently satirised by Aristophanes and the other comic poets (*Aristoph. Ach.* 816, *Eq.* 1201, *Fesp.* 1007). In order to get rid either of Nicias or Alcibiades, Hyperbols called for the exercise of the ostracism. But the parties endangered combined to defeat him, and the vote of exile fell on Hyperbols himself. An application of that dignified punishment by which it was thought to have been to debased that the use of it was never resorted to. Some years afterwards he

was murdered by the oligarcha at Samos, A.C. 411. (*Thuc.* viii. 74, *Plut. Arist.* 7, *Alc.* 13).

**Hyperborei** or *Ἰππᾶς* (*Ἰππᾶς*), a fabulous people, the earliest mention of whom seems to have been in the sacred legends connected with the worship of Apollo, both at Delos and at Delphi. They are not mentioned by Homer, but it does not follow that the legend was post-Homeric. Herodotus (v. 32) notices them as spoken of in the *Epigoni* and by Hesiod. In the earliest Greek conception of the Hyperboreans, as embodied by the poets, they were a blessed people, living in a land of perpetual sunshine, which produced abundant fruits, on which the people lived, abstaining from animal food. In innocence and peace, free from disease and toil and care, ignorant of violence and war, they spent a long and happy life, in the due and cheerful observance of the worship of Apollo, who visited their country soon after his birth, and spent a whole year among them, dancing and singing, before he returned to Delphi. The poets related further how the sun only rose once a year and set once a year, upon the Hyperboreans, whose year was thus divided, at the equinoxes into a six months' day and a six months' night, and they were therefore said to sow in the morning, to reap at noon, to gather their fruits in the evening, and to store them up at night. How, too, their natural life lasted 1000 years, but if any of them was satiated with its unbroken enjoyment, he threw himself, crowned and anointed, from a sacred rock into the sea (*Strab.* p. 711, *Plin.* iv. 32). The Delian legends told of offerings sent to Apollo by the Hyperboreans, first by the hands of virgins named Arge and Opis (or Hecærgæ), and then by Laodice and Hyperocche, escorted by five men called Perphææ, and lastly, as their messengers did not return, they sent the offerings packed in wheat-straw, and the sacred packages was forwarded from people to people till it reached Delos. Pausanias cites the old Delian hymns ascribed to Olen as saying that a shrine made of wax and feathers was sent by Apollo to the Hyperboreans, apparently to Delphi (*Paus.* x. 5). Hence it would seem that they were originally regarded as Delphians and the *Ἰππᾶς* who were supposed to aid Delphi against the Gauls may have been the Hyperborean maidens Laodice and Hyperocche (*Paus.* i. 4, x. 23, 1, *Cic. Div.* i. 37, 81). The notion that they dwelt in the extreme north 'beyond the influence of the north wind' may have arisen from the derivation of their name (now generally rejected) *Ἰππᾶς*—*Ἰππᾶς* Herodotus says that Arctæus placed them in a gold-producing country (*Ural Mountains*) near the Arimaspi (*Hdt.* iv. 13), but the older legends seem to connect them with the lands of the sun in the south-west or south-east (*Pind. Pyth.* i. 30; *Æsch. Pr.* 80), and when Pindar speaks of the sources of the Ister as their dwelling (*Ol.* iii. 14, viii. 47, *Isthm.* v. 22), he probably meant to express the extreme west; but unquestionably they were eventually conceived as dwelling far in the north, and their name meant *northerly* as when Virgil and Horace speak of the 'Hyperboreæ orae' and 'Hyperborei campi.' Some modern writers derive their name from *Ἰππᾶς*—*Ἰππᾶς*—'beyond the mountains'—others connect the word with *Ἰππᾶς*, as though for *Ἰππᾶς*, so that the name meant 'the bringers of offerings to Apollo' in its original, and 'northern' only in its later, use.

**Hyperborei Montes** was originally the mythical name of an imaginary range of mountains

in the N. of the earth [HYPERBOREI], and was afterwards applied by the geographers to various chains, as, for example, the Caucasus, the Rhipaei Montes, and others.

**Hyperides** (Ἵπέριδης or Ἵπερίδης), one of the ten Attic orators, was the son of Glaucippus, and belonged to the Attic demus of Collytus. He was a pupil of Isocrates, and a friend and fellow-pupil of Lycurgus. He is first mentioned B.C. 360, when he prosecuted Autocles for treason in a Thracian command. About B.C. 358 he and his son equipped two triremes at their own expense in order to serve against Enboea. From the peace of 346 till 324 he aided Demosthenes in the patriotic struggle against Macedonia. After the death of Alexander (323) Hyperides took an active part in organising that confederacy of the Greeks against Antipater which produced the Lamian war. Upon the defeat of the confederates at the battle of Crannon in the following year (322), Hyperides fled to Aegina, where he was slain by the emissaries of Antipater. His oratory, holding a middle place between that of Lysias and Demosthenes, combined vigour with grace and wit, and is remarkable also for its pathetic passages. Longinus (*de Sublim.* 34) ranks him very high for all these qualities. Out of the 77 orations attributed to Hyperides, until the middle of this century none were known to be extant, but in 1847 and succeeding years the greater part of the speech *For Euxenippus* and of the *Funeral Oration* on those who fell in the Lamian war, and (in 1892) most of the speech *Against Athenagoras*, and parts of those *Against Demosthenes* and *For Lyceophon* were recovered from papyri found in Egypt. Ed. C. Babington, 1853; Blass, Lips. 1869.

**Hyperion** (Ἵπέρων), a Titan, son of Uranus and Ge, and married to his sister Thia, or Euryphaessa, by whom he became the father of Helios, Selene, and Eos. [HELIOS.]

**Hypernestra** (Ἵπερνήστρα). 1. Daughter of Thestius and Eurythemis, wife of Oicles, and mother of Amphiraus.—2. One of the daughters of Danaus and wife of Lynceus. [DANAUS; LYNCÆUS.]

**Hypasis** or **Hypäsia** or **Hypānis** (Ἵψασ, Ἵψασ, Ἵψας; *Hypas*: *Becas*, and *Gharra*), a river of India. [HYDASPES.]

**Hyphis** (Ἵψιος), a river and mountain in Bithynia.

**Hypsas** (Ἵψας), two rivers on the S. coast of Sicily, one between Selinus and Thermae Selinuntiae (now *Belici*) and the other near Agrigentum (now *Fiume Drago*).

**Hypseus** (Ἵψεύς), son of Penæus and Creusa, was king of the Lapithæ, and father of Cyrene (Pind. *Pylh.* ix. 13; Paus. ix. 34, 5).

**Hypsicles** (Ἵψικλῆς), of Alexandria, a Greek mathematician, usually said to have lived about A.D. 160, but ought not to be placed earlier than A.D. 550. His only extant work is entitled *Περὶ τῆς τῶν ὀρίων ἀναφοράς*, published with the *Optics* of Heliodorus at Paris, 1567. He is supposed to have added the 14th and 15th books to the *Elements* of Euclid.

**Hypsipylë** (Ἵψυπύλη), daughter of Thoas, king of Lemnos. When the Lemnian women killed all the men in the island, because they had taken some female Thracian slaves to their beds, Hypsipylë saved her father. [THOAS.] She then became queen of Lemnos; and when the Argonauts landed there shortly afterwards, she bore twin sons to Jason, Enneus and Neobrochus, also called Deiphilus or Thoas. [JASON.] The Lemnian women subsequently

discovered that Thoas was alive, whereupon they compelled Hypsipylë to quit the island. On her flight she was taken prisoner by pirates and sold to the Nemean king Lycurgus, who intrusted to her care his son Archemorus or Opheltæ. [ARCHEMORUS.]

**Hypsüs** (Ἵψύς, -όντρος), a town in Arcadia, on a mountain of the same name.

**Hyrcania** (Ἵρκανία: Ἵρκανίος, Hyrcānus: *Mazanderan*), a province of the ancient Persian Empire, on the S. and SE. shores of the Caspian or Hyrcanian Sea, and separated by mountains on the W., S., and E., from Media, Parthia, and Margiana. Its valleys were very fertile; and it flourished most under the Parthians, whose kings often resided in it during the summer. (Strab. p. 508.)

**Hyrcānum** or **-ium Mare**. [CASPIUM MARE.]

**Hyrcānus** (Ἵρκανός). 1. Joannes, prince and high-priest of the Jews, was the son and successor of Simon Maccabaens. He succeeded to his father's power B.C. 135. He was at first engaged in war with Antiochus VII. Sidetes, who invaded Judaea, and laid siege to Jerusalem. In 133 he concluded a peace with Antiochus, on the condition of paying an annual tribute. In 109 Hyrcanus took Samaria, and razed it to the ground. He died in 106. Although he did not assume the title of king, he may be regarded as the founder of the monarchy of Judaea, which continued in his family till the accession of Herod. (Jos. *Ant.* xiii. 7-9.)—2. High-priest and king of the Jews, was the eldest son of Alexander Jannæus. On the death of Alexander (78) the royal authority devolved upon Alexandra, his wife, who appointed Hyrcanus to the high-priesthood; and upon her death in 69, Hyrcanus succeeded to the sovereignty, but was attacked by his younger brother, Aristobulus, in the following year (68), and, being driven from the throne, took refuge with Aretas, king of Arabia Petraea. That monarch assembled an army, with which he invaded Judaea. Aristobulus, however, gained over by bribes and promises Pompey's lieutenant, M. Scaurus, who now ordered Aretas and Hyrcanus to withdraw from Judaea (64). The next year Pompey himself arrived in Syria; he reversed the decision of Scaurus, carried away Aristobulus as a prisoner to Rome, and reinstated Hyrcanus in the high-priesthood, with the authority, though not the name, of royalty; but Alexander, the son of Aristobulus, and subsequently Aristobulus himself, escaped from Rome, and excited revolts, which were only quelled by the assistance of the Romans. The real government was now in the hands of Antipater, the father of Herod, who aided Caesar during the Alexandrian war (47), and was made procurator of Judaea. Antipater was poisoned by the contrivance of Hyrcanus (43); but Herod succeeded to his father's power. The Parthians, on their invasion of Syria, carried away Hyrcanus as prisoner (40). He was treated with much liberality by the Parthian king, and allowed to live in freedom at Babylon. Here he remained for some years; but having at length received an invitation from Herod, who had meanwhile established himself on the throne of Judaea, he returned to Jerusalem. He was treated with respect by Herod till the battle of Actium; when Herod, fearing lest Augustus might place Hyrcanus on the throne, accused him of a treasonable correspondence with the king of Arabia, and put him to death (30). (Jos. *Ant.* xiv. 5-13, xv. 2, 6; Dio Cass. xlviii. 26.)



**Hýria** (Ἥρια; Ἥρια, Ἥριον) 1. A town in Boeotia, near Tanagra, was in the earliest times a place of importance, but afterwards sank into insignificance (Strab. pp. 401, 403).—2. A town in Apulia. (Ullr.)

**Hyrieus** (Ἥριος), son of Poseidon and Alcione, king of Hyria in Boeotia, husband of Clomea, and father of Nycteus, Lycus, and Orion. Respecting his treasures see AGAMENES.

**Hyrmnia** (Ἥρμνη), a town in Elis, mentioned by Homer, but of which all trace had disappeared in the time of Strabo (Strab. p. 311). Near it was the promontory Hyrmnia or Hormina (C. Chiarenza).

**Hyrmnia** (Ἥρμνη), daughter of Veleus, or Nycteus, wife of Phorbas, and mother of Actor.

**Hyrtacus** (Ἥρτακος) 1. A Trojan, to whom Priam gave his first wife Arisba, when he married Hecuba. Homer makes him the father of Asius, hence called *Hyrtacides* (Il. ii. 837).—2. Father of Nisus (Verg. Aen. ix. 177).—3. Father of Hippocoon (Verg. Aen. v. 492).

**Hysiae** (Ἥσαι) 1. (Ἥσαιον) a town in Argolis, S. of Argos, destroyed by the Spartans in the Peloponnesian war (Thuc. v. 83).—2. (Ἥσαιός), a town in Boeotia, E. of Plataeae called by Herodotus (v. 74) a demus of Attica, but probably belonging to Plataeae.

**Hystaspes** (Ἥστασπης) 1. Son of Arsames, and father of Darius I., was a member of the Persian royal house of the Achaemenidae. He was satrap of Persia under Cambyses, and probably under Cyrus also (Hdt. i. 209, iii. 70, iv. 83, vii. 214).—2. Son of Darius I. and Atossa (Hdt. iii. 64).

## L

**Iacchus** (Ἰακχος, p. 296, a.)

**Iadéra** or **Iader** (Iaderitina *Old Zara*), a town on the coast of Illyria, with a good harbour, and a Roman colony under the name of 'Colonia Claudia Augusta Felix' (Plin. iii. 140; C. I. L. vi. 2909).

**Ialæmus** (Ἰαλαμος), a singular personification to that of Ianus, and hence called a son of Apollo and Calliope (and consequently brother of Hymenaeus and Orpheus). He was regarded as the inventor of the song Ialæmus which was a kind of dirge, and is only mentioned as sung on most melancholy occasions (Pind. Fr. Schol. ad Fur. Or. 1391, ad Suppl. 231 ad Rhos. 932). The dirges both of Ianus and Ialæmus seem to be the lamentation for death alike of vegetation and of early manhood, and the myths probably grew out of the rites which succeeded the harvest, when the plant life was dying away as winter drew near.

**Ialmeus** (Ἰαλμεύς), son of Ares and Astyoche, and brother of Ascalaphus, was a native of the Boeotian Orchomenos. He was one of the Argonauts and a suitor of Helena. After the destruction of Troy, he wandered about with the Orchomenians, and founded colonies in Colchia. (Il. ii. 512, Apollod. iii. 10, 8, Paus. ix. 37, Strab. p. 416).

**Ialysus** (Ἰάλυσος *Philerimos*), one of the three very ancient Doric cities in the island of Rhodes, and one of the six original members of the Dorian Hexapolis (Doris), stood on the NW coast of the island, about sixty stadia SW of Rhodes. It is said to have derived its name from the mythical Ialysus, son of Cerephus, and grandson of Helios. (Pind. Ol. vii. 74; Diod. v. 57, Strab. p. 654. For its pottery, see Rhodra.)

**Iambé** (Ἰάμβη), a Thracian woman, daughter of Pan and Echo, and a slave of Metanira. When Demeter, in search of her daughter arrived in Attica, and visited the house of Metanira, Iambe cheered the mournful goddess by her jokes (*Hymn ad Dem. v. 19*). The custom of jests and mockeries in the Eleusian procession was said to commemorate this (Diod. v. 4, Apollod. i. 5, 1). There can be little doubt that the converse was the order of events, and that the story of Iambe grew out of the practise of jeering in the procession, which was called *ἰαμβίζειν*.

**Iamblichus** (Ἰάμβλῑχος) 1. A Syrian who lived in the time of the emperor Trajan, wrote a romance in the Greek language, entitled *Babylonica*. The work itself is lost but an epitome of it is preserved by Photius.—2. A celebrated Neo-Platonic philosopher, was born at Chalcis in Coele Syria. He died in the reign of Constantine the Great, probably before A.D. 323. He was inferior in judgment and learning to the earlier Neo-Platonists, Plotinus and Porphyry, and he introduced into his system a great deal of Oriental mystery and magic, gaining for himself from his disciples the reputation of working miracles. Iamblichus wrote (among many other works which have perished) a treatise *Περὶ Πυθαγόρου ἀλφειώσι*, on the philosophy of Pythagoras. It was intended as a preparation for the study of Plato, and consisted originally of ten books, of which four are extant. The first book contains an account of the life of Pythagoras, and though compiled without care, it is yet of value, as the other works from which it is taken are lost. Edited by Kuster, Amsterd. 1707, and by Kiessling, Lips. 1815. The *Life of Pythagoras* by Westermann, 1850. Two other works, *Τὰ θεολογούμενα ἀριθμητικῶς*, on mystic numbers (ed. by Ast, Lips. 1817), and *Περὶ μυστηρίων*, on the mysteries of Egyptian and Chaldaean theology (ed. by Parthey, Berl. 1857) are wrongly attributed to him.—3. A later philosopher of the same name, contemporary with the emperor Julian (Julian, Ep. 34, 40).

**Iamidæ** (Ἰαμίδαι)

**Iamnia** (Ἰάμνεια, *Ἰαμνία* *Ἰαμνίον*; O. T. Jabneel, Jabneh *Ioneh* or *Gabneh*), a considerable city of Palestine, between Diospolis and Azotus, near the coast, with a good harbour (Strab. p. 759).

**Iamus** (Ἰάμω), son of Apollo and Eradnoe, recovered the art of prophecy from his father, and was regarded as the ancestor of the famous family of seers, the Iamidæ at Olympia. The story says that, being deserted by his mother for a time, he was fed with honey by two snakes, and was called Iamus because he was found lying in a bed of violets. Apollo afterwards led him to Olympia and gave him prophetic power. (Pind. Ol. vi. 23-70, Paus. vi. 2, 3.)

**Ianira** (Ἰάνειρα), one of the Nereids.

**Iantha** (Ἰάνθη) 1. Daughter of Oceanus and Tethys, and one of the playmates of Persephone (Paus. iv. 30, 2; Hes. Th. 349).—2. Daughter of Telestes of Crete, beloved by Iphus.

**Iápētus** (Ἰαπέτης), one of the Titans, son of Uranus and Ge, married Asia or Clymene, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menocetus (Hes. Th. 607). In Homer (Il. vii. 479) he is mentioned only as a Titan, imprisoned with Cronus in Tartarus. Being the father of Prometheus, he was grandfather of Deucalion, who was regarded by the Greeks as the progenitor of the human race,

and Iapetus himself seems to have been looked upon as progenitor of the older race of mankind under Cronus. His descendants, Prometheus, Atlas, and others, are often designated by the patronymics *Iapetidae* (-es), *Iapetionidae* (-es), and the feminine *Iapetionis*.

*Iapydes* (*Ἰάπυδες* or *Ἰάποδες*), a warlike and barbarous people in the N. of Illyricum, between the rivers Arsia and Tedanum, were a mixed race, partly Illyrian and partly Celtic, who tattooed their bodies (Strab. pp. 518-515). They were subdued by Augustus. Their country was called *Iapydia*.

*Iapygia* (*Ἰαπυγία*: *Ἰάπυγες*), the name given by the Greeks to the S. of Apulia, from Tarentum and Brundisium to the Prom. *Iapygium* (*C. Zeuca*); though it is sometimes applied to the whole of Apulia. [APULIA.] The name is derived from the mythical Iapex.

*Iapex* (*Ἰάπεξ*). 1. Son of Lycaon and brother of Daunius and Pencetius, who went as leaders of a colony to Italy (Ant. Lib. 31). According to others, he was a Cretan, and a brother of Icadus, or a son of Daedalus and a Cretan woman, from whom the Cretans who migrated to Italy derived the name of Iapyges (Serv. ad *Aen.* iii. 332).—2. The WNW. wind, blowing off the coast of Iapygia (Apulia), in the S. of Italy, and consequently favourable to persons crossing over to Greece. It was the same as the *ἀπ' ἡγέρης* of the Greeks.

*Iarbas* or *Hiarbas*, king of the Gaetulians, and son of Jupiter Ammon by a Libyan nymph, sued in vain for the hand of Dido in marriage (Verg. *Aen.* iv. 36, 196; Ov. *Her.* viii. 123; Juv. v. 45; Just. xviii. 6). For details see Dido.

*Iardānes* (*Ἰαρδάνης*), a king of Lydia, and father of Omphale, who is hence called *Iardanis* (Apollod. ii. 6, 8).

*Iardānes* or *Iardānus* (*Ἰαρδάνης*, *Ἰάρδανος*). 1. (*Jordan*), a river in Elis (Strab. p. 342; Paus. v. 5, 9).—2. A river in the N. of Crete, which flowed near Cydonia (Paus. vi. 21, 6).

*Iasion* or *Iāsūs* (*Ἰάσιον*, *Ἰάσιος*), in Homer (*Od.* v. 125) is mentioned as a mortal who won the love of Demeter in a thrice-ploughed field (*τριπλοῖος*). Homer alone adds that Zeus killed him with a thunderbolt. In Hesiod the scene of his union with Demeter is Crete, and the son born to them was Plutus (*Th.* 963). It would seem that the original Iasion was a local Pelasgic deity of Crete, and the myth signifies the adoption of agriculture by the people and the consequent wealth; in respect of which Demeter became the chief deity in their rites and Iasion subordinate (cf. Ov. *Met.* ix. 422, *Am.* iii. 10, 25; Apollod. iii. 12, 1). He is represented as being the son of Zeus and Electra, the daughter of Atlas, in a different legend, which connects him with Samothrace, in which island Demeter, having met him at the marriage of Harmonia, instructs him in the mysteries (Diod. v. 48). A third version gives an Italian origin to him and his brother, Dardanus, who are sons of Electra and Corythus, the founder of Cortona (Verg. *Aen.* iii. 167; Serv. ad loc.).

*Iāsis*, i.e. Atalante, the daughter of Iasus.

*Iāso* (*Ἰασώ*), i.e. Recovery, a daughter of Asclepius, or Amphiaraus, and sister of Hygiea, was worshipped as the goddess of recovery.

*Iassius* or *Iassicus Sinus* (*Ἰασικός κόλπος*: *Gulf of Mandeliyeh*), a large gulf on the W. coast of Caria, between the peninsulae of Miletus and Myndus; named after the city of Iasus, and called Baryglicticus Sinus (*Βαρύγλιτικὸς κόλπος*) from another city, Barygia.

*Iassus* or *Iāsus* (*Ἰασσός*, *Ἰάσος*: *Ἰασεύς*);

*Asyn-Kalessi*, Rn.), a city of Caria, on the Iassius Sinus, founded by Argives and colonised by Milesians (Thuc. viii. 28; Strab. p. 658).

*Iasus* (*Ἰάσος*). 1. An Arcadian, son of Lycurgus and Cleopile or Eurynome, brother of Ancaeus, husband of Clymene, the daughter of Minyas, and father of Atalante (Apollod. iii. 2). He is likewise called Iasius.—2. Father of Amphion, and king of the Minyans.

*Iazyges* (*Ἰάζυγες*), a powerful Sarmatian people, who originally dwelt on the coast of the Pontus Euxinus and the Palus Maeotis, but in the reign of Clandius settled near the Quadi in Dacia, in the country bounded by the Danube, the Theiss, and the Sarmatian mountains. They are called from this migration *Iazyges Metanastae*; but sometimes called *Sarmatae Iazyges* or simply *Sarmatae*. They were in alliance with the Quadi, with whom they frequently attacked the Roman dominions, especially Moesia and Pannonia. In the fifth century they were conquered by the Goths. (Strab. pp. 294, 306.)

*Ibēria* (*Ἰβηρία*: S. part of Georgia), a country of Asia, in the centre of the isthmus between the Black and Caspian Seas, was surrounded on every side by mountains, through which there were only four passes. Sheltered by these mountains and watered by the Cyrus (*Kour*) and its upper tributaries, it was framed for fertility, and its inhabitants, *Ibēres* (*Ἰβηρες*) or *Ibēri*, whom the ancients believed to be of the same family as the Assyrians and Medes, were an agricultural people, more civilised than their neighbours in Colchis and Albania. They were divided into four castes: (1) the nobles, from whom two kings were chosen; (2) the priests, who were also the magistrates; (3) the soldiers and husbandmen; (4) the slaves, who performed all public and mechanical work. The Romans first became acquainted with the country through the expedition of Pompey, in B.C. 65; and under Trajan it was subjected to Rome. In the fifth century it was conquered by the Persian king, Sapor. (Strab. pp. 499-501; Plin. vi. 29.)—No connexion can be traced between the Iberians of Asia and those of Spain.

*Ibēria*. [HISPANIA.]

*Ibēros* (*Ἰβηρος* or *Ἰβηρ*: *Elbro*), the principal river of the NE. of Spain, rises among the mountains of the Cantabri near Juliobriga, flows SE. through a great plain between the Pyrenees and the M. Idubeda, and falls into the Mediterranean, near Dertosa, after forming a Delta.

*Ibŷcus* (*Ἰβυκος*), a Greek lyric poet, was a native of Rhegium, and spent the best part of his life at Samos, at the court of Polycrates, about B.C. 540. It is related that travelling through a desert place near Corinth, he was murdered by robbers, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared; and one of the murderers, who happened to be present, cried out involuntarily, 'Behold the avengers of Ibŷcus:' and thus were the authors of the crime detected. The phrase of *αἱ Ἰβύκου γέρανοι* passed into a proverb. (Suid. s.v.; Antip. Sid. Ep. 78; Plut. de *Garrul.* p. 610.) The poetry of Ibŷcus consisted partly of choral odes or hymns on epic subjects, partly of love songs, and partook largely of the impetuosity of his character (Cic. *Tusc.* iv. 33, 71). His remains are edited by Schneidewin, Gotting. 1823, and in Bergk's *Poet. Lyr.*

*ICARIA* or *ICARIUS* (*Ἰκαρία*, *Ἰκαρίος*: *Ἰκαριεύς*),

a mountain and a deus in Africa, belonging to the tribe Aegei. See foll art.

**ICĀRIUS** (Ἰκάριος), also called **ICĀRUS** or **ICĀRION** 1. An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god in return taught him the cultivation of the vine. Icarus made a present of some wine to peasants, who became intoxicated by it, and thinking that they were poisoned by Icarus, slew him, and threw his body into a well, or buried it under a tree. His daughter, Erigone, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hanged herself on the tree under which he was buried. [In *Et Mag* Aelia is said to be another name for Erigone, given to her because of her wanderings. It has been suggested that this was a corruption of ἰκαίριος, and that the original was a propitiatory sacrifice of a maiden.] Zeus or Dionysus placed her and Icarus among the stars, making Erigone the Virgin, Icarus *Boites* or *Arcturus*, and Maera *Procyon* or the Little Dog. Hence the latter is called *Icarus canis*. The god then punished the ungrateful Athenians with madness, in which condition the Athenian maidens hanged themselves as Erigone had done. The Athenians propitiated Icarus and Erigone by the institution of the festival of the *Aeora*. For the origin and meaning of the myth see p. 296, a, and cf *Dict of Ant art Aeora, Oscilla*. The connexion of the dog with the story is probably that the burning up of the vines in the hot season of the dog star was to be averted by the rites. (Apollod. iii. 14, 7; Paus. i. 2, 4; Hyg. Fab. 180, *Art* ii. 4, 3; Or. *Met* vi. 126, x. 451).—2. A Lacedaemonian, son of Perieres and Gorgophanes, and brother of Tyndareus. Others called him grandson of Perieres, and son of Oebalus. When Icarus and Tyndareus were expelled from Lacedaemon by their half brother, Hippocoon, Icarus went to Acarnania, and there became the father of Penelope, and of several other children. He afterwards returned to Lacedaemon. Since there were many suitors for the hand of Penelope, he promised to give her to the hero who should conquer in a foot-race. Odysseus won the prize, and was betrothed to Penelope. Icarus tried to persuade his daughter to remain with him and not accompany Odysseus to Ithaca. Odysseus allowed her to do as she pleased, whereupon she covered her face with her veil to hide her blushes, and thus intimated that she would follow her husband. Icarus then desisted from further entreaties, and erected a statue of *Modesty* in the city. (Paus. ii. 1, 3; Apollod. i. 9, 5; iii. 10, 3; Schol. ad *Od* vi. 16).

**ICĀRUS** (Ἰκαρος), son of Daedalus. [DAEDALUS.]

**ICĀRUS** or **ICĀRIA** (Ἰκαρος, Ἰκαρία, *Nikaria*), an island of the Aegean sea, one of the Sporades, W. of Samos, called also *Dolche* (δολιχῆ, i.e. *long island*). Its common name, and that of the surrounding sea, **ICARIUM MARE**, were derived from the myth of ICĀRUS. [DAEDALUS.] It was first colonised by the Milesians, but afterwards belonged to the Samians, who fed their herds on its rich pastures. (Strab. pp. 124, 766; Thuc. iii. 92; Hdt. vi. 95.)

**ICĀRUS**, a friend of Horace, who addressed to him an ode (*Od*. i. 29), and an epistle (*Ep*. i. 12). The ode was written in a.c. 25, when Icarus was preparing to join Aelius Gallus in his expedition to Arabia. The epistle was composed about ten years afterwards, when

Icarus had become Vipsanius Agrippa's steward in Sicily. In both poems Horace reprehends the moderate desire for wealth.

**ICENI**, called **SIMĒNI** (Σιμενοί) by Ptolemy, a numerous and powerful people in Britain, who dwelt N. of the Trinobantes, in the modern counties of Suffolk and Norfolk. Their revolt from the Romans, under their heroic queen Boudicca or Boadicea, is celebrated in history. [BOUDICCA, BRITANNIA.] Their chief town was **Venta Icenorum** (*Caster*), about three miles from Norwich.

**ICHAEE** (Ἰχναί, Ἰχναῖος) 1. A town in Bottiae in Macedonia, near the mouth of the Axios.—2. A town in Phthiotis in Thessaly, celebrated for its worship of Themis, who was hence surnamed *Ichnaea* (Strab. p. 435).

**ICHNE** or **ICHNAE** (Ἰχναί, Ἰχναί), a Greek city in the N. of Mesopotamia, founded by the Macedonians, was the scene of the first battle between Crassus and the Parthians, in which the former gained the victory. [CRASSUS.]

**ICHTHYOPHĀGI** (ἰχθυοφάγοι, i.e. *Fish-eaters*), was a vague descriptive name given to various peoples on the coasts of Asia and Africa, of whom the ancients knew but little. Thus we find *Ichthyophagi* (1) in the extreme SE. of Asia, in the country of the Sinus (2) on the coast of OEDROSA (3) on the NE. coast of Arabia Felix (4) in Africa, on the coast of the Red Sea, above Egypt (5) on the W. coast of Africa.

**ICILIUS** 1. Sp., was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate, a.c. 494. He was thrice elected tribune of the plebs, namely, in 492, 481, and 471. (Liv. ii. 53; Dionys. vii. 26, ix. 48).—2. L., a man of great energy and eloquence, was tribune of the plebs, 456, when he claimed for the tribunes the right of convoking the senate, and also earned the important law for the assignment of the Arentine (de Arentino publicando) to the plebs. In the following year (455), he was again elected tribune. He was one of the chief leaders in the outbreak against the decemvirs, 449. Virginia had been betrothed to him, and to revenge her death Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them to desert the government. (Liv. iii. 44.)

**ICONIUM** (Ἰκόνιον, *Iconius*, *Konyeh*), the capital of Lycaonia, in Asia Minor (Xen. An. i. 2, 19; Strab. p. 503; Cic. *Fam* vi. 8, 5), was, when visited by St. Paul, a flourishing city, with a mixed population of Jews and Greeks. It was made a colony by Claudius, and therefore sometimes bore the name of *Claudia*, and the inscriptions *Κλαυδικονίως* rebounded by Hadrian, and therefore also called *Col. Aelia Iconensis*, in the middle ages one of the greatest cities of Asia Minor, and important in the history of the crusades.

**ICTINUS** (Ἰκτινός), a contemporary of Pericles was the architect of two of the most celebrated of the Greek temples—namely, the great temple of Athens, on the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. Callicrates was associated with Ictinus in building the Parthenon. Ictinus also built part of the Hall of Initiation at Eleusis. [ELETUSIA, PΑRTHΕΝΟΝ, PHIGALIA.]

**IDA** (Ἰδᾶ, Dor. Ἰδα) 1. (*Ida*, or *Kas Dagh*), a mountain range of Mysia, in Asia Minor, which formed the S. boundary of the Troad, extending from Lectum Pr. in the SW. corner of the Troad, eastwards along the north side of

the Gulf of Adramyttium, and further east in the centre of Mysia. Its highest summits were Cotylus on the north, and Gargara on the south: the latter is about 5000 feet high, and is often capped with snow. Lower down, the slopes of the mountain are well-wooded; and lower still, they form fertile fields and valleys. The sources of the Scamander and the Aescopus, besides other rivers and numerous brooks, are on Ida. The mountain is celebrated in mythology as the scene of the rape of Gany-mede, whom Ovid (*Fast.* ii. 145), calls *Idaeus puer*, and of the judgment of Paris, who is called *Idaeus iudex* by Ovid (*Fast.* vi. 44), and *Idaeus pastor* by Cicero (*ad Att.* i. 18). In Homer, too, its summit is the place from which the gods watch the battles in the plain of Troy (*Il.* viii. 47). Ida was also an ancient seat of the worship of Cybele, who obtained from it the name of *Idaea Mater* (Strab. p. 469).—2. (*Psilorati*), a mountain in the centre of Crete, belonging to the mountain range which runs through the whole length of the island. Mt. Ida is 7674 feet above the level of the sea. (Strab. pp. 472, 604.) It was connected with the worship of Zeus, said to have been brought up in a cave in this mountain. [ZEUS.]

**Idaea Mater.** [RHEA.]

**Idaei Dactyli.** [DACTYL.]

**Idállum** (*Ἰδάλιον*), a town in Cyprus, sacred to Venus, who hence bore the surname *Idalia*.

**Idas** (*Ἰδᾶς*), son of Aphareus and Arene, the daughter of Oebalus, brother of Lynceus, husband of Marpessa, and father of Cleopatra or Aleyone. From the name of their father, Idas and Lynceus are called *Apharetidae* and *Apharidae*. (Ap. Rh. i. 485; Pind. *Nem.* x. 121.) Apollo was in love with Marpessa, the daughter of Evenus, but Idas carried her off in a winged chariot which Poseidon had given him. Evenus could not overtake Idas, but Apollo found him in Messene, and took the maiden from him. The lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas from fear lest Apollo should desert her if she grew old. (*Il.* ix. 534; Apollod. i. 7, 8.) The Apharetidae also took part in the Calydonian hunt, and in the expedition of the Argonauts. But the most celebrated part of their story is their battle with the Dioscuri, Castor and Pollux, which is related elsewhere [p. 298].

**Idistavicus Campus**, a plain in Germany near the Weser, probably near the Porta Westphalica, between *Rinteln* and *Hausberge*, memorable for the victory of Germanicus over the Cherusci, A.D. 16 (Tac. *Ann.* ii. 16).

**Idmon** (*Ἰδμων*), son of Apollo and Asteria, or Cyrene, was a soothsayer, and accompanied the Argonauts, although he knew beforehand that death awaited him. He was killed in the country of the Mariandynians by a boar or a serpent; according to others, he died there of a disease. (Ap. Rh. i. 139, ii. 815; Hyg. *Fab.* 14.)

**Idóménens** (*Ἰδομενεύς*). 1. Son of the Cretan Deucalion, and grandson of Minos and Pasiphae, was king of Crete. He is sometimes called *Lyctius* or *Cnossius*, from the Cretan towns of Lyctus and Cnossus. (*Il.* xiii. 307, 446; Verg. *Aen.* iii. 401; Diod. v. 79.) He was one of the suitors of Helen; and in conjunction with Meriones, the son of his half-brother Molus, he led the Cretans in eighty ships against Troy. He was one of the bravest heroes in the Trojan war, and distinguished himself especially in the battle near the ships. (*Il.* ii. 645, iii. 280, iv. 251, v. 43, vii. 165, xiii. 361, xvi. 345.) Accord-

ing to Homer, Idomeneus returned home in safety after the fall of Troy (*Od.* iii. 191). His tomb was preserved at Cnossus, where he was honoured in conjunction with Meriones (Diod. v. 79). Later traditions relate that once in a storm he vowed to sacrifice to Poseidon whatever he should first meet on his landing, if the god would grant him a safe return. This was his own son, whom he accordingly sacrificed. As Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athene. From thence he is said to have migrated again to Colophon, on the coast of Asia. (Verg. *Aen.* iii. 121, 400, 531; Serv. *ad loc.*; Strab. p. 480.)—2. Of Lampascus, a friend and disciple of Epicurus, flourished about B.C. 310–270. He wrote philosophical and historical works, all of which are lost. (Diog. Laërt. x. 23; Strab. p. 589; Athen. p. 532.)

**Idôthêa** (*Ἰδοθήα*), daughter of Proteus, taught Menelaus how he might secure her father, and compel him to show how he might reach home (*Od.* iv.).

**Idrieus** or **Hidrieus** (*Ἰδριεύς*, *Ἰδριεύς*), king of Caria, second son of Hecatomnus, succeeded to the throne on the death of Artemisia in B.C. 351. He died in 344, leaving the kingdom to his sister Ada, whom he had married. (Diod. xvi. 42, 69; Strab. p. 636.)

**Idubêda** (*Sierra de Oca* and *Lorenzo*), a range of mountains in Spain, forms the S. boundary of the plain of the Ebro, and runs SE. to the Mediterranean.

**Idumaea** (*Ἰδουμαία*), is the Greek form of the scriptural name Edom, but the terms are not precisely equivalent. In the O. T., and in the time before the Babylonian captivity of the Jews, Edom is the district of Mt. Seir—that is, the mountainous region extending N. and S. from the Dead Sea to the E. head of the Red Sea. The decline of the kingdom of Judaea enabled the Edomites to extend their power to the NW. as far as Hebron, while their original territory was taken possession of by the Nabathæan Arabs. Thus the Idumæa of the later Jewish, and of the Roman, history is the S. part of Judaea, and a small portion of the N. of Arabia Petraea, extending NW. and SE. from the Mediterranean to the W. side of Mt. Seir. [For the rise of the Idumæan dynasty in Judaea see ANTIPATER, HERODES.] The Roman poets use Idumæa and Judaea as equivalent terms (Verg. *Georg.* iii. 12; Mart. ii. 2, 5).

**Idÿia** (*Ἰδÿία*), daughter of Oceanus and Tethys, and wife of the Colchian king AEETES.

**Iernë.** [HIBERNIA.]

**Iêtae** (*Ἰεταί*: *Ἰετίως*: *Jato*), a town in the interior of Sicily, on a mountain of the same name, S. of Hyccara.

**Igilgili** (*Djidjeli*), a town of Mauretania on the Sius Numidicus, and a colony under Augustus (Plin. v. 21).

**Iglium** (*Giglio*), a small island off the Etruscan coast, opposite Cosa (Caes. *B.C.* i. 34).

**Ignatius**, bishop of Antioch in A.D. 69. [*Dict. of Christian Biography.*]

**Iguvium** (Iguvius, Iguvinas, -âtis: *Gubbio* or *Eugubio*), an important town in Umbria, on the S. slope of the Apennines. On a mountain in the neighbourhood of this town was a celebrated temple of Jupiter, in the ruins of which were discovered, A.D. 1444, seven brazen tables, covered with Umbrian inscriptions, still preserved at *Gubbio*. These tables, called the *Eugubian Tables*, contain more than 1000 Umbrian words, and are of importance for a know-

ledge of the ancient languages of Italy. Editions by Huschke, 1853, and Breal, 1875.

**Ilaira** or **Ilaira** (*Ἰλαῖρα*), daughter of Leucippus and Philodice, and sister of Phoebe. The two sisters are frequently mentioned by the poets under the name of *Leucippidae*. Both were carried off by the Dioscuri, and Ilaira became the wife of Castor (Paus. ii. 23, 5, n. 16, 1).

**Ileracones**, **Ileraconenses**, or **Ilurgavonenses**, a people in Hispania Tarraconensis on the W coast between the Iberus and M. Idubeda. Their chief town was **DERTOSA**.

**Ilerda** (*Lerida*), a town of Ilergetes in Hispania Tarraconensis situated on a height above the river Sicoris (*Segre*), which was here crossed by a stone bridge. It was afterwards a Roman colony, but in the time of Antoninus had ceased to be a place of importance (*Ep.* xv. 59). Here Afranius and Petreius, the legates of Pompey, were defeated by Caesar (n. c. 49) (*Caes. B. C.* i. 41-45, *Hor. Ep.* i. 13, 20, *Lucan.* iv. 141).

**Ilergetes**, a people in Hispania Tarraconensis, between the Iberus and the Pyrenees.

**Illa** or **Rhes Silvia** (*Romulus*).

**Illici** or **Illice** (*Elche*), a town of the Conestani on the E coast of Hispania Tarraconensis, on the road from Carthago Nova to Valentia, was a colonia immunitas (*Ptol.* n. 6, 63, *Plin.* iii. 19).

**Ilioneis**, an ancient people in Sardinia.

**Ilionez** (*Ἰλιονέζ*), daughter of Priam and Hecuba, wife of Polyimestor or Polymestor, king of the Thracian Chersonesus, to whom she bore a son Deipylus. At the beginning of the Trojan war her brother Polydorus was intrusted to her care and she brought him up as her own son. For details see **POLYDORUS**. *Ilionea* was the name of one of the tragedies of Pacuvius (*Hor. Sat.* ii. 3, 61).

**Ilioneus** (*Ἰλιονέως*) a son of Niobe, whom Apollo would have liked to save, because he was praying, but the arrow was no longer under the control of the god (*Νιόβη*).

**Iupa** (*Pennsylvia*), a town in Hispania Baetica, on the right bank of the Baetis (*Strab.* p. 141).

**Iliusis** (*Ἰλυσίς*, more rarely *Ἰλυσσίδης*), a small river in Attica, rises on the N slope of Mt. Hymettus, flows on the E and S of Athens and joins the Cephissus. Except after heavy rain it is nearly dry, as its waters are drawn off to supply the city.

**Ilithyia** (*Ἰλίσθια*), also called **Eilithyia**, **Eleuthyia**, or **Eleutho**, was the impersonation of the pain or (in the plural) of the pains of child birth, and therefore, in the development of the myth, was worshipped independently as the goddess who came to the assistance of women in labour. When she was kindly disposed, she furthered the birth, but when she was angry, she protracted the labour. In *Il.* xix. 119, the *Ἰλίσθια* appear to have no personality, but in *Il.* xi. 271, they are called the daughters of Hera. In Hes. *Th.* 923, the daughters of Zeus and Hera (cf. *Pind. Nem.* vii. 2, *Apollod.* i. 3, 1). But as all moon goddesses had influence over birth, so Ilithyia is found in one myth connected, and at times identified with Hera, in another with Artemis. Thus she is not always spoken of as the daughter of Hera, but is worshipped as Hera-Ilithyia and as Artemis-Ilithyia (cf. *Juno-Lucina*). For the same reason she was in some places identified with Aphrodite, who in one of her aspects was a moon goddess, and this explains the story (perhaps Lycian) in Olena Delian hymn that she was the mother of Eros (*Paus.* i. 19, 5, ix. 27, 2). According to the

Cretan legend Ilithyia was believed to have been born in a cave in the territory of Oncaus. From thence her worship spread over Delos and Attica. (*Od.* xix. 188, *Strab.* p. 476; *Diod.* v. 92). According to a Delian tradition Ilithyia was not born in Crete, but had come to Delos from the Hyperboreans for the purpose of assisting Leto (*Paus.* i. 18, 5). Her connexion with the Fates (*Pind. Ol.* vi. 42, *Nem.* vii. 1) is due to the idea that the Fates also had control over the birth of a child (see also **HOMER**).

**Ilum**. (*Ἰλου*)

**Ilubéria** (*Ἰλλυρία*) 1 (*Tech*), called **Tichis** or **Techum** by the Romans, a river in Gallia Narbonensis in the territory of the Sardonis, rises in the Pyrenees and falls, after a short course, into the Mare Gallicum (*Strab.* p. 182).

—2 (*Elne*), a town of the Santesones, on the above mentioned river, at the foot of the Pyrenees, was originally a place of importance, but afterwards insignificant. It was restored by Constantine, who changed its name into Helena, whence the modern *Elne* (*Liv.* xxi. 24).

**Iliturgi** or **Iliturgi** (*Andugur*), an important town of the Turduli in Hispania Tarraconensis situated on a steep rock near the Baetis and on the road from Corduba to Castulo, destroyed by Scipio a. c. 210, but rebuilt, and received the name of Forum Julium (*Liv.* xxviii. 19, xxiv. 10, *Plin.* iii. 19).

**Illyria** or **Illyria**, more rarely **Illyris** (Ἰλλυρία, Ἰλλυρία, Ἰλλυρία) included, in its widest significance, all the land W of Macedonia and E of Italy and Rhætia, extending S as far as Epirus, and N as far as the valleys of the Sava and Drava, and the junction of these rivers with the Danube. The wide extent of country was inhabited by numerous Illyrian tribes, all of whom were more or less barbarous. They were probably of the same origin as the Thracians, but some Celts were mingled with them. The country was divided into two parts: 1 **Illyria Barbara** or **Romina**, the Roman province of Illyricum, extended along the Adriatic sea from Italy (Istria), from which it was separated by the Arsia, to the river Drilon, and was bounded on the E. by Macedonia and Moesia Superior, from which it was separated by the Danube, and on the N. by Pannonia, from which it was separated by the Drava. It thus comprehended a part of the modern Croatia, the whole of Dalmatia, almost the whole of Bosnia, and a part of Albania. It was divided in ancient times into three districts, according to the tribes by which it was inhabited: —1 **Iapydia**, the interior of the country on the N., from the Arsia to the Tedanus (*Ἰαπυδία*), **Liburnia**, along the coast from the Arsia to the Titius (*Λιβυρνία*), and **Dalmatia**, S of Liburnia, along the coast from the Titius to the Drilon (*Δαλματία*). The Liburnians submitted at an early time to the Romans; but it was not till after the conquest of the Dalmatians in the reign of Augustus, that the entire country was organised as a Roman province. From this time the Illyrians, and especially the Dalmatians, formed an important part of the Roman legions. —2 **Illyria Graeca**, or **Illyria proper**, also called **Epirus Nova**, extended from the Drilon along the Adriatic to the Ceraunian mountains, which separated it from Epirus proper. It was bounded on the E. by Macedonia. It thus embraced the greater part of the modern Albania. It was a mountainous country, but possessed some fertile land on the coast. Its principal rivers were the Aotus, Arscus, Genusus, and Panyasis. In the in-

terior was an important lake, the *LYCHNITIS*. On the coast there were the Greek colonies of *Epidamnus*, afterwards *DYRRACHIUM*, and *APOLLONIA*. It was at these places that the celebrated *Via Egnatia* commenced, which ran through Macedonia to Byzantium. The country was inhabited by various tribes, *ATINTANES*, *TAULANTI*, *PARTHINI*, *DASSARETAE*, &c. In early times they were troublesome and dangerous neighbours to the Macedonian kings. They were subdued by Philip, the father of Alexander the Great, who defeated and slew in battle their king *Bardylis*, B.C. 359. After the death of Alexander the Great, most of the Illyrian tribes recovered their independence. At a later time the injury which the Roman trade suffered from their piracies brought against them the arms of the republic. The forces of their queen *Teuta* were easily defeated by the Romans, and she was obliged to purchase peace by the surrender of part of her dominions and the payment of an annual tribute, 229. The second Illyrian war was finished by the Romans with the same ease. It was begun by *Demetrius* of *Pharos*, who was guardian of *Pineus*, the son of *Agron*, but he was conquered by the consul *Aenilius Paulus*, 219 (Pol. ii. 12, iii. 16-19). *Pineus* was succeeded by *Pleuratus*, who cultivated friendly relations with the Romans. His son *Gentius* formed an alliance with *Perseus*, king of Macedonia, against Rome; but he was conquered by the praetor *L. Anicius*, in the same year as *Perseus*, 168; whereupon *Illyria*, as well as Macedonia, became subject to Rome. (Liv. xlv. 26.)—In the new division of the empire under Constantine, *Illyricum* formed one of the great provinces of the empire. It was divided into *Illyricum Occidentale*, which included *Illyricum proper*, *Pannonia*, and *Noricum*, and *Illyricum Orientale*, which comprehended *Dacia*, *Moesia*, *Macedonia*, and *Thrace*.

**ILUS** (Ἴλος). 1. Son of *Dardanus* by *Batea*, the daughter of *Teucer*. *Ilus* died without issue, and left his kingdom to his brother, *Erichthonius* (Apollod. iii. 12, 2).—2. Son of *Tros* and *Callirhoë*, grandson of *Erichthonius*, and great-grandson of *Dardanus*; whence he is called *Dardanides* (Il. xi. 372). He was the father of *Laomedon* and the grandfather of *Priam*. He was believed to be the founder of *Troy* (Il. xx. 232, 236), regarding which *Apollodorus* tells that, when he had won a wrestling prize at the court of the king of *Phrygia*, the king gave him a cow, and the oracle having declared that where the cow lay down the city should be built, the site of *Troy* was thus determined. When he asked for yet another sign, *Zeus* gave him the *palladium*, a statue of three cubits high, with its feet close together, holding a spear in its right hand, and a distaff in its left, and promised that as long as it remained in *Troy*, the city should be safe. The tomb of *Ilus* was shown in the neighbourhood of *Troy* (Il. x. 415, xxiv. 349; Theoc. xvi. 75).—3. Son of *Mermerus*, and grandson of *Jason* and *Medea*. He lived at *Ephyra*, between *Elis* and *Olympia*; and when *Odysseus* came to fetch the poison for his arrows, *Ilus* refused it, from fear of the vengeance of the gods (Od. i. 259; Strab. p. 338).

**IYA**. [AETHALIA.]

**Ilvâtes**, a people in *Liguria*, S. of the *Po*, in *Montferrat* (Liv. xxx. 10, xxxi. 29).

**Imachâra** (*Imacharensis*: *Troina*), a town in *Sicily*, in the *Heræan mountains* (Cic. Verr. iii. 18, 42).

**Imâus** (τὸ Ἰμαόν ὄρος), the name of a great mountain range of *Asia*, is one of those terms

which the ancient geographers appear to have used indefinitely, for want of exact knowledge. In its most definite application, it appears to mean the W. part of the *Himalaya*, between the *Paropamisus* and the *Emodi Montes*; but when it is applied to some great chain, extending much further to the N. and dividing *Scythia* into two parts, *Scythia intra Imaum* and *Scythia extra Imaum*, it must be understood to mean either the *Monassour* or *Altai mountains*, or else some imaginary range. (Strab. pp. 129, 689; Ptol. vi. 14, 1.)

**Imbrâsus** (Ἰμβρασιός), a river in *Samos*, formerly called *Parthenius*, flowing into the sea not far from the city of *Samos*. The celebrated temple of *Hera* (Ἥραιον) stood near it, and it gave the epithet of *Imbrasia* both to *Hera* and to *Artemis*. (Strab. p. 637.)

**Imbros** (Ἰμβρος: Ἰμβριος: *Embro* or *Imbrus*), an island in the N. of the *Aegean sea*, near the *Thracian Chersonesus*, about 18 miles S.E. of *Samothrace*, and about 22 N.E. of *Lemnos*. It is about 25 miles in circumference, and is hilly, but contains many fertile valleys. (Il. xiii. 33, xiv. 281, xxiv. 78; Plin. iv. 72.) *Imbros*, like *Samothrace*, was in ancient times one of the chief seats of the worship of the *Cabiri*. There was a town of the same name on the E. of the island, of which there are still some ruins.

**Inâchis** (Ἰναχίς), a surname of *Io*, the daughter of *Inachus*. The goddess *Isis* is also called *Inachie*, because she was identified with *Io*.—*Inachides* in the same way was used as a name of *Euphros*, a grandson of *Inachus*, and also of *Perseus*, because he was born at *Argos*, the city of *Inachus*.

**Inâchus** (Ἰναχός), son of *Oceanus* and *Tethys* (Aesch. Pr. 636; Dionys. i. 25), and father of *Phoroneus* and *Aegialeus*, to whom others add *Io*, *Argos Panoptes*, and *Phegeus* or *Pegeus* (Apollod. ii. 1; Hyg. Fab. 143, 145; Ov. Met. i. 583; Serv. ad Georg. iii. 153). He was the first king and the most ancient hero of *Argos*, whence the country is frequently called the land of *Inachus*; and he is said to have given his name to the river *Inachus* (Paus. ii. 15, 4; Hor. Ode. ii. 3, 2, iii. 19, 1). In the dispute for the possession of *Argos* between *Poseidon* and *Hera*, *Inachus* decided in favour of *Hera*, and *Poseidon* therefore caused the river *Inachus* to be dry except in the rainy season. In this story *Inachus* is the river-god and his son *Phoroneus* is the founder of *Argos* (Paus. ii. 15, 4). Another story makes him gather the inhabitants of *Argos* in their plain after the cessation of the great flood of *Deucalion* (Schol. ad Eur. Orest. 932).

**Inâchus** (Ἰναχός). 1. (*Banitzä*), the chief river in *Argolis*, rises in the mountain *Lyrcæus* on the borders of *Arcadia*, flows in a southeasterly direction, receives near *Argos* the *Charadrius*, and falls into the *Sinns Argolicus* S. of *Argos* (Strab. pp. 271, 387).—2. A river in *Acarnania*, which rises in *Mt. Læmon* in the range of *Pindus*, and falls into the *Achelous* (Strab. p. 316).

**INÂRÎME**. [ÆNARIMA.]

**Inâros** (Ἰνάρος, occasionally *Ἰραρος*), son of *Psammithichus*, a chief of some *Libyan* tribes to the W. of *Egypt*, commenced hostilities against the *Persians*, which ended in a revolt of the whole of *Egypt*, B.C. 461. In 460 *Inaros* called in the *Athenians*, who, with a fleet of 200 galleys, were then off *Cyprus*: the ships sailed up to *Memphis*, and, occupying two parts of the town, besieged the third. In the same year *Inaros* defeated the *Persians* in a great battle, in which

Achaemenes, the brother of the king Artaxerxes, was slain. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated; and Inaros was taken by treachery and crucified, 453 (Thuc. i. 104, 110, Hdt. iii. 12, 15).

India (*Ἰνδία*, *Indós*, *Indus*), was a name used by the Greeks and Romans to describe the whole of the SE part of Asia, to the E., S., and SE of the great ranges of mountains now called the *Suleiman* and *Himalaya Mountains*, including the two peninsulas of *Hindustan*, and of *Burmah*, *Cochin-China*, *Siam*, and *Malacca*, and also the islands of the *Indian Archipelago*. There is evidence that commercial intercourse was carried on from a very early time between the W coast of *Hindustan* and the W parts of Asia, by the way of the Persian Gulf, the Euphrates, and across the Syrian Desert to Phoenicia, and also by way of the Red Sea and Idumaea, both to Egypt and to Phoenicia, and so on from Phoenicia to Asia Minor and Europe. The direct acquaintance of the western nations with India dates from the reign of Darius, the son of Hystaspes, who added to the Persian empire a part of its NW regions, perhaps only as far as the Indus, certainly not beyond the limits of the Punjab, and the slight knowledge of the country thus obtained by the Persians was conveyed to the Greeks through the inquiries of travellers, especially Herodotus, and afterwards by those Greeks who resided for some time in the Persian empire, such as Ctesias who wrote a special work on India (*Ἰνδία*), of which fragments only remain. The expedition of ALEXANDER into India first brought the Greeks into actual contact with the country, but the conquests of Alexander only extended within *Scinde*, and the Punjab, as far as the river *Hyrkanus*, down which he sailed into the Indus, and down the Indus to the sea. The Greek king of Syria, Seleucus Nicator, crossed the *Hyphasis*, and made war with the *Prasii*, a people dwelling on the banks of the upper Ganges, to whom he afterwards sent ambassadors, named Megasthenes and Daimachus, who lived for several years at Palibothra, the capital of the *Prasii*, and had thus opportunity of obtaining much information respecting the parts of India about the Ganges. (Strab. pp. 70, 724; Athen. p. 67.) Megasthenes composed a work on India, which appears to have been the chief source of all the accurate information contained in the works of later writers. After the death of Seleucus Nicator, B.C. 281, the direct intercourse of the western nations with India, except in the way of commerce, ceased almost entirely. Meanwhile, the foundation of Alexandria had created an extensive commerce between India and the West, by way of the Indian Ocean, the Red Sea, and Egypt, which made the Greeks better acquainted with the W. coast of the peninsula, and extended their knowledge further into the eastern seas, but the information they thus obtained of the countries beyond *Cape Comorin* was extremely vague and scanty. Another channel of information, however, was opened, during this period, by the establishment of the Greek kingdom of Bactria, which included part of N. India. The later geographers made two great divisions of India, which are separated by the Ganges, and are called India *infra Gangem* (the peninsula of *Hindustan*) and India *extra Gangem* (the *Burmese peninsula*). They were acquainted with the division of the people of *Hindustan* into *castes*, of which they enu-

merate seven. (For this and other customs, see Strab. pp. 699-717; Arrian, *Ind.* 3-16.)

Indibilis and Mandonius, two brothers, and chiefs of the Spanish tribe of the *Ilergetes* during the second Punic war. For some years they were faithful allies of the Carthaginians, but in consequence of the generous treatment which the wife of Mandonius and the daughters of Indibilis received from P. Scipio, the two brothers deserted the Carthaginian cause, and joined Scipio in 209 with all the forces of their nation (Pol. ix. 11, x. 18-40, Liv. xvi. 49, xxvii. 17). But in 206 the illness and reported death of Scipio gave them hopes of shaking off the yoke of Rome, and they excited a general revolt among their own subjects and among Celtiberian tribes. They were defeated by Scipio, and pardoned. (Pol. xi. 26-53; Liv. xxvii. 24-34.) But when Scipio left Spain in the next year (205), they again revolted. The Roman generals marched against them; Indibilis was slain in battle, and Mandonius was taken soon afterwards and put to death (Liv. xxix. 1, Appian, *Hisp.* 38).

Indictae or Indigetes, a people in the NE corner of Hispania *Tarraconensis*, close upon the Pyrenees. Their chief town was *Emporium*.

Indicus Océanus [*ERYTHRÆUM MARE*].

Indigetes, Indigitamenta. In literature the *Dii Indigetes* appear to be the genuine deities of Italy who are regarded as the national defenders (Verg. *Georg.* i. 499, Or. *Met.* v. 861, Lucan. i. 556) they are the older *dii patris* opposed to the *dii novennales* or deities of foreign origin and later introduction (Liv. viii. 9). Thus Clodian (*Bell. Gild.* 128) distinguishes them from those gods 'quos Roma recepit, aut dedit ipsa'—that is, from those borrowed from abroad or lately created. Hence arose the practice of regarding the indigetes often as deified heroes of the country, who had once been kings (like *Romulus-Quirinus*) or warriors (Serv. ad *Aen.* xii. 794): thus *Aeneas* on being identified with a local deity of the river *Nemus*, known as *Jupiter Indiges* (Liv. i. 2, Verg. *Aen.* vi. 794), was called *Aeneas Indiges*; but the title must have been given him after the Greek influence had affected the Roman mythology. All these conceptions of the *dii indigetes* are connected with the common derivation from *in* or *indu* and *gigno*, which takes the word as = *indigena* (native to the country) and equivalent to *ἰδιότατος* or *ἰσχυρός*. But the original meaning is with more probability derived from *indu-agere*, and strictly meant those deities who had a special and limited part to play in the lives and actions of men—all those whose names, with the occasions for invoking them, were included in the priestly books called *indigitamenta*. (Some prefer to derive *indigitamenta*, and consequently also *indiges*, from a word *indigere*, connected with *arare*, meaning to invoke or pray to.) There is a difference of opinion as to precisely what beings were included in these books. Varro (whose statements in the *Antiquitates Rerum Divinarum* are mainly preserved by Tertullian and Augustine) distinguished *dii certi* as those who had fixed limited functions for particular occasions, and *dii incerti* as deities of general power not thus limited or defined; and some have thought that the deities included in the *indigitamenta* were merely the *dii certi*. But it is clear that many of the greater deities with manifold functions were included in the list of *dii certi* so far as a particular function was in question—e.g. *Juno Lucina* as goddess of child

birth; and again some distinctly Greek deities were included, as Apollo Medicus or Aesculapius, in whom healing was the function defined; yet if these were true indigetes, how could the idea have arisen that they were *dii patrii* as opposed to *novensiles*? Hence there is probability in the most recent view, that the *dii indigetes* were originally those deities of ancient Italy watching over various operations of life, whose actions are fixed and expressed for each one by their names—i.e. they were personifications of the action, occasion, or thing. Being thus deities 'quibus rerum exiguarum singulis singula distribuuntur' (August. *C. D.* vi. 1), they were sometimes called '*dii minuti*' (cf. Plaut. *Cist.* ii. 1, 45). These deities expressed a superstition, which there is reason to believe is still more or less unconsciously retained, of attaching influence for luck to certain places, or even to certain articles of dress or equipment: with this difference, that it was a matter of religion in the Roman, and that each separate thing had its own personal deity to whom prayer for a prosperous action or use was made. A difference may be noticed between the Greek and Roman religions, that the Greek tended to centralisation, to gathering a number of attributes and functions originally belonging to separate or local deities, and ascribing them to a single greater deity, whereas the Romans (as far as they preserved their own ritual) retained the converse system of imagining a separate deity for each function. In this way 'nomina numinibus ex officiis constat imposita; ut ab occasione deus Ocoator dicitur, a sarritione Sarritor, a stercoratione Sterculinius, a satione Sator' (Varro, ap. Serv. ad *Georg.* i. 21). In matters referring to life a long line of deities is conceived for the needs of each stage from birth to death. Thus *Parca* (a *pariundo*) was the deity who made the birth propitious or otherwise, and the being born right and straight with no deformities depended on *Antevorta* and *Porrima*, *Postvorta* or *Prosa* (Varro, ap. Gell. xvi. 10, 4); another view took these as deities who regarded destiny with knowledge of future and of past (Ov. *Fast.* i. 633); *Rumina* watched the suckling of the child; *Levana* its uplifting or adoption by its father; *Nundina* its ninth or name-day; *Alimona*, *Edusa*, and *Potina* its nourishment; *Abeona*, *Adcona*, *Iterduca* its learning to walk and its guidance through life; *Cuba* and *Cumina* its cradling; *Farinus* the power of speech; *Mutunus Tutunus* the fruitful marriage; *Picumnus* and *Pilumnus* the protection of the marriage and of the new-born children; *Viriplaca* the agreement of husband and wife; *Nenia* the funeral rites. Again, all the actions and businesses of life had their abstract deities whose names it would be unlucky to neglect, such as *Agonias*, who presided over business actions; *Aescolanus*, *Argentinus*, and *Arculus*, who had to do with copper and silver money and the money-box; *Vicia Potia*, the deity of success and victorious action, who had a sanctuary near the Velia (Liv. ii. 7; Plut. *Publ.* 10; Cic. *Legg.* ii. 11, 28). And for agriculture each operation had its divinity—e.g. *Semonia* and *Segesta* for sowing; *Panda* or *Patella* for opening the earth to the sprouting seed; *Sterculinius* for manuring; *Messia* for harvesting. Lastly, there were a few added within historical times for special occasions, as *Aius Locutius*, for the warning of invasion of the Gauls (Liv. v. 50; Gell. xvi. 17), and *Rediculus*, for turning Hannibal back from Rome in 211 B.C. (Plin. x. 122).

**Indus** or **Sindus** (Ἰνδός: *Indus*, *Sind*), a great river of India. The earliest mention in Greek literature is in Hecataeus (*Fr.* 114). Herodotus (iv. 44) has some knowledge of its character and of its position in the far East, which he derived from Scylax. It rises in the table land of *Thibet*, N. of the *Himalaya* mountains, flows nearly parallel to the great bend of that chain on its N. side, till it breaks through the chain a little E. of *Attock*, in the NW. corner of the *Punjab*, and then flows SW. through the great plain of the *Punjab*, into the *Erythraean Mare* (*Indian Ocean*), which it enters by several mouths—two according to the earlier Greek writers, six according to the later. (Arrian, *An.* v. 6, *Ind.* 2; Ptol. vii. 1, 28; Strab. p. 690.) Its chief tributaries are the *Cophen* (*Cabul*), which enters it from the NW. at *Attock*, and the *Acesines* on the E. side. [HYPHASIS.]

**Indus** (Ἰνδός: *Dollomon-Chai*), a river of Asia Minor, rising in the SW. of Phrygia, and flowing through the district of Cibyrtis and the SE. of Caria into the Mediterranean, opposite to Rhodes (Liv. xxxviii. 14; Plin. v. 103).

**Indutiomarus**, or **Induciomarus**, one of the chiefs of the *Treviri* in Gaul. As he was opposed to the Romans, Caesar induced the leading men of the nation to side with Cingetorix, the rival of Indutiomarus, B.C. 54. Indutiomarus took up arms against the Romans, but was defeated and slain by Labienus. (Cues. *B. G.* v. 58–58.)

**Inessa**. [AETNA, No. 2.]

**Inferi**, the gods of the Nether World, in contradistinction from the *Superi*, or the gods of heaven. In Greek the *Inferi* are called of ἡδόνιοι. [CHTHONIUS.] Among the *dii inferi* were reckoned those who were supposed to control the lower world, as *Dis Pater*, *Proserpina*, *Libera*; or were connected with the dead, as *Mania*, *Larunda*, *Arva Larvarum*; or with the earth and its fruits (of whom some were in other aspects *Superi*), as *Tellus*, *Saturnus*, *Ceres*. Hence the *devotio* or *consecratio inferis* (or *Dis Manibus* at *Telluri*, &c.) meant that the living persons so devoted were given over to the power of the gods of the underworld (cf. Liv. viii. 9; Macrob. *Sat.* iii. 9, 10). But the word *Inferi* is also frequently used to designate the dead, in contradistinction from those living upon the earth; so that *apud inferos* is equivalent to 'in Hades,' or 'in the lower world.' [See *LARVAE*, *LEMURES*, *MANES*, *ORCUS*, *HADES*, *ELYSIUM*.]

**Inferum Mare**, called also *Tuscum* or *Tyrrhenum*, was the sea between the islands of Corsica and Sardinia and the west coast of Italy extending southwards to Sicily. It was so called in distinction to *Superum Mare*—i.e. the Adriatic.

**Ingaevōnes**, a name which some authorities gave to the tribes on the sea-coast of Germany (Tac. *German.* 2).

**Ingauni**, a people in Liguria on the coast, whose chief town was *ALBIUM INGAUNUM*.

**Ingenūus**, one of the Thirty Tyrants, was governor of Pannonia when Valerian set out against the Persians, A.D. 258. He assumed the purple in his province, but was defeated and slain by Gallienus. (Trebell. *Poll. Trig. Tyr.*; Zonar. xii. 24.)

**Ino** (Ἰνώ), daughter of Cadmus and Harmonia, and wife of Athamas. For details see *ATHAMAS*.

**INOUS**, a name both of Melicertes and of Palaeon, because they were the sons of Ino.



**Insubres**, a Gallic people, who crossed the Alps and settled in Gallia Transpadana in the N of Italy. Their chief town was MEMOLAVUM. Next to the Boni, they were the most powerful of the Gallic tribes in Cisalpine Gaul. They were conquered by the Romans, shortly before the commencement of the second Punic war, but friendly to Hannibal when he descended into Italy (Pol. ii 17, Liv. xli. 25, 39, 45).

**Intaphernes** (Ἰνταφέρνης) one of the seven conspirators against the Magi, b.c. 522. He was put to death by Darius. (Hdt. iii. 70-119).

**Intemēlis**, a people in Liguria, on the coast whose chief town was ALBEM INTMELIUM.

**Interamna** (Interamnina) the name of several towns in Italy so called from their lying between two streams. 1 (Terni) an ancient municipium in Umbria, situated on the Nar, and surrounded by a canal flowing into this river, whence its inhabitants were called *Interamnates Narites*. It was the birthplace of the historian Tacitus as well as of the emperor of the same name (Plin. iii 114).—2 A town in Latium on the Via Latina, and at the junction of the Cassius with the Liris whence its inhabitants are called *Interamnates Lirinnates*. It was made a Roman colony a.c. 312 but subsequently sank into insignificance (Liv. ix 28, Plin. iii 64).

**Interactia** a town of the VACCINI in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta.

**Interclia** or **Petra Pertusa**, a post-station in Umbria so called because the Via Flaminia was here cut through the rocks by order of Vespasian. An ancient inscription on the spot still commemorates this work (Viel. Caes. 9, Procop. B. G. ii 11).

**Internum Mare**, the Mediterranean Sea, extended on the W. from the Straits of Hercules to the coasts of Syria and Asia Minor on the E. In the N.E. it was usually supposed to terminate at the Hellespont. From the Straits of Hercules to the farthest shores of Syria it is 2000 miles in length, and including the islands, it occupies an area of 781,000 square miles (Strab. pp. 51-54). It was called by the Romans *Mare Internum* or *Intestinum*, by the Greeks *ἡ ἴσω θάλαττα* or *ἡ ἐνδὴς θάλαττα*, or, more fully, *ἡ ἐνδὴς Ἠρακλείων στήλην θάλαττα*, and from its washing the coasts both of Greece and Italy, it was also called both by Greeks and Romans *Our Sea* (*ἡ ἡμετέρα θάλαττα*, *ἡ καθ' ἡμᾶς θάλαττα*, *Mare Nostrum*) (Vek. i. 1, 4, Plin. iii 8, Sall. Jug. 17, Plat. Phaed. p. 109a, Pol. iii 32, Strab. p. 121, Arist. Met. ii. 1, Caes. B. G. v. 1). The term *Mare Mediterraneum* is not used by the best classical writers, and occurs first in Solinus. The ebb and flow of the tide are perceptible in only a few parts of the Mediterranean, such as in the Syrtis on the coast of Africa in the Adriatic, &c. The different parts of the Mediterranean are called by different names. See *MARE TYRRENUM* or *HYPERUM*, *ADRIA* or *M. ADRIATICUM* or *M. SUPERUM*, *M. SICILEM*, *M. AZGAEUM*, &c.

**Intibuli**, a town of Hispania Baetica, near Illiturgi (Liv. xlii. 49).

**Inui Castrum**, a city of Latium (Verg. Aen. ii. 776), on the coast between Antium and Lavinium (Ov. Met. xv 727; Sal. It. viii 361).

**Ianus**, an old Italian deity of the increase in flocks and herds, in reality merely another name of Faunus or Luperus (Liv. i. 5, Serv. ad Aen. vi. 775, Macrobi. i. 20). He was specially worshipped in old times at Castrum Inui.

**Infycum** (Ἰνύκον), a town in the S. of Sicily, near Selinus, on the Hypsaa (Hdt. vi. 33, Paus. vi. 4. 6).

**Io** (Ἰώ) daughter of Inachus, the first king of Argos or, according to others, of Iasus or Piren. Zeus loved Io, but on account of Hera's jealousy, he metamorphosed her into a white heifer (Apollod. ii. 1, 8, Hyg. Fab. 145). The goddess, who was aware of the change, obtained the heifer from Zeus, and placed her under the care of Argus Panoptes. According to the story which Aeschylus follows, it was Hera who changed Io into a cow, and this also was implied by the representation on the throne of Apollo at Amyclae (Aesch. Suppl. 299, Paus. iii. 18. 13). Zeus sent Hermes to slay Argus and deliver Io (ANOTIS). It is a disputed point whether this act is signified by the epithet *Ἀργεοφόρος* (See HERMES, p. 40, b.) Hera then tormented Io with a gad fly, and drove her in a state of frenzy from land to land over the whole earth, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus called Epaphus (ΕΠΑΦΟΣ). The wanderings of Io were celebrated in antiquity, and were extended with the increase of geographical knowledge (Aesch. Pr. 700-810, Suppl. 540-565, Eur. I. T. 894, cf. Athen. p. 619, Lucian. Deor. Dial. 5, Strab. p. 820). The Bosphorus is said to have derived its name from her swimming across it (Aesch. Pr. 732, Appian, Bell. Mithr. 101). An early attempt to rationalise the story is given by Herodotus (i. 1) that Io was a princess of Argos who was carried off to Egypt by Phoenicians. It has been a common interpretation that this horned Io signifies the crescent moon and Argus the starry heaven. It is more likely that Io was originally Hera herself, or, rather, that she was a deity worshipped in certain places in the shape of a cow (whether by a totemistic custom or not) whose worship was superseded by that of Hera, and who accordingly was represented as a rival transformed by Hera. It is another quest on whether this cow-shaped deity was originally imagined from the Egyptian Isis, or whether a Greek Io was identified with Isis, and was therefore represented as having gone to Egypt. At any rate it is likely that her wanderings were in part suggested by the Egyptian goddess though in part they arose from local myths and also from an attempt to explain certain local names. [See also Isis.] In art representation three periods are distinguished: in the oldest she has the form of a cow (cf. Paus. i. 25, Verg. Aen. vii 789). In the second period (possibly to suit the representation on the stage) she is a maiden with horns (Aesch. Pr. 588, cf. Hdt. ii. 41). The change appears on vases to begin after the Persian wars and this form may have conducted to the identification with Isis. The third period in the decadence of art reverts to the cow form.

**Iobates**, king of Lycia. (BELLEROPHON.)

**IOI** (CAESAREA, No. 4.)

**Iolatus** (IOLATS).

**Iolans** (Ἰόλαος), son of Iphicles and Antome dusa. Iphicles was the half brother of Heraclides, and Iolans was the faithful companion and character of the hero (Bes. Sc. 74; Apollod. ii. 4. 11, Paus. viii. 14. 6). He helped Heraclides to slay the Lernaean Hydra. After Heraclides had instituted the Olympic games, Iolans won the victory with the horses of his master (Paus. v. 8. 1). Heraclides sent him to Sardis at the head of his sons whom he had by the daughters

of Thespius. He introduced civilisation among the inhabitants of that island, and was worshipped by them; and his descendants were the *Iolaenses* ('Ιολαῖς). This story was probably an attempt to explain the name of the native tribe so called in Sardinia, whom Strabo, p. 225, states to have been a Tyrrhenian people. (Paus. x. 17, 5; Diod. iv. 80, v. 15; SARDINIA.) From Sardinia he went to Sicily, and then returned to Heracles shortly before the death of the latter. After the death of the hero, Iolans was the first who offered sacrifices to him as a demigod. There are two stories of his aid to the children of Heracles after the death of their father. One makes him do battle for them in his natural life, and kill Eurystheus in battle (Paus. i. 44, 13; Strab. p. 377); the other (a Theban story) makes him return from the grave for these exploits; and then, after his second death, he is buried in the grave of Amphitryon (Pind. *Pyth.* ix. 79). In Pausanias' account he dies in Sardinia, having apparently returned there after the victory over Eurystheus, and is buried there (Paus. ix. 23, 1).

Iolcus ('Ιωλκός, Ep. 'Ιαωλκός, Dor. 'Ιαλκός; 'Ιαλκίον: *Volo*), an ancient town in Magnesia in Thessaly at the top of the Pagasæan gulf, seven stadia from the sea, at the foot of Mt. Pelion. It is said to have been founded by Cretheus, and to have been colonised by Minyans from Orchomenus. It was celebrated in mythology as the residence of Pelias and Jason, and as the place from which the Argonauts sailed in quest of the golden fleece. [ARGONAUTÆ; JASON.] The Thessalians offered it to Hippias when he was driven out from Athens (Hdt. v. 94). Its inhabitants were removed to the neighbouring town of Demetrias, which was founded by Demetrius Poliorettes, and the old town went to ruin. (*Il.* ii. 712; *Od.* xi. 256; Strab. pp. 414, 436, 438.)

Idè ('Ιδῆ), daughter of Eurytus of Oechalia, was beloved by Heracles. For details see p. 400. After the death of Heracles, she married his son Hyllus.

Iollas or Iolāus ('Ιόλλας or 'Ιόλαος). 1. Son of Antipater, and brother of Cassander, king of Macedonia. He was cup-bearer to Alexander at the period of his last illness. Those writers who adopt the idea of the king having been poisoned, represent Iollas as the person who actually administered the fatal draught. This accusation was undoubtedly false, and was originated six years later by Olympias as a pretext for oppressing the adherents of Antipater. She then caused the grave of Iollas to be desecrated. (Plut. *Alex.* 77; Diod. xix. 11; Arrian, *An.* vii. 27; Curt. x. 10, 14; Just. xii. 14; Vitruv. viii. 3, 16).—2. Of Bithynia, a writer on Materia Medica, flourished in the third century B.C.

Ion ('Ιων). 1. The mythical ancestor of the Ionians, was the son of Xuthus and Creusa, the daughter of Erechtheus, king of Athens (Hdt. vii. 94, viii. 44). When Xuthus had been driven from Athens he settled at Aegialus (the N. coast of Peloponnesus), and died there. One of his two sons, Achæus, took possession of the ancestral home in Thessaly, but Ion raised an army against Selinus, king of Aegialus. Selinus came to terms by giving him his daughter in marriage and making him his heir. When the Eleusinians and Eumolpus were at war with Athens the Athenians asked aid from Ion, and made him their general. He won the victory for them, died in Attica, and was buried at Potamni, near Prasias (Paus. i. 31, 3; Strab. p. 388). The four Attic tribes

were called after the four sons of Ion, Geleon, Aegicores, Argades and Hoples (Hdt. v. 66). In Strabo's account he eventually becomes king of Athens; but in Herodotus (viii. 44) he is only commander of their army. The Attic story, which through the *Ion* of Euripides has become the best known version, alters the genealogy in order to make Apollo Patrons the ancestor of the Ionians as well as their protector. Ion is therefore the son of Apollo, not of Xuthus. Apollo had visited Creusa in a cave below the Propylæa, at Athens, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, where he was educated by a priestess. Many years afterwards Xuthus and Creusa came to consult the oracle about the means of obtaining an heir. They received for answer that the first human being whom Xuthus met on leaving the temple should be his son. Xuthus met Ion, and acknowledged him as his son; but Creusa, imagining him to be a son of her husband by a former mistress, caused a poisoned cup to be presented to the youth. However, her object was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explained the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret, and Ion was declared the heir of Xuthus and Creusa and the destined founder of the Ionic race. (Eur. *Ion*. This was probably the version followed also in the *Creusa* of Sophocles.)—2. A poet of Chios, was son of Orthomenes. He went to Athens when young, and there enjoyed the society of Aeschylus and Cimon. He began to produce tragedies on the Athenian stage in 452, and won the third prize in 428, when Euripides won the first and Iophon the second. He died before 418. (Aristoph. *Pax*, 835). The number of his tragedies is variously stated at twelve, thirty, and forty. We have the titles and a few fragments of eleven. Ion also wrote elegies, dithyrambs, and a history of Chios. (Strab. p. 645; Schol. ad Ar. *Pax*, 830; Plut. *Cim.* 5; Athen. pp. 3, 436.)—3. Of Ephesus, a rhapsodist in the time of Socrates, from whom one of Plato's dialogues is named.

Iōnia ('Ιωνία: \**Iowes*) and Iōnis (Rom. poet.), a district on the W. coast of Asia Minor, so called from the Ionian Greeks who colonised it at a time earlier than any distinct historical records. At a still earlier time the Ionian branch of the Hellenic race was in possession of Attica (and apparently of Euboea). Some of the Ionians from Attica occupied the S. coast of the Corinthian gulf, but were afterwards driven back into Attica by the Achæans. The mythical account of 'the great Ionic migration' relates that in consequence of the disputes between the sons of Codrus, king of Athens, about the succession to his government, his younger sons, Neleus and Androclus, resolved to seek a new home beyond the Aegean sea. Attica was at the time overpeopled, partly owing to the return of those whom the Achæans expelled from Achæa, and still more by the more recent expulsion of Ionians from Epidaurus, Troezen, and Phlius by the Dorian invaders. A large portion of this superfluous population went forth as Athenian colonists, under the leadership of Androclus and Neleus, joined by emigrants of

other tribes, Cadmeans, Euboeans, Phocians, and Pylians, and settled on that part of the W shores of Asia Minor which formed the coast of Lydia and part of Caria, and also in the adjacent islands of Chios and Samos, and in the Cyclades (Hdt. i. 142-146, Paus. vii. 3 Strab. p. 632). It may safely be assumed that this migration and conquest was not the result of a single expedition, but extended over several years and probably more than one generation. It is likely that the migrating Ionians drove out the Carians from the Cyclades, before they went on to conquer the coast of Asia Minor. The great cities of Miletus and Ephesus were created by them from the Carians and the Leleges and several towns were newly founded. The date of the migration, or successive migrations, cannot be accurately fixed. The movement probably took place soon after the Dorian invasion of the Peloponnese and may even have begun a little earlier. It may therefore be roughly dated at about 1000 B.C. The earliest authentic records show us the existence of twelve great cities on the above-named coast, all united into one confederacy. The district they possessed formed a narrow strip of coast extending between and somewhat beyond the mouths of the rivers Maeander on the S and Hermus on the N. The names of the twelve cities going from S to N were MILETUS, MILES, PHYLAE, SAMOS (city and island), EPHEBUS, COLOPHON, LELEGES, TEOS, ERYTHRAE, CHIOS (city and island), CLAZOMENAE, and PHOCIAE: the first three on the coast of Caria, the rest on that of Lydia: the city of Smyrna which lay within this district but was of Aeolic origin was afterwards (about B.C. 700) added to the Ionian confederacy. The common sanctuary of the league was the Panionium (*πανιονιον*) a sanctuary of Poseidon Heliconius, on the N side of the promontory of Mycale, opposite to Samos, and here was held the great national assembly (*πρωτοπρωτος*) of the confederacy called Panionia (*πανωνια*: see *Dict. of Antiq.* s.v.). It is important to observe that the inhabitants of these cities were not exclusively of Ionian descent. The traditions of the original colonisation and the accounts of the historians agree in representing them as peopled by a great mixture, not only of Hellenic races, but also of these with the earlier inhabitants—such as Carians, Leleges, Lydians, Cretans, and Pelasgians—and with differences of dialect. The religious rites, also, which the Greeks of Ionia observed, in addition to their national worship of Poseidon, were borrowed in part from the native peoples, such were the worship of Apollo Didymaeus at Branchidae near Miletus, of Artemis at Ephesus, and of Apollo Clarus at Colophon. The central position of this district, its excellent harbours, and the fertility of its plains, watered by the Maeander, the Cayster, and the Hermus combined with the energetic character of the Ionian race to confer prosperity upon these cities, and it was not long before they began to send forth colonies to many places on the shores of the Mediterranean and the Euxine, and even to Greece itself. During the rise of the Lydian empire, the cities of Ionia preserved their independence until the reign of Croesus, who subdued those on the mainland, but relinquished his design of attacking the islands. When Cyrus had overthrown Croesus, he sent his general Harpagus to complete the conquest of the Ionic Greeks, B.C. 545. Under the Persian rule they retained their political organisation, subject to the government of the Persian satraps, and of tyrants who were set up

in single cities, but they were required to render tribute and military service to the king. In B.C. 500 they revolted from Darius Hystaspis, under the leadership of Histiaeus, the former tyrant of Miletus, and his brother in law Aristagoras, and supported by aid from the Athenians. The Ionian army advanced as far as Sardis, which they took and burnt, but they were driven back to the coast, and defeated near Ephesus B.C. 492. The reconquest of Ionia by the Persians was completed by the taking of Miletus in 495, and the Ionians were compelled to furnish ships, and to serve as soldiers, in the two expeditions against Greece. After the defeat of Xerxes, the Greeks carried the war to the coasts of Asia, and effected the liberation of Ionia by the victories of Mycale (479), and of the Eurymedon (469). In 387 the peace of Antalcidas restored Ionia to Persia, and after the Macedonian conquest it formed part successively of the kingdom of Pergamum and of the Roman province of Asia. For the history of the several cities, see the respective articles. In no country inhabited by the Hellenic race except at Athens, were the refinements of civilisation, the arts, and literature more highly cultivated than in Ionia. The restless energy and free spirit of the Ionic race, the riches gained by commerce, and the neighbourhood of the great seats of Asiatic civilisation combined to advance with rapidity the intellectual progress and the social development of its people: but while the leisure afforded by their wealth tended to produce among them schools of poets and of speculative philosophers, on the other hand the same growth of wealth combined with the more elevating climate and perhaps also with the Oriental influences in their mixed blood and association, to make the Ionians of Asia Minor softer and more luxurious than their kindred in Greece. Out of the long list of the authors and artists of Ionia, we may mention the poet's Mimnermus of Colophon, and Anacreon of Teos, the philosophers Thales of Miletus, and Anaxagoras of Clazomenae, the early annalists, Cadmus, Dionysius, and Hecataeus, all of Miletus; and, in the fine arts, besides being the home of that exquisitely beautiful order of architecture the Ionic, and possessing many of the most magnificent temples in the world, Ionia was the native country of that school of painting which included Zeuxis, Apelles, and Parrhasius. Its history under the Romans belongs to that of the province of Asia.

Iōnium Mēros (*Ἰόνιος μέγας*, *Ἰόνιος μέγας*, *Ἰονία*), a part of the Mediterranean Sea between Italy and Greece, was S of the Adriatic, and began on the W at Hydruntum in Calabria, and on the E at Oricus in Epirus, or at the Ceramaean mountains. In more ancient times the Adriatic was called *Ἰόνιος πέλαγος* or *Ἰόνιος κόλπος* (Hdt. vi. 127, vii. 20, Thuc. i. 24). But in its wider significance it is found in Polybius and Strabo (Strab. pp. 123, 316, Pol. ii. 14). Its name, mythically derived by the ancients from the wanderings of Io (Aesch. Pr. 830) came from the Ionian colonies which settled in Cerhalenia and other islands off the W coast of Greece.

Iōphōn (*Ἰεφών*), son of Euphrocles, by Nicostate, was a distinguished tragic poet. He brought out tragedies during the life of his father, and was still living in B.C. 405 (Ar. Ra. i. 73). He won the second prize in 423, and was suspected by some of having received assistance from his father. For the story of his undutiful charge against his father, see EUPHROCLES.

**Iphias** (Ἰφίας), i.e. Evadne, a daughter of Iphis, and wife of Capaneus.

**Iphicles**, or **Iphiclus** (Ἰφικλῆς, Ἰφικλος or Ἰφικλέους). 1. Son of Amphitryon and Alcmena, was one night younger than his half-brother Heracles. He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. He accompanied Heracles on several of his expeditious, and took part in the Calydonian hunt (Apollod. i. 8, 2; Diod. iv. 48). He fell in battle against the sons of Hippocoon, or, according to another account, was wounded in the battle against the Molionidae, and was carried to Pheneus, where he died (Apollod. ii. 7, 8).—2. Son of Thestius by Laophonte or Deidamia or Eurythemis or Lencippe. He took part in the Calydonian hunt and the expedition of the Argonauts (Ap. Rh. i. 201).—3. Son of Phylacus, and grandson of Deion and Clymene, or son of Cephalus and Clymene, the daughter of Minyas. He was married to Diomedea or Astyoche, and was the father of Podarces and Protesilaus. He was one of the Argonauts, possessed large herds of oxen, which he gave to the seer Melampus, and was celebrated for his swiftness in running. (Il. ii. 705, xiii. 698; Paus. iv. 36, 2; Apollod. i. 9, 12.)

**Iphicrātes** (Ἰφικράτης), the Athenian general, was the son of a shoemaker. He distinguished himself at an early age by his gallantry in battle; and in B.C. 394, when he was only 25 years of age, he was appointed by the Athenians to the command of the forces which they sent to the aid of the Boeotians after the battle of Coronea. In 393 he commanded the Athenian forces at Corinth, and at the same time introduced an important improvement in military tactics—the formation of a body of targeteers (πλητασταί) possessing, to a certain extent, the advantages of heavy and light-armed forces. This he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet. At the head of his targeteers he defeated and nearly destroyed a Spartan Mora in the following year (392), an exploit which was celebrated throughout Greece (Xen. Hell. iv. 5, 8; Diod. xiv. 91; Paus. iii. 10). In the same year he was succeeded in the command at Corinth by Chabrias. In 389 he was sent to the Hellespont to oppose Anaxibius, who was defeated by him and slain in the following

his daughter in marriage. In 377 Iphicrates was sent by the Athenians, with the command of a mercenary force, to assist Pharnabazus in reducing Egypt to subjection; but the expedition failed through a misunderstanding between Iphicrates and Pharnabazus. In 373 Iphicrates was sent to Corcyra, in conjunction with Callistratus and Chabrias, in the command of an Athenian force, and he remained in the Ionian sea till the peace of 371 put an end to hostilities. (Xen. Hell. vi. 2; Diod. xv. 41–xvi. 57.) About 367, he was sent against Amphipolis, and after carrying on the war against this place for three years, was superseded by Timotheus. Shortly afterwards, he assisted his father-in-law, Cotys, in his war against Athens for the possession of the Thracian Chersonesus. But his conduct in this matter was passed over by the Athenians. After the death of Chabrias (357), Iphicrates, Timotheus and Menestheus were joined with Chares as commanders in the Social war, and were prosecuted by their unscrupulous colleague, because they had refused to risk an engagement in a storm. Iphicrates was acquitted. From the period of his trial he seems to have lived quietly at Athens. He died before 348. (Diod. xvi. 21; Nep. Iphicrates.) Iphicrates has been commended for his combined prudence and energy as a general. The worst words, he said, that a commander could utter were, 'I should not have expected it' (Plut. Apoph. Iphi. 2; Polyen. iii. 9). His services were highly valued by the Athenians, and were rewarded by them with almost unprecedented honours.

**Iphigēnia** (Ἰφιδέμεια), according to the most common tradition, a daughter of Agamemnon and Clytaemnestra, but according to Stesichorus and others (Paus. ii. 22, 7), a daughter of Theseus and Helena, and brought up by Clytaemnestra as a foster-child. In the earliest accounts of Agamemnon's daughters three are named: Iphianassa, Chrysothemis, and Laodice (Il. ix. 145, 287). The Cyclic poets (Cypr. 8) added Iphigenia as a fourth (Soph. El. 157), but eventually she takes the place of Iphianassa, as Electra has displaced Laodice; and the name Iphianassa is sometimes used as a synonym for Iphigenia (Lucret. i. 86). Agamemnon had once killed a stag in the grove of Artemis; or he had boasted that the goddess herself could not aim better; or he had vowed in the year in which Iphigenia was born to sacrifice the most beautiful production of that year, but had after-



Iphigenia at Aulis. (From the Medici Vase.)

year. On the peace of Antalcidas, in 387, Iphicrates went to Thrace to assist Sentes, king of the Odrysae, but he soon afterwards formed an alliance with Cotys, who gave him

wards neglected to fulfil his vow. One of these circumstances is said to have been the cause of the calm which detained the Greek fleet in Aulis, when the Greeks wanted to sail against

**Troy** The seer Calchas declared that the sacrifice of Iphigenia was the only means of propitiating Artemis. Agamemnon was obliged to yield, and Iphigenia was brought to Chalcis under the pretext of being married to Achilles. When Iphigenia was on the point of being sacrificed, Artemis carried her in a cloud to the Tauric Chersonesus (the *Crimæa*), where she became the priestess of the goddess, and a stag was substituted for her by Artemis. (*Cypria*, ed. Kinkel, p. 19, *Eur. I. A.* 1540, *I. T.* 111, *Aesch. Ag.* 185, *Pind. Pyth.* xi. 23, *Pans.* ix. 19, *Lucret.* i. 85) While Iphigenia was serving Artemis as priestess, her brother Orestes and his friend Pylades came to Tauri to carry off the image of the goddess at this place, which was believed to have fallen from heaven. As strangers they were to be sacrificed in the temple of Artemis, but Iphigenia recognised her brother, and fled with him and the statue of the goddess. (*Eur. I. T.*, *Hyg. Fab.* 120-123, *Naev. Iphig.*) The story which Sophocles follows in his *Chryseis* (*Hyg. Fab.* 120) makes Iphigenia and Orestes reach Smynthus, where they are overtaken by Thoas, and when Chryseis, son of Agamemnon and priest of Apollo, is about to surrender them, he discovers their parentage and joins Orestes in killing Thoas. The image of the Tauric Artemis was, according to the Spartan legend taken to Sparta (*Pans.* iii. 16 f.) according to the Attic legend it was placed in the temple of Artemis at Brauron on the east coast of Attica, where Iphigenia became the priestess (*Eur. I. T.* 1446, *Strab.* p. 399, *Pans.* i. 25, 9), according to the legend at Laodicea the original image was taken from Brauron by Aetres, and placed at Laodicea. In other words there were wooden images of an Artemis worshipped in Tauric fashion at all these places, and each place claimed to possess the genuine image [*ARTEMIS*, p. 128.] Pausanias apparently considered that at Sparta to be the most ancient, since he inclines to believe it to be the actual statue brought by Iphigenia. The stories of the death of Iphigenia vary in like manner in one, she died at Megara, and was honoured there with a shrine (*Pans.* i. 43, 1), in another, she died in Attica and was there buried, according to some traditions Iphigenia never died, but was changed by Artemis into Hecate, or was endowed by the goddess with immortality and eternal youth, and under the name of Orichthia became the wife of Achilles in the island of Leuce (*Ant. Lib.* 27)—There can be little doubt that under these myths lies the fact that Iphigenia was Artemis herself that is, Iphigenia represents an ancient local deity worshipped in each of these places, Sparta, Brauron, and Megara, with human sacrifices and rites akin to those of the Tauric Artemis, and when Artemis took her place, she was transformed into the priestess of Artemis, and her connexion with these various places was accounted for by the stories of the wanderings of Agamemnon's daughter [see p. 128]. The custom of dedicating to her the clothes of women who had died in childbirth (*I. T.* 1465) points to the same conclusion. She had originally been a goddess of childbirth, as Artemis was, perhaps as being, like Artemis also, a moon goddess, or a goddess of natural fruitfulness.

**Ip̄imēdia** or **Ip̄imēde** (Ἰπ̄ιμ̄εδία, Ἰπ̄ιμ̄εδη), daughter of Triop, and wife of Aloeus. Being in love with Poseidon, she often walked on the seashore, and collected its waters in her lap, whence she became, by Poseidon, the mother of the Alodæe, Otus and Ephialtes. While Ip̄i-

media and her daughter, Pancretis, were celebrating the orgies of Dionysus on Mount Drus, they were carried off by Thracian pirates to Naxos or Strangyle; but they were delivered by the Alodæe (*Od.* xi. 305, *Pind. Pyth.* i. 89, *Apollod.* i. 7, 4, *Diod.* v. 50).

**Iphis** (Ἰφίς) 1 Son of Alektor, and father of Eteocles and Evadne, the wife of Capaneus, was king of Argos. He advised Polynices to give the celebrated necklace of Harmonia to Erichon, that she might persuade her husband Amphiaras to take part in the expedition against Thebes. He lost his two children, and therefore left his kingdom to Sthenelus, son of Capaneus (*Pans.* ii. 18, 4)—2 Son of Sthenelus, and brother of Eurysthenes, was one of the Argonauts who fell in the battle with Aetres—3 A youth in love with Anaxarete (*ANAXARETE*)—4 Daughter of Ligdus and Telethusa, of Phaeacia in Crete. She was brought up as a boy, on the advice of Isis because her father, before her birth, had ordered the child to be killed if it should be a girl. When Iphis had grown up, and was to be betrothed to Lanthe she was metamorphosed by Isis into a youth (*Od. Met.* ix. 666).

**Iphitus** (Ἰφίτιος) 1 Son of Enrytus of Oechalia, one of the Argonauts, was afterwards killed by Heracles. (For details, see p. 399)—2 Son of Nanbolis, and father of Schedus, Epistrophus, and Euryonime, in Phocis, likewise one of the Argonauts (*Il.* ii. 518; *Ap. Rh.* i. 307, *Apollod.* i. 9, 16)—3 Son of Haemon, or Praxionides, or Iphitus, king of Elis, restored the Olympic games, and instituted the cessation of war during their celebration, a c. 894 (*Pans.* v. 4, 6, 8, 5, 10, 10, 26, 2, *Ant.* 26, 4, *Pind. Lyc.* i).

**Ipnus** (Ἰπνός), a town of the Locræ Ozolæ (*Thuc.* iii. 101).

**Ipsus** (Ἰψός), a small town in Great Phrygia, celebrated in history as the scene of the decisive battle which closed the great contest between the generals of Alexander for the succession to his empire, and in which Antigonus was defeated and slain, a c. 301. [*ΑΥΓΙΟΝΟΥΣ*] The site of Ipsus was on the slopes of the modern *Sultan Dagh*, the town of Julia, which took its place, was built a little below. It was on the main road from Iconium to the north and west, and was a little to the N.E. of Synnada.

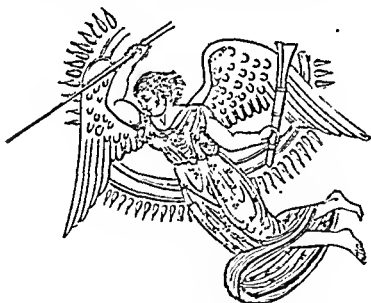
**Ira** (Ἰρα, Ἰρά) 1 A mountain fortress in Messenia, memorable as the place where Aristomenes defended himself for eleven years against the Spartans. Its capture by the Spartans in a c. 668 put an end to the second Messenian war (*Pans.* iv. 17, 20, *Strab.* p. 360). It is usually identified with the hill of *Agios Athanasios* near *Kakaletri*.—2 One of the seven cities which Agamemnon promised to Achilles (*Il.* ix. 150). It can hardly be the same as No. 1, since it is described as near the seacoast of Messenia.

**Irenæus** bishop of Lyons, 177 A.D. [*Dict. of Christian Biography*].

**Irens** (Ἰφίρη), called Pax by the Romans, the goddess of Peace, was, according to Hesiod, a daughter of Zeus and Themis, and one of the Horæ (*Hes. Th.* 902; *Pind. Ol.* xiii. 6, *Diod.* v. 72; *Bacchyl. Fr.* 15, *HOMÆR*). After the battle of Eurymedon and also after the victory of Timotheus over the Lacedæmonians, altars were erected to her at Athens at the public expense (*Plot. Cim.* 13, *Isocr. nep. dem.* 109; *Dep. Timoth.* 2). Her statue at Athens carrying in its arms Pluto, the god of wealth, was the work of Cephisodotus and another stood near that of Hestia in the Prytaneum (*Pans.* i.

8, 2, ix. 16, 1). A copy of it (called wrongly *Leucothea*) is now at Munich [CEPHRONOTUS]. At Rome, where Peacc was also worshipped as a goddess, she had a magnificent temple, which was built by the emperor Vespasian. Pax is represented on coins as a young woman, holding in her left arm a cornucopia, and in her right hand an olive branch or the staff of Mercury. Sometimes she appears in the act of burning a pile of arms, or carrying corn-ears in her hand or upon her head.

**Iris** (*Ἥρις*), in mythology, is daughter of Thaumias (whence she is called *Thaumantias*) and of Electra, and sister of the Harpies (Hes. *Th.* 266, 780; Plat. *Theæt.* p. 155; Apollod. i. 2, 6; Verg. *Aen.* ix. 5). In the *Iliad* she appears as the messenger of the gods, especially of Zeus and Hera (*Il.* ii. 787, xv. 144, xviii. 166, xxiv. 78, 95). In the *Odyssey*, Hermes is the messenger of the gods, and Iris is never mentioned. It should be observed that in Homer the word *Ἥρις* is only twice used impersonally, either as the rainbow or merely as something curved (*Il.* xi. 26; xvii. 545). It seems probable that Iris was originally a goddess of rain, which was expressed in myth as the messenger sent by Zeus to men, and then was the path of this messenger, or actually the personification of the rainbow, for this brilliant phenomenon in the skies, which vanishes as quickly as it appears, was regarded as the swift messenger of the gods. Virgil represents the bow as the road on which Iris travels, which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed (Serv. ad *Aen.* v. 610). In the earlier poets, Iris appears as a virgin goddess; but in the later, she is the wife of Zephyrus, and the mother of Eros. Iris is represented in works



Iris. (From an ancient vase.)

of art dressed in a long and wide tunic, over which hangs a light upper garment, with wings attached to her shoulders, carrying the herald's staff in her left hand, and sometimes also holding a pitcher.

**Iris** (*Ἥρις*: *Yeshil-Irmak*), a considerable river of Asia Minor, rises on the N. side of the Anti-Taurus, in the S. of Pontus, and flows past Comana Pontica, to Amasia and Eupatoria (Megalopolis), where it receives the Lycus, and then flows N. into the Sinus Amisenus. Xenophon states its breadth at three plethra. (Strab. p. 556; Xen. *An.* v. 6, 3.)

**Irus** (*Ἥρις*). 1. Son of Actor and father of Eurydamus and Eurytion. He purified Peleus, when the latter had murdered his brother; but during the chase of the Calydonian boar, Peleus unintentionally killed Eurytion, the son of Irus. Peleus endeavoured to soothe him by offering him his flocks; but Irus would not accept them,

and, at the command of an oracle, Peleus allowed them to run wherever they pleased. A wolf devoured the sheep, but was thereupon changed into a stone, which was shown, in later times, on the frontier between Locris and Plocis. (Ant. Lib. 38; Tzet. ad Lyc. 175.)—2. The well-known beggar of Ithaca. His real name was Arneus, but he was called Irus, in allusion to Iris, because he was the messenger of the sniters. He was slain by Odysseus. (*Od.* xviii. 5, 239.)

**Is** (*Ἥρις*: *Hir*), a city in the S. of Mesopotamia, eight days' journey from Babylon, on the W. bank of the Euphrates, and upon a little river of the same name. In its neighbourhood were the springs of asphaltus, from which was obtained the bitumen that was used in the walls of Babylon (*Hdt.* i. 179).

**Isaeus** (*Ἰσαῖος*). 1. One of the ten Attic orators, was born at Chalcis, and came to Athens at an early age. He was instructed in oratory by Lysias and Isocrates. He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes is said to have been his pupil. It is further said that Isaeus composed for Demosthenes the speeches against his guardians, or at least assisted him in the composition. We have no particulars of his life. He lived between B.C. 420 and 348. Isaeus is said to have written sixty-four orations, but of these only eleven are extant. They all relate to questions of inheritance, and afford considerable information respecting this branch of the Attic law. Isaeus was the first great master of forensic argument. His style is clear and concise, and at the same time vigorous and powerful, and is intermediate between what is called the plain style of Lysias and the full development of oratory in Demosthenes (Plut. *Vit.* X. Or. p. 839; Dionys. *Isaeus*). His orations are contained in the collections of the Greek Orators. [DEMOSTHENES.] Separate editions by Schömann, 1831; Scheibe, 1874.—2. A sophist, a native of Assyria, taught at Rome in the time of the younger Pliny (Plin. *Ep.* ii. 3; Juv. iii. 74; Philostr. *Soph.* i. 20).

**Isagōras** (*Ἰσαγόρας*), the leader of the oligarchical party at Athens, in opposition to Cleisthenes, B.C. 510. He was expelled from Athens by the popular party, although supported by Cleomenes and the Spartans. (*Hdt.* v. 66-75; Paus. iii. 4; Arist. *Ἀθ. πολ.* 20; CLEISTHENES.)

**Isander** (*Ἰσάνδρος*), son of Bellerophon, killed by Ares in the fight with the Soiyri (*Il.* vi. 197; Strab. pp. 573, 630).

**Isāra** (*Ἰσέρα*), a river in Gallia Narbonensis, descends from the Col d'Iséran in the Graian Alps, is approached by the route from the Little St. Bernard at Bourg S. Maurice a little above Axima (*Aisne*), passes Cularo (*Grenoble*) and joins the Rhone at Valentia (*Valence*), at which point Hannibal left the 'island' B.C. 218, and Fabius Aemilianus defeated the Allobroges and Arverni, B.C. 121. It was the river valley which Hannibal followed till he reached the junction with the *Drac*. (Pol. iii. 49; Liv. xxi. 31.)

**Isauria** (*ἡ Ἰσαυρία*, ἡ *Ἰσαυρικὴ*), a district of Asia Minor, on the N. side of the Taurus, between Pisidia and Cilicia, of which the ancients knew little beyond the fact that its inhabitants, the Isauri (*Ἰσαυροί*) were daring robbers, whose incursions received only a temporary check from the victory over them which gained for L. Scripius the surname of Isanricus (B.C. 75). Their chief city was called Isaura. (Strab. p. 563; Diod. xviii. 22; Dio Cass. xlv. 16.)

**Isca** 1 (*Exeter*), the capital of the *Damnonii* or *Damnonii* in the SW of Britain—2 (*Caer Leon*), at the mouth of the *Usk*, a town of the *Silures* in Britain, and the head-quarters of the *Legio II*. The word *Leon* is a corruption of the word *Legio*. *Caer* is the old Celtic name.

**Icchys** (*ASCLEPIUS*).

**Isidorus** (*Isidorus*) 1 Of *Aegae*, a Greek poet of uncertain date, five of whose epigrams are contained in the *Greek Anthology*—2 Of *Charax*, a geographical writer who probably lived under the early Roman emperors. His work, *Ἰσίδρου Νηφελος*, is printed in the edition of the minor geographers by Hudson, Oxon 1703—3 Of *Gaza*, a Neo-Platonic philosopher, the friend of *Proclus* and *Marinus*, whom he succeeded as chief of the school—4. Bishop of *Hispalis* (*Seville*) in Spain, from a. p. 600 to 636, one of the most learned men of his age. A great number of his works is still extant, but the most important of them is his *Origines* & *Etymologiarum Libri XX*, an *Encyclopaedia* of Arts and Sciences, treating of all subjects in literature, science and religion, and, from its acquaintance with earlier writers, of great value for the study of Roman archaeology. His *De Natura Rerum*, on natural history was also much used in the middle ages. It is edited by Becker, Berl 1857, the *Origines* is edited by Otto in the *Corpus Grammaticorum Veterum* Landemann, Lips 1833. A complete collection of the works was published by Arevali Rom. 1777 and by Migne, Paris, 1850—5 Of *Miletus* the elder and younger, eminent architects in the reign of Justinian.

**Isigonus** (*Isigonus*), a Greek writer, of uncertain date, but who lived before the time of *Pliny*, wrote a work entitled *Ἰσίων*, a few fragments of which are extant. Published in *Westermann's Paradoxa*, 1839.

**Isinda** or **Isinda** (*Ἰσινδα* *Ἰσινδός*, *Ision densa*), a city of *Psidia* in Asia Minor, on the road between *Cibyra* and *Termessus*, a little to the W of which it lies (*Liv* xxxiv 15). Its ruins are at *Isanor*.

**Isis** (*Ἰσις*), one of the great deities of the Egyptians in their later mythology, and especially important among the Oriental religions which spread over Greece and Italy after the age of Alexander. The worship of Isis did not belong to the earlier dynasties, but grew up out of myths. Isis was one of the local divinities, and when the custom arose of expressing deities in animal form, she was represented in the cow shape (*Hdt* ii. 41), which the agricultural people took as their typical representation of beneficence, whether it is to be understood, as some think, as signifying the productive powers of nature, or merely as the form in which they chose to worship a goddess of heaven. In the myths at any rate Isis is a goddess of the sky, and the daughter of the earth god *Queb* and *Nut* whom the Greeks identified with *Cronos* and *Rhea*, sister and wife of *Osiris* and mother of *Horus*, sister also of *Nephthys* and of the evil power of darkness, *Set* (= *Typhon*). Much of the myth represents a struggle between light and darkness, civilisation and barbarism, which was partially caught up by the Greeks. When *Osiris* had been killed by *Set*, he was mourned over by Isis and her sister *Nephthys* in dirges, which are the *Ἰσις μῆνις* of *Plato* (*Legg* p. 657 b). The protection which Isis gave for a time to her brother *Set* against her son the avenging *Horus*, led to a quarrel, the head of Isis was cut off, but replaced by magic as a cow's head, which appears in *Plut. Is* 12

as the *Ἰσις ἀνοκεφαλισμένης*, and also in his story of *Hermes* placing upon her a cow's head. The religion of Isis and *Osiris* increased in Egypt as the power of Thebes diminished, and the worship of Ammon took a less prominent place. *Bustris* was the centre of her worship. Isis came to be regarded as the great nature-goddess, the deity of motherhood and of all natural production, and as the goddess of magic, to which belonged the myths of her healing *Osiris* from his wounds. She was also, in relation to the mysteries of the death of *Osiris*, the goddess of the underworld. It is to these varying forms of her story that the bewildering identification of Isis with so many different Greek deities is due. The worship of Isis especially after the age of Alexander, spread widely over Western Asia and Southern Europe, in Syria (where it had a footing earlier), Asia Minor, the islands of the Aegean, particularly



Isis suckling Horus (Wilkinson)

*Cyprus* and *Rhodes*, in Greece, particularly at Athens, Corinth, Cenchreae and Hermione (*Paus* i. 41, ii. 2, 82, 84), in Sicily and Italy, where it was especially notable at *Puteoli* and, as it remains have proved, at *Pompeii*, *Herculaneum*, and *Stabiae*. At Rome it took a strong hold. At its first introduction after the second Punic war it was opposed on several occasions by the senate. In a. c. 50 *Aemilius Paulus* himself aided in the destruction of her shrine (*Val. Max* i. 3, 4), but in 43 the *triumvirs* built the first temple for her public worship, probably in the *Campus Martius* (*Dio Cass.* xlvii. 15, cf. *Lucan*, viii. 831). Under the empire the religion spread wherever the Roman armies went, and abundant traces are found in Gaul, Germany, and Britain. To the better natures, by rules of abstinence and purification, and by the glimpses which the mysteries seemed to give of a future world, it appeared to lead to higher things. The multitude was attracted by the processions of priests in linen robes with the *stola* in their hands, and by the novelty of the Oriental rites. Besides the

mysteries there were the public festivals in November and March: the former being, like the Megaleusia, a mixture of grief for the death of Osiris and joy at the restoration; the latter, called *Isidis navigium*, representing her as opening the season of navigation in her character of a goddess of the sea, when the procession of priests went down to the shore and launched their sacred ship (Apul. *Met.* xi. 6). From the various aspects of Isis as goddess of the sky, of fruitfulness, and of the underworld, there followed her identification with many different deities: with Selene, as though a moon-goddess, and with Io (Hdt. ii. 61; Ov. *Met.* ix. 687; Io). Frequently she was confused with Demeter, partly as goddess of the earth and its fruits, partly as celebrated in the mysteries; and hence she is represented with many attributes of Demeter, carrying a torch and ears of corn, or a cornucopia. Her connexion with the



Isis in Roman costume. (From a statue in the Vatican.)

tion of his finger on his lips. As Queen of Heaven she is often represented in the form of Hera with the Juno head and dress and a diademlike Hera's (the 'regale deens' of Ov. *Met.* ix. 689), and even the peacock of Hera, but distinguished by the sistrum or the lotus. As goddess of magic healing she was adopted into the worship of Asclepius, and in the temple of imperial times at Epidauros, Isis, Serapis and Horus were worshipped as Hygiea, Apollo and Asclepius (Paus. ii. 27, 6). This connexion was probably made closer by the fact that as goddess of the underworld the Egyptians made the snake an attribute of Isis, and this was confused with the snake of Asclepius. Isis-Hygiea appears often on amulets and in votive inscriptions. Lastly, as Fortuna-Isis she has the rudder, but the Egyptian head-dress. It was not unnatural that with all these varieties of worship she should, as a *πολύδυνμος* or universal deity, be

worshipped also as Isis-Panthea (Apul. xi. 6, 22; cf. Fortuna-Panthea, p. 346). In all these confusions of form with true Greek deities her character as Isis is marked by the sistrum or by the characteristic head-dress, the lotus flower, the crescent horns, the moon-disc, and the upright feathers.

**Ismārus** (*Ἰσμάρος*: *Ἰσμάριος*), a town in Thraee, near Maroneia, situated on a mountain of the same name, which produced excellent wine (Strab. p. 381; Verg. *Ecl.* vi. 30, *Georg.* ii. 37). It is mentioned in the Odyssey as a town of the Cicones (ix. 40, 198). Near it was the lake Ismāris (*Ἰσμάρις*). The poets use the adjective *Ismarius* as equivalent to Thracian. Ovid calls Tereus, king of Thrace, *Ismarius tyrannus* (*Am.* ii. 6, 7), and Polymnestor, king of Thrace, *Ismarius rex* (*Met.* xiii. 590).

**Ismēnē** (*Ἰσμήνη*). 1. Daughter of Asopos, wife of Argus, and mother of Iasus (Apollod. ii. 1, 3).—2. Daughter of Oedipus and Jocasta, and sister of Antigone.

**Ismēnus** (*Ἰσμήνος*), a small river in Boeotia, which rises in Mount Cithaeron, flows through Thebes, and falls into the lake Hylica. The brook Dirce, celebrated in Theban story, flowed into the Ismēnus. (Hdt. i. 52; Paus. iv. 27, 6.) From this river Apollo was called *Ismenius*. His temple, the *Ismenium*, at which the festival of the Daphnephoria was celebrated, was situated outside the city. The river is said to have been originally called Ladon, and to have derived its subsequent name from Ismenus, a son of Asopos and Metope. (Apollod. iii. 12, 6; Diod. iv. 72.) According to other traditions, Ismenus was a son of Amphion and Niobe, who when struck by the arrow of Apollo leaped into a river near Thebes, which was hence called Ismenus (Paus. ix. 10, 5).

**Isocrates** (*Ἰσοκράτης*), one of the ten Attic orators, was the son of Theodorus, and was born at Athens B.C. 436. Theodorus was a man of wealth, and educated his son with the greatest care. Among his teachers were Tisias, Gorgias, Prodicus, and also Socrates. Since Isocrates was naturally timid, and of a weakly constitution, he did not come forward as a public speaker himself, but devoted himself to giving instruction in oratory, and writing orations for others. He first taught rhetoric in Chios, and afterwards at Athens. At the latter place he met with great success, and gradually acquired a large fortune by his profession. He had 100 pupils, every one of whom paid him 1000 drachmae. He also derived a large income from the orations which he wrote for others. Although Isocrates took no part in public affairs, he sought to influence public feeling by his orations, which (apart from the forensic speeches) were intended to be read, not to be spoken. He was an ardent lover of his country, and had brought himself to regard the leadership of some strong power as the only chance of union in Greece; hence, as Dante hoped in Henry VII. as the saviour of Italy, for much the same reason Isocrates turned to Philip of Macedon, whom he urged to put himself at the head of a full and united Greece, and to liberate the Greeks of Asia Minor from the Persian rule; and, accordingly, when the battle of Chaeronea had destroyed the last hopes of freedom, he put an end to his life, B.C. 338, at the age of 93.—The school of Isocrates exercised the greatest influence, not only upon the development of public oratory at Athens, but upon the style of writers in his own and in other countries. The language of Isocrates



forms a great contrast with the natural simplicity of Lysias. Among his characteristics are the avoidance of declamatory language and the frequent use of figures, but the chief point to observe is that Isocrates more than any other Greek writer studied the rhythm of prose, careful in his choice of words, and aiming at smoothness in long and finished periods. Especially he avoided hiatus. The style of Cicero was in great measure modelled upon that of Isocrates, and, through Cicero Isocrates has had much to do with the training of the greatest masters of English prose, notably with that of Milton. The carefully rounded periods, and the frequent application of figurative expressions, are features which remain us of the sophists. The immense care bestowed upon the composition of his orations may be



Bust of Isocrates. (Vitis Albani.)

inferred from the statement that he was engaged for ten years upon his Panegyric oration alone. There were in antiquity sixty orations which went under the name of Isocrates, but they were not all recognised as genuine. Only 21 have come down to us. Of these six were written for the courts, the others are chiefly political discourses, intended to be read by a large public. The most celebrated is his Panegyric oration, in which he shows what services Athens had rendered to Greece in every period of her history, and contends that she, and not Sparta, deserves the supremacy in Greece. The *Arenopagiticus* (355 B.C.) argues for a restoration of the influence of the Areopagus. The orations are printed in the collections of the Greek orators. (DEMOSTHENES.) The text is accurately edited by Blais, 1878, the *Panegyricus* by Sandys, 1868; the *Panegyricus* and *Arenopagiticus* by Rauchenstein, 1874, the *Ad Philippum*, by Benseler, 1854.

**ISSA** (*Ἰσσα*), daughter of Macareus of Lesbos, and beloved by Apollo. The Lesbian town of Issa is said to have received its name from her. (Strab. p. 60, Or. Met. vi. 124.)

**ISSA** (Issaeus *Ἰσσαί*), a small island in the Adriatic sea, with a town of the same name, off the coast of Dalmatia, was colonised at an early period by the Greeks. It was inhabited by a hardy race of sailors, whose barks (*fembi Issaei*) were much prized. The Issaei placed themselves under the protection of the Romans when they were attacked by the Illyrian queen, Teuta, A.C. 229; and their town is spoken of as a place of importance in Caesar's time. (Ptol. u. 16, 14, Strab. p. 315, Liv. xxxi. 45 xlv 8.)

**Issēdōnes** (*Ἰσσηδῶνες*), a Scythian tribe, in Scythia extra Imanum, the most remote people in Central Asia with whom the Greeks of the time of Herodotus had any intercourse. Their country was in *Great Tartary*, near the Massagetae whom they resembled in their manners. They are represented as extending as far as the borders of Senica. (Hdt. iv. 23, Mel. i. 1, 13.)

**Issenic Sinus** (*Ἰσσηνὸς κόλπος*), *Gulf of Iskenderoon*, the deep gulf at the NE. corner of the Mediterranean between Cilicia and Syria, named after the town of Issus. The width is about eight miles. The coast is much altered since ancient times.

**Issoria** (*Ἰσσυρία*) a surname of Artemis, derived from Mt. Issorion, in Laconia, on which she had a sanctuary. [*ARTEMIS*]

**Issus** (*Ἰσσοί*, also *Ἰσσοί*, Xen. *Ἰσσαιος*), a city in the SE. extremity of Cilicia, near the head of the Issenic Sinus, and at the N. foot of the pass of M. Amanus called the Syrian Gates, memorable for the great battle in which Alexander defeated Darius Codomannus (B.C. 333), which was fought in a narrow valley near the town. [*ALEXANDER*] Its importance was much diminished by the foundation of Alexandria ad Iesum a little to the south. (Xen. An. i. 4, 4, Arrian. *Anab.* i. 7, Strab. p. 678, Ptol. v. 8, 7.)

**Ister** [*DANUBIUS*]

**Ister**, a Greek historian, was at first a slave of Callimachus and afterwards his friend, and consequently lived in the reign of Ptolemy Evergetes (B.C. 247-222). He wrote a large number of works, the most important of which was an *Atthis*, or history of Attica. Fragments are published by Muller, *Fragm. Histor. Graec.*

**Istria** or *Histris* a peninsula at the N. extremity of the Adriatic, between the Sinus Tergestinus on the W. and the Sinus Flanaticus on the E. It was separated from Venetia on the NW. by the river Tarnarus, and from Illyricum on the E. by the river Arsia. Its inhabitants the *Istri* or *Histri*, were a warlike Illyrian race, who carried on several wars with the Romans, till their final subjugation by the consul C. Claudius Pulcher, B.C. 177. Their chief towns were *TERGESTUM* and *POLA*. Istria was originally reckoned part of Illyricum, but from the time of Augustus it formed one of the divisions of Upper Italy. (Strab. pp. 57, 215, Liv. i. 2, xlv. 1-13.)

**Istrópolis**, *Istros* or *Istria* (*Ἰστροπόλις*, *Ἰστρος*, *Ἰστρος* Hdt. i. 33 *Istere*), a town in Lower Moesia, not far from the mouth of the Danube, and at a little distance from the coast, was a colony from Miletus.

**Italia** (*Ἰταλία*), signified, from the time of Augustus, the country which we call Italy. It was bounded on the W. by the Mare Iugisticum and Mare Tyrrhenum, Tuscan or Infernum; on the S. by the Mare Siculum or Ausonium, on the E. by the Mare Adriaticum or Soperum; and on the N. by the Alps, which sweep round it in a semicircle, the river Varus (*Var*, *Varo*) separating it on the NW. from Transalpine Gaul, and the river Arsia (*Aria*) on the NE. from Illyricum. The name Italia, however, was originally used to indicate a much more limited extent of country. Till a comparatively late period, the mountain boundary of Italy was not the Alps, but the Apennines, for the country on the east coast N. of Sena Gallica was not reckoned in Italy till the second century B.C., and the plain of the Po only in the first century B.C. In the earliest times the application of the name was much more restricted even than

this, and applied only to the SW. point of the peninsula—the districts, that is, afterwards known as *Bruttii* and *Lucania* (Thuc. i. 12; Arist. *Pol.* iv. 10, 3 = p. 1329). Modern etymologists are in favour of the old derivation (Var. *R.R.* ii. 5; Gell. xi. 1; Serv. ad *Aen.* i. 533) of *Italia* from *Ιταλός* = *vitulus*. It seems to be confirmed by the inscription *Vitelii* found on *Oscan* coins. It would imply that the *Italians* were first famed as herdsmen of cattle on the *Lucanian* plains. [ITALUS.] After the Romans had conquered *Tarentum* and the S. part of the peninsula, about B.C. 272, the name *Italia* signified the whole country subject to them, from the Sicilian straits as far N. as the *Arnus* on the W. coast, and *Sena Gallica* on the E.; for the river *Aesis* formed its northern boundary, and the district of *Ariminum* was still ‘ager *Gallicus*’ until the first century B.C., when the province of *Gallia Cisalpina* (as *Julius Caesar* received it in 59 B.C.) ended at the *Rubico*; and on the E. side the country N. of the *Arnus* was still called *Liguria*. *Augustus* was the first who extended the name of *Italia*, so as to comprehend the whole of the basin of the *Po* and the S. part of the Alps, from the *Maritime Alps* to *Pola* in *Istria*, both inclusive. In the later times of the empire, when *Maximian* had transferred the imperial residence to *Milan*, the name *Italia* was again used in a narrower compass. As it had originally signified only the S. of the country, so now it was restricted to the N., comprising the five provinces of *Aemilia*, *Liguria*, *Flaminia*, *Venetia*, and *Istria*. Though, however, the above limitations applied in regard to history and government, the name *Italia* was applied by Greek writers to the whole peninsula considerably earlier, and probably from the time when *Cisalpine Gaul* was brought under the Roman power, and accordingly *Polybius* so uses it in the second century B.C.—Besides *Italia*, the country was called by various other names, especially by the poets. These were *Hesperia*, a name which the Greeks gave to it because it lay to the W. of Greece, or *Hesperia Magna*, to distinguish it from Spain [*Hesperia*]; *Saturnia*, because *Saturn* was said to have once reigned in *Latium*; and *Ausonia*, from the *Ausonian* race. The name *Oenotria* is probably merely ‘the wine country,’ and was applied to the southern part by early Greek voyagers. From this some have deduced that the vine was cultivated in Italy before the Greek colonies were founded there; but as *οἰνωπρος* strictly means a vine-prop, it may denote that the Greeks found here the vine grown on props instead of trailing. The Italian peninsula contained a great number of different races, who had migrated into the country at a very early period. In central and south Italy three primitive stocks may be distinguished: the *Etruscan*, which is described under *Etruria*, the *Iapygian*, and what is usually called the *Italian* stock. The *Iapygian* race occupied the SE. part, the country of the *Messapians*, *Penecetians*, and *Daunians* [see *APULIA*, p. 94]. The ‘Italian’ stock is divided into two main branches: (a) the Latin branch, and (b) the *Umbro-Sabellian*, to which, according to their dialects, the *Umbri*, *Massi*, *Volsci*, and *Samnites* (= *Osci*) are assigned. The history of the migrations and settlements of these branches, so far as it can be conjectured, seems to be as follows. Both together separated from a stock which included Greeks and Italians alike, and when they also separated it is probable that the Latin branch (who are the same as the *Opici* in

Thuc. vi. 3; Ar. *Pol.* iv. 10) came southward first and occupied the richer country of *Latium*, *Campania*, and *Lucania*; possibly also the eastern part of *Sicily* [*SICILIA*]: the *Ausones*, or *Aurunci*, who settled in *Campania* were probably a Latin tribe, but they were early Hellenised by Greek immigrants and conquered by *Samnites*, and therefore disappeared from history, leaving the name *Ausonia* as a common poetical name for Italy [cf. *CAMPANIA*]. The *Umbro-Sabellian* branch seems to have followed afterwards along the mountain ridges, and settled in the more hilly districts; but this branch again divided, the *Umbri* taking to the E. side of the *Apennines* and being eventually, by the encroachments of the *Etruscans*, penned up in the narrow district called *UMBRIA*. On the other hand, the *Sabellian* tribes who split off moved further southward; the *Subines*, nearer to the Latin settlements, and probably at that time differing but little in dialect, were early amalgamated with the *Latins*; the *Samnites* to the larger district further south [*SAMNIUM*], where they long remained independent, and spread into *Campania*; the smaller offshoots which followed occupied the districts between *Umbria* and *Samnium* [see *MARSI*; *PICENTES*; *PAELIGNI*]. In the above distribution the name ‘Italian’ has been taken for convenience to denote the common source of the Latin and *Umbro-Sabellian* stocks; but it must not be forgotten that, as was said before, the name *Itali* is only applied in the earliest literature to those who dwell in the extreme SW., and was not used as a common national term until the combined tribes called their temporary capital *ITALICA*, in the year 90 B.C. The inhabitants of the northern part of Italy are described separately under *GALLIA CISALPINA*, *LIGURIA* (possibly containing the remains of the most primitive race of the peninsula), and *VENETIA*. For the Greek colonisation of Southern Italy see p. 372. At the time of *Augustus* the following were the chief divisions of Italy, an account of which is also given in separate articles: I. Upper Italy, which extended from the Alps to the rivers *Iacra* on the W. and *Rubico* on the E. It comprehended: 1. *LIGURIA*. 2. *GALLIA CISALPINA*. 3. *VENETIA*, including *Carnia*. 4. *ISTRIA*. II. Central Italy, sometimes called *Italia Propria* (a term not used by the ancients), to distinguish it from *Gallia Cisalpina* or Upper Italy, and *Magna Graecia* or Lower Italy, extended from the rivers *Iacra* on the W. and *Rubico* on the E., to the rivers *Silarus* on the W. and *Frento* on the E. It comprehended: 1. *ETRURIA*. 2. *UMBRIA*. 3. *PICENUM*. 4. *SAMNIUM*, including the country of the *Sabini*, *Vestini*, *Marrucini*, *Marsi*, *Paeligni*, &c. 5. *LATIUM*. 6. *CAMPANIA*. III. Lower Italy or *Magna Graecia* [p. 372], included the remaining part of the peninsula S. of the rivers *Silarus* and *Frento*. It comprehended: 1. *APULIA*, including *Calabria*. 2. *LUCCANIA*. 3. *BRUTTIUM*—*Augustus* divided Italy into the following 11 *Regiones*: 1. *Latium* and *Campania*. 2. The land of the *Hirpini*, *Apulia*, and *Calabria*. 3. *Lucania* and *Bruttium*. 4. The land of the *Frentani*, *Marrucini*, *Paeligni*, *Marsi*, *Vestini*, and *Sabini*, together with *Samnium*. 5. *Picenum*. 6. *Umbria* and the district of *Ariminum*, in what was formerly called *Gallia Cisalpina*. 7. *Etruria*. 8. (called *Aemilia*, after the road of that name) *Gallia Cispadana*. 9. *Liguria*. 10. The E. part of *Gallia Transpadana*, *Venetia*, *Carnia*, and *Istria*. 11. The W. part of *Gallia Transpadana*. Rome herself

stood apart as a 12th division. This distribution seems at first to have been mainly geographical for the convenience of census and for fiscal regulations. The regions were grouped in the time of Aurelius under juridical for the purposes of justice, but how many were thus combined is uncertain. Under Diocletian twelve provinces were formed, the last three being the three larger islands, Corsica, Sardinia, and Sicily, each province under a praeses or a consularis, and so arranged that of the Augustan regions 1 to 7 were together with the three islands, under the Vicarius Urbis, regions 8 to 11, together with Rhætia and Alpes Cottiae, were under the Vicarius Italiae.—The leading features of the physical geography of Italy may be sketched as follows. The peninsula is formed by the chain of the Apennines breaking off from the Western Alps and taking a direction, first, mainly E, till it nears the Adriatic, and then mainly S and SE. The first direction, extending across from Genoa almost to the Adriatic coast at Senus Gallica, formed a natural boundary between Gallia Cisalpina and the lands to the south. From that point the Apennines in their southward course form the backbone of Italy, but the range is at first much nearer to the Eastern side, and about half way down they broaden out into a mountainous district some 50 miles across which formed the old settlements of the Sabellian tribes mentioned above. Some distance S of this the great mass of *Mte. Matese*, extending westwards, forms the hill country of Samnium, and from that point the chain after throwing out a spur to the eastwards which terminates in *M. Garganna*, bends more and more to the western coast and runs down to the toe of Italy through Bruttium. It will at once be seen, as a result of this conformation, that in Central Italy the fertile and populous plains (Etruria, Latium, and Campania) lie entirely on the western side; while in the southern, but much smaller, portion they are almost entirely on the E side (Apulia and most of Lucania). For the same reason the rivers on the Adriatic coast are short and unimportant torrents running straight down from the mountains, while those on the W side have a winding and fertilising course over a large extent of country. Moreover, the action of these rivers, combined with the volcanic activity on that side at an early period, has produced a number of bays and excellent harbours, in strong contrast to the Adriatic coast line, and affording an additional reason for the prosperity of the western states. The historical result cannot be better described than in the words of the great historian of Rome.—'While the Grecian peninsula turns towards the east, the Italian turns towards the west. As the coasts of Epirus and Acarnania had but a subordinate importance in the case of Hellas, so had the Apulian and Messapian coasts in that of Italy, and, while the regions on which the historical development of Greece has been mainly dependent—Attica and Macedonia—look to the east, Etruria, Latium, and Campania look to the west. In this way the two peninsulas, such close neighbours and almost sisters, stand, as it were, averted from each other.' Had it not been that Rome, owing to this cause, directed her first efforts westwards to Spain, and gathered strength there before she met the Macedonian power in Alexander's later successors, the history of the world might have been different, and the same cause at a later time tended to the complete separation between the

eastern and western empires. Two other points may be noticed in which the differences in geography of Italy and Greece produce corresponding differences in their history—(1) that the Italian coast is, on the whole, even on the western side, very much less broken up by inlets of sea than the Grecian, and has few islands, and therefore her people were not so naturally a sea-going people, and her colonies were rather military stations than true colonies, (2) that the great backbone of the Apennines makes for the most part large divisions. Italy is not, like Greece, cut up into an infinite number of small valleys, and therefore had not the immense number of small states, each jealously preserving its own independence, and more easily protected from its neighbours.—More details respecting the physical features of the different parts of Italy are given in the articles on the provinces into which it is divided.

**Itālica** 1 (*Santiponce*), a municipium in Hispania Baetica, on the W bank of the Baetis, NW of Hispalis was founded by Scipio Africanus in the second Punic war, who settled here some of his veterans. It was the birth place of the emperors Trajan and Hadrian (Strab. p. 141, Ptol. ii. 4, 13).—2 The name given to Corinth by its Italian Soci during their war with Rome. (*CORINTHUM*).

**Italiens, Silius** (*Silius*).

**Itālus**, a mythical king who was said to have reigned over Sicily in the south of Italy (Thuc. vi. 2). Serrius (who gives a number of etymologies for *Italia*) speaks of him as king of Sicily (ad *Aen.* i. 535). He reigned over the land to which he gave his name, between the gulfs Scyllacrus and Nispetinus, and turned his people from herdsmen into agriculturists. (Antioch. Syr. ap. Dionys. i. 12, 85, 78; Arist. Pol. iv. 10, 3—p. 1827.) This probably points to the adoption of vine-cultivation, which caused the Greeks to call his land sometimes *Oenotria*. His sons were Sicelus and Auson, and his wife was Leucania. (Dionys. l. 22, Tzet. ad Lyc. 702; Ptol. Rom. 2.) There seems to be truth in the connexion of races and countries to which these traditions point. (See *ITALIA* and *SICILIA*.)

**Itānos** (*Ἰτάνος*), a town on the E coast of Crete, near a promontory of the same name, founded by the Phoenicians (Ptol. iii. 17, 4).

**Ithāca** (*Ἰθάκη* *Ithakhoros* *Thiaki*), a small island in the Ionian Sea, celebrated as the birthplace of Odysseus, lies off the coast of Epirus, and is separated from Cephalonia by a channel about three or four miles wide. The island is about twelve miles long, and four in its greatest breadth. It is divided into two parts, which are connected by a narrow isthmus, not more than half a mile across. In each of these parts there is a mountain ridge of considerable height, the one in the N. called *Neritum* (*Νηριον*, now *Ano*) and the one in the S. *Neium* (*Νήιον*, now *Haghios Stephanos*). The city of Ithaca, the residence of Odysseus, is considered by many to have been situated on a precipitous, conical hill, now called *Acto* or 'eagle's cliff,' occupying the whole breadth of the isthmus mentioned above. The acropolis, or castle of Odysseus, crowned the bleak summit of the mountain. Hence Cicero (*de Orat.* i. 41) describes it as *aspernissimus saxulis tanquam nidulus affixa*. It is at the foot of Mt. Neium, and is hence described by Telemachus as 'Under Neium' (*Ἰθάκῃ Νηριον*, *Od.* iii. 81). Ancient, or Cyclopean, walls are in many places traceable. Others think that the above site is too

far from the sea, and that a small place still called *Polis* marks the true site. This is near *Stavros* on the NW. of the island; it has an available harbour near, and there is the small island *Daskalio* about six miles from *Polis* which would answer to the island *Asteris*, where the suitors lay in wait for *Telemachus* between *Ithaca* and *Cephallemia* (*Od.* iv. 845). There seems no reason to doubt that the writer of the *Odyssey* had knowledge of the local features of the island, and inlets suiting the description of the harbour of *Phorceys* are pointed out both in the bay of *Vathy* and that of *Deria*: there is a stalactite cave which claims to be the grotto of the nymphs, equidistant from both these bays (*Od.* vii. 96).

**Ithômē** (Ἰθώμη: Ἰθωμήτης, Ἰθωμαίος). 1. A strong fortress in *Messenia*, situated on a mountain of the same name, 2630 feet high, which afterwards formed the citadel of the town of *Messene*. On the summit of the mountain stood the ancient temple of *Zeus*, who was hence surnamed *Ithometas* (Ἰθωμήτης, Dor. Ἰθωμάτας). *Ithome* was taken by the Spartans, B.C. 723, at the end of the last Messenian war, after an heroic defence by *Aristodemus*, and again in 455, at the end of the third Messenian war. There are remains of ancient walls which

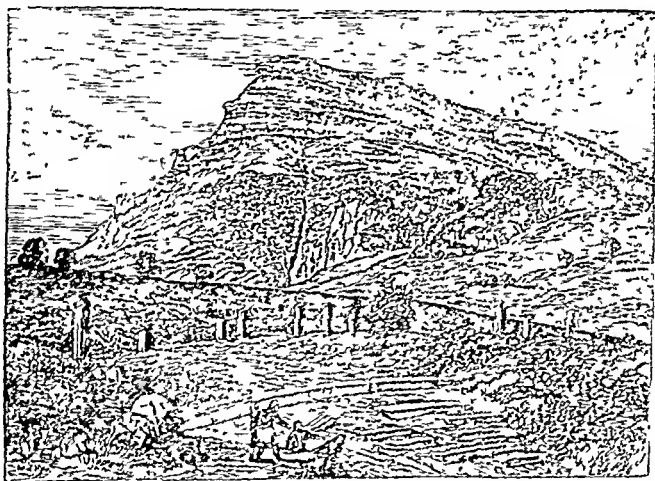
**Iton.** [ITONIA.]

**Itōnia, Itōnias, or Itōnis** (Ἰτωνία, Ἰτωνιάς, or Ἰτωνίς), a surname of *Athene*, derived from the town of *Iton*, in the S. of *Phthiotis* in *Thessaly*. The goddess there had a celebrated sanctuary and festivals, and hence the battle cry of the *Thessalians* was Ἀθηνᾶ Ἰτωνία (*Paus.* x. 1, 10; *Strab.* pp. 411, 435). She had also a temple between *Pherne* and *Larissa* (*Paus.* i. 13, 2). From *Iton* her worship spread into *Boeotia* and the country about *Lake Copais*, where the *Pam-boeotia* was celebrated, in the neighbourhood of a temple and grove of *Athene*, not far from *Coronea* (*Paus.* iii. 9, 13, iv. 34, 1). It is from this place that she is called by *Catullus* 'ineola Itoni' (*lxiv.* 228; cf. *Stat. Theb.* ii. 721).

**Itucci** (Ἰτῦκκη, App.), a town in *Hispania Baetica*, in the district of *Hispalis*, and a Roman colony called *Virtus Julia* (*Plin.* iii. 25).

**Itūna** (*Solway Frith*), an estuary in Britain, between *England* and *Scotland*.

**Itūraea, Ityraea** (Ἰτροπαία. Ἰτροπαῖοι, Ityraei, Ityrael. *El-Jedur*), a district on the NE. borders of *Palestine*, bounded on the N. by the plain of *Damascus*, on the W. by the mountain-chain (*Jebel-Heish*) which forms the E. margin of the valley of the *Jordan*, on the SW. and S.



Ithome, from the Stadium of Messene

may belong to the fortress built in the third Messenian war. (*Thuc.* i. 103, *Paus.* iii. 11, 8; iv. 9, 1; *Strab.* p. 361).—2. A mountain fortress in *Pelagiotis*, in *Thessaly*, near *Metropolis*, also called *Thome* (*Il.* ii. 729; *Strab.* p. 437).

**Itius Portus**, a harbour of the *Morini*, on the N. coast of *Gaul*, from which *Caesar* set sail for *Britain*. The position of this harbour has been much disputed. It used to be identified with *Gessoriaecum*, or *Boulogne*, but is now generally admitted to be the harbour of *Wissant*, about twelve miles W. of *Calais*, sheltered from the SW. gales by *Itium Pr.* (*Cape Grisnez*). The point in *Britain* to which the passage from *Itius Portus* led is more doubtful. The old idea that it was *Deal* has been abandoned as impossible since the set of the tides has been better understood. The most probable view is that the landing was at *Romney*, but *Pevensey*, which some prefer, is not impossible (*Caes. B. G.* iv. 21, v. 2; *Strab.* p. 199.)

by *Gaulanitis*, and on the E. by *Auranitis* and *Trachonitis*. It occupied a part of the elevated plain into which *Mt. Hermon* sinks down on the SE, and was inhabited by an Arabian people of warlike and predatory habits. *Pompey* reduced them to order, and many of their warriors entered the Roman army, in which they became celebrated as archers (*Verg. Georg.* ii. 448; *Lucan.* vii. 230, 514). They were not, however, reduced to complete subjection to Rome until after the civil wars. *Augustus* gave *Ituraea*, which had been hitherto ruled by its native princes, to the family of *Herod*. It was governed by *Herod Philip* as tetrarch, and at his death, A.D. 34, it was united to the Roman province of *Syria* (*Jos. Ant.* xvi. 4, 6), from which it was again separated, and assigned to *Soaemus*, the prince of *Emesa*. In A.D. 50, it was finally reunited by *Claudius* to the Roman province of *Syria* (*Tac. Ann.* xii. 23).

**Itys.** [TEREUS]

**Iūlis** (Ἰουλῖς 'Ιουλιήτης, 'Ιουλιεύς), chief town in Ceoa, birthplace of Simonides. [CROS]  
**Iūlus** son of Aeneas, usually called **Ascanius** (Verg. *Aen.* iv 274, *Or Her.* vii 75, 137, Sil. It. viii 71), and founder of the Julian family (Verg. *Aen.* i, 288, vi 789, *Or Fast.* iv 38) but later traditions separated the two names, and related that Iulus was son of Ascanius, and was deprived of his inheritance by his half-uncle Silvius (Dionys. l. 50, 4, AENEAS ASCANIUS, SILVIUS).

**Ixion** (Ἰξίων) (who is not mentioned in Homer or Hesiod) was the son of Phlegyas, or of Antion and Perimela, or of Pasion, or of Ares. According to the common tradition, his mother was Dia, a daughter of Deioneus. He was king of the Lapithae or Phlegyes, and the father of Pirithous. When Deioneus demanded of Ixion the bridal gifts he had promised, Ixion treacherously invited him to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this treacherous murder, Zeus took pity upon him, purified him, carried him to heaven, and caused him to sit down at his table. But Ixion was ungrateful to the father of the gods and attempted to win the love of Hera. Zeus thereupon fashioned a cloud in the likeness of Hera and by it Ixion became the father of a Centaur [CENTAURI] Ixion

**Ixionides**, i.e. Pirithous, the son of Ixion.—The Centaurs are also called **Ixionidae**.

**Iūlus** (Ἰούλιος), a surname of Apollo, derived from a district of the island of Rhodes which was called **Iūne** or **Iūa** (Steph. Byz. s.v.).

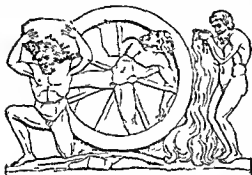
**Iynx** (Ἰύνξ), daughter of Penthos and Pan, or of Echo. She endeavoured to charm Zeus, or to make him fall in love with Io, but she was metamorphosed by Hera into the bird called **Iynx** (Tzet. ad Lyc. 810, Ant. Lib. 9, Schol. ad Pind. *Pyth.* iv 214). This bird was used as a love-charm, being tied to a wheel and made to revolve. It is probable that the charm (which was known to Pindar) is older than the story of Iynx (Pind. *Pyth.* iv 214, *Nem.* iv. 35, Theocrit. ii 17, *Aen. Mem.* iii 11, 17), and the story is merely a late explanation.

## J

**Jacetani**, a people in Hispania Tarraconensis between the Pyrenees and the Iberia, in the NE. corner of Spain, in whose country the wars between Sertorius and Pompey, and between Caesar and Petreus took place (Caes. *B. C.* i. 60, Strab. p. 161, Ptol. ii. 6, 72).

**Jana** apparently an old Latin equivalent of **Diana** (Varro, *R. R.* i. 87, 3, Macrobi. l. 8, 8), though it is also possible that she may originally have been the feminine counterpart (according to a common custom of imagining pairs of divinities) to **Janua** (who had nothing to do with **Diana**), and was afterwards identified with that goddess.

**Janiculum** [ROMA].  
**Janus**, an ancient Latin deity, and apparently at one period the chief deity. Roman writers lay special stress upon the antiquity of his worship (Varro, ap. August. *Civ. D.* iv 23, *Juv.* vi. 893, 'antiquissima divum', cf. Herodian. l. 16, Procop. *B. G. L.* 25). Janus was the god of all beginnings both in public and in private life, of the birth of man and of the opening of the year, so that he presided over what was the first month of the year in later, and perhaps also in the earliest, times [see below], he was the god, too, of the beginnings of enterprises alike of trade and of warfare, in which he secured a safe return of the outgoing host. On what principle all these functions belonged to him is a much disputed question. The theory till recently most in favour was that his name was connected with *dies*, that he was the sun god, as **Jana**=**Diana** was the moon goddess. The reasons for this on which Preller particularly relies were (1) the supposed etymology of **Janus** and **Jana** from *dies*, (2) the custom of placing his shrine east and west, (3) that if **Janus** is not the sun god the Latins had none. To the first it may be replied that there is absolutely no connexion between the functions of **Diana** and **Janus** or their ritual, and that **Diana** has traditionally a later origin at Rome of the time of Servius Tullius, whereas **Janus** stands out as pre-existent in antiquity, to the second, that the orientation of the shrine is much more likely to be connected with omens, if a reason is to be assigned, and to the third that there is some reason to believe that to the early Latins **Mars** held that relation to the sun which was afterwards held by **Apollo**. Others have explained him as the god of the vault of heaven, and have sought an Etruscan origin connecting



Sisyphus Ixion and Tantalus (Lartolt, *Sculp. Ant.* tav. 86)

was fearfully punished for his impious ingratitude. His hands and feet were chained by **Hermes** to a wheel, which is said to have rolled perpetually in the air (which is the older version) or in the lower world. He is further said to have been scourged, and compelled to exclaim, 'Benefactors should be honoured.' (Pind. *Pyth.* ii 21-69; Aesch. *Eum.* 610, Soph. *Phil.* 672, Ap. Rh. iii 63, Tzet. *Chil.* ix. 273, *Diod.* iv 63, Schol. ad Eur. *Phoen.* 1185, Lucian. *Dial. Deor.* 6, Verg. *Georg.* ii 484, *Aen.* vi. 601, *Or Met.* iv 460). Some modern writers explain Ixion as symbolising the whirlwind, others (which is the most general view), as the sun eternally moving with its fiery orb. It may be questioned whether it is not a myth borrowed from a ritual known to have been practised by people of central Europe as a sun-charm. It consisted in carrying a blazing wheel brandished or made to revolve in the air, about the fields which needed sunshine. That a figure, whether real or an imitation, was sometimes bound on it just as the *Iynx* was bound on the wheel in Theocrit. *Id.* 2, is likely enough. If so the myth grew up to explain the custom and was borrowed from the more northern tribes by the Greeks, who fitted it into their own mythology.

him with the Etruscan arch; but the evidence is against Janus being originally an Etruscan deity, and his connexion with the arch (which is not really like the vault of heaven), if he is connected, probably comes from the gateway. Janus has probably a much simpler origin. He belongs to the most primitive religion of the household, and just as Vesta was the old goddess of the hearth and its fire, so Janus was the god of the doorway (*janua*), who guarded and watched all that went out and came in (therefore looking both ways); who prospered the outgoings and kept off evil influence (as in the superstitions of many nations) from crossing the threshold; and who sanctioned the opening and shutting of the door (Ov. *Fast.* i. 125, 137; Cic. *N.D.* ii. 27, 67; Maerob. i. 9, 7). Hence his name of *Patulcius* (*the Opener*) and *Clusius* (*the Closer*). It was doubtless a later development of this idea which made him the door-keeper of heaven (Ov. *Fast.* i. 117, 125), and again the god who granted birth, or the opening of the womb, hence called 'Consius,' and in the Salian hymn 'duonus cerus,' that is 'the good creator.' It was natural that, as the god of the goings out and the comings in, he should be the patron whose aid was sought in all beginnings and undertakings, and should be the 'matutinus pater' who started the daily work (Hor. *Sat.* ii. 6, 20). The prayer versified by Serenus (a poet of Hadrian's time) probably represents an ancient prayer, and is worth quoting as illustrating this passage of Horace, and as showing the real conception of Janus.

Jane pater, Jane tuens, divæ biceps, biformis,  
O cîte rerum sator O prîncipium decorum,  
Stridula cui limina, cui cardines tunulius,  
Cui reserata mûciunt aurea claustra mundi,  
Tibi vetus ara caluit aborigîneo sacello.

As the houses became grouped into a fortified town, so the public functions of Janus ensued. He was the god of the city gates as of the house door, and there is good reason for the belief that *Portumnus* (Verg. *Aen.* v. 241), who was similarly represented with keys, was merely Janus-Portumnus, the Janus who presided over the gates of the city (*portae*) and the havens or wharfs of the Tiber (*portus*), for which reason a ship appears on the Janus coins. For Janus presided over public as well as private outgoings in commerce; and the meaning of his being special god of the Janiculum (Verg. *Aen.* viii. 319; Ov. *Fast.* i. 245) is that it was the place of egress and ingress for trade with Etruria by land, and also the fortress guarding the ancient wharfs of the Tiber (cf. Liv. i. 33; Dionys. iii. 45); hence in some myths Tiberinus was son of Janus. Another of his public functions, following from his being the god of beginnings, was that of presiding over the year (Ov. *Fast.* i. 43; Mart. viii. 2, 1). His own month, January, was the first month of the year in the later Calendar, and it is possible that there may be truth in Ovid's assertion, that in the very oldest (i.e. before the Decemvirs) it was also the first (*Dict. of Ant. art. Calendarium*). He also presided over the Calends of each month, whence he is called *Junonius*, because Juno as moon-goddess had to do with the months (Maerob. i. 9, 16). A remarkable confirmation of the view that Janus and Vesta were the two most ancient deities of the house may be found in the fact that these relations reappear in the public ritual. The *Rex Sacrorum* (*Dict. of Ant. s.v.*), who represented the oldest Roman religion, offered sacrifices at the Calends to Janus on the Capitol, while his wife sacrificed

in the Regia, which represented the old state-hearth of the king's or chief's house: on Jan. 9 he offered a ram to Janus in the Regia. The special cake called *janual* or *πρωτανον* was offered on the 1st of January at his shrines generally (Ov. *Fast.* i. 127; Lyd. *Mens.* iv. 2; Fest. p. 310). The public function of Janus which



Head of Janus (From a coin [as] of the 4th cent. B.C.)

has been more celebrated than any other is his guardianship of the state in time of war, when the gates of his most ancient sanctuary at the N.E. end of the Forum (closed in time of peace) were left open. This sanctuary, as old as Numa's reign (Varro, *L.L.* v. 165; Liv. i. 19), was a square building open at both ends with a flat roof: in



Temple of Janus with closed doors (From a coin of Nero in the British Museum.)

fact, rather a gate-house than a temple. The tradition which attempted to account for the custom of opening it in time of war related that in the Sabine war a stream of water gushed forth from this sanctuary and swept back the invaders (Ov. *Fast.* i. 269, *Met.* xiv. 786; Maerob. i. 9, 17). It has been suggested that the custom meant that the god, who in peace remained in his shrine, in war went out to battle (cf. Verg. *Aen.* i. 294; Ov. *Fast.* i. 281; Hor. *Ep.* ii. 1, 255); but Janus was not the god who went out to battle, and it is a far more likely explanation that, just as the old custom was not to close the door of the private house when the members of the family were out, so it was regarded as a bad omen to elose what represented the gates of the state against the citizens who had gone out to war. It remained open to show that the god was ready to welcome them returning home safe and victorious. It was probably actually the Latin custom in old times that the army marched out through the eastern gate of Janus (which at Rome led from the Forum) and at the conclusion of the war quitted the gate-house of Janus by the western gate (Lyd. *Mens.* iv. 2; cf. Verg. *Aen.* vii. 611). The legend of the water gushing forth probably arose from the fact that Janus was the god who opened the springs of water, hence in mythology made the husband of Juturna the water-nymph

and father of Pontus (Arnob. iii 23) The building, in which the double statue of the god was placed, facing both ways, was spoken of as Janus, or often as Janus Quirinus (Suet. Aug. 22), where Quirinus seems to be an adjective and to give the meaning as 'Janus the god of the Roman citizens' possibly it was first used when the peoples on the Quirinal and the Palatine united, to show that the Janus of the latter people belonged also to the former in Hor. *Od.* iv 15, & the genitive Quirini is similarly used though some alter it to Quirinum; other descriptions of the building are porta Janualis geminae portae belli vulg. *dyualios*, *πολυ πόλεως* (Plut. Num. 20) There were besides many arches of Janus (Ov. *Fast.* i 267, Luc. xi 27) the Janus Medius (Cic. *Off.* ii 23 30 Hor. *Sat.* ii 3 18) was probably an altar over the Vicus Tuscus and therefore appropriately connected with business and trade with books and money-changing (Hor. *Ep.* i 20 3) and there was at least one other in the Forum (cf. Hor. *Ep.* i 1, 34) A temple of Janus stood also near the theatre of Marcellus, dedicated by C. Duilius (Tac. *Ann.* ii 49) The Janus with four gates and a four headed figure of the god (Janus Quadrifrons) said to be derived from Palern (Serv. ad Virg. *Aen.* vii 60) stood in the Forum Transitorium which was connected with three other fora In historical times Janus no longer held the supremacy among Roman deities though he was still in old forms of prayer addressed to him (Cic. *V. D.* ii 27 67) This was probably owing to the acceptance (as representing the great Roman deity) of the Greek gods with whom Janus had no point of agreement In art Janus is represented by two bearded faces (sometimes four) and, in full length figures, holding a key and a staff

**Jason** (*Ἰάσων*) 1 The celebrated leader of the Argonauts was a son of Aeson and Poly-mede or Alcimedea, and belonged to the family of the Aeolidae, at Iolcus in Thessaly Cretheus, who had founded Iolcus, was succeeded by his son Aeson but the latter was deprived of the kingdom by his half brother Pelias, who tried to kill the infant Jason (Hes. *Od.* xi 2-6 Pelias a rightful king of Iolcus.) Jason was saved by his friends and entrusted to the care of the centaur Chiron (Hes. *Th.* 990, Pind. *Pyth.* i 70-262) Pelias was now warned by an oracle to be on his guard against the one sandaled man When Jason had grown up, he came to claim the throne As he entered the market-place Pelias, perceiving he had only one sandal, asked him who he was, whereupon Jason declared his name, and demanded the kingdom (Phercyd. *Fr.* 60) Pelias consented to surrender it to him but persuaded him to remove the curse which rested on the family of the Aeolidae by fetching the golden fleece and so taking the spirit of Phryxus (Phercyd. *Fr.* 60) Another tradition related that when Pelias was sacrificing to Poseidon Jason came with the other citizens, but, on his journey to Iolcus, he had lost one of his sandals in crossing the river Anaurus, Pelias, remembering the oracle about the one sandaled man, asked Jason what he would do if he were told by an oracle that he would be killed by one of his subjects? Jason, on the suggestion of Hera, answered, that he would send him to fetch the golden fleece Pelias accordingly ordered Jason to fetch the golden fleece, which was in the possession of king Aetes in Colchis, and was guarded by a dragon Jason set sail in the ship Argo, accompanied by the chief heroes of Greece

He obtained the fleece with the assistance of Medea, whom he made his wife, and with whom he returned to Iolcus. [For a fuller account see ARGONAUTAE] On his arrival at Iolcus, Jason, according to one account, found his aged father still alive, and succeeded him in the kingdom (Hes. *Th.* 997, Ov. *Met.* vi 162), but according to the more common tradition (which was probably late, and accounted for the removal of Jason and Medea to Corinth), Aeson had been slain by Pelias, during the absence of Jason, who accordingly called upon Medea to take vengeance on Pelias. Medea thereupon persuaded the daughters of Pelias to cut their father to pieces and boil him, in order to restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling



Medea boiling a ram in order to persuade the daughters of Pelias to put him to death. (From a vase in the British Museum.)

the body in a cauldron (Diod. iv 50 Apollod. i 9 27) But Pelias was never restored to life, and his son Aetion expelled Jason and Medea from Iolcus. They then went to Corinth, where Jason courted Glauce, in order to marry Glauce or Creusa daughter of Creon, the king of the country. Medea in revenge sent Glauce a poisoned garment, which burnt her to death when she put it on. Creon likewise perished in the flames (Medea also killed her two children, Melemeros and Phereas, and then fled to Athens in a chariot drawn by winged dragons. (Eur. *Medea*, Paus. ii 3, 12, Diod. iv 51) Later writers represent Jason as becoming in the end reconciled to Medea, returning with her to Colchis, and there restoring Aetes to his kingdom, of which he had been deprived (Tac. *Ann.* vi 31, Just. xii 2) The death of Jason is related in different ways. According to some, he made away with himself from grief (Diod. iv 53), according to others, he was crushed by the poop of the ship Argo which fell upon him as he was lying near it (Strab. vi Fr. 5, Schol. on the Argument of Eur. *Med.*—2 Tyrant of Phereae and Tagus (or generalissimo) of Thessaly (Diet. of Antiq. art. Tagus) was probably the son of Lycophron, who established a tyranny on the ruins of aristocracy at Phereae.

He succeeded his father as tyrant of Phærae soon after B.C. 395, and in a few years extended his power over almost the whole of Thessaly. Pharsalus was the only city in Thessaly which maintained its independence, under the government of Polydamas; but even this place submitted to him in 375. In the following year (374) he was elected Tagus of Thessaly. His power was strengthened by the weakness of the other Greek states, and by the exhausting contest in which Thebes and Sparta were engaged. He had every prospect of becoming master of Greece, when, at the height of his power, he was assassinated, 370. Jason had all the qualifications of a great general and diplomatist: he was active, prudent, capable of enduring much fatigue, and skilful in concealing his own designs and penetrating those of his enemies. As a strong and capable ruler he won the admiration and friendship of Isocrates (Xen. *Hell.* vi. 1; Diod. xv. 57; Pans. vi. 17; Isocr. *Epist. ad Jas. fil.*).—3. Of Argos, a historian, under Hadrian, wrote a work on Greece in four books.

**Javolenus Priscus**, an eminent Roman jurist, was born about the commencement of the reign of Vespasian (A.D. 79), and was one of the council of Antoninus Pius (*Vit. Ant.* 12; Plin. *Ep.* vi. 15). He was a pupil of Caelius Sabinus, and a leader of the Sabinian or Cassian school. [CAPITO.]

**Jaxartes** (Ἰαξάρτης: Syr. *Syðeria*, or *Sy-hour*), a great river of Central Asia, about which the ancient accounts are very different and confused. It rises in the Comēdi Montes (*Moussour*), and flows NW. into the *Sea of Aral*: the ancients supposed it to fall into the N. side of the Caspian, not distinguishing between the two seas. It divided Sogdiana from Scythia. On its banks dwelt a Scythian tribe called Jaxartae. (Ptol. vi. 12, 1; Strab. pp. 507-517.)

**Jericho** or **Hierichus** (Ἱερικά, Ἱερικόυς: *Er-Riha* ? Ru.), a city of the Canaanites, in a plain on the W. side of the Jordan near its mouth, was destroyed by Joshua, rebuilt in the time of the Judges, and formed an important frontier fortress of Judæa. Under Gabinius, B.C. 57, Jericho was one of the five chief centres of administration for Judæa (Jos. *Ant.* xiv. 5, 4). It was again destroyed, by Titus, rebuilt under Hadrian, and finally destroyed during the crusades.

**Jerome.** [HIERONYMUS.]

**Jērūsālēm** or **Hērōsōlýmā** (Ἱερουσαλήμ, Ἱεροσόλυμα: Ἱεροσολυμίτης: *Jerusalem*), the capital of Palestine. It was the chief city of the Jebusites till B.C. 1050, when David took the city, and made it his capital. It was destroyed by Nebuchadnezzar, king of Babylon, B.C. 588. In B.C. 536, the Jewish exiles, having been permitted by Cyrus to return, rebuilt the city and temple. In B.C. 332, Jerusalem quietly submitted to Alexander (Jos. *Ant.* xi. 8). During the wars which followed his death, the city was taken by Ptolemy, the son of Lagus (B.C. 320), and remained subject to the Greek kings of Egypt till the conquest of Palestine by Antiochus III. the Great, king of Syria, B.C. 198. Up to this time the Jews had been allowed freedom of their religion and local government; but the oppression of Antiochus IV. Epiphanes provoked a rebellion, which was at first put down when Antiochus took Jerusalem (B.C. 170); but in a new revolt under the Maccabees, the city was retaken in B.C. 163. [MACCABEÆ.] In B.C. 133, Jerusalem was taken by Antiochus VII. Sidetes, and its fortifications

dismantled, but its government was left in the hands of the Maccabee John Hyrcanus, whose son, Aristobolus, assumed the title of king of Judæa, and Jerusalem continued to be the capital of the kingdom till B.C. 63, when it was taken by Pompey. (Strab. pp. 759-762; Tac. *Hist.* v. 9; Jos. *Ant.* xv. 11.) For the events which followed, see HYRCANUS, HERODES, and PALAESTINA. In A.D. 70, the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus, after a siege of several months, and razed to the ground (Jos. *B. J.* vii. 1, 2; Tac. *Hist.* v. 9-14). In consequence of a new revolt of the Jews, the emperor Hadrian resolved to destroy all vestiges of their national and religious peculiarities; and, as one means to this end, he established a new Roman colony, on the ground where Jerusalem had stood, by the name of *Aelia Capitolina*, and built a temple of Jupiter Capitolinus on the site of the Jewish temple, A.D. 135 (Dio Cass. lix. 12; Euseb. *H. E.* iv. 6). [For a fuller account see *Dict. of the Bible*.]

**Jocastē** (Ἰοκάστη), called *Epicaste* in Homer, daughter of Menoeceus, and wife of the Theban king Laius, by whom she became the mother of Oedipus. She afterwards married Oedipus, not knowing that he was her son; and when she discovered the crime she had unwittingly committed, she put an end to her life. For details see OEDIPUS.

**Joppē, Joppa** (Ἰόππη: O. T. *Japho*, *Jaffa*), a very ancient maritime city of Palestine, and, before the building of Caesarea, the only seaport of the whole country, and therefore called by Strabo the port of Jerusalem, lay just S. of the boundary between Judæa and Samaria (Strab. p. 759).

**Jordānes** (Ἰορδάνης, Ἰορδάνος: *Jordan*, *Esch Scheria*), has its source at the S. foot of M. Hermon (the S. most part of Anti-Libanus), near Paneas (aft. Caesarea Philippi), whence it flows S. into the little lake Semechonitis, and thence into the Sea of Galilee (Lake of Tiberias), and thence by a winding course in a narrow valley, depressed below the level of the surrounding country, into the lake Asphaltites (*Dead Sea*).

**Jordānes**, or **Jornādes**, a historian in the time of Justinian, the 6th century of our era. He was a Goth by birth, and was secretary to the king of the Alani. The idea that he was a bishop probably arose from his being confused with a bishop of that name (perh. bishop of Ravenna) to whom a certain Honorius Scholasticus wrote a poem. The title *Episcopus* is not given to the historian in the best MSS., nor is there any ground for identifying him with Jordanes bishop of Croton about 537 A.D. As regards the name of the historian, he appears as Jordanes in the best, as Jornandes only in inferior MSS. He wrote two historical works in Latin. 1. *De Getarum (Gothorum) Origine et Rebus Gestis* (in short, *Getica*), containing the history of the Goths, from the earliest times down to their subjugation by Belisarius in 541. The work is abridged from the lost history of the Goths by Cassiodorus, to which Jordanes added various particulars; but it is written in semi-barbarous Latin, is compiled without judgment, and is characterised by partiality to the Goths, but gives valuable details. 2. *De Summa Temporum vel Origine Actibusque Gentis Romanorum* (in short, *Romanica*), a short compendium of history from the creation down to the victory obtained by Narses, in 552, over king Theodatus. It is valuable for accounts of the barbarous nations of the North, and the



countries which they inhabited. Both works edited by Th. Mommsen, Berl. 1852.

**Josephus, Flavius**, the Jewish historian, was born at Jerusalem, A.D. 37. On his mother's side he was descended from the Asmonean princes, while from his father Matthias, he inherited the priestly office. At the age of 26 he went to Rome to plead the cause of some Jewish priests whom Felix the procurator of Judaea, had sent thither as prisoners. Here he gained the favour of Poppaea and not only effected the release of his friends, but received presents from the empress. On his return to Jerusalem he found his countrymen bent on a revolt from Rome, from which he tried to dissuade them, but failing in this, he gave in to the popular feeling. He was chosen one of the generals of the Jews and defended Jotapata against Vespasian. When the place was taken, the life of Josephus was spared by Vespasian, whose favour he won by prophesying that the empire would fall to him and Titus in succession. Vespasian released him from captivity when he was proclaimed emperor nearly three years afterwards (A.D. 70). Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome. He took the name of Flavius from Vespasian who gave him a house at Rome where he dwelt till his death about 98. His time at Rome appears to have been employed mainly in the composition of his works.—The works of Josephus are written in Greek. They are—1 *The History of the Jewish War* (*Ἱστορία τοῦ Ἰουδαίου πολέμου*), in seven books written in Syro-Chaldaic and then translated by him into Greek. It begins with the capture of Jerusalem by Antiochus Epiphanes in B.C. 170 runs rapidly over the events before Josephus's own time, and gives a detailed account of the war with Rome, especially valuable as a graphic account by an eye witness. 2 *The Jewish Antiquities* (*Ἰαῦδαικὴ ἀρχαῖολογία*), in twenty books, completed about A.D. 93, and addressed to Epaphroditus. The title as well as the number of books may have been suggested by the *Ῥωμαϊκὴ ἀρχαῖολογία* of Dionysius of Halicarnassus. It gives an account of Jewish History from the creation of the world to A.D. 68. In this work Josephus seeks to accommodate the Jewish religion to heathen tastes and prejudices but it has value for historical reference. 3 *His own life* in one book. This is an appendage to the *Archæologia*, and is addressed to the same Epaphroditus. It was not written earlier than A.D. 97, since Agrippa II is mentioned in it as no longer living. 4 *Against Apion* in two books, also addressed to Epaphroditus. It is in answer to such as impugned the antiquity of the Jewish nation, on the ground of the silence of Greek writers respecting it. (*Ἀπὼν*). The treatise exhibits extensive acquaintance with Greek literature and philosophy. 5 *Ἐξ Ἰστανδαίων ἡ περὶ αὐτοκράτορος λογισμὸς* in one book. Its genuineness is doubtful. It is a declamatory account of the martyrdom of Eleazar (an aged priest), and of seven youths and their mother, in the persecution under Antiochus Epiphanes. Editions by Havercamp, Amst. 1726, by Belser Lips. 1855.

**Jovianus, Flavius Claudius**, was elected emperor by the soldiers, in June A.D. 363, after the death of Julian (*Julianus*), whom he had accompanied in his campaign against the Persians. In order to effect his retreat in safety, Jovian surrendered to the Persians and the Roman conquests beyond the Tigris, and several for-

tresses in Mesopotamia. He died suddenly at a small town on the frontiers of Bithynia and Galatia, February 17th, 364, after a reign of little more than seven months. Jovian was a Christian; but he was tolerant. (Amm. Marc. xxv. 5-10).

**Juba (Juba)** 1 King of Numidia, was son of Hiempsal, who was re-established on the throne by Pompey. On the breaking out of the civil war between Caesar and Pompey, he actively espoused the cause of the latter, and, accordingly, when Caesar sent Cn. Pompeius into Africa (B.C. 49), he supported the Pompeian general Attius Varus with a large body of troops. Cn. Pompeius was defeated by their united forces, and fell in the battle (Caes. B.C. ii. 23-41, Appian, B.C. ii. 44-46, Lucan, iv. 581). In 46 Juba fought along with Scipio against Caesar himself, and was present at the decisive battle of Thapsus. Not long after this defeat he put an end to his own life (*Bell. Afr.* 25-94, Appian, B.C. ii. 95-100, Suet. Jul. 35).—2 King of Mauretania, son of the preceding, was a mere child at his father's death (46), was carried a prisoner to Rome by Caesar, to grace his triumph. He was brought up in Italy and became distinguished for learning. After the death of Antony (30), Augustus conferred upon Juba his paternal kingdom of Numidia, and at the same time gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra (Dio Cass. li. 15). In 25 he received Mauretania, in exchange for Numidia, which was made a Roman province. He continued to reign in Mauretania till his death which happened about A.D. 19 (Dio Cass. lii. 26, liv. 23, Strab. p. 828). He wrote a great number of works in almost every branch of literature, especially on history; but only a few fragments survive (Athen. pp. 83, 98, 175, 229). He is cited by Pliny as an authority on natural history.

**Judaea, Judæa** [*ΠΑΛΑΕΣΤΙΝΑ*]. Jugurtha (*Ἰουγερθᾶς* or *Ἰουγέρθας*), king of Numidia, was an illegitimate son of Mastanabal, and a grandson of Masinissa. He lost his father at an early age, but was adopted by his uncle Micipsa, who brought him up with his own sons, Hicpsal and Adherbal. Jugurtha quickly distinguished himself both by his abilities and his skill in all bodily exercises, and gained so much popularity with the Numidians that he began to excite the jealousy of Micipsa. In order to remove him to a distance, Micipsa sent him, in B.C. 134, to assist Scipio against Numantia. Here his courage and ability gained for him the favour of Scipio, and this circumstance determined Micipsa to adopt him as a useful supporter for his sons. Micipsa died in 118, leaving the kingdom to Jugurtha and his two sons, Hiempsal and Adherbal in common. Jugurtha soon found an opportunity to assassinate Hiempsal at Thurunda, and afterwards defeated Adherbal in battle. Adherbal fled to Rome to invoke the assistance of the senate, but Jugurtha, by a lavish distribution of bribes, obtained a decree of the senate that the kingdom of Numidia should be equally divided between the two competitors, but the commissioners entrusted with the execution of this decree were also bribed by Jugurtha who thus succeeded in obtaining the W. division of the kingdom adjacent to Mauretania, by far the larger and richer portion of the two (117). But this advantage was far from contenting him. Shortly afterwards he invaded the territories of Adherbal with a large army, and defeated him. Adherbal made his escape to the fortress of Cirta, where

he was blockaded by Jugurtha. The Romans commended Jugurtha to abstain from further hostilities; but he paid no attention to their commands, and at length gained possession of Cirta, and put Adherbal to death, 112. War was now declared against Jugurtha at Rome, and the consul, L. Calpurnius Bestia, was sent into Africa, 112-111. Jugurtha had recourse to his customary arts; and by means of large sums of money given to Bestia and M. Scæurus, his principal lieutenant, he purchased from them a favourable peace. The conduct of Bestia excited the greatest indignation at Rome; and Jugurtha was summoned to the city under a safe conduct, the popular party hoping to be able to obtain a conviction by means of his evidence. The scheme, however, failed, since one of the tribunes who had been gained over by the friends of Bestia and Scæurus forbade the king to give evidence. Soon afterwards Jugurtha contrived the assassination of Massiva, who claimed the throne of Numidia. [MASSIVA] Jugurtha was ordered to quit Rome, and war was renewed; but the consul, Sp. Postumius Albinus, who arrived to conduct it (110), was able to effect nothing. When the consul went to Rome to hold the comitia, he left his brother Aulus in command of the army. Aulus was defeated by Jugurtha; great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. Thus disgrace roused the spirit of the Roman people, the treaty concluded by Aulus was annulled; and the consul Q. Cæcilius Metellus was sent into Africa at the head of a new army (109) with Marius as one of his lieutenants. Metellus was an able general and an upright man, whom Jugurtha was unable to cope with in the field, or to seduce by bribes, and routed the troops of his enemy, though he could not secure his person. Metellus was succeeded in the command in 106 by Marius, but the cause of Jugurtha had meantime been espoused by his father-in-law, Boethus, king of Mauretania, who had advanced to his support with a large army. The united forces of Jugurtha and Boethus were defeated, though not without difficulty, by Marius; and Boethus purchased the forgiveness of the Romans by surrendering his son in law to Sulla, the conqueror of Marius (105). Jugurtha remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, 104), he was thrown into the prison below the Capitol (*Tullianum*), which he called 'his bath of ice,' and there left to die of cold and hunger. (Sall. *Jugurtha*; Liv. *Ep.* lxxviii; Plut. *Mar.* 7-10, *Sull.* 3, 6; Vell. Pat. ii. 11.)

**JULIA.** 1. Aunt of Caesar the dictator, and wife of C. Marius the elder. She died B.C. 63, and her nephew pronounced her funeral oration (Plut. *Mar.* 6; Suet. *Jul.* 6).—2. Mother of M. Antonius, the triumvir. In the proscription of the triumvirate (43) she saved the life of her brother, L. Caesar [CAESAR, No. 5].—3. Sister of Caesar the dictator, and wife of M. Atius Balbus, by whom she had Atia, the mother of Augustus [ATIA].—4. Daughter of Caesar the dictator, by Cornelia, and his only child in marriage, was married to Cn. Pompey in 59. She was a woman of beauty and virtue, and was tenderly attached to her husband, although twenty-three years older than herself. She died in childhood in 54. (Plut. *Pomp.* 43, 53; Vell. Pat. ii. 44, 47).—5. Daughter of Augustus by Scribonia, and his only child, was born in 39

She was educated with great strictness, but grew up one of the most profligate, as well as one of the most beautiful and brilliant women of her age. She was thrice married, to M. Marcellus, her first cousin, in 25; after his death (23) without issue, to M. Agrippa, by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina; after Agrippa's death, in 12, to Tiberius Nero, the future emperor. In B.C. 2 Augustus at length became acquainted with the misconduct of his daughter, whose notorious adulteries had been one reason why her husband Tiberius had quitted Italy four years before (Suet. *Aug.* 19, 63, 64; Vell. Pat. i. 100; Dio Cass. l. 10; Macrobi. i. 11, vi. 5). She was banished to Pandataria, an island off the coast of Campania, and at the end of five years was removed to Rhegium, but never suffered to quit the bounds of the city. Some have thought that she was the 'Cornua' celebrated by Ovid in poems written between B.C. 14 and 2; but this is not very probable. Augustus bequeathed her no



Julia, daughter of Augustus, ob. A.D. 21

legacy, and did not allow her ashes to repose in his mausoleum. Tiberius on his accession (A.D. 14) deprived her of almost all the necessaries of life; and she died in the same year (Suet. *Tib.* 50; Tac. *Ann.* i. 53).—6. Daughter of the preceding, and wife of L. Aemilius Paulus. She inherited her mother's licentiousness, and was banished by her grandfather, Augustus, to the little island Tremereus, on the coast of Apulia, A.D. 9, where she lived nearly twenty years. She died in 28. It was believed by many that an intrigue of Ovid's with this Julia was the cause of his banishment, A.D. 9 [OVIDIUS]. (Tac. *Ann.* vi. 24, iv. 71, Suet. *Aug.* 64, 101).—7. Youngest child of Germanicus and Agrippina, was born A.D. 18; was married to M. Vinicius in 33; and was banished in 37 by her brother Caligula. She was recalled by Claudius, but was afterwards put to death at Messalina's instigation. The charge brought against her was adultery, and Seneca, the philosopher, was banished to Corsica as the partner of her guilt (Dio Cass. l. 3, 8).—8. Daughter of Drusus and Livia, the sister of Germanicus. She was married, A.D. 20, to her first cousin, Nero, son of Germanicus and Agrippina; and after Nero's death, to Rubellius Blandus, by whom she had a son, Rubellius Plautus. She, too, was put to death by Claudius, at the instigation of Messalina, 59. (Tac. *Ann.* xiii. 43; Dio Cass. l. 18).—9. Daughter of Titus, the son of Vespasian, married Flavius Sabinus, a nephew of the emperor Vespasian. (Dio Cass. l. 3; Suet. *Dom.* 17, 22; Juv. vi. 23).—10. Domna [DOMNA].—11. Drusilla [DROSILLA].—12. Maesa [MAESA].

**JULIA GENS**, one of the most ancient patrician houses at Rome, was of Alban origin, and was removed to Rome by Tullus Hostilius upon the destruction of Alba Longa. It claimed descent from the mythical Iulus, the son of Venus and Anchises. The most distinguished family in the

gens is that of CAESAR. Under the empire there were a great number of persons of the name of Julius, the most important of whom are spoken of under their surnames.

### Julianus Didius (DIDRUS)

**Julianus, Flavius Claudius** whom Christian writers surnamed the Apostate, Roman emperor, A.D. 361-363. He was born at Constantinople, A.D. 331, and was the son of Julius Constantius by his second wife, Basilina and the nephew of Constantine the Great. Julian and his elder brother Gallus were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on his death in 337. The two brothers were educated with care, and were brought up as Christians, but as they advanced to manhood, they were watched with jealousy and suspicion by the emperor Constantine. After the execution of Gallus in 354 (GALLUS), the life of Julian was in great peril, but he succeeded in pacifying the suspicions of the emperor, and was allowed to go to Athens in 355 to pursue his studies. Here he devoted himself with ardour to the study of Greek literature and philosophy. Among his fellow students were Gregory of Nazianzus and Basil. Julian had already abandoned Christianity in his heart and returned to the pagan faith of his ancestors, but fear of Constantine prevented him from making an open declaration of his apostasy. In November 355 he received from Constantine the title of Caesar and was sent into Gaul to oppose the Germans, who had crossed the Rhine, and were ravaging the east of Gaul. During the next five years (355-360) Julian earned on war against the German confederacies of the Alemanni and Franks with great success, and gained many victories over them. His administration was distinguished by justice and wisdom, and he gained the goodwill of the provinces intrusted to his care. His growing popularity awakened the jealousy of Constantine, who commanded him to send some of his best troops to the East, to serve against the Persians. His soldiers refused to leave their favourite general, and proclaimed him emperor at Paris in 360. After fruitless negotiations between Julian and Constantine, both parties prepared for war. In 361 Julian marched along the valley of the Danube towards Constantinople, but Constantine who had set out from Syria to oppose his rival, died on his march in Cilicia, and left Julian the undisputed master of the empire. On the 11th of December Julian entered Constantinople. He lost no time in publicly showing himself a pagan, but he proclaimed a policy of religious toleration. He did not, however, act with absolute impartiality. He preferred pagans as his civil and military officers, and forbade the Christians to teach rhetoric and grammar in the schools. He allowed the Jews to rebuild the temple at Jerusalem. In the following year (362) Julian went to Syria in order to make preparations for the war against the Persians. He spent the winter at Antioch where he made the acquaintance of the orator Libanius; and in the spring of 363 he set out against the Persians. He crossed the Euphrates and the Tigris, and after burning his fleet on the Tigris, that it might not fall into the hands of the enemy, he boldly marched into the interior of the country in search of the Persian king. His army suffered from the heat, and from want of water and provisions, and he was at length compelled to retreat. The Persians now

harassed his rear. Still the Romans remained victorious in many engagements, but in the last battle fought, on the 26th of June, Julian was mortally wounded, and died in the course of the day. Jovian was chosen emperor in his stead, on the field of battle. [JOVIANUS] Julian was an extraordinary character. As a monarch, he was undefatigable in his attention to business, upright in his administration, and comprehensive in his views, as a man, he was virtuous, in the midst of a profligate age, and did not yield to the temptations of luxury. In consequence of his apostasy he has been calumniated by Christian writers, but for the same reason he has been ardently extolled by heathen authors. It may fairly be urged in his favour that he had become a Christian under compulsion and that his whole family had been treacherously put to death by the professedly Christian sons of Constantine. The writings of Julian are conspicuous for cleverness and grace of style and are an evidence of the remarkable activity of his mind. The following are his most important works—(1) *Letters*, most of which were intended for public circulation, and are of importance for the history of the time. Edited by Heyler, Mainz, 1828, and Hercher 1873—(2) *Orations*, on various subjects as for instance On the emperor Constantine On the worship of the sun On the mother of the gods (Cybele), On true and false Cynicism, &c.—(3) *The Caesars, or the Banquet* (*Kaiares* & *Συνέδριον*), modelled on Varro's Menippean satires, some of the most brilliant productions of ancient wit. Julian describes the Roman emperors approaching one after the other to sit round a table in the heavens, and as they come up, their faults, vices, and crimes, are censured with a sort of bitter mirth by old Silenus whereupon each Caesar defends himself as well as he can. Edited by Heusinger, Gotha, 1796, and by Harless, Erlangen 1785—(4) *Misopogon or the Enemy of the Beard* (*Μισοπόγων*), a severe satire on the licentious and effeminate manners of the inhabitants of Antioch, who had ridiculed Julian, when he resided in the city, on account of his squire's virtues, and had laughed at his allowing his beard to grow in the ancient fashion—(5) *Against the Christians* (*Κατὰ Χριστιανῶν*). This work is lost but some extracts from it are given in Cyril's reply to it. The most convenient edition of the collected works of Julian is by F. C. Hertlein, Lips 1875.

**Julianus, Salvius**, a Roman jurist under Hadrian and the Antonines. He was praefectus urbi, and twice consul, but his name does not appear in the Fasti. By the order of Hadrian, he drew up the *edictum perpetuum*, important in the history of Roman jurisprudence. His work consisted in collecting edicts of the praetors, in condensing the materials and in omitting antiquated provisions.

**Jullas** (Joullas Bib Bethsada *El-Teil, Ra*), a city of Palestine on the E. side of the Jordan, N. of the lake of Tiberias, so called by the tetrarch Philip, in honour of Julia, the daughter of Augustus.

**Julobriga** (*Reynosa*), a town of the Cantabri in Hispania Tarraconensis near the sources of the Iberus (Ptol. v. c. 51, Plin. iii. 27).

**Julomagus** (A.D.E.C.VI.)

**Julipollis** (Jouliopollis) (GORDICUS; TARSUS)

**Jullus** (JULIA GENS)

**Juncaria** (*Junquera*), a town of the Indigetes in Hispania Tarraconensis, on the road from Barchin. to Gaul, in a plain covered with rushes (*Ιουγκάρων πικίδας*) (Strab. p. 160)

**Jūnia.** 1. Half-sister of M. Brutus, the murderer of Caesar, and wife of M. Lepidus, the triumvir (Vell. Pat. ii. 68).—2. Tertia, or Tertulla, own sister of the preceding, was the wife of C. Cassius, one of Caesar's murderers. She lived till A.D. 22 (Tac. *Ann.* iii. 76).

**Jūnia Gens**, an ancient patrician house at Rome, to which belonged the celebrated M. Junius Brutus, who took an active part in expelling the Tarquins. But afterwards the gens appears as only plebeian. Under the republic the chief families were those of BRUTUS, BLUTICUS, GRACCHANUS, NORBANUS, PULLUS, SILIUS. The Junii who lived under the empire are likewise spoken of under their various surnames.

**Jūno**, an old Italian deity afterwards identified with the Greek Hera, who is accordingly always spoken of in Latin literature as Juno. For the mythology see HERA. The word *Juno*, like *Jupiter* and also *Diouis*, contains the root *div*, signifying a deity of the sky. Juno, therefore, was a moon-goddess, and as Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. Hence as *Juno Regina* she had a cella adjoining the Capitoline temple of Jupiter (and a temple also under that name on the Aventine). She was worshipped at Rome from early times, and is reckoned by Varro with Jupiter and Minerva 'inter antiquissimos deos' (Tertull. *ad Nat.* ii. 12). Being, like Hera, a goddess of the moon, she had the same functions in the Roman mythology, as goddess of childbirth (Juno Lucina, Verg. *Ecl.* iv. 8; Hor. *Epod.* v. 5; Ter. *Ad.* iii. 4, 41), and as goddess of marriage, thence called *Pronuba*, *Juga*, *Domiduca* (Verg. *Aen.* iv. 166; Mart. Cap. ii. 149; *Dict. of Ant. art. Matrimonium*); and as she was the goddess of the month, the Calends were sacred to her. These attributes do not seem borrowed from Greek mythology, though of course the legends about her in literature were; the inference is rather that she represents a deity worshipped by the old stock of Greek and Italian races before they separated, and was handed down to the one as Hera, to the other as Juno. A more distinctly Roman attribute is that she was regarded as the guardian spirit of women from birth to death just as the Genius was to men, and was spoken of as their *juno* (see p. 339, b). As she was the model and pattern of dignified womanhood and naturally honour she was called *Juno Moneta*, the giver of good counsel, and a temple under this title was dedicated to her on the Capitol. The mint was attached to this temple from the time of Camillus (Liv. vii. 28; Ov. *Fast.* vi. 182), so that from her title comes our word *money*. She was known also as *Juno Sospita* (the saviour); a worship derived from Lanuvium and transferred to two of her temples at Rome (Liv. viii. 14, xxvii. 30), was celebrated on the Calends of February (Ov. *Fast.* ii. 55). The great festival, celebrated by all the women, in honour of Juno, was called *Matinalia* (*Dict. of Ant.* s.v.), and took place on the 1st of March. She was worshipped also by women as *Juno Caprotina*, apparently a goddess of fruitful marriage: the name may come from *capra*, a goat, but was explained by a traditional custom of sacrificing under a wild fig-tree (*caprificus*, Macrobius i. 11, 36); and as *Juno Quiritis*, *Curitis* or *Curritis*, which is said to designate her being a war-goddess of the Sabines (armed with a spear), but may also be compared with Janus Quirinus (p. 458, a). The title *Juno Caestis* refers to a worship of the Phoenician Astarte introduced from Carthage after the third Punic

war. The animals sacred to Juno were: the peacock to Juno Regina of the Capitoline temple, the goose to Juno Moneta, whose temple was also on the Capitol (Liv. v. 47), the crow, which symbolised faithful marriage (Ael. H. A. iii. 9); and for Caprotina the goat, whence she is shown on some coins drawn in a carriage by goats. In Etruria she was worshipped under the name of *Capra*. In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted (HERA).

**Jūpiter** or **Juppiter**, called Zeus by the Greeks. The Greek god (whose myths were transferred in literature to the Italian deity) is spoken of in a separate article [ZEUS]. Jupiter was originally an elemental divinity, and his name signifies the bright heaven, being originally *Diouis pater*: Diouis, like *Zeús*, comes from the root *div* to shine. Another form of his name, *Dispiter*, connected similarly with the bright day, conveyed the same idea. The name was spelt indifferently *Jnpiter* or *Juppiter* till the end of the republic, but under the empire nearly always *Juppiter*. The Etruscans called him *Tinea*, and in Oscan his name was *Incetius*, i.e. god of light (Serr. *ad Aen.* ix. 567), a name in the hymns of the Sali (Macrobius i. 15, 14). Being the lord of heaven, he was worshipped as the god of rain, storms, thunder, and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, and *Fulminator*. The worship of Jupiter seems to have belonged, in some form or other, to all the nations of the Italian stock; but he was peculiarly the great deity of the Latin nation. All the Latin communities united in the sacrifice to Jupiter Latialis in his sacred grove on the Alban Mount, probably from a date much earlier than the beginning of Rome (*Dict. of Ant. art. Ferae Latinae*). There is no doubt that the later Romans worshipped Janus and Jupiter on their Palatine settlement while the Sabine Titus worshipped Quirinus, Saturnus and Sol on the Quirinal, but both may have united for the worship of the Capitoline Jupiter even before their amalgamation; and after it Jupiter at once took the supreme place as god and protector of the Roman people, the place of Janus being thenceforth quite subordinate and first only in formularies. Another very old seat of the worship of Jupiter was Lanuvium, in some ways a religious centre of the Latins: here, on the river Numicus, was a shrine of a deity called sometimes Jupiter Indiges, sometimes Aeneas Indiges. That Jupiter was the original god of the place cannot be doubted (see p. 412, b). The earliest site of the old Roman worship seems to be the *Fagatal*, a sacred tree or grove of Jupiter (Varr. *L. L.* v. 49, 50, 152; Fest. p. 87), apparently some relic of primitive tree or grove worship, traceable in the 'quercus pastoribus sacra' (Liv. i. 10) and in the grove of Jupiter on the Alban Mount, and resembling the worship of Diana Nemorensis. Jupiter Eliacins was invoked as the god who gave rain, and belonged to the religious processions in times of drought called *Aquaefectum* (*Dict. of Ant.* s.v.), when the sacred stone called the *Lapis Manalis* was carried to the Capitol. This was probably the true meaning of the title—to obtain water from Jupiter, the god of the sky—though legends connected it with drawing Jupiter from heaven to interpret omens of lightning (Liv. i. 20; Ov. *Fast.* iii. 237–348). As the god who fertilised the earth with his rain he was the

nourishing god Jupiter Ruminus and as Jupiter Sylvanus and Jupiter Arborator he was identified with the rural gods. It is probable that the temple of Jupiter Feretrius on the Capitol was among the eldest, if not actually the oldest, in Rome (Liv 1. 10, Nep *Attic* 20), and there is little doubt that the name was derived from *ferre* to strike, and taught that Jupiter was the god of treaties and oaths, which were ratified by the killing of the victim. In the temple of Jupiter Feretrius were preserved the sceptre of the god and the stone (*lapis silex*) which was brought in making treaties for the formal striking of the victim, the axe no doubt being afterwards used for the actual slaughter (Liv 1. 21, ix 5 xxx 45, Pol in 2a). Some have thought that it was a stone axe still used as it had been before the days of iron axes or because iron was unlucky, but the more probable view is that it was a fire stone or flint (though it must be recollected that *silex* does not necessarily mean a flint), which had from primitive times been regarded as the symbol for the god of lightning, or else merely a rough stone like the earliest symbols of many deities in many nations. Hence the expression *Jovem lapidemjurare* (to swear by the stone which is Jupiter) for a peculiarly solemn oath (Cic *ad Fam* vii 12 Gell 1. 21). Later a historical reason was found for the name from the custom of dedicating in this temple the *spolia opima* taken on the field of battle from the general of the enemy, as was done traditionally by Romulus and in later times by Cossus and Marcellus [*Dict of Ant art Spolia*]. Accordingly in Jupiter Feretrius Stator (stayer of flight), Victor Invictus, the Romans recognised him as the giver of victory hardly less than Mars the god of war himself. His chief temple at Rome was that of Jupiter Capitolinus. The two other deities of the Capitoline triad Juno and Minerva, had *cellae* in this temple, and were admitted to the sacred feast called *Epulum Jovis*, but in the temple he reigned as Jupiter Optimus Maximus the Head of the State and the giver of its power and wealth. In it were the earthenware image holding a thunderbolt, and the *quadriga* which belonged to him as the god of thunder. Here ended the triumphal processions and the victorious general, offering white oxen—white as for the god of light, like the white lamb offered on the Ides (Ov *Fast* 1. 56)—placed on the knees of the god his laurel wreath. That the general who could not obtain this triumph should triumph instead on the Alban Mount (Liv xxxiii. 24) is another indication that this worship of Jupiter was only an offshoot of that of Jupiter Latiaris. The temple, which was the central point for the whole Roman people, was said to have been dedicated by Tarquinius (if so probably on the site of an older sanctuary) and completed by his son (Cic *Rep* ii 20 36, Liv 1. 83 5a, Tac. *Hist* iii 72), its age was marked by a nail driven into the wall by the praetor on the Ides of each September (Liv vii. 3); it was burnt in 83 and rebuilt by Sulla and completed by Catulus, in place of the ancient earthenware image a copy in gold and ivory of the Olympian Zeus was set up in it. The temple was twice burnt again, in A.D. 70 and 80, and a last restoration was made by Domitian. In each phase of its existence it was richly endowed by offerings from victorious generals, from wealthy citizens, and from foreign princes. In honour of the god both the *Judi Capitolini* and the *Ludi Romani* were held

[see *Dict of Ant art* v] By the country people Jupiter was celebrated as in the earliest times as the deity who gave them their prosperity, and he therefore received sacrifices before harvest and libations at the vintage [*Dict of Ant art Vinalia*] in the character of Jupiter Liber. It has been plausibly suggested that these vintage festivals of Jupiter Liber date from the



Temple of Jupiter Capitolinus (From a coin of Vespasian.)

overthrow of the Etruscan power in Latium and Campania by an alliance of Latins with Greeks, from whom they learnt Greek viticulture, and that the story about Nomentinus arose from this [MEZEVINS]. By the country householder, too, Jupiter Dapalis was honoured as the giver of good (Cato, R.R. 132), and that in all Roman family life Jupiter Farnus had been a guardian of the marriage rites appears in the ceremony of marriage by *confarreatio*. The worship of Jupiter was earned wherever the Roman colonies established themselves, and there was naturally a tendency to identify with his worship that of kindred deities among conquered nations: hence the worship of Jupiter Peninus, who had a temple on the Great St Bernard, replacing the sanctuary of a Celtic deity, hence also the mere famous temples to Jupiter Dolichenus and Jupiter Heliopolitans, who took the places of Eastern sun gods at Dolichae and Heliopolis.

Jura or Jurassus Mons (*Jura*), a range of mountains which run N of the lake Lemanus as far as Augusta Rauracorum (August, near Basle), on the Rhine, forming the boundary between the Sequani and Helvetii (Cass. B.C. 1. 2).

Justiniana 1 Prima, a town in Illyria, near Taurisum the birthplace of Justinian was built by that emperor, it became the residence of the archbishop of Illyria, and, in the middle ages, of the Serbian kings.—2 Secunda, also a town in Illyria, previously called Ulpiana, was enlarged and embellished by Justinian.

Justinianus, emperor of Constantinople, A.D. 527–565, and one of the greatest of the emperors. He was born near Taurisum in Illyria, A.D. 483 was adopted by his uncle, the emperor Justinus, in 520, succeeded his uncle in 527, married the beautiful but licentious actress, Theodora, who exercised great influence over him, and died in 565, leaving the crown to his nephew, Justin II. His foreign wars were glorious, and though he took no personal part, he deserves the credit of employing able generals and fostering the organisation of his armies. The empire of the Vandals in Africa was overthrown by Belisarius, and their king Gelimer led a prisoner to Constantinople, and the kingdom of the Ostrogoths in Italy was likewise destroyed by the successive victories of Belisarius and Narses. [BELISARIUS, NARSES.] So

JUSTINIANUS

that Justinian reunited the dominions of the West and East, and his empire extended from the Atlantic to the Euphrates. Justinian adorned Constantinople with many magnificent buildings, among them the great church of S. Sophia; but the cost of their erection, as well as the expenses of his foreign wars, obliged him to impose heavy taxation. The greatest work, however, of Justinian is his legislation. He resolved to establish a perfect system of written laws for all his dominions; and, for this end, to make two great collections, one of the imperial constitutions, the other of all that was valuable in the works of jurists. His first work was the collection of the imperial constitutions. This he commenced in 528, in the second year of his reign. The task was entrusted to a commission of ten, who completed their labours in the following year (529), and their collection was declared to be law under the title of *Justinian's Code*.—In 530 Tribonian, who had been one of the commission of ten employed in drawing up the Code, was authorised by the emperor to select fellow-labourers to assist him in the other division of the undertaking. Tribonian selected sixteen coadjutors; and this commission proceeded at once to lay under contribution the works of those jurists who had received from former emperors 'auctoritatem consensuendaram interpretandarumque legum.' They were ordered to divide their materials into 50 Books, and to subdivide each Book into Titles (*Tituli*). Nothing that was obsolete was to be excluded, and neither repetition nor inconsistency was to be allowed. This work was to bear the name *Digesta* or *Pandectae*. The work was completed, in accordance with the instructions that had been given, in the short space of three years; and on the 30th of Dec. 533, it received from the imperial sanction the authority of law. It comprehends upwards of 9000 extracts, in the selection of which the compilers made use of nearly 3,000,000 lines.—The Code and the Digest contained a complete body of law; but as they were not adapted to elementary instruction, a commission was appointed, consisting of Tribonian, Theophilus, and Dorotheus, to compose an institutional work, which should contain the elements of the law (*legum incunabula*), and should not be encumbered with needless matter. Accordingly they produced a treatise under the title of *Institutiones*, which was based on elementary works of a similar character, but chiefly on the *Institutiones* of Gaius, and served as a manual or as an introduction to the Code and Digest. The *Institutiones* consisted of four books, and were published, with the Digest.—After the publication of the Digest and the *Institutiones*, 50 Decisions and some new Constitutions also were promulgated by the Code necessary; and a revision of the Code was promulgated accordingly a new Code was promulgated at Constantinople on the 16th of November, 534. The second edition (*Code Repetitae Prælectionis*) is the Code that we now possess, in twelve books, each of which is divided into titles.—Justinian subsequently published various new Constitutions, to which he gave the name of *Novellae Constitutiones*. These Constitutions form a kind of supplement to the Code, and were published at various times from 535 to 565.—The four legislative works of Justinian, the *Institutiones*, *Digesta* or *Pandectae*, *Code*,

and *Novellae*, are included under the general name of *Corpus Juris Civilis*, and form the Roman law, as received in Europe.—Editions of the *Corpus* for general use are by Gothefredus and Van Leeuwen, Amst. 1663, 2 vols fol.;



Justinian, Roman Emperor, A.D. 527-565.  
Obv. head of Emperor, with nimbus and pearls, holding a spear. D. N. IUSTINIANVS PP AVG. rev. Emperor on horseback, Victory preceding him with trophy over shoulder, showing him the road. SALVS ET GLORIA ROMANORVM, below, CONOB.

by Krüger and Mommsen, Berlin, 1869-1877; the *Institutiones* separately, by J.B. Moyle, 1890. Justinus. 1. This historian, of uncertain date, but who probably lived in the time of the Antonines, is the author of an extant work entitled *Historiarum Philippicarum Libri XLIV*. This work is taken from the *Historiae Philippicae* of Trogius Pompeius, who lived in the time of Augustus. The title *Philippicae* was given to it because its main object was to give the history of the Macedonian monarchy, with all its branches; but it was written in a digressive manner, so that it formed a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome. The original work of Trogius, which is lost, is thought by some to have been a translation of a Greek history of Timagenes, which was based on the *Φιλίππικα* of Theopompus, and on the works of Ephorus, Timaeus, Polybius, and others. The work of Justin is not so much an abridgment of that of Trogius, as a selection of such parts as seemed to him most worthy of being generally known. Ed. by F. Rühl, 1859; A. de Gutschmid, 1886.—2. Surnamed the Martyr, a tribe of the Alemanni, who dwelt on the N. side of the Danube between Vienna and Pesth (Amm. Marc. xvii. 6). Jüturna, whose name was transferred in the Aeneid to the sister of Turnus (Verg. *Aen.* xi. 139) was an Italian goddess of fountains, originally of a spring near Lavinium. A temple was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus; and sacrifices were offered to her on the 11th of January (Ov. *Fast.* i. 463). A pond in the forum, between the temples of Castor and Vesta, was called Lacus Juturnae. Latin writers derived her name from *juvare*, because of this bealng powers of her spring (Varr. *L. L.* v. 71; Serv. ad *Aen.* xii. 139), but in the oldest inscriptions it appears as *Duturna*. She is said to have been beloved by Jupiter, who rewarded her with immortality and the rule over the waters (Verg. *Aen.* i. c.; Ov. *Fast.* ii. 533); but another tradition makes her the wife of Janus [see p. 457, b]. Juvavum or Jovavum (Salzburg), a town in Noricum, on the river Jovavus or Isonta (Salza). It was one of the towns of Noricum which were made *municipia* by Claudius (Plin. iii. 146, where some MSS. write Ivaus). It was destroyed by the Heruli in the fifth century, but was afterwards rebuilt.

Juvenalis, Decimus Junius, the great Roman satirist, whose writings date between 100 and 130 A.D. or a little later, but of whose life we have few authentic particulars. His ancient biographers (the date and authors of the 'Vita' are quite unknown) relate that he was either the son or the adopted son of a rich freedman. He was born at Aquinum (according to a tradition which seems to be confirmed by Juv. iii. 319) at a date which cannot be exactly fixed. By xiii. 17 his birth is placed in the consulship of Fonteius, who may be the consul of 59 A.D. or 67. He is said to have occupied himself with rhetoric, though with no view of political life, until middle age, and his declamatory style gives probability to the statement. He began writing satires moved thereto by indignation at the vices of the age (i. 22), not earlier than 100 A.D., for he mentions the exile of Marius Priscus, which took place in that year (i. 49). He lived frugally and simply (*Sat.* xi) and possessed a country estate or farm near Tibur (xi. 65). He visited Egypt at some period of his life (xv. 45) and according to the inscription dedicated by him to Ceres Helvina at Aquinum (*C. I. L.* v. 5342, cf. Juv. iii. 320) was at one time tribune of a cohort, a *duumvir* of Aquinum and a *flamen*. The anonymous biographer explains his military life and his journey to Egypt by saying that in consequence of his attacks upon a favourite actor of the emperor he was at the age of 60, removed from Rome by the appointment to a military command in Egypt. The age mentioned seems most improbable for any military office, but Sidonius appears to credit the story that he suffered some sort of exile for offence given to an actor (*Sid. Apoll.* viii. 270). Suidas also bears the same testimony. It is worthy of notice that one tradition makes Britain his place of exile, and that the cohort to which the above mentioned inscription makes Juvenal belong was stationed in Britain in A.D. 105 and 124. Of the date or places of his death there is no trustworthy record. That it was later than 127 A.D. is clear from his mention of Aemilius Jannus (xv. 27). Martial speaks of him in friendly terms (*Mart.* vi. 21, xi. 18).—The extant works of Juvenal consist of sixteen satires, the last is incomplete and its genuineness has been doubted, but without good reason. Juvenal is accused by some critics of simulating a passion which he did not feel, but this charge is absolutely without evidence. He adopts a different plan from that of Horace, and, instead of dissuading by ridicule, he denounces vice in the most indignant terms, but, whatever method, *max. ha. ha. non efficit*, there is no note of unreality in the disapprobation of either poet. The moral corruption of Juvenal's age was even greater than anything known to Horace, and there was superadded the tyranny of Domitian's reign. Each satire, in which he paints contemporary society, is a finished rhetorical essay, energetic, glowing, and sonorous, and the complete set are a vivid, and, so far as can be judged from other contemporary evidence, a true description of life at Rome in that period. The best annotated edition of Juvenal is by J. E. B. Mayor, London, 1881, 1886, also Pearson and Strong, Oxford, 1887, and text by Bucheler, Berl. 1886. Friedländer's *Sittengeschichte Roms* supplies one of the best commentaries for readers of Juvenal.

Juvenalis [HERR]

Juvenius 1. Celus [CELSUS].—2. Latereus. [LATRENIUS].—3. Thalua. [THALUA].

L.

Labda (Λάβδα), daughter of the Bacchad Amphion, and mother of Cypselus, by Ecton. [CYPRUS]

Labdaecidae [LABDACUS]

Labdus (Λάβδος), son of the Theban king Polydorus, by Nycteus, daughter of Nycteus. Labdus lost his father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdus had grown up to manhood Lycus surrendered the government to him, and on the death of Labdus, which occurred soon after, Lycus undertook the guardianship of his son Laus, the father of Oedipus. (Paus. ix. 5, 2, Apollod. iii. 8, 5, Eur. H. F. 27).—The name *Labdaecidae* is given to the descendants of Labdus. [OEDIPUS]

Labdalum. [STRACSAE]

Labateas, a warlike people in Dalmatia, whose chief town was Scodra, and in whose territory was the Labatis Palus (Lake of Scutari), through which the river Barhana (Bogana) runs (Liv. xlii. 21).

Labéo Antistius 1. A Roman jurist, was one of the murderers of Julius Caesar, and put an end to his life after the battle of Philippi, s. c. 42 (Plut. Brut. 12).—2. Son of the preceding and a still more eminent jurist (54 s. c. 17 A.D.). He adopted the republican opinions of his father, and was in consequence disliked by Augustus (Tac. Ann. iii. 75, Gell. xii. 12). It is asserted by some that the *Labateas* was a name of Horace (*Sat.* i. 8, 20) was a stroke levelled against this Labeo, in order to please the emperor, but it could hardly refer to him, since that satire was written not later than 87 s. c. It might refer to his father. Labeo wrote a large number of works, which are cited in the Digest. He was the founder of one of the two great legal schools spoken of under *Capito*.

Labéo, Q. Fabius, quaestor urbanus s. c. 196, praetor 189, when he commanded the fleet in the war against Antiochus; and consul 183 (Liv. xliii. 47–60, xliii. 45).

Laberius, Decimus, a Roman eque, and the first to give a literary character to mimes, was born about s. c. 107, and died in 43 at Puteoli, in Campania. At Caesar's triumphal games in October, 45, P. Syrus, a professional mime, seems to have challenged all his craft to a trial of wit in extemporaneous farce, and Caesar compelled Laberius to appear on the stage. Laberius was 60 years old, and the profession of a *tragicus* was not a high one. He complained of the indignity, and he availed himself of his various characters to point his wit at Caesar. In the person of a beaten Syrian slave he cried out, 'Marry! Quinies, but we lose our freedom,' and all eyes were turned upon the dictator, and in another mime he uttered the pregnant maxim, 'Needs must we fear, who makes all else afraid.' Caesar awarded the prize to Syrus, and merely restored his laughthood (forfeited by the acting) with a money present to Laberius. The prologue of Laberius has been preserved by Macrobius (*Sat.* ii. 7), and if this may be taken as a specimen of his style, he ranks high in dramatic vigour. Laberius made great impression on his contemporaries, although he is depreciated by Horace (*Sat.* i. 10, 6, cf. Macrobi. i. c.; Gell. xvi. 7).

Labicum, Labici, Lavicum, Lavici (Labicinus Colonna), an ancient town in Latium, among the Alban hills, fifteen miles S.E. of

Rome, was an ally of the Aequi; was taken and was colonised by the Romans, B. C. 418 (Dionys. v. 61; Liv. iii. 25, iv. 45; Strab. pp. 230, 237). The road from Rome to Labicum (*Via Labicana*) started from the Esquiline gate.

**Labienus.** 1. T., tribune of the plebs B.C. 63. Under pretence of avenging his uncle's death, who had joined Saturninus (100), he accused Rabinus of treason. Rabinus was defeated by Cicero. [RABINUS.] In his tribuneship Labienus was entirely devoted to Caesar's interests, and when Caesar went into Transalpine Gaul in 58, he took Labienus with him as his legatus. Labienus continued with Caesar during the greater part of his campaigns in Gaul, and was the ablest officer he had. On the breaking out of the Civil war in 49, he deserted Caesar and joined Pompey. His defection caused the greatest joy among the Pompeian party; but he disappointed the expectations of his new friends, and never performed anything of importance. (Cic. *ad Att.* vii. 11, 12, 13, viii. 2.) He fought against his old commander at the battle of Pharsalia in Greece, 48, at the battle of Thapsus in Africa, 46, and at the battle of Munda in Spain, 45. He was slain in the last of these battles (Appian, *B. C.* ii. 105).—2. Q., son of the preceding, joined Brutus and Cassius after the murder of Caesar, and was sent by them into Parthia to seek aid from Orodes, the Parthian king. Before he could obtain an answer from Orodes, the news came of the battle of Philippi, 42. Two years afterwards he persuaded Orodes to entrust him with the command of a Parthian army; and Pacorus, the son of Orodes, was associated with him in the command. In 40 they crossed the Euphrates, and defeated Decidius Saxa, the lieutenant of Antony, obtained possession of Antioch and Apamea, and penetrated into Asia Minor. But in the following year, 39, P. Ventidius, the most able of Antony's legates, defeated the Parthians. Labienus fled in disguise into Cilicia, where he was apprehended, and put to death. (Dio Cass. xlviii. 24, 39; Appian, *B. C.* v. 65, 133; Flor. iv. 9; Plut. *Ant.* 30, 33).—3. T., an orator and historian in the reign of Augustus, either son or grandson of No. 1. He retained all the republican feelings of his family, and took every opportunity to attack Augustus and his friends. His enemies obtained a decree of the senate that all his writings should be burnt; whereupon he shut himself up in the tomb of his ancestors, and thus perished, about A.D. 12. (Sen. *Contr.* 10, praef. 4; Suet. *Cal.* 16.)

**Labranda** (τὰ Λαβρανδὰ: Λαβρανδῆς, Λαβρανδῆνός, Labrandenus), a town in Caria, 68 stadia N. of Mylasa, celebrated for its temple of Zeus Stratos or Labrandenus, on a hill near the city (Hdt. v. 119; Strab. p. 659).

**Labro**, a seaport of Etruria mentioned only in Cic. *ad Q. F.* ii. 5. It seems to be Liburnum (=Portus Pisanus), which was also Portus Herculis Labronis, now *Livorno* [PISAE].

**Labus** or **Labūtas** (Λάβος or Λαβούτας: *Sobad Koh*, part of the *Elburz*), a mountain of Parthia, between the Coronus and the Sariphi Moutes (Pol. x. 29).

**Labynētus** (Λαβύνητος), a name given by Herodotus to more than one of the Babylonian monarchs. The Labynetus mentioned in i. 74 as mediating a peace between Cyaxares and Alyattes, appears to be the same as Nabopolassar: the Labynetus mentioned in i. 77, 188, as a contemporary of Cyrus and Croesus seems to be Nabonidus, the grandson (not, as Hdt. says, the son) of the former [see p. 156, b].

**Labyrinthus.** [See *Dict. of Antig.* s. v.]

**Lacedaemon** (Λακεδαιμῶν), son of Zeus and Taygete, was married to Sparta, the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he called after his own name, Lacedaemon, while he called the capital Sparta after the name of his wife. (Paus. iii. 1, 20; Apollod. iii. 10, 3.) [SPARTA.]

**Lacedaemonius** (Λακεδαιμόνιος), son of Cimon, so named in honour of the Lacedaemonians (Plut. *Cim.* 16, *Per.* 29).

**Lacēdas** (Λακῆδας), or Leocedes (Hdt. vi. 127), king of Argos, and father of Melas (Hdt. i. c.)

**Lacetani**, a people in Hispania Tarraconensis at the foot of the Pyrenees (Plin. iii. 22; Liv. xxi. 23).

**Lachāres** (Λαχάρης), an Athenian demagogue, made himself tyrant of Athens, B.C. 296, when the city was besieged by Demetrius. When Athens was on the point of falling into the hands of Demetrius, Lachares made his escape to Thebes with the treasures of which he had robbed even the temples at Athens, and according to Pausanias was murdered for the sake of his wealth. This must have been many years later if Polyaeus is right in making him play the traitor at Cassandrea in 279. (Plut. *Demetr.* 33; Paus. i. 25, 7; Polyaeus. vi. 7, 2.)

**Lāches** (Λάχης), an Athenian commander in the Peloponnesian war, is first mentioned in B.C. 427 (Thuc. iii. 86). He was recalled in 426 and accused by Cleon of peculation (Thuc. iii. 115; Ar. *Vesp.* 240, 836; Dem. *C. Timocr.* p. 740, § 127). After Cleon's death he appears as commissioner for making the peace, commanded the troops sent to help Argos, and was slain at Mantinea (Thuc. v. 19, 61, 74). A dialogue of Plato bears his name.

**Lāchēsīs**, one of the Fates. [MOERAE.]

**Laciā or Laciādae** (Λακία, Λακιάδαι: Λακιάδης, Λακίεύς), a demus in Attica, belonging to the tribe Oeneis, W. of and near to Athens.

**Lacīnium** (Λακίνιον ἄκρον), a promontory on the E. coast of Bruttium, a few miles S. of Croton, and forming the W. boundary of the Tarentine gulf. It possessed a celebrated temple of Juno, who was worshipped here under the surname of Lacinia. The remains of this temple are still extant, and have given the modern name to the promontory, *Capo delle Colonne* or *Capo di Nao* (ναός). Hannibal dedicated in this temple a bilingual inscription (in Punic and Greek), which recorded the history of his campaigns, and of which Polybius made use in writing his history. (Strab. p. 261; Pol. iii. 33, 56; Liv. xxiv. 3, xxviii. 46.)

**Lacīppo** (*Aleciippe*), a town in Hispania Baetica not far from the sea, and W. of Malaca.

**Lacmon** or **Lacmus** (Λακμων, Λάκμος), the north part of Mount Pindus, in which the river Aous rises (Hdt. ix. 92; Strab. p. 271).

**Lacobra** or **L. (Lobera)**, a town of the Vacciae in the N. of Hispania Tarraconensis on the road from Asturica to Tarraco.—2. (*Lagoa*), a town on the SW. of Lusitania, E. of the Prom. Sacrum.

**Lacōnica** (Λακωνική), sometimes called *Lacōnia* by the Romans, a country of Peloponnesus, was bounded on the N. by Argolis and Arcadia, on the W. by Messenia, and on the E. and S. by the sea. The whole country of Laconica is bounded on the W. by the range of Mount Taygetus, which extends in an unbroken line, traversed only by difficult mountain roads, from the N. to its southern point at the promontory of Taenarum; on the



N it was separated from Arcadia by the mountainous district of Sciritis, and from Argolis by Mount Parthenius it was cut through its whole length by Mount Parron which ran down, though in a less unbroken line than Taygetus to the Promontory of Malea, separating the plain of the Eurotas from Cynuria. This latter district, forming the eastern coast of Laconica was only acquired by Sparta about 550 B.C., and in the earlier times the territory of Lacedaemon was the oblong valley district or plain between Taygetus and Parnes through which the Eurotas flows into the Laconian gulf. This valley was called 'hollow Lacedaemon,' and described also as full of ravines (*κρημέσσαι*) where it is narrowed by spurs from the enclosing hills (*Od. iv. 1* Strab. pp. 367, 368). It had rich corn land and vines and mulberries, being fertile, especially on the slopes of the hills and in the widening plain below Sparta. On the other hand, the country on the E. of Parron was hilly and rough, with no agricultural value. There were valuable marble quarries near Taenarum. Off the coast shell fish were caught, which produced a purple dye inferior only to the Tyrian. Laconica is well described by Eurypides in his *Cresphontes* (*Fr. 12*) as difficult of access to an enemy. On the N. the country could only be invaded by the valleys of the Eurotas and the Oenus, the range of Taygetus formed an almost insuperable barrier on the west, and the want of good harbours on the east coast protected it from invasion by sea on that side. GYTHIUM was the chief harbour of Laconica. The most ancient inhabitants of the country are said to have been Cynurians and Leleges. They were conquered and gradually absorbed by the Achaeans, who were the inhabitants of the country in the heroic age. The Dorians afterwards invaded Peloponnesus and became the ruling race in Laconica. At first they settled in Sparta, nominally at peace with the old inhabitants of ANTELAZ, PHARIS, GERYONIAE, LAS, and AZORS but gradually they acquired the mastery, and a part of the old people of the country who submitted on terms became subjects of the Dorians under the name of Perioeci (*Περιοeci*), while others, called Helots, were reduced to serfdom. [*Dict. of Antiq. art. Helotes; Perioeci*]. The general name for the inhabitants is *Lacônes* (*Λακωνες*) or *Lacedaemoni* (*Λακεδαιμονιοι*); but the *Perioeci* are frequently called *Lacedaemoni*, to distinguish them from the Spartans (*SPARTA*).

*Lacônicus Sinus* (*Λακωνικὸς ἁλυσ*), a gulf in the S. of Peloponnesus, into which the Eurotas falls, beginning W. at the Prom. Taenarum and E. at the Prom. Malea.

*Lactantius* a celebrated Christian writer about 250-330 A.D. [*Dict. of Christ. Biogr.*]

*Lactarius Mons* or *Lactis Mons* a mountain in Campania, belonging to the Apennines, four miles E. of Stabia, so called because the cows which grazed upon it produced excellent milk (Galen. *Met. Med. v. 12*). Here Narces gained a victory over the Goths, A.D. 553 (*Procop. B. G. iv. 35*). The name is preserved in the town *Lettere* at its foot.

*Lacydes* (*Λακιδης*), a native of Cyrene, succeeded Arcesilaeus as president of the Academy at Athens. The place where his instructions were delivered was a garden, named the *Lacydeum* (*Λακιδειον*) provided for the purpose by his friend Attalus Philometor, king of Pergamum. This alteration in the locality of the school seems to have contributed to the rise of the

name of the New Academy. He died about 215 (*Diog. Laert. iv. 60, Cic. Ac. ii. 6, Tusc. v. 37*).

*Ladô* (*Λαδον*), an island off the west coast of Caria opposite to Miletus and to the bay into which the Maeander falls. It was celebrated for the defeat of the Ionians by the Persians c. 494 (*Hdt. vi. 8, Thuc. vii. 17, Strab. p. 635*).

*Ladon* (*Λαδων*), the dragon which guarded the apples of the Hesperides, was the offspring of Typhon and Echidna, or of Ge, or of Phoreys and Ceto. Was slain by Heracles, and the representation of the battle was placed by Zeus among the stars. (*Hes. Th. 333, Hyg. Ast. ii. 6*).

*Ladon* (*Λαδων*). 1. A river in Arcadia, rising near Clitor and falling into the Alpsus between Hersea and Phrixa. In mythology Ladon is husband of Stymphalis, and father of Daphne and Metope. (*Hes. Th. 314, Pans. vii. 20, 1*).—2. A river in Elis, rising on the frontiers of Achaia and falling into the Penens.

*Lacôthi* (wrongly written *Lacethi*), a people on the east coast of Hispania Tarraconensis, near the mouth of the river Rubricatus (*Llobregat*). Their chief town was *Banco* (Strab. p. 139. Ptol. ii. 6. 18. Plin. in 22).

*Laelaps* *CAPHALLA*.

*Laelianus*, one of the thirty tyrants, emperor in Gaul after the death of Postumus, A.D. 267, was slain by his own soldiers who proclaimed *VICTORIUS* in his stead (*Eutrop. ix. 7*).

*Laelius*. 1. C. was from early manhood the friend and companion of *Scipio Africanus* the elder and fought under him in almost all his campaigns. He commanded the fleet in the capture of New Carthage A.C. 210 (*Pol. x. 3, Liv. xxvi. 42*), commanded the left wing at the battle of Baecula (208), commanded the fleet in the defeat of Adherbal off Gades in 206 (*Liv. xxvii. 30*), took an active part in the African campaign 204-201, was praetor of Sicily 196, consul 190, and obtained the province of Cisalpine Gaul (*Liv. xxxv. 47*).—2. C., surnamed *Sapiens* son of the preceding. His intimacy with *Scipio Africanus* the younger was as remarkable as his father's friendship with the elder, and it obtained an imperishable monument in Cicero's treatise *Laelius sive de Amicitia*. He was born about 166, was tribune of the plebs 151, praetor 145, and consul 140. Though not devoid of military talents as his campaign against the Lusitanian Viriathus proved (*Cic. Brut. 21, 84, Off. ii. 11, 40*) he was more of a statesman than a soldier, and more of a philosopher than a statesman. From Diogenes of Babylon, and afterwards from Panaetius, he imbibed the doctrines of the Stoic school (*Cic. Fin. v. 6, 24*); his father's friend Polybius was his friend also; the wit and idiom of Terence were pointed and polished by his and Scipio's conversation; and the astute Laelius was his familiar companion. The political opinions of Laelius were different at different periods of his life. He endeavoured, probably during his tribunate, to procure a redivision of the public land but he desisted from the attempt and either for this forbearance, or more probably for his philosophical temperament, received the appellation of the *Wise* or the *Prudent* (*Plut. Tib. Gracch. 20, Hor. Sat. i. 1, 72*). He afterwards became a strenuous supporter of the antioctocratical party. Several of his orations were extant in the time of Cicero, but were characterised more by smoothness than by power.—Laelius is the principal interlocutor in Cicero's dialogue *De Amicitia*, and is one of the speakers in the *De Senectute* and in the *De Republica*. His two

daughters were married, the one to Q. Mucius Scaevola, the augur, the other to C. Fannius Strabo. The opinion of his worth seems to have been universal, and it is one of Seneca's injunctions to his friend Lucilius 'to live like Laelins' (Sen. Ep. 104).

**Laenas, Popilius.** The Laenates were a family of the plebeian gens Popilia, for the most part unfavourably distinguished for their sternness, cruelty, and haughtiness of character. For the traditional origin of the surname see Cic. Brut. 14, 56. 1. M., four times consul, B.C. 359, 356, 350, 348. In his third consulship (350) he won a hard-fought battle against the Gauls, for which he celebrated a triumph—the first ever obtained by a plebeian. (Liv. vii. 23.)—2. M., praetor 176, consul 172, and censor 159. In his consulship he defeated the Ligurian mountaineers; and when the remainder of the tribe surrendered to him, he sold them all as slaves. (Liv. xlii. 22.)—3. C., brother of No. 2, was consul 172. He was afterwards sent as ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. The king read the letter of the senate and promised to take it into consideration. Popilius straightway described with his cane a circle in the sand round the king, and ordered him not to stir out of it until he had given a decisive answer. This boldness so impressed Antiochus, that he yielded to the demand of Rome. (Liv. xlv. 12; Vell. Pat. i. 10; Cic. Phil. viii. 8, 23.)—4. M., son of No. 2, consul B.C. 139, in the next year defeated by the Numantines (Liv. Ep. 55).—5. P., consul 132, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus; and in this task he showed all the hardness of his family. He subsequently withdrew himself, by voluntary exile, from the vengeance of C. Gracchus, and did not return to Rome till after his death. (Cic. Lael. 11, 37, pro Dom. 31, 82; Vell. Pat. ii. 7.)

**Laërtes (Λαέρτης),** king of Ithaca, was son of Acrisius and Calchomedusa, and husband of Anticlea, by whom he became the father of Odysseus and Ctimene. He took part in the Calydonian hunt, and in the expedition of the Argonauts. He was still alive when his son returned to Ithaca after the fall of Troy.

**Laërtius, Diogenes.** [DIOGENES.]

**Laestrygones (Λαιστρυγόνες),** a savage race of cannibals, whom Odysseus encountered in his wanderings (Od. x. 81). They were governed by ANTIPHATES and LAMUS. The Greeks placed them on the E. coast of the island in the plains of Leontini, which are therefore called *Laestrygonii Campi*. (Strab. pp. 20, 22; Plin. iii. 89.) The Romans, however, and more especially the Roman poets, who regarded the Prom. Circeium as the Homeric island of Circe, transplanted the Laestrygones to the S. coast of Latium in the neighbourhood of Formiae, which they supposed to have been built by Lamus, the king of this people. [FORMIAE.]

**Laevi or Levi,** a Ligurian people in Gallia Transpadana on the river Ticinus (Pol. ii. 17).

**Laevinus, Valerius.** 1. P., consul B.C. 280, had the conduct of the war against Pyrrhus. The king wrote to Laevinus, offering to arbitrate between Rome and Tarentum; but Laevinus bluntly bade him to return to Epirus. An Epirot spy having been taken in the Roman lines on the banks of the Siris, Laevinus showed him the legions under arms, and bade him tell his master, if he was curious about the Roman

men and tactics, to come and see them. In the battle which followed, Laevinus was defeated. (Liv. Ep. 13; Plut. Pyrrh. 16; Dionys. xviii. 1.)

—2. M., praetor 215, crossed over to Greece and carried on war against Philip. He continued in the command in Greece till 211, when he was elected consul in his absence. In his consulship (210) he carried on the war in Sicily, and took Agrigentum. He continued as proconsul in Sicily for several years, and in 208 made a descent upon the coast of Africa. He died 200, and his sons Publius and Marcus honoured his memory with funeral games and gladiatorial combats, exhibited during four successive days in the forum. (Liv. xxxi. 50.)—3. C., son of No. 2, was by the mother's side brother of M. Enlivus Nobilior, consul 189. Laevinus was himself consul in 176, and carried on war against the Ligurians. (Pol. xxii. 12, 14; Liv. xlii. 6, xliii. 14.)

**Lagoe or Lagbe (Λαγόν, Λαγβη),** a city in Phrygia on the road from Cibra to Termessus. (Liv. xxxviii. 15 writes Lagon for Lagoen.)

**Lagus (Λάγος),** a Macedonian of obscure birth, was the father, or reputed father, of Ptolemy, the founder of the Egyptian monarchy. He married Arsinoë, a concubine of Philip of Macedon, who was said to have been pregnant at the time of their marriage, on which account the Macedonians generally looked upon Ptolemy as the son of Philip. (Paus. i. 6, 2; Curt. ix. 8.)

**Lais (Λαίς),** the name of two celebrated Grecian Hetaerae, or courtesans. 1. The elder, a native probably of Corinth, lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. She was notorious also for her avarice and caprice. (Athen. pp. 544, 585, 587.)—2. The younger, was the daughter of Timandra, and was probably born at Hycara in Sicily. According to some accounts she was brought to Corinth when seven years old, having been taken prisoner in the Athenian expedition to Sicily, and bought by a Corinthian. She was a contemporary and rival of Phryne. She became enamoured of a Thessalian named Hippolochus, or Hippostratus, and accompanied him to Thessaly. Here, it is said, some Thessalian women, jealous of her beauty, enticed her into a temple of Aphrodite, and there stoned her to death. (Plut. Alc. 9; Paus. ii. 2, 5; Athen. p. 589.)

**Laius (Λαῖος),** son of Labdacus, lost his father at an early age, and was brought up by Lycus. [LABDACUS.] When Lycus was slain by Amphion and Zethus, Laius took refuge with Pelops in Peloponnesus. After the death of Amphion and Zethus, Laius returned to Thebes, and ascended the throne of his father. He married Jocaste, and became by her the father of Oedipus, by whom he was slain. For details see OEDIPUS.

**Lalandus,** a district on the borders of Phrygia and Galatia, near Amorinm, on the Lalandum Flumen, which flows from the S. into the Sangarius, a little S.E. of Pessinus. Recent discoveries of inscriptions have made it probable that this is the true reading for *Alandrum Flumen* in Liv. xxxviii. 18, and *Mandri Fontes* for *Alandri Fontes* in ch. 16.

**Laletani.** [LAETANI.]

**Lamachus (Λαμαχος),** an Athenian, son of Xenophanes, was the colleague of Alcibiades and Nicias in the great Sicilian expedition, B.C. 415. In the councils of the generals Lamachus's plan was the boldest—to endeavour to capture the city by an immediate attack while it was unprepared—and this might possibly have

ended successfully, but Lamachus was overborne by his colleagues. He fell under the walls of Syracuse in a sally of the besieged. He appears amongst the *dramatis personae* of Aristophanes as the brave and somewhat blustering soldier. Plutarch describes him as brave, but so poor that on every fresh appointment he had difficulty in procuring his outfit (Thuc vi 8 49, 101, Arist. Ach 563, 960, 1070, Plat. Nic 16, Alc 18 20).

**Lametus** (*Lamato*) a river in Bruttium, near Croton which falls into the *Lameticus Sinus*. Upon it was the town *Lametini* (*S. Eufemia*).

**Lamia** (*Aqwa*) 1 (Euxus).—2 An Athenian courtesan mistress of Demetrius Poliorcetes (Plut. Demetr 16).

**Lamia, Aelius**. This family claimed a descent from the mythical hero, *LAMUS* 1 L, a Roman eques supported Cicero in the suppression of the Catilinarian conspiracy, B.C. 63, and was accordingly banished by the influence of the consuls Gabinius and Piso in 58. He was subsequently recalled from exile and during the civil war espoused Caesar's party (Cic. pro Sext 12, 29, ad Att. xiii 45, ad Fam. xi 16, Val. Max. i. 8).—2 L, son of the preceding and the friend of Horace was consul A.D. 3. He was made praefectus urbi in 32 but he died in the following year (Dio Cass. lxxv. 19, Tac. Ann. vi. 27, Hor. Od. i. 26 in 17).—3 L, was married to Domitia Longina the daughter of Corbulo, but during the lifetime of Vespasian he was deprived of her by Domitian who subsequently married her. Lamia was put to death by Domitian after his accession to the throne (Dio Cass. lxxv. 3, Suet. Dom. i. 10).

**Lamia** (*Aqwa* *Aqwaes*, *Aqwaes* *Zeiton* or *Pestuni*), a town in Phthiotis in Thessaly, situated on the small river Achelous, and fifty stadia inland from the Malae gulf, on which it possessed a harbour, called Phalara (Strab. pp. 433 433). It has given its name to the war which was carried on by the confederate Greeks against Antipater after the death of Alexander B.C. 323. The confederates under the command of Leosthenes the Athenian, defeated Antipater, who took refuge in Lamia, where he was besieged for some months. Leosthenes was killed during the siege, and the confederates were obliged to raise it in the following year (322) in consequence of the approach of Leonnatus. The confederates under the command of Antipholus defeated Leonnatus who was slain in the action. Soon afterwards Antipater was joined by Craterus, and thus strengthened he gained a decisive victory over the confederates at the battle of Crannon, which put an end to the Lamian war (Diod. xviii, Pol. ix 49).

**Laminium** (*Laminianus*) a town of the Carpetani in Hispania Tarraconensis, twenty-five miles SE of Toletum (Ptol. ii. 6 57).

**Lamps** or **Lappa** (*Adwv* *Lappv* *Aqwaes*, *Aqwaes*, near *Argyropolis*) a town in the N. of Crete, a little inland S of Hydruntum (Strab. p. 475, Ptol. ii. 17, 10).

**Lampes** (*Adwv* *Lappv*) or **Lampus Mons**, a part of the mountain range of *Erymanthus*, on the frontiers of Achaia and Elis.

**Lampetis** (*Aqwaes*) daughter of Helios by the nymph Neera. She and her sister Phaethusa tended the flocks of their father in Sicily. In some legends she appears as one of the sisters of Phaethon. (Helioid.)

**Lampon** (*Adwv*), an Athenian a celebrated soothsayer and interpreter of oracles. In conjunction with Xenocritus, he led the colony

which founded Thurii in Italy, B.C. 443 (Diod. xii 10, Aristoph. Av 521, 998).

**Lamponia** or **Lum** (*Λαμπίονα* *ώνος*) a town of Mysia, in the Troad, near the borders of Aeolia (Hdt. v 26, Strab. p. 810).

**Lampra**, **Lamprae**, or **Lamptrae** (*Λαμπρά*, *Λαμπρά* *Λαμπρά* *Λαμπρά* *Lamprica*) a demus on the W coast of Attica, near Asypalaea, belonging to the tribe Erechtheis.

**Lampridius**, **Aellia** [SCRIPTORES HISTORIAE AELIIAE]

**Lampsaeca** (*Λαμψακος* *Λαμψακηνός* *Lap miki*, *Ku*), an important city of Mysia, in Asia Minor, on the coast of the Hellespont, possessed a good harbour. It stood on the site of a town called Pityusa or Pityeia which existed before the colonisation by Ionians (II i 829, Strab. p. 567). It was celebrated for its wine, and was one of the cities assigned by Verres to Themistocles for his maintenance (Thuc. i. 138, Plut. Them. 20). It was the chief seat of the worship of Priapus, and the birthplace of the historian Charon the philosopher. Adimantus and Metrodorus and the rhetorician Anaximenes. Lampsaeca was a colony of the



Coins of Lampsaeca 2nd cent. B.C.  
Obv. Head of bearded Dionysus *ΛΑΜΨΑΚΗΝΩΝ*  
Apolo with lyre *ΑΠΟΛΩΝΙΟΥ*  
Rev. *ΕΠΙΣΤΑΤΟΥ ΤΟΥ*  
*ΛΑΜΨΑΚΗΝΩΝ*

Phocaeans the name of the surrounding district, *Bebricia* connects its old inhabitants with the Thracian *Besbyces*.

**Lamus** (*Adwv*), son of Poseidon and king of the Laestrygonians was said to have founded Formiae in Italy (Fonixia).

**Lamus** (*Adwv* *Lamas*), a river of Cilicia, the boundary between Cilicia Aspera and Cilicia Campestris, with a town of the same name (Strab. p. 671).

**Lancia** (*Lancensis*) 1 (Solianca or *Sol lancia* near Leon), a town of the *ASTURES* in Hispania Tarraconensis, nine miles E of *Legio*.—2 Surnamed *Oppidana* a town of the *VER TOGES* in Lusitania, not far from the sources of the river Minna.

**Langobardi** or **Longobardi**, corrupted into **Lombards**, a German tribe of the *Goeric* race. They dwelt originally on the left bank of the Elbe, near the river Saale, but they afterwards crossed the Elbe, and dwelt on the E bank of the river where they were for a time subject to Maroboduus in the reign of Tiberius (Tac. Ann. xii. 17 *German* 40, Vell. Pat. ii. 106, Strab. p. 290). Of their wanderings after this there is no record for four centuries, but, like most of the other German tribes they migrated southwards and in the second half of the fifth century appeared again on the N bank of the Danube, in Upper Hungary. Here they defeated and almost annihilated the *Heruli*. In the middle of the sixth century they crossed the Danube at the invitation of Justinian and settled in Pannonia. Here after thirty years' conflict they destroyed the *Gepidae*. In A.D. 568, Aistm, their king led his nation across the Julian Alps, and conquered the plains of

N. Italy, which have thence received the name of Lombardy. Here he founded the kingdom of the Lombards, which existed for upwards of two centuries, till its overthrow by Charles the Great.—Paulus Diaconus, who was a Lombard by birth, derives their name of Langobardi from their long beards: others take it to mean 'having long battle-axes'; but modern philologists generally reject both these etymologies, and suppose the name to have reference to their dwelling on the banks of the Elbe, *Börde* signifying a plain on the bank of a river.

**LANICE** (*Λανίκη*), nurse of Alexander the Great, and sister of Clitus (Arrian, iv. 9).

**LĀNŪVIUM** (*Lānīvinus*: *Lavignu*), an ancient city in Latium, situated on a hill of the Alban Mount, not far from the Appia Via, and subsequently a Roman municipium (Dionys. v. 61; Liv. viii. 14), yet its chief magistrature, as at Aricia, Tusculum, and other places, retained the old name of dictator (Cic. *pro Mil.* 10, 27). It possessed an ancient temple of Juno Sospita. [See p. 463, a.] Under the empire it obtained importance as the birthplace of Antoninus Pius.

**ΛΑΟΚΩΝ** (*Λαοκώων*), a Trojan, who plays a prominent part in the post-Homeric legends, was a son of Antenor or Acoetes, and a priest of the Thymbraean Apollo. He tried to dissuade his countrymen from drawing into the city the wooden horse which the Greeks had left behind them when they pretended to sail away from Troy. But, as he was preparing to sacrifice a bull to Poseidon, suddenly two serpents were seen swimming towards the Trojan coast from

all of them deserved. (Verg. *Aen.* ii. 201; Tzetz. ad Lyc. 347; Hyg. *Fab.* 135; Quint. Smyrn. xii. 398.) Sophocles wrote a play on this subject, of which a few fragments remain—among them the line quoted in Aristoph. *Ran.* 665. His death also formed the subject of many ancient works of art; and a magnificent group, engraved above, representing the father and his sons entwined by the serpents, is preserved in the Vatican. [AGESANDER.]

**Λαοδάμας** (*Λαοδάμας*). 1. Son of Alcinous, king of the Phaeacians, and Arete (*Od.* vii. 170).—2. Son of Eteocles, and king of Thebes, in whose reign the Epigoni marched against Thebes. In the battle against the Epigoni, he slew their leader Aegialeus, but was himself slain by Alcmeon. Others related that, after the battle was lost, Laodamas fled to the Encheleans in Illyricum. (Apollod. iii. 7, 3; Paus. ix. 5, 7; Hdt. v. 61.)

**Λαοδάμια** (*Λαοδάμεια*). 1. Daughter of Acastus, and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only three hours. The request was granted. Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodamia died with him. (Ov. *Her.* xiii. *Pont.* iii. 1, 110; Lucian, *Dial. Mort.* xxiii. 1.) A later tradition states that, after the second death of Protesilaus, Laodamia made an image of her husband, to which she paid divine honours; but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire (Hyg. *Fab.* 103, 104).—2. Daughter of Bellerophon, became by Zeus the mother of Sarpedon, and was killed by Artemis (*Il.* vi. 197).

**Λαοδίκη** (*Λαοδίκη*). 1. Daughter of Priam and Hecuba, and wife of Helicaon. Some relate that she fell in love with Acamas, the son of Theseus, when he came with Diomedes as ambassador to Troy, and that she became by Acamas the mother of Munitus. On the death of this son, she leaped down a precipice, or was swallowed up by the earth. (*Il.* iii. 123; Paus. x. 26; Tzetz. ad Lyc. 513, 517).—2. Daughter of Agamemnon and Clytemnestra (*Il.* ix. 146), called Electra by the tragic poets. [ELECTRA.]—3. Mother of Seleucus Nicator, the founder of the Syrian monarchy.—4. Wife of Antiochus II. Theos, king of Syria, and mother of Seleucus Callinicus. For details, see p. 76, b.—5. Wife of Seleucus Callinicus, and mother of Seleucus Ceraunus and Antiochus the Great.—6. Wife of Antiochus the Great, was a daughter of Mithridates IV. king of Pontus, and granddaughter of No. 4.—7. Wife of Achaeus, the cousin and adversary of Antiochus the Great, was a sister of No. 6.—8. Daughter of Antiochus the Great by his wife Laodice [No. 6]. She was married to her eldest brother Antiochus, who died in his father's lifetime, 195.—9. Daughter of Seleucus IV. Philopator, was married to Perseus, king of Macedonia.—10. Daughter of Antiochus IV. Epiphanes, was married to the impostor Alexander Balas.—11. Wife and also sister of Mithridates Eupator (commonly called the Great), king of Pontus. During the absence of her husband, she was unfaithful to him, and on his return attempted his life by poison. Her designs were, however, betrayed to Mithridates, who put her to death (Justin, xxxvii. 3).—12. Another sister of Mithridates Eupator, married to Ariaratres VI., king of Cappadocia, after whose death she married Nicomedes, king of Bithynia.



Laocöon. (From the group by Agesander and Athenodorus, now in the Vatican.)

Tenedos. They made for Laocöon, who, while all the people took to flight, remained with his two sons standing by the altar of the god. The serpents first coiled around the boys, and then around the father, and thus all three perished. The serpents then glided away to the acropolis of Troy, and disappeared behind the shield of Tritonis. The reason why Laocöon suffered this fearful death is differently stated. According to some, it was because he had run his lance into the side of the horse; according to others, because, contrary to the will of Apollo, he had married and begotten children; or, according to others again, because Poseidon, being hostile to the Trojans, wanted to show to the Trojans in the person of Laocöon what fate

**Laodicea** (Λαοδικεία Λαοδικεύς, Laodiceensis, Laodiceus), the name of six Greek cities in Asia, four of which (besides another now unknown) were founded by Selenus I. Nicator, and named in honour of his mother Laodice; the other two by Antiochus II. and Antiochus I. or III. (See Nos 1 and 5).—1 **L. ad Lycum** (Α. πρὸς τῷ Λύκῳ, *Eski-Hissar*, Ru.), a city of Asia Minor, stood on a ridge of hills near the S. bank of the river Lycus (*Choruk Su*), a tributary of the Maeander a little to the W. of Colossae, and to the S. of Hierapolis on the borders of Lydia, Caria, and Phrygia, to each of which it is assigned by different writers, but after the definitive division of the provinces, it is reckoned as belonging to Great Phrygia, and under the later Roman emperors it was the capital of Phrygia Pacatiana. It was founded by Antiochus II. Theos on the site of a previously existing town, and named in honour of his wife Laodice. It passed from the kings of Syria to those of Pergamum, and from them to the Romans, to whom Attalus III. bequeathed his kingdom, and who included it in the province of Asia. At first it was comparatively an insignificant place, and it suffered much from the frequent earthquakes to which its site seems to be more exposed than that of any other city of Asia Minor, and also from the Mithridatic war (Appian, *Bell. Mithr.* 20). Under the later Roman republic and the early emperors it rose to importance, and though more than once almost destroyed by earthquakes it was restored by the aid of the emperors and the munificence of its own citizens and became, next to Apamea, the greatest city in Phrygia, and one of the most flourishing in Asia Minor (Plin. v. 105, Strab. p. 578, *Tac. Ann.* xiv. 27). The magnificent ruins of the city comprise an aqueduct, a gymnasium, several theatres, and an almost perfect stadium. This prosperity was owing in great measure to its situation on the traffic routes from Asia to the coasts. It stood at the junction of roads leading from Ephesus and from Smyrna through Cilyra to Attalea, and also by way of Apamea to Nicomedia in the north and Iconium or Ancyra in the east. It was enriched also by its trade in wool and manufacture of cloth (Strab. *l. c.*; *Cic. ad Fam.* ii. 17, iii. 5). [For its importance in the history of the Church see *Dict. of the Bible*.]—2 **L. Catececaumene or Combusta** (Α. ἡ κατακαυσμένη, i. e. the burnt *Ladik*, Ru.), a city of Lycaonia, N. of Iconium on the high road from the W. coast of Asia Minor to the Euphrates, and in the Byzantine period having direct communication with Dorylaeum and the north. Whether the name is due to its having been burnt and rebuilt is not recorded. It can have no connexion with the volcanic district called *Katatacaumene* which is in quite another part of Asia Minor (See p. 207).—3 **L. ad Mera** (Α. ἐπὶ τῇ θαλάττῃ *Ladikiyeh*), a city on the coast of Syria, about fifty miles S. of Antioch, was built by Seleucus I. on the site of an earlier city, called *Ramtha* or *Arauh* *Ἀραύ*. It had the best harbour in Syria, and was celebrated for its traffic in wine and fruit. In the civil contests during the later period of the Syrian kingdom, Laodicea obtained virtual independence, in which it was confirmed probably by Pompey, and certainly by Julius Caesar, who greatly favoured the city. In the civil wars, after Caesar's death, the Laodiceans were severely punished by Cassius for their adherence to Dolabella, and the city again suffered in the Parthian invasion of Syria, but was

recompensed by Antony with exemption from taxation. Herod the Great built the Laodiceans an aqueduct, the ruins of which still exist. It is mentioned occasionally as an important city under the later Roman empire, and, after the conquest of Syria by the Arabs, it was one of those places on the coast which still remained in the hands of the Greek emperors, and with a Christian population. It was taken and destroyed by the Arabs in 1188. It is now a Turkish village, with considerable ruins of the ancient city (Strab. pp. 751, 752).—4 **L. ad Libanum** (Α. Λιβανῶν, πρὸς Λιβανῶν), a city of Coele Syria, at the N. entrance to the narrow valley (*ουλάς*), between Libanus and Antilibanus. During the possession of Coele Syria by the Greek kings of Egypt, it was the border fortress of Syria, and the chief city of a district called *Laodicea* (Strab. p. 753, Plin. v. 82).—5 A city in the SE. of Media, near the boundary of Persia founded either by Antiochus I. Soter or Antiochus II. the Great (Strab. p. 524, Plin. vi. 115).—6 **L. in Mesopotamia** (Plin. vi. 117).

**Laodiceus** (Λαοδίκιος) 1 Son of Bias and Pero took part in the expeditions of the Argonauts and of the Seven against Thebes. (Ap. Rh. i. 119, Apollod. iii. 6, 4).—2 Son of Antenor (*Il.* iv. 87).

**Laomedon** (Λαομέδων) 1 King of Troy, son of Ilus and Eurydice, and father of Priam, Hecuba, and other children (*Il.* xx. 226, Apollod. iii. 12, 3). Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. Accordingly, Poseidon built the walls of Troy, while Apollo tended the king's flocks on Mount Ida. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions (*Il.* xx. 441-457, *Hor. Od.* iii. 3, 21). Poseidon in wrath let loose the sea over the lands, and also sent a sea-monster to ravage the country. The Homeric account states that Hercules was induced to build a wall as a protection against the sea-monster by the promise mentioned below. This is expanded by a later tradition (Schol. *ad loc.*) into a story like that of Andromeda, that by command of an oracle the Trojans were obliged, from time to time, to sacrifice a maiden to the monster, and on one occasion it was decided by lot that Hecuba, the daughter of Laomedon himself should be the victim. But it happened that Hercules was just returning from his expedition against the Amazons, and he promised to save the maiden if Laomedon would give him the horses which Troy had once received from Zeus as a compensation for Ganymedes. (*Il.* v. 265). Laomedon promised to give them, but again broke his word, when Hercules had killed the monster and saved Hecuba. Hereupon Hercules sailed with a squadron of six ships against Troy, killed Laomedon, with all his sons, except Podarces (Priam), and gave Hecuba to Telamon (*Il.* v. 840, xx. 145. *Diod.* v. 32. 49, Apollod. ii. 5. 6). It will be seen that, excepting the episode of Hecuba, all the points in Laomedon's story appear in the *Iliad*. The account of the wall built by Hercules has all the appearance of a tradition derived from an ancient wall against encroachments of the sea. Priam as the son of Laomedon, is called *Laomedontiades*, and the Trojans, as the subjects of Laomedon are called *Laomedontiades*.—2 Of Mytilene, was one of Alexander's generals, and after the king's death (B.C. 323), obtained the government of Syria. He was afterwards defeated by Nicator, the general of

Ptolemy, and deprived of Syria. (Arrian, *An.* iii. 6; Diod. xviii. 39.)

**Lapethus or Lapithus** (Λάπηθος, Λάπαθος: Λαπήθιος, Λαπηθεύς: *Lapitho* or *Lapta*), an important town on the N. coast of Cyprus, on a river of the same name, E. of the Prom. Crommyon (Strab. p. 682; Ptol. v. 14, 4; Plin. v. 130).

**Laphria**, a surname of Artemis. [See p. 128, a.]

**Laphystius** (Λαφύστιος), a mountain in Boeotia, between Coronea and Oreliomenns, on which was a temple of Zeus Laphystius (Pans. i. 24, 2, ix. 34, 5).

**Lapidēi Campi**. [CAMPI LAPIDEL.]

**Lapithae** (Λαπίθαι), an ancient race, with a mythical ancestor **Lapithes**, son of Apollo (Diod. iv. 69), dwelling in Thessaly, in the lower valley of the Peneus, who are described as

thae, some of whom were at one time or other driven southwards from Thessaly into Attica; and this may have been at the time of the Dorian movement towards the Peloponnesus. The part which the Lapithae had in forming the population of Attica is signified by the heroon of Pirithous in Attica (Paus. i. 30, 4), and by his connexion in Attic legends with Theseus; and several Athenian families traced their descent from the Lapithae. The fight of the Lapithae and Centaurs was a favourite subject in art. Pausanias mentions a painting of it in the temple of Theseus at Athens, and a famous sculpture on the temple of Zeus at Olympia (Paus. i. 17, 2, v. 10, 8). [CENTAURI.]

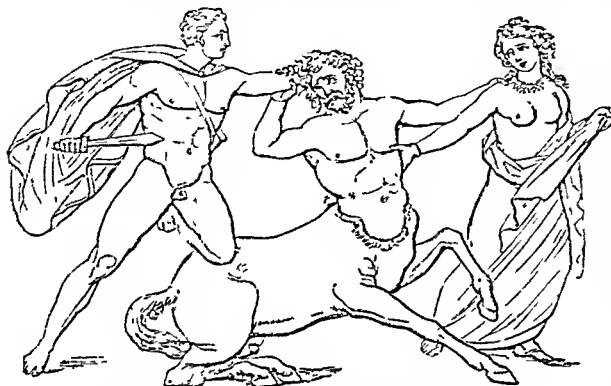
**Lar** or **Lars**, was an Etruscan title or praenomen, borne, for instance, by Porsena and Tolumnius. From the Etruscans it passed into some Roman families, whence we read of Lar Herminius, who was consul B.C. 448. This word signified lord, king, or hero in the Etruscan. (Liv. ii. 9, ii. 65, iv. 17.)

**Lara**. [LORUNDA.]

**Laranda** (τὰ Λάρανδα: *Larendia* or *Caraman*), a considerable town in the S. of Lyeaonia, on the road from Iconium to Seleucia, at the N. foot of M. Taurus, in a fertile district; taken by storm by Perdiccas, but afterwards restored. It was used by the Isaurian robbers as one of their strongholds. (Strab. p. 569; Diod. xviii. 22; Amm. Marc. xiv. 2.)

**Larentia**. [ACCA LARENTIA.]

**Lares**, Roman tutelary deities of the household and all that belonged to it, and also (as L. Compitalia, L. Viales) of roads and crossways [see below]. Their original significance, however, is by no means certain. In Latin literature they are so closely connected with the Penates as to be almost equivalent to them; but there is little doubt that the two classes of deities were originally far more distinct than they appear to be in writers of Cicero's time and later. They have been often compared to the Greek *ἑρῶες*; but this again is with some reason regarded as part of a later tendency to accommodate Latin religion to certain ideas of Greek philosophy. It is commonly said that the name is the same as the Etruscan *Larth* or *Lars*, and that therefore Lares means 'lords'; but it is by no means certain that the word is of Etruscan origin at all. The oldest Latin form is *Lases*, under which title the Lares are invoked in the Arval hymns; and, though this word may some day be proved to be borrowed from the Etruscans, our present knowledge of the Etruscan language does not warrant more than conjecture. The Lares in old formulas appear to be the gods of country places with sacred groves (Cic. *Legg.* ii. 8, 19), whence it is deduced that the Lar was first the protector of the whole property, including the *domus* and *familia* of the Roman landowner, and then, as *Lar Familiaris*, was particularly connected with the household. It is, however, more natural that the worship should extend from the household to the community than conversely. A somewhat different view of their origin traces



Lapitha and Centaur. (from a painting on marble at Herculaneum)

being akin to the Pelasgians—i.e. they were prehistoric inhabitants of that district. In the Iliad they are mentioned only as a warlike race among the combatants defending the Greek wall, and one of their leaders is named Pirithous (*Il.* xii. 128, 181). In the Odyssey there is mention of their fight with the Centaurs, who had gone to the house of Pirithous, the king of the Lapithae (xxi. 295), and this became the most famous part of their legendary history. According to the full development of the story, the Lapithae were governed by Pirithous, who, being a son of Ixion, was a half-brother of the Centaurs. The Centaurs, therefore, demanded their share in their father's kingdom, and a war arose between them, which was at length terminated by a peace. But when Pirithous married Hippodamia, and invited the Centaurs to the marriage feast, the latter, fired by wine and urged on by Ares, attempted to carry off the bride and the other women. Thereupon a bloody conflict ensued, in which the Centaurs were defeated by the Lapithae. (Strab. pp. 439-441; Diod. iv. 70; Ov. *Met.* xii. 210; Hor. *Od.* i. 18, 5) It is probable that many of the details were found in the Cyclic poets, and that the story arose out of fights between the Lapithae and ruder mountain tribes, who appear as the Centaurs, and whom they drove back. A further Dorian tradition tells that Heracles helped the Dorians against the Lapithae, who were defeated. [ÆGAEUS.] The Attic legend makes Theseus help Pirithous and the Lapithae against the Centaurs. [THESEUS.] It is likely that the story of Heracles has to do with Dorian victories over the Lap-

them to a worship of ancestors, on the theory that the Lares were spirits of ancestral founders who were in old times actually buried within the precincts of the house (Serv. ad *Aen.* vi 152, cf. Cic. *Legg.* ii 23, 58, *Isid. Orig.* xv 11, August. *C. D.* ix 11). Support may be found for this view in the traditions which make Lara or Larunda the mother of the Lares and also a deity of the underworld, and Mama mother alike of Lares and Manes [Larunda, Mania]. On the other hand, the legend of the birth of Servius Tullius from the Lar Familiaris (Dionys. iv 2, Plin. xxvi 204) does not agree with the theory that the Lar was the spirit of an ancestor, nor is there any proof of the antiquity of such a belief. Another view deserves consideration, and is perhaps right: that the Lar Familiaris was originally only another name for the Genius Domus [see GENIUS] and that the two Lares Compitales of the neighbourhood were afterwards united with him in the household worship. In pre-Ciceronian times the Lar Familiaris was spoken of in the singular as the guardian of the house. He is introduced in the prologue of the *Aulularia* of Plautus in person, watching over the fortunes of the house, and acting in much the same way as a 'brownie' would act in northern legends (cf. *Trinumm.* 39). As he belonged to the house his name was used for the house itself (Hor. *Od.* i 12, 43, *Sall. Cat.* 21, *Mart.* xi 82, 2, *Stat. Silv.* ii 3, 10). In Cicero and afterwards the name appears in the plural (perhaps for the reason mentioned above), and often associated with the Dei Penates or gods of the household store (Cic. *pro Dom.* 41, 108, *Rep.* v 5, 7) the ideas of Penates and Lares being apparently as closely connected as our 'hearth and home'. In the private worship of the household, images of the Lares were placed in a shrine (*sacrum* or *lararium*), to which offerings were made at meal time: the Lares were crowned and received special offerings on Kalends, Ides and Nones, or on the birthday of the master of the house [*Dict. of Ant. art. Lararium*], their images were polished with wax and therefore 'residues' (Hor. *Epod.* 2, 66, cf. *Juv.* xii 87). The bride on her first entry, or a member of the family returning from abroad, paid honour to them. Besides this private worship the Lares Compitales or Viales, called collectively *Lares Publici* (Plin. xxi 11), were honoured by the community. These deities were two in number, probably because one belonged to each intersecting road: in mythology, they were the twin sons of Mercury and Lara or Larunda. They were the protectors, not merely of the crossways but of the neighbourhood generally. [For the offerings, see *Dict. of Ant. art. Compitalia*]. The same worship existed in old times at intersecting *vici* of Rome, where shrines of the Lares were placed, but Augustus gave it greater importance and associated his own Genius with the two Lares Compitales (Or. *Fast.* v 143, Hor. *Od.* v 5, 59, *Genius*). The state had its Lares praestites, and protection was sought by travellers from Lares permarini, to whom a temple in the Campus Martius was dedicated, s.c. 179. A temple to the state Lares on the Via Sacra near the Palatins was dedicated by Augustus to replace an ancient altar (Or. *Fast.* v 129, vi 791, *Mon. Ancyr.* iv 7). In art, the Lares were represented by two figures with the toga girt up (*incincti, succincti*, Or. *Fast.* ii 634, Pers. v 31), crowned with wreaths, bearing a drinking horn or *rython* in their hands and sometimes a *patera*. Sometimes a dog is placed

by them to represent watchfulness (Or. *Fast.* v 142). In a painting from Pompeii, Vesta stands between them, and the Genius is represented by a snake below.

Lares (*Λάρες* *Alarbois*), a city of N. Africa, in the Carthaginian territory (Byzacena), SW of Zama, a place of some importance at the time of the war with Jugurtha (Sall. *Jug.* 90, Ptol. iv 3, 29).

Largus, Scribonius [SCRIBONIUS]

Larinum (Larinas, attis *Larino*), a town of the Frentani (whence the inhabitants are called *Larinates* cognomine *Frentani*, Plin. iii 103), on the river Tifernus, and near the borders of Apulia, subsequently a Roman municipium (Cic. *pro Cluent.* 4, 10) possessed a considerable territory extending down to the Adriatic sea. The speech of Cicero *pro Cluentio* enters largely into the local affairs of Larinum.

Larissa (*Λαρίσσα*), the name of several Pelasgian places, whence Larissae is called in mythology the daughter of Pelasgus (Pans. ii 24, 1). I. In Europe. 1. (*Larissa* or *Larica*), an important town of Thessaly, in Pelasgiotis, situated on the Peneus, in an extensive plain. It was once the capital of the Pelasgi, and had a democratical constitution, and hence allied itself to Athens in the Peloponnesian war (Thuc. ii 22, Ar. *Pol.* v 6) but subsequently became subject to the Macedonians. It retained its importance under the Romans, and was the seat of the district council or diet which the



Coin of Larissa in Thessaly (Early in 4th cent. B.C.). Obv. head of nymph Larissa, rev. ΛΑΡΙΣΣΑΙΩΝ horse (a common type for the equestrian people of Thessaly).

Thessalians were allowed to retain for their local affairs (Appian, *BC.* ii 89, *Plut. Caes.* 48, cf. *Liv.* xxxvii 8 xlii 88). After the times of Constantine the Great it became the capital of the province of Thessaly.—2. Surnamed *Cramessa* (ἡ Κραμεσσά), another important town of Thessaly, in Phthiotis, situated on a height, whence probably its name, and distant 20 stadia from the Mæabæ gulf (Strab. pp. 435, 440). II. In Asia. 1. An ancient city on the coast of the Troad, near Hiamaxitis (Thuc. viii 101, Strab. p. 620).—2. L. Phricænis (ἡ Φρικωνίς, also ἡ Ἀφροσά), a city on the coast of Mysia, near Cymis (hence called ἡ ἑπὶ τῷ Κυμῷ), of Pelasgian origin, but colonized by the Æolians, and made a member of the Æolic confederacy. It is probably the Larissa mentioned by Homer (*Il.* ii 841, Strab. p. 621). It was also called the Egyptian Larissa (ἡ Αἰγυπτία), because Cyrus the Great settled in it a body of his Egyptian mercenary soldiers (Xen. *Hell.* iii 1, 7).—3. L. Ephessia (ἡ Ἐφεσσία), a city of Lydia, in the plain of the Cayster, on the N. side of M. Messogæ, NE. of Ephesus, with a temple of Apollo Larissæus (Strab. pp. 410, 620).—4. In Assyria, an ancient city on the E. bank of the Tigris, some distance N. of the mouth of the river Zabatas or Lycus, described by Xenophon (*Anab.* iii 4). It was deserted when Xenophon saw it, but its brick

walls still stood, 25 feet thick, 100 feet high, and 2 parasangs (=60 stadia=6 geog. miles), in circuit. The site of Larissa is supposed to be that of the ruins near *Nimroud*, the same site as that of Nineveh.—5. In Syria, called by the Syrians Sizara (Σίζαρα: *Kulat Seijar*), a city in the district of Apamene, on the W. bank of the Orontes, about half-way between Apamea and Epiphania.

**Larissus** or **Larissus** (Λάρισσος, Λάρισος: *Risso*), a small river forming the boundary between Achaia and Elis, rises in Mt. Scollis, and flows into the Ionian sea.

**Lārius Lacus** (*Lake of Como*), a large lake in Gallia Transpadana, running from N. to S., through which the river Adda flows (Verg. *Georg.* ii. 159; Strab. p. 192). After extending about fifteen miles, it is divided into two branches, of which the one to the SW. is about eighteen miles in length, and the one to the SE. about twelve miles. At the extremity of the SW. branch is the town of Comum; and at the extremity of the SE. branch the river Adda issues out of the lake. The beauty of the scenery is praised by Pliny, who had more than one villa on its banks (Plin. *Ep.* ix. 7). One, which he named Comodia, is placed by some at *Bellagio*, on the promontory which divides the two branches of the lake; and another, called Tragoedia, at *Lenno*, on the W. bank. The intermittent fountain of which Pliny gives an account (*Ep.* iv. 30) is still called *Pliniana*.

**Lars Tolumnius**, [TOLUINIUS.]

**Lartia Gens**, patrician, distinguished at the beginning of the republic through two of its members, T. Lartius, the first dictator, and Sp. Lartius, the companion of Horatius on the wooden bridge. The name soon after disappears entirely from the annals. The Lartii were probably of Etruscan origin, and their name connected with the Etruscan word *Lar* or *Lars*. [LAR.]

**Larunda**, **Lāra**, or **Lala** was regarded as mother of the Lares and = *Mania*: she was also in the old Roman religion a deity of the underworld and bore the names *Muta* or *Tacita* to signify the silence of the dead, just as the *Manes* are often called 'silent.' She was probably also a goddess of fountains and therefore called daughter of the river *Almo*. From this later Roman mythology, connecting the form *Lala* with the Greek λαλείν and endeavouring to account for the name 'Silent,' evolved the legend that she was a nymph who informed *Juno* of the connexion between *Jupiter* and *Juturna*; hence the attempt to derive her name from λαλείν. *Jupiter* deprived her of her tongue, and ordered *Mercury* to conduct her into the lower world. On the way thither, *Mercury* fell in love with her, and she afterwards gave birth to two *Lares*. (Ov. *Fast.* ii. 599-616; Varro, *L. L.* ix. 61; Macrobi. i. 7, 34; Lactant. i. 29, 35; *MANIA*.)

**Larvae**. [LEMURES.]

**Larymna** (Λάρυμνα), the name of two towns on the river Cephissus, on the borders of Boeotia and Locris, and distinguished as Upper and Lower *Larymna*. The latter was at the mouth of the river and the former inland.

**Las** (Λās: Ep. *Adas*: *Passava*), an ancient town of Laconia, on the E. side of the Laconian gulf, ten stadia from the sea, and S. of *Gythium*. It is said to have been once destroyed by the *Diocuri*, who hence received the surname of *Dioprsae*, or the destroyers of *Las*. Under the Romans it was a place of no importance.

**Lasaea** (Λασαία), a town in the E. of Crete,

not far from the Prom. *Samonium*, mentioned in the *Acts of the Apostles* (xxvii. 8).

**Lasion** (Λασίων: *Lalio*), a fortified town in Elis, on the frontiers of Arcadia, and not far from the confluence of the *Erymanthus* and the *Alpheus*. This town was a constant source of dispute between the *Eleans* and *Arcadians*. (Xen. *Hell.* iii. 2, 30, vii. 4, 13.)

**Lasthēnes** (Λασθένης). 1. An Olynthian, who, together with *Euthykrates*, betrayed his country to Philip of Macedon, by whom he had been bribed, B.C. 347 (Dem. *Phil.* iii. p. 126, *de Cor.* p. 241; Diod. vii. 53).—2. A Cretan, a principal leader in the war with the Romans. He was defeated and taken prisoner by Q. Metellus, 67 (Vell. Pat. ii. 34).

**Lasus** (Λάσος), one of the principal Greek lyric poets, was a native of *Hermione*, in Argolis. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of *Pindar*. He was contemporary with *Simonides*, like whom he lived at Athens, under the patronage of *Hipparchus*. It would appear that *Lasus* introduced a greater freedom, both of rhythm and of music, into the dithyrambic ode; that he gave it a more artificial and more mimetic character; and that the subjects of his poetry embraced a wider range than had been customary. (Aristoph. *Vesp.* 1410, Schol. ad loc.; Hdt. vii. 6; Suid. s. v.)

**Latēra** or **Laterna Stagnum** (*Etang de Maguelonne et de Pérols*), a lake formed by the river *Lēdus* in the territory of *Nemausus* in Gallia Narbonensis, connected with the sea by a canal (Plin. ix. 29; Mel. ii. 5).

**Laterensis**, **Juventinus**, was one of the accusers of *Plancius*, whom *Cicero* defended, B.C. 54. [PLANCIVS.] He was praetor in 51. He served as a legate in the army of M. Lepidus, and when the soldiers of Lepidus passed over to Antony, *Laterensis* put an end to his life. (Appian, *B. C.* iii. 84.)

**Lāthon**, **Lēthon**, **Lēthes**, **Lēthaeus** (Λάθων Doric, Ἀθήων, Ἀθηαῖος), a river of Cyrenaica in N. Africa, falling into a Lacus *Hesperidum*, near the city of *Hesperis* or *Berenice*, in the region which the early Greek navigators identified with the gardens of the *Hesperides* (Strab. pp. 647, 836; Ptol. iv. 4, 4; Plin. v. 31).

**Lātialis** or **Lātīaris**. [JUPITER.]

**Lātīnus**. 1. King of *Latium*, son of *Faunus* and the nymph *Marica*, brother of *Lavinus*, husband of *Amata*, and father of *Lavinia*, whom he gave in marriage to *Aeneas*. [LAVINIA.] This is the common tradition; but according to *Hesiod* he was a son of *Odysseus* and *Circe*, and brother of *Agrius*, king of the *Tyrrhenians* (Hes. *Th.* 1018); according to *Hyginus* he was a son of *Telemachus* and *Circe* (Hyg. *Fab.* 127); while others describe him as a son of *Heracles*, by a Hyperborean woman, who was afterwards married to *Faunus*, or as a son of *Heracles* by a daughter of *Faunus* (*Dionys.* i. 43). *Latīnus* as the mythical founder of the *Latins* was identified with *Jupiter Latīaris*.—2. A celebrated player in mimes (*Dict. of Ant.* s. v.) in the reign of *Domitian*, with whom he was a great favourite, and whom he served as a delator. He frequently acted as mimes with *Thymeles* as mima. (Suet. *Dom.* 15; Juv. i. 35; Mart. ii. 72, ix. 29.)

**Lātium** (ἡ Λατίνη), a country in Italy, inhabited by the *Lātīni*. The old derivation proposed for the name, *Latīnus* (Varro, *L. L.* v. 32), *latere*, because *Saturn* there hid himself (Verg. *Aen.* viii. 32; Ov. *Fast.* i. 288) may safely be rejected. It is probably connected with *πλάτω* (to which root belong *lātus*, side, and



*later, brick*) and means the plain or flat country. This name belongs geographically to the more level country lying between the sea on the West and the offshoot of the Apennines called the Sabine hills on the East, and separated from the higher land of Etruria by the Tiber and limited to the South by the Volcanic hills, and thus was the extent of country occupied by the old Latins. But in historical times there are two further extensions: (1) The territory of Latium was subsequently extended southwards, and long before the conquest of the Latins by the Romans, it stretched from the Tiber on the N., to the Prom. Circeum and Anxur or Tarracina on the S. Even in the treaty of peace made between Rome and Carthage in B.C. 509, we find Antium, Circei, and Tarracina, mentioned as belonging to Latium. The name of *Latium antiquum* or *vetus* was given to the country from the Tiber to the Prom. Circeum (Plin. iii. 56, Strab. p. 223). (2) The Romans still further extended the territories of Latium, by the conquest of the Hernici, Aequi, Volsci, and Aurunci, as far as the Liris on the S., and even beyond this river to the town Sinuessa and to Mt. Massicus. This new accession of territory was called *Latium novum* or *adjectum* (Plin. iii. 59, Strab. pp. 231-237).—Latium, therefore, in its widest signification was bounded by Etruria on the N., from which it was separated by the Tiber, by Campania on the S., from which it was separated by the Liris, by the Tyrrhene sea on the W., and by the Sabine and Samnite tribes on the E. The greater part of this country is an extensive plain of volcanic origin, out of which rise an isolated range of mountains known by the name of *Montes Albani*, of which the *Algidus* and the *Tuscanian* hills are branches. Part of this plain, on the coast between Antium and Tarracina, which was at one time well cultivated, became a marsh in consequence of the rivers *Nymphæus*, *Ufens*, and *Amasenus* finding no outlet for their waters (*POENITINÆ PALUDES*); but the remainder of the country was celebrated for its fertility in antiquity.—The ancient Latins [for whose origin see p. 453], called *Præci Latini* to distinguish them from the later Latins, the subjects of Rome, formed a league or confederation, consisting of thirty cantons (*Dict. of Ant. art. Pagus*). The town of Alba Longa, for which a Trojan origin was in later times invented, was the head of the league [*ALBA LONGA*]. That the Sabines, who eventually coalesced with the Latins to form the state of Rome had in the first place occupied part of Latium by conquest, is a probable conclusion both from the Roman traditions of Titus Tatius and from many ancient Roman institutions, civil and religious of a Sabine origin, and some have even suggested that the destruction of Alba Longa took place in this Sabine invasion. Again, there are traces of an Etruscan conquest of part of Latium in the name of *Tusculum* itself and in the stories of the Etruscan kings at Rome, and it is possible, as many have thought, that Etruscan occupation of towns in Latium coincided with the period assigned in the legends to the reigns of the Tarquins and Servius Tullius. The most probable view of the stages by which Rome extended her influence in Latium seems to be as follows. She first subdued the Latin states near the Tiber and Anio, Antennæ, Crustumium, Ficulnæ, Medullia, Cæcina, Corniculum, Cameria, Collatia, and then proceeded to the conquest and destruction of her

rival, Alba Longa, after which she was acknowledged as the head of the Latin League of thirty states. Fidenæ was long disputed by the Romans and the Etruscans of Veii. The difference made in the position of the Latin towns was that whereas in old times Alba Longa was merely a chief city among others of equal rights, who probably combined to appoint a federal commander for their united contingents of troops, Rome stood on the footing of being equal to all the rest together. The Roman forces amounted to half the federal army, and she received half the land and spoil taken in war. Henceforth the Latin festival was converted into a Roman one, which is the signification of Livy's statement that Tarquin originated the *Feriae Latinae* (Liv. v. 17, *Dict. of Ant. art. v*). The Latins asserted their independence, and commenced a struggle with Rome, which, though frequently suspended and apparently terminated by treaties, was as often renewed, and was not brought to a final close till B.C. 340, when the Latins were defeated by the Romans at the battle of Mt. Vesuvius. The Latin League was now dissolved, and the supremacy of Rome was completely established over all the Latin towns, but with special arrangements according to the will of the Romans as to what rights and what land each town should retain, or whether it should become merely a Roman municipium. In some the old Latin name of dictator was still retained (*Cic. pro Mil. 10, 27*). [For details see *Dict. of Ant. art. Latinitas*].—The old Latin towns were built for the most part on isolated hills, the sides of which were made by art steep and almost inaccessible. They were surrounded by walls built of great polygonal stones, the remains of which excite our astonishment.

*Latmæus Sinus* (*δ Λατμῆος κόλπος*), a gulf on the coast of Ionia, in Asia Minor, into which the river Maeander fell, named from M. Latmus, which overhangs it. Its width from Miletus, which stood on its S. side, to Pyrrha, was about thirty stadia (Strab. p. 635). Through the changes effected on this coast by the Maeander, the gulf is now an inland lake, called *Atteç-Chai* or *Ufa-Başı*.

*Latmus* (*Λατμός*, *Monte di Palatia*), a mountain in Caria, extending in a S.E. direction from the S. side of the Maeander to the N.E. of Miletus and the Sinus Latmæus. It was the mythological scene of the story of Selene and Endymion, who is hence called by the Roman poets 'Latmus heros' and 'Latmus venator'; he had a temple on the mountain, and a cavern in its side was shown as his grave (*ENDYMION*).

*Latobici*, a Celtic people in the S.W. of Pannonia on the river Sava, in the modern *Carniola* (Ptol. ii. 15, 2, Plin. iii. 148).

*Latobrigi*, a people in Gallia Belgica, mentioned, along with the Tungri and Bauraci, as neighbours of the Helveti. They dwelt between *Bâle* and *Berne* (*Cæs. B. G. l. 5, 29*).

*Latônia*. [*Λατο*].

*Latôpôlis* (*Λατοπόλις*, *Eneh*, Bu.), a city of Upper Egypt, on the W. bank of the Nile, between Thebes and Apollonopolis, with a temple of the god Khnum. According to Strabo the inhabitants worshipped the Nile-fish called *Latrus* (Strab. pp. 812, 817).

*Latro*, M. Porcius, a Roman rhetorician in the reign of Augustus, was a Spaniard by birth, and a friend and compatriot of the elder Seneca, by whom he is frequently mentioned. His school was much frequented at Rome, and he numbered among his pupils the poet Ovid. He died B.C. 4. (*Sen. Contr. l. 13-24, ii. 10, 8*).

**Laumellum** (*Lomello*), a town of Gallia Transpadana between Vercellae and Ticinum (Ptol. iii. 1, 36).

**Laureacum** or **Lauriacum** (*Lorch*, near *Ens*), a strongly fortified town on the Danube in Noricum Ripense, the headquarters of the second legion, and the station of a Roman fleet (Amm. Marc. xxxi. 10).

**Laurentia, Acca.** [ACCA LAURENTIA.]

**Laurentius Lydus.** [LYDUS.]

**Laurentum** (*Laurens*, -ntis), one of the most ancient towns of Latium, situated between Ostia and Ardea, near the sea (Liv. i. 1; Dionys. i. 45; Strab. p. 229). It was supposed to have derived its name from groves of laurels, which (apparently like the eucalyptus) were found to counteract the unhealthiness of its marshes (Herodian, i. 12). According to Virgil, it was the residence of king Latinus and the capital of Latium; and it is certain that it was a place of importance in the time of the Roman kings, as it is mentioned in the treaty between Rome and Carthage in B.C. 509. The younger Pliny and the emperor Commodus had villas at Laurentum (Plin. Ep. ii. 17). It seems to have been, at any rate in winter, a healthy place, notwithstanding the marshes in the neighbourhood. These marshes supplied the tables of the Romans with excellent boars (Verg. Aen. x. 107, 709; Hor. Sat. ii. 4, 42; Mart. x. 37, 5).—In the time of the Antonines Laurentum was united with Lavinium, from which it was only six miles distant, so that the two formed only one town, which was called *Lauro-lavinium*, and its inhabitants were named *Laurentes* *Lavinates*. The site of Laurentum was probably at, or near, *Torre di Paterno*.

**Laurentanus Portus**, a harbour of Etruria, between Populonia and Cosa (Liv. xxx. 39).

**Lauriacum.** [LAUREACUM.]

**Laurium** (*Λαύριον*, *Λαύρειον*), in the S. of Attica, a little N. of the Prom. Sunium, included all the hilly metalliferous district S. of a line drawn from Thoricus to Anaphystus. It was celebrated for its silver mines, which in early times were so productive that every Athenian citizen received annually ten drachmae. On the advice of Themistocles, the Athenians applied this money to equip 200 triremes, shortly before the invasion of Xerxes. In the time of Xenophon the produce of the mines was 100 talents. They gradually became less and less productive, and in the time of Strabo they yielded nothing. (Hdt. vii. 144; Thuc. ii. 55; Xen. Mem. iii. 6, 12; Strab. p. 399; Dict. of Ant. art. *Metallica*.) At the present time the mines are worked for lead, and also within recent years it has been found possible to obtain silver by re-melting the imperfectly smelted scoriae thrown out by the old Greeks. It is curious that when these refuse heaps were removed, a flower sprang up unknown to modern botany, whose seeds must have lain dormant since the old mining works.

**Lauren** (*Laury*, W. of Xncar in Valencia), a town in the E. of Hispania Tarraconensis, near the sea and the river Sicro, celebrated on account of its siege by Sertorius, and as the place where Cn. Pompey, the Younger, was put to death after the battle of Munda (Appian, B. C. i. 109; Plut. Sert. 18, Pomp. 18).

**Lans** (*Λᾶος* : *Λᾶνος*), a Greek city in Lucania, situated near the mouth of the river Lans, which formed the boundary between Lucania and Brutium. It was founded by the Sybarites, after their own city had been taken by the inhabitants of Croton, B.C. 510, but it had disappeared in

the time of Pliny. (Strab. p. 253; Plin. iii. 72.)—The gulf into which the river Lans flowed was also called the gulf of Lans.

**Lans Pompeii** (*Lodi Vecchio*), a town in Gallia Cisalpina, NW. of Placentia, and SE. of Mediolanum. It was founded by the Boii (Plin. iii. 121), and was probably made a *municipium* by Pompeius Strabo, the father of Pompeius Magnus, and called by his name.

**Lausus.** 1. Son of Mezentius, king of the Etruscans, slain by Aeneas (Verg. Aen. vii. 649, x. 790).—2. Son of Numitor and brother of Ilia, killed by Amulius (Ov. Fast. iv. 55).

**Lautulae**, a village of the Volsci in Latium, in a narrow pass between Tarracina and Fundi (Liv. vii. 39).

**Laverna**, the Roman goddess of thieves and impostors. A grove was sacred to her on the Via Salaria, and she had an altar near the Porta Lavernalis, which derived its name from her. (Varr. L. L. v. 163; Hor. Ep. i. 16, 60; Petron. 140; Arnob. iii. 26.)

**Lavicum.** [LABICUM.]

**Lavinia**, daughter of Latinus and Amata, betrothed to Turnus (TURNUS), but afterwards given in marriage to Aeneas, by whom she became the mother of Aeneas Silvius (Liv. i. 1).

**Lavinium** (*Lavinienis* : *Pratica*), an ancient town of Latium, three miles from the sea and six miles E. of Laurentum, on the Via Appia, and near the river Numicus, which divided its territory from that of Ardea. It is said to have been founded by Aeneas, and to have been called Lavinium, in honour of his wife Lavinia, the daughter of Latinus. (Liv. i. 1; Dionys. i. 45; Strab. p. 229). It was an old religious centre for the Latins, having a temple of Venus common to the nation and administered by priests from Ardea (Strab. p. 232), and it was the sanctuary of the Penates of the Latin people (Varro, L. L. v. 144). Lavinium was at a later time united with Laurentum. [LAURENTUM.]

**Lazae** or **Lazi** (*Λᾶζαι*, *Λαζοί*), a people of Colchis, S. of the Phasis (Ptol. v. 10, 5).

**Leaena** (*Λεάνα*), an Athenian hetæra, beloved by Aristogiton or Harmodius. On the murder of Hipparchus she was put to the torture; but she died under her sufferings without making any disclosure, and, if we may believe one account, she bit off her tongue, that no secret might be wrung from her. The Athenians honoured her memory, and in particular by a bronze statue of a lioness (*Λεάνα*) without a tongue, on the Acropolis between the Propylæa and the temenos of Artemis Brauronia. (Pans. i. 23, 2; Plut. de Garrul. 8; Polyæn. viii. 45.)

**Leagrus** (*Λεάγρος*), son of Glaucon, commanded the Athenians who made the first unsuccessful attempt to colonise Ennea Hodoi (Amphipolis), and fell at Drabescus (Hdt. ix. 75; Thuc. i. 100; Pans. i. 23, 4). His grandson is ridiculed in the lines of Plato quoted by Athen. p. 68.

**Leander** (*Λεάνδρος* or *Λεάνδρος*), the famous youth of Abydos, who was in love with Hero, the priestess of Aphrodite in Sestos, and swam every night across the Hellespont to visit her, and returned before daybreak. Once during a stormy night he perished in the waves. Next morning his body was washed on the coast of Sestos. Hero threw herself into the sea. This story is the subject of the poem of Musaeus, entitled *De Amore Herois et Leandri* [MUSÆUS], and is also mentioned by Ovid (Her. xviii. 19), Virgil, (Georg. iii. 258), and Statius (Theb. vi. 535).

**Learchus** (*Λεάρχος*). 1. [ATHAMAS].—2. Of Rhegium, one of those Daedalian artists who-

stand on the confines of the mythical and historical periods. One account made him a pupil of Daedalus, another, of Dipocneus and Sevilis (Paus. ii. 17, 6).

**Lēbāda** (Λεβαδεία *Levaidia*), a town in Boeotia, W. of the lake Copais, between Chaeiron and Mt Helicon, at the foot of a rock from which the river Hercynus flows. In a cave of this rock, close to the town, was the celebrated oracle of Trophonius (Hdt. i. 46, viii. 131, Strab. p. 413, Paus. ix. 33, 1).

**Lēbedos** (Λεβέδος *Lebedios*), one of the twelve cities of the Ionian confederacy in Asia Minor, stood on the coast of Lydia, between Colophon and Teos, ninety stadia E. of the promontory of Myonnesus (Strab. pp. 633, 613). It was said to have been built at the time of the Ionian migration, on the site of an earlier Carian city, and it flourished, chiefly by commerce, until Lysimachus transplanted most of its inhabitants to Ephesus. In Horace's time it was a proverb for desolation. (Paus. i. 9, vi. 3, 2, Hor. Ep. i. 11, 7.) Near it were mineral springs (Hdt. i. 142, Thuc. viii. 19), which exist near *Eklēna*, but no traces remain of the city.

**Lēbēn** or **Lēbēna** (Λεβήν, Λεβήνα), a town on the S. coast of Oete, ninety stadia SE. of Gortyna, of which it was the harbour. It possessed a celebrated temple of Asclepius (Strab. p. 478).

**Lebithus** (Λεβίθος *Lebitha*), an island in the Aegean sea, one of the Sporades, NE. of Amorgos (Strab. p. 487).

**Lechaenum** (τὸ Λεχαῖον *Lechaion*), one of the two harbours of Corinth with which it was connected by two long walls. It was twelve stadia from Corinth, and was situated on the Corinthian gulf. It had a temple of Poseidon, who was hence called Lechaena. (CORINTHUS.)

**Lectum** (τὸ Λεκτόν *C. Baba* or *S. Maria*), the SW. promontory of the Troad, is formed where the W. extremity of Mt Ida juts out into the sea, opposite to the N. side of the island of Lesbos. It was the S. limit of the Troad; and, under the Byzantine emperors, the N. limit of the province of Asia. An altar was shown here in Strabo's time, said to have been erected by Agamemnon to the twelve chief gods of Greece (H. xiv. 294, Hdt. ix. 114, Strab. p. 60).

**Lēcythus** (Λεκυθός), a town in the peninsula of Sithonia near Torone, taken by Brasidas (Thuc. iv. 115).

**Leda** (Λέδα), daughter of Thestius, whence she is called *Thestias*, and wife of Tyndareus, king of Sparta (Eur. I. A. 42, Paus. ii. 13, 6). According to the best known, but post-Homeric, legend, Zeus visited Leda in the form of a swan, and she brought forth two eggs, from the one of which issued *Helen*, and from the other *Castor* and *Pollux*. (For the various accounts of the birth of Helen and her brothers, see DIOSCURI, HELENA.) The origin of the myth is not easy to trace. There is no connexion in mythology between Zeus and the swan, which is the sacred bird of Apollo in the "Hyperborean" story; the swan is also a symbol of Aphrodite as goddess of love. Perhaps the origin may be that the swan being a bird which breeds on the Eurotas, there was a local myth about it transferred to Zeus. Others imagine a totem of a swan tribe. That Leda represents a local deity is probable enough, but of what nature is as doubtful as the theory that she was the night and her daughter Helen the moon is unsatisfactory.

**Lēdon** (Λέδον), a town in Phocis, NW. of Tithorea; the birthplace of Philomelus, the commander of the Phocians in the Sacred war, it was destroyed in this war (Paus. x. 2, 3, 33).

**Lēdus** or **Ledum** (*Les* or *Lez*, near Montpellier), a small river in Gallia Narbonensis (Plin. ix. 23, Arrien *Or. Mar.* 590, LATERA).

**Lēgēs** (Λῆγες or Λῆγες), a people on the S. shore of the Caspian sea. A branch of them was found by the Romans in the N. mountains of Albania, at the time of Pompey's expedition. (Strab. p. 503, Plin. Pomp. 35.)

**Legio Septima Gemina** (*Leon*), a town in Hispania Tarraconensis, in the country of the Astures, originally the headquarters of the legion so called (Ptol. ii. 6, 30, Tac. Hist. ii. 67, 68, iii. 7).

**Lēltus** (Λήλτος), son of Alektor or Alectryon, by Cleobule, father of Peneleos, one of the Argonauts, commanded the Boeotians in the war against Troy (H. ii. 424, xvii. 602, Paus. ix. 4, 3).

**Lelantus Campus** (τὸ Λελαῖον πεδῖον), a plain in Euboea, between Eretria and Chalcis, for the possession of which these two cities often contended. It contained warm springs and mines of iron and copper (Strab. pp. 58, 447).

**Lēlēges** (Λελέγες), a race which in early times inhabited parts of Greece, Asia Minor, and the islands. The traditions about them vary greatly. In Homer they appear as an Asiatic race helping the Trojans (H. x. 429, ix. 96). Herodotus connects them with the Carians, and places them in the islands, subject to Mimos (i. 171). Pausanias also connects them with the Carians, and places them in Pylus and Laconia (ii. 39, i. 1, ii. 1, iv. 1, 38, vii. 2, 7).

Strabo, who cites Aristotle, distinguishes them from Pelasgians, and says that they existed in Asia connected with Carians, and also in Acarnania, Locria, Boeotia, Megara, and Leucas (Strab. p. 327). The inference from these accounts is that the Leleges were a wandering, seafaring people of Carian rather than Greek origin. Their supposed settlement in many parts of Greece may be due to trading stations or to piratical enterprises. Some writers hold that they may have really been akin to the Greek races who have been mentioned, and not allied in origin to the Carians, who were not Greek. Their mythical ancestor was Lelex, king of Laconia. (Paus. ii. 1, 1.)

**Lelex** (ΛΕΛΕΞΟΣ).

**Lemnaeus** or **Lemneus Lacus** (*Lake of Geneta*), a large lake formed by the river Rhodanus, was the boundary between the old Roman province in Gaul and the land of the Helvetii. Its greatest length is fifty-five miles, and its greatest breadth six miles. (Caes. B. G. i. 8, Mel. ii. 5, Strab. p. 271.)

**Lemnos** (Λῆμνος *Limnos*, fem. *Limnē*, i.e. ἡ νῆς *Limnos*), one of the largest islands in the Aegean sea, was situated nearly midway between Mt Athos and the Hellespont, and about twenty-two miles SW. of Imbros. Its area is about 147 square miles. In the earliest times it appears to have contained only one town, which bore the same name as the island (H. xiv. 230), but at a later period we read of two towns, *Nympha* (*Palacio Castro*) on the W. of the island, and *Hephaestia* or *Hephaestias* (for *Rapanti*) on the NW., with a harbour (Hdt. vi. 140, Ptol. iii. 13, 4; Plin. iv. 73). Lemnos was sacred to Hephaestus, who is said to have fallen here, when Zeus hurled him down from Olympus. Hence the workshop of the god is sometimes placed in this island (HEPHAESTUS, p. 294). The legend has all the appearance of being derived from volcanic phenomena, and it was generally considered that *Mouychlas* in Lemnos was once a volcano, but this is denied by recent geologists, who assert

that the fires spoken of as issuing from it (Antimach. *ap. Schol. ad Nieandr. Ther.* 472; Lycophr. 227; Hesych. *s.v.*) must have been gaseous. — The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties* (*Il.* i. 594, *Od.* viii. 294; Strab. p. 381, 36). When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the king of the island. [HYPSIPYLE.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the *Minyae*, the later inhabitants of the island. The *Minyae* are said to have been driven out of the island by the Pelasgians, who had been expelled from Attica. (*Hdt.* iv. 145, vi. 187; *Ap. Rh.* i. 608.) These Pelasgians are further said to have carried away from Attica some Athenian women; but us the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of this atrocity, and of the former murder of the Lemnian husbands by the wives, *Lemnian deeds* became a proverb in Greece for all atrocious acts. (*Hdt.* vi. 128; *Aesch. Cho.* 623; *Eur. Hec.* 887.) Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. There was a labyrinth in Lemnos, built by Smilis and Theodoros about the time of the first Olympiad (*Plin.* xxxvi. 84). The principal production of the island was a red earth called *terra Lemnia* or *sigillata*, employed by the ancient physicians as a remedy for wounds and the bites of serpents, and still much valued for its supposed medicinal virtues.

**Lemonia**, one of the country tribes of Rome, named after a village Lemonium, situated on the Via Latina beyond the Porta Capena.

**Lemovices**, a people in Gallia Aquitania, between the Bituriges and Arverni, whose chief town was Augmentorium, subsequently called Lemovices, the modern *Limoges* (*Caes. B. G.* vii. 4; Strab. p. 190).

**Lemovii**, a people of Germany, mentioned along with the Rugii, who inhabited the shores of the Baltic in the modern Pomerania (*Tac. Germ.* 43).

**Lēmures**, speetres or spirits of the dead. The good spirits of the dead were called *Dii Manes* or *Lares*: the souls of the wicked or of those who for any reason could not rest were called *Lemures* or *Larvae*. They were said to wander about at night as speetres, and to torment and frighten the living, and to haunt houses with evil omen. (*Or. Fast.* v. 419, 473; *Hor. Ep.* ii. 2, 209; *Pers.* v. 185; *Apul. de Deo Socr.* p. 237; *Mart. Cap.* ii. 162; *Serv. ad Aen.* iii. 63.) In order to propitiate them the Romans celebrated the festival of the *Lemuralia* or *Lemuria* with a curious and primitive method of laying or expelling the ghosts by walking barefoot and throwing black beans over the shoulder. [*Diet. of Antiq.* *s.v.*]

**Lenaens** (Ληναῖος), a surname of ΔΙΟΝΥΣΟΣ, from ληνός, the wine-press.

**Lentia** (Linz), a town in Noricum, on the Danube.

**Lentienses**, a tribe of the Alemanni, who lived on the N. shore of the Lacus Brigantinus (*Lake of Constance*), in the modern *Linzgau*.

**Lento**, *Caesennius*, one of Antony's seven agrarian commissioners (*septemviratus*) in B.C.

44, for apportioning the Campanian and Leon-tine lands, whence Cicero terms him *divisor Italicæ*. (*Phil.* xi. 6, 13, xii. 9, 23).

**Lentulus**, Cornélius, one of the haughtiest patrician families at Rome; so that Cicero coins the words *Appietas* and *Lentulus* to express the qualities of the aristocratic party (*ad Fam.* iii. 7).—1. L., consul B.C. 327; legate in the Caudine campaign, 321; and dictator 320, when he avenged the disgrace of the Furculæ Caudinæ. This was indeed disputed (*Liv.* ix. 15); but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus.—2. L., surnamed Caudinus, pontifex maximus, and consul 237, when he triumphed over the Ligurians. He died 213. (*Eutrop.* iii. 2).—3. P., surnamed Caudinus, served with P. Scipio in Spain, 210; praetor 204; one of the ten ambassadors sent to Philip of Macedon, 196. (*Liv.* xxxiii. 85).—4. P., praetor in Sicily 214, and continued in his province for the two following years. In 189 he was one of ten ambassadors sent into Asia after the submission of Antiochus. (*Liv.* xxiv. 9, xxxvii. 55).—5. Cn., quaestor 212; curule aedile 204; consul 201; and proconsul in Hither Spain 199 (*Liv.* xxxi. 50).—6. L., praetor in Sardinia 211; succeeded Scipio as proconsul in Spain, where he remained for eleven years, and on his return was only allowed an ovation, because he only held proconsular rank. He was consul 199, and the next year proconsul in Gaul. (*Liv.* xxxi. 49).—7. L., curule aedile 163; consul 156; censor 147 (*Cic. Brut.* 20).—8. P., curule aedile with Seipio Nasica 169; consul suffectus with C. Domitius 162, the election of the former consuls being declared informal. He became princeps senatus, and must have lived to a good old age, since he was wounded in the contest with C. Græchus in 121. (*Liv.* xlv. 18; *Cic. in Cat.* iv. 6).—9. P., surnamed Sura, the man of chief note in Catiline's party. He was quaestor to Sulla in 81; before him and L. Triarius, Verres had to give an account of the monies he had received as quaestor in Cisalpine Gaul. He was soon after himself called to account for embezzlement of public money, but was acquitted. It is said that he got his cognomen of Sura from his conduct on this occasion; for when Sulla called him to account, he answered by scornfully putting out his leg, 'like boys,' says Plutarch, 'when they make a blunder in playing at ball' (*Plut. Cic.* 17). Other persons, however, had borne the name before (*Liv.* xxii. 31). In 75 he was praetor; and Hortensius, pleading before such a judge, had no difficulty in procuring the acquittal of Terentius Varro, when accused of extortion. In 71 he was consul. But in the next year he was ejected from the senate, with 63 others, for infamous life and manners. (*Dio Cass.* lxxviii. 17; *Gell.* v. 6.) It was this, probably, that led him to join Catiline and his crew. From his distinguished birth and high rank he calculated on becoming chief of the conspiracy. When Catiline quitted the city for Etruria, Lentulus was left as chief of the home conspirators, and his irresolution probably saved the city from being fired. For it was by his over-caution that the negotiation was entered into with the ambassadors of the Allobroges, who betrayed the conspirators. The well-known sequel will be found under the life of Catiline. Lentulus was deposed from the praetorship, and was strangled in the Capitoline prison on the 5th of December. (*Sall. Cat.* 32, 43, 55).—10. P., surnamed Spinther. He received this nickname

from his resemblance to the actor Spunther (Plin. vii 54, Val Max ix 14). Caesar commonly calls him by this name (*BC* i 15), not so Cicero, but there could be no offence in it, for he used it on his coins when he was praetor in Spain, and his son bore it after him. He was enrolled aedile in 63 the year of Cicero's consulship and was entrusted with the care of the apprehended conspirator P. Sura [No 9]. His games were long remembered for their splendour, but his toga, edged with Tyrian purple gave offence (Sall. *Cat* 47, *Cic Off* ii 16). He was praetor in 60, and by Caesar's interest he obtained Hither Spain for his next year's province where he remained into part of 58. In 57 he was consul, which dignity he also obtained by Caesar's support. In his consulship he moved for the immediate recall of Cicero, brought over his colleague Metellus Nepos to the same views, and his services were gratefully acknowledged by Cicero (*Cic ad Att* iii 29, *Fam* i. 1-3). He had thus notwithstanding his obligations to Caesar openly taken part with the aristocracy. He received Cilicia as his province, but he attempted in vain to obtain a decree of the senate charging him with the office of restoring Ptolemy Auletes the exiled king of Egypt (*Cic ad Att* iv 1, *Plut Pomp* 49). He remained as pro-consul in Cilicia from 56 till July 53 and obtained a triumph, though not till 51. On the breaking out of the Civil war in 49 he joined the Pompeian party. He fell into Caesar's hands at Corfinium, but was dismissed by him unharmed. He then joined Pompey in Greece, and after the battle of Pharsalia, he followed Pompey to Egypt, and got safe to Rhodes at which point (unless *Cic ad Fam.* ix. 18 records his death) he disappears from history (*Cic ad Fam* xii 14, *Caes BC* iii 102).—11 P., surnamed Spunther, son of No 10 elected into the college of augurs in 57 (*Dio Cass* xxxix. 17) followed Pompey's fortunes with his father. He was pardoned by Caesar and returned to Italy. In 45 he was divorced from his abandoned wife, Metella. (Comp. *Hor Sat* ii 8, 239). After the murder of Caesar (44) he joined the conspirators. He served with Cassius against Rhodius, with Brutus in Lycia. (*Plut. Caes* 67, *App BC* iv 72, 82, *Cic ad Att* xiii. 10).—12 Cn., surnamed Clodianus, a Claudius adopted into the Lentulus family. He was consul in 73 with L. Gellius Publicola. In the war with Spartacus both he and his colleague were defeated—but after their consulship. With the same colleague he held the censorship in 70, and ejected 63 members from the senate for embezzlement and other offences, among whom were Lentulus Sura [No. 9] and C. Antonius afterwards Cicero's colleague in the consulship, though many of them being acquitted by the courts, were afterwards restored (*Cic pro Clu* 42, 120; *Val Max* v 9). Lentulus supported the Manilian law, appointing Pompey to the command against Mithridates. As an orator he concealed his want of talent by great skill and art, and by a good voice (*Cic Brut* 66, 235).—13 L., surnamed Crue, appeared in 61 as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea. In 58 he was praetor, and in 49 consul with C. Marcellus. He was raised to the consulship in consequence of his being a known enemy of Caesar. He did all he could to excite his wavering party to take arms and meet Caesar, he called Cicero cowardly, blamed him for seeking a triumph at such a time (*Cic ad Fam* vi. 6, *ad Att* xi

6), urged war at any price, in the hope says Caesar (*BC* i 4), of retrieving his ruined fortunes and becoming another Sulla. It was mainly at Lentulus's instigation that early in the year the violent measures passed the senate which gave the tribunes a pretence for flying to Caesar at Ravenna (*Plut Caes* 33). He himself fled from the city at the approach of Caesar, and afterwards crossed over to Greece. After the battle of Pharsalia, he fled to Egypt, and arrived there the day after Pompey's murder. On landing he was apprehended by young Ptolemy's ministers, and put to death in prison (*Caes BC* iii 104, *Plut Pomp* 80).—14 L., surnamed Niger, flamen of Mars. In 57 he was one of the priests to whom was referred the question whether the site of Cicero's house was consecrated ground. In 56 he was one of the judges in the case of P. Sextus and he died in the same year, much praised by Cicero (*ad Att* iv 6).—15 L., son of the last and also flamen of Mars. He defended M. Scaurus in 54 when accused of extortion, he accused Gabinius of high treason about the same time but was suspected of collusion. In the *Philippics* he is mentioned as a friend of Antony (*Phil* iii 10).—16 Coasus, surnamed Gaetulicus, consul *sc* 1 was sent into Africa in A.D. 6, where he defeated the Gaetuli, hence his surname. On the accession of Tiberius, A.D. 14, he accompanied Drusus who was sent to quell the mutiny of the legions in Pannonia. He died *sc* at a very great age, leaving behind him an honourable reputation (*Tac Ann* i 27, iii 83 iv 29 44).—17 Cn., surnamed Gaetulicus, son of the last, consul *sc* 26. He afterwards had the command of the legions of Upper Germany for ten years and was very popular among the troops. In 39 he was put to death by order of Caligula, who feared his influence with the soldiers. (*Suet Oalb* 6, *Claud* 9, *Dio Cass* lix 22, *Plin. Ep* v 8, *Mart. praef ad Lib* 1). He was a historian and a poet but we have only three lines of his poems extant unless he is the author of nine epigrams in the Greek Anthology, inscribed with the name of Gaetulicus.

Leo or Léon (*Aew*) 1 King of Sparta about 600 *sc* (*Hdt* i 65).—2. Also called Leonides (*Aewidrys*), of Heraclea on the Pontus disciple of Plato, was one of the conspirators who, with their leader, Chion, assassinated Clearchus, tyrant of Heraclea, *sc* 353 (*Just xv* 5).—3. Of Byzantium, a rhetorician and historical writer of the age of Philip and Alexander the Great (*Suid* s v).—4. Diaconus or the Deacon, a Byzantine historian of the 10th century. His history, in ten books, includes the period from the Cretan expedition of Nicephorus Phocas in the reign of the emperor Romanus II, A.D. 959 to the death of Joannes I. Zimisces, 976. His history, though faulty in style is a valuable contemporary record. (Ed. by Hase, Paris, 1818, by Migne, 1863).—5. Grammaricus, one of the writers who continued the Byzantine history from the period when Theophanes leaves off. His work, entitled *Chronographia*, extends from the accession of Leo V the Armenian, 813 to the death of Romanus Lecapenus, 944. (Edited with Theophanes by Combes, Paris, 1855).—6. Leo was also the name of six Byzantine emperors. Of these Leo VI., surnamed the Philosopher, who reigned 886-911, is celebrated in the history of the later Greek literature. He wrote especially a valuable treatise on Greek tactics (ed. by Meursius 1612, transl. by Burscheid, 1781). He is also celebrated in the history of legislation. As the Latin language

had long ceased to be the official language of the Eastern empire, Basil, the father of Leo, had formed and partly executed the plan of issuing an authorised Greek version of Justinian's legislation. This plan was carried out by Leo. The Greek version is known under the title of *Βασιλικαὶ Διατάξεις*, or shortly, *Βασιλικαὶ* (in Latin, *Basilica*), which means 'Imperial Constitutions' or 'Laws.' The publication of this authorised body of law in the Greek language led to the gradual disuse of the compilations of Justinian in the East. But the Roman law was thus more firmly established in Eastern Europe and Western Asia.

#### Leobōtes. [LABOTAS.]

**Leōchāres** (Λεωχάρης), an Athenian statuary and sculptor, was one of the great artists of the later Athenian school, at the head of which were Scopas and Praxiteles. He flourished B.C. 352-338. He was associated with Scopas, Bryaxis, and Timotheus in the sculptures of the Mausoleum. His most famous work seems to have been his statue of the rape of Gany-mede (Plin. xxiv. 79). The original work was in bronze. Of the extant copies in marble, the best is one, half the size of life, in the Vatican. [See cut on p. 357.]

**Leocōrium** (Λεωκόριον), a shrine in Athens, in the Ceramicus, erected in honour of the daughters of Leos. Hipparchus was murdered here. (Thuc. i. 20, vi. 57; Ael. V. H. xii. 28.)

**Leōdāmas** (Λεωδάμας), an Attic orator, educated in the school of Isocrates, and greatly praised by Aeschines (c. Ctes. § 138).

**Leonica**, a town of the Edetani in the W. of Hispania Tarraconensis.

**Leōnidas** (Λεωνίδας). 1. I., King of Sparta, B.C. 491-480, was one of the sons of Anaxandrides by his first wife, and, according to some accounts, was twin-brother to Cleombrotus. He succeeded his half-brother Cleomenes I., B.C. 491, his elder brother Dorieus also having previously died. When Greece was invaded by Xerxes, 480, Leonidas was sent to make a stand against the enemy at the pass of Thermopylae. He took with him 300 Spartans—choosing those who had sons, so that their families did not risk extinction—about 2000 Helots, and he was joined on the way by 2000 Arcadians and 700 from Corinth and other towns, and the same number from Thespie, so that the whole force at his disposal was somewhat more than 5000, besides 400 Thebans whom he had compelled to join him as a sort of pledge from their city. The Persians in vain attempted to force their way through the pass of Thermopylae. They were driven back by Leonidas and his gallant band with immense slaughter. At length the Malian Ephialtes betrayed the mountain path of the Anopaea to the Persians, who were thus able to fall upon the rear of the Greeks. When it became known to Leonidas that the Persians were crossing the mountain, he dismissed all the other Greeks, except the Thespian and Theban forces, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillock in the pass, where the

remnant of the Greeks made their last stand, a lion of stone was set up in his honour. It was not a barren heroism, for the moral effect in discouragement to the Persians and encouragement to the Greeks was of great importance in the issue. (Hdt. vii. 175, 202-225; Paus. iii. 4, 14; Diod. xi. 4; Cic. *Fin.* ii. 19, 30, *Tusc.* i. 42, 49).—2. II., King of Sparta, was son of the traitor Cleonymus. He acted as guardian to his infant relative, Areus II., on whose death he ascended the throne, about 256. Being opposed to the projected reforms of his contemporary Agis IV., he was deposed, and the throne was transferred to his son-in-law, Cleombrotus; but he was soon afterwards recalled, and caused Agis to be put to death, 240. He died about 236, and was succeeded by his son, Cleomenes III. (Plut. *Agis*, 3-21; *Cleom.* 1-3).—3. A kinsman of Olympias, the mother of Alexander the Great, was entrusted with Alexander's education before he became the pupil of Aristotle. He trained the young prince in hardy and self-denying habits. There were two excellent cooks (said Alexander afterwards) with which Leonidas had furnished him—a night's march to season his breakfast, and a scanty breakfast to season his dinner (Plut. *Alex.* 22, 25).—4. Of Tarentum, the author of upwards of 100 epigrams in the Doric dialect. His epigrams formed a part of the *Garland* of Meleager. They are chiefly inscriptions for dedicatory offerings and works of art. Leonidas probably lived in the time of Pyrrhus.—5. Of Alexandria, also an epigrammatic poet, under Nero and Vespasian. In the Greek Anthology, 43 epigrams of little merit are ascribed to him.

**Leonnātus** (Λεωννάτης), a Macedonian of a princely family in Pella, one of Alexander's most distinguished officers. He saved Alexander's life in India in the assault on the city of the Malli. After the death of Alexander (B.C. 323), he obtained the satrapy of the Lesser or Hellespontine Phrygia, and in the following year he crossed over into Europe, to assist Antipater against the Greeks; but he was defeated by the Athenians and their allies, and fell in battle. (Arrian, iv. 12, 21; Curt. viii. 14, x. 7, 9; Diod. xviii. 12-15.)

#### Leontes. [LIRA.]

**Leontīades** (Λεωντιάδης). 1. A Theban, commanded at Thermopylae the forces supplied by Thebes to the Grecian army, B.C. 480 (Hdt. vii. 205).—2. A Theban, assisted the Spartans in seizing the Cadmea, or citadel of Thebes, in 382. He was slain by Pelopidas in 379, when the Spartan exiles recovered possession of the Cadmea. (Xen. *Hell.* v. 2-4; Diod. xv. 25.)

**Leontīni** (οἱ Λεωντίνοι: Λεοντίνοι: *Lentini*), a town in the E. of Sicily, about five miles from



Coin of Leontini, of 5th cent. B.C.

Obv., ΛΕΟΝΤΙΝΑΙ (in archaic characters): head of Apollo: beneath, lion and laurel leaves: rev., chariot, the charioteer being crowned by Victory: beneath, a lion (the symbol of the city).

the sea, NW. of Syracuse, was situated upon the small river Lissus. It was built upon two

hills, which were separated from one another by a valley, in which were the forum, the senate house, and the other public buildings, while the temples and the private houses occupied the hills. The rich plains N of the city, *Leontius Campi*, were some of the most fertile in Sicily, and produced abundant crops of most excellent wheat. Leontium was founded by Chalcidians from Naxos, s.c. 730, only six years after the foundation of Naxos itself (Thuc. iv 3, Diod. xii 53, xiv 14). It never attained much political importance, in consequence of its proximity to Syracuse, to which it soon became subject, and whose fortunes it shared (Strab. p. 273). At a later time it joined the Carthaginians, and was taken and plundered by the Romans. Under the Romans it sank into insignificance (Liv. xxiv 33, Cic. *Verr.* ii. 66). Gorgias was a native of Leontium.

Leontium (*Ἀδώντιον*), an Athenian hetæra, the disciple and mistress of Epicurus, wrote a treatise against Theophrastus. She had a daughter, Danae, who was also a hetæra. (Cic. N. D. i. 33, 93, Diog. Laert. xii 1).

Leontium (*Ἀδώντιον*), a town in Achaia, between Pharsæ and Aegium (Pol. ii 41).

Leontópolis (*Λεοντόπολις*, *Ἀδώντιον πόλις*) 1 A city in the Delta of Egypt, S of Thmuis and NW of Athribis, was the capital of the Nomos Leontopolites, and probably of late foundation, as no writer before Strabo mentions it (Strab. pp. 802, 812) — 2. ΝΙΖΗΦΟΥΡΟΝ.]

Leoprepides (Σικωπιδης, 2.)

Leos (*Ἄεας*), one of the heroes eponyms of the Athenians, said to have been a son of Orpheus. The phyle or tribe of Leontis derived its name from him. According to the popular legend, once, when Athens was suffering from famine or plague, the Delphic oracle ordered that the daughters of Leos should be sacrificed, and the father complied with the command. The Athenians afterwards erected the *Leocorum* (from *Ἄεας* and *κόρον*) to them. Their names were Praxithea, Theope, and Eubule. (Paus. i. 5, 2, x 10 1, Plot. *Thea* 13, Diog. xv 17).

Leosthenes (*Λεοσθένης*), an Athenian commander of the combined Greek army in the Larian war. In the year after the death of Alexander (s.c. 323), he defeated Antipater near Thermopylae, Antipater thereupon threw himself into the small town of Lamia. Leosthenes pressed the siege with the utmost vigour, but was killed by a blow from a stone. His loss was mourned by the Athenians as a public calamity. He was honoured with a public burial in the Ceramicus, and his funeral oration was pronounced by Hypærides. (Diod. xvii 111, xviii 8-15, Paus. i. 29, 13).

Leotycheides (*Λεωτυχίδης*, *Λεωτυχίδης*, He. rod.) 1 King of Sparta, s.c. 491-469. He commanded the Greek fleet in 479, and defeated the Persians at the battle of Mycale. He was afterwards sent with an army into Thessaly to punish those who had sided with the Persians, but in consequence of his accepting the bribes of the Alenadae, he was brought to trial on his return home and went into exile to Tegea, 469, where he died. He was succeeded by his grandson, Archidamus II. (Hdt. vi 65-72, Paus. iii. 4, 7) — 2. Grandson of Archidamus II., and son of Agis II. There was, however, some suspicion that he was in reality the fruit of an intrigue of Alcibiades with Timaea, the queen of Agis, in consequence of which he was excluded from the throne mainly through the influence of Lysander, and his uncle, Agésilas II., was substituted in his room (Xen. *Hell.* iii. 5, Paus. iii. 8).

Lepidus Aemilius, the name of a distinguished patrician family. 1. M., aedile s.c. 192, praetor 191, with Sicily as his province, consul 187, when he defeated the Ligurians, pontifex maximus 180, censor 179 with M. Fulvius Nobilior, and consul a second time 175. He was six times chosen by the censors princeps senatus, and he died 152, full of years and honours. (Liv. xi 42-46, *Epit.* 48.) Lepidus the triumvir is called by Cicero (*Phil.* xii 7) the *pronepos* of this Lepidus, but he would seem more probably to have been his *abnepos*, or great-great-grandson — 2. M., consul 137, carried on war in Spain against the Vaccaei, but unsuccessfully. Since he had attacked the Vaccaei in opposition to the express orders of the senate, he was deprived of his command, and condemned to pay a fine. He was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age (*Brut.* 25, 86, 97). — 3. M., the father of the triumvir, was praetor in Sicily in 81, where he earned a character by his oppressions only second to that of Verrea. In the civil wars between Marina and Sulla he belonged at first to the party of the latter, but he afterwards came forward as a leader of the popular party. In his consulship, 78, he attempted to rescind the laws of Sulla, who had lately died, but he was opposed by his colleague Catulus, who received the powerful support of Pompey. In the following year (77) Lepidus took up arms, and marched against Rome. He was defeated by Pompey and Catulus, under the walls of the city, in the Campus Martius, and was obliged to take to flight. Finding it impossible to hold his ground in Italy, Lepidus sailed with the remainder of his forces to Sardinia; but, repulsed even in this island by the propraetor, he died shortly afterwards of chagrin and sorrow, which is said to have been increased by the discovery of his wife's infidelity. (Appian, B. C. i. 105, 107, *Plut. Sull.* 34, 38, *Pomp.* 15) — 4. Mame, surnamed *Librianus*, because he belonged originally to the *Livia* gens, consul 77, belonged to the aristocratical party, and was one of the influential persons who pretended upon Sulla to spare the life of the young Julius Caesar (*Suet. Jul.* 1) — 5. M., consul 66, with L. Volcatius Tullius, the same year in which Cicero was praetor. He belonged to the aristocratical party, but on the breaking out of the civil war in 49, he retired to his Formian villa to watch the progress of events. (*Sall. Cat.* 18, *Dio Cass.* xxvii 25) — 6. L. Aemilius Paulus, son of No. 3, and brother of M. Lepidus, the triumvir. His surname of Paulus was probably given him by his father, in honour of the great Aemilius Paulus, the conqueror of Macedonia. But since he belonged to the family of the Lepidi, and not to that of the Pauli, he is inserted in this place and not under PAULUS Aemilius Paulus. He did not follow the example of his father, but began his public career by supporting the aristocratical party. His first act was the accusation of Catiline in 63. He was quaestor in Macedonia 59; aedile 55, praetor 52, and consul 50, along with M. Claudius Marcellus. Paulus was raised to the consulship, on account of his being an enemy of Caesar, but Caesar gained him over to his side by a bribe of 1500 talents, which he is said to have expended on a magnificent basilica which he had begun in his aedileship, and which his son completed. After the murder of Caesar (44), Paulus joined the senatorial party. He was one of the senators who declared M. Lepidus a public enemy, on account of his having joined Antony,

and, accordingly, when the triumvirate was formed, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape. He passed over to Brutus in Asia, and after the death of the latter repaired to Miletus. Here he remained, and refused to go to Rome, although he was pardoned by the triumvirs. (Appian, *B. C.* ii. 26, iv. 12, 37; Suet. *Jul.* 29; Plut. *Caes.* 29, *Pomp.* 58.)—7. *M. Aemilius Lepidus*, the *Triumvir*, brother of the last. On the breaking out of the Civil war (49), Lepidus, who was then praetor, joined Caesar's party; and as the consuls had fled with Pompey from Italy, Lepidus was the highest magistrate remaining in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia in which the former was appointed dictator. In the following year (48) he received the province of Nearer Spain. On his return to Rome in 47, Caesar granted him a triumph, and made him his magister equitum; and in the next year (46), his colleague in the consulship. In 44 he received the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighbourhood of Rome at the time of the dictator's death. Having the command of an army near the city, he was able to render M. Antony efficient assistance; and the latter in consequence allowed Lepidus to be chosen *pontifex maximus*. Lepidus soon afterwards repaired to his provinces of Gaul and Spain. He remained neutral in the struggle between Antony and the senate; but he subsequently joined Antony, when the latter fled to him in Gaul after his defeat at Mutina. This was in the end of May, 43; and when the news reached Rome, the senate proclaimed Lepidus a public enemy. In the autumn Lepidus and Antony crossed the Alps at the head of a powerful army. Octavian (afterwards Augustus) joined them; and in the month of October the celebrated triumvirate was formed by which the Roman world was divided between Octavian, Antony, and Lepidus. [See p. 150, b.] In 42 Lepidus remained in Italy as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. In the fresh division of the provinces after the battle of Philippi, Lepidus received Africa, where he remained till 36. In this year Octavian summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but, tired of being treated as a subordinate, he resolved to make an effort to acquire Sicily for himself and to regain his lost power. He was easily subdued by Octavian, who spared his life, but deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his dignity of *pontifex maximus*. He died *b.c.* 13. Augustus succeeded him as *pontifex maximus*. Lepidus was fond of ease and repose, and it is not improbable that he possessed abilities capable of effecting much more than he ever did. (Appian, *B. C.* ii. iii., v.; Dio Cass. xli.-xlix.; Index to Cicero.)—8. *Paulus Aemilius Lepidus*, son of No. 6, with whom he is frequently confounded. His name is variously given by the ancient writers, but *Paulus Aemilius Lepidus* (in full Paul. Aem. L. f. M. n. Lepidus) seems to be the most correct form. He probably fled with his father to Brutus, but he afterwards made his peace with the triumvirs. He accompanied Octavian in his campaign against Sex. Pompey in Sicily in 36. In 34 he was consul suffectus. In 22 he was censor with L. Munatius Plancus,

and died while holding this dignity. He completed the basilica begun by his father. He is best known from the beautiful poem of Propertius on the death of his wife, Cornelia, daughter of Cornelius Scipio and Scribonia (Appian, *B. C.* v. 2; Suet. *Aug.* 16; Vell. Pat. ii. 95; Propert. v. 11).—9. *M. Aemilius Lepidus*, son of the triumvir [No. 7] and Junia, formed a conspiracy in 30, for the purpose of assassinating Octavian on his return to Rome after the battle of Actium. Maecenas, who had charge of the city, became acquainted with the plot, seized Lepidus, and sent him to Octavian in the East, who put him to death. His father was ignorant of the conspiracy, but his mother was privy to it. Lepidus was married twice: his first wife was Antonia, the daughter of the triumvir, and his second Servilia, who put an end to her life by swallowing burning coals when the conspiracy of her husband was discovered. (Vell. Pat. ii. 88; Suet. *Aug.* 19.)—10. *Q. Aemilius Lepidus*, consul 21 with M. Lollius (Hor. *Ep.* i. 20, 23).—11. *L. Aemilius Paulus*, son of No. 8 and Cornelia, married Julia, the granddaughter of Augustus. [Julia, No. 6.] Paulus is therefore called the *progenitor* of Augustus. He was consul *a.d.* 1 with C. Caesar, his wife's brother. He entered into a conspiracy against Augustus, of the particulars of which we are not informed (Suet. *Jul.* 19, 64).—12. *M. Aemilius Lepidus*, brother of the last, consul *a.d.* 6 with L. Arruntius. He lived on the most intimate terms with Augustus, who employed him in the war against the Dalmatians in *a.d.* 9. After the death of Augustus, he was also held in high esteem by Tiberius. (Dio Cass. iv. 25; Tac. *Ann.* i. 13, iv. 20).—13. *M. Aemilius Lepidus*, consul with T. Statilius Taurus in *a.d.* 11, must be carefully distinguished from the last. In *a.d.* 21 he obtained the province of Asia. (Tac. *Ann.* iii. 22, 32).—14. *Aemilius Lepidus*, the son of 11 and Julia, the granddaughter of Augustus, and consequently the great-grandson of Augustus. He was one of the minions of the emperor Caligula. He married Drusilla, the favourite sister of the emperor; but he was notwithstanding put to death by Caligula, *a.d.* 39. (Suet. *Cal.* 24, 36.)

Lepontii, a people inhabiting both sides of the Alps, the valleys at the head of Lakes Maggiore and Como, and also those on the northern side of that part of the chain. Hence Pliny makes their southern branch neighbours of the Salassi, who lived about *Irrea*, and placed their northern settlements about the sources of the Rhone (Plin. iii. 134); and Caesar (*B. G.* iv. 24) can correctly speak of their occupying the sources of the Rhine, since the western branch of the Rhine (the *Vorder Rhein*) rises scarcely 20 miles E. of the Rhone glacier, and it is by no means impossible that the settlements of the Lepontii may have extended far enough E. to include the sources of the *Hinter Rhein* also. It is probable that they were a Rhaetian tribe, part of which crossed the Alps, while part remained on the north side (Strab. pp. 204, 206). Their name is retained in the *Val Leventina*—that is, the upper valley of the Ticinus—and in the 'Leopantine Alps,' which are the part of the main chain lying between the passes of the *Simplon* and the *Bernardino*. The strange statement of Ptolemy (iii. 1, 39), that the Lepontii lived in the Cottian Alps, is perhaps explained by the fact that *Oscela* (*Domo d'Ossola*) was, as he states, one of their chief towns, and that he confused this place with Occlum, which is in the Cottian district.



**Leprea** (Λέπρεα), daughter of Pyrgeus, from whom the town of Lepreum in Elis was said to have derived its name [ΛΕΠΡΕΥΜ]. Another tradition derived the name from Lepreus a son of Pyrgus. He was a grandson of Poseidon and, both in his strength and his powers of ening, a rival of Heracles by whom he was conquered and slain (Paus. v 5 4).

**Lepreum** (Λεπρεον, Λεπρος Λεπρεως *Stronitz*), a town of Elis in Triphylia situated 40 stadia from the sea, was said to have been founded in the time of Theseus by Minyans from Lemnos, who drove out the Cancones. After the Messenian wars it was subdued by the Eleans with the aid of Sparta, but it recovered its independence in the Peloponnesian war, and was assisted by the Spartans against Elis (Hdt. iv 148 ix 28 Thuc. v 31, Xen. *Hell.* iii 2, 2a, Strab. p. 345). At the time of the Achaean League it was subject to Elis (Ptol. iv 77-80).

**Q. Lepta**, a native of Cales in Campania, and praefectus fabrum to Cicero in Cilicia b.c. 51. He joined the Pompeian party in the Civil war, and is frequently mentioned in Cicero's letters. (Cic. *ad Fam.* iii 7 v 10 &c.)

**Leptines** (Λεπτινες) 1. A Syracusan son of Hermocrates and brother of Dionysius the elder tyrant of Syracuse. He commanded his brother's fleet in the war against the Carthaginians b.c. 397, but was defeated by Mago with great loss. In 390 he was sent by Dionysius with a fleet to the assistance of the Lucanians against the Italian Greeks. Some time afterwards he gave offence to the tyrant, and on this account was banished from Syracuse. He thereupon retired to Thurii but was subsequently recalled by Dionysius, who gave him his daughter in marriage. In 363 he commanded the right wing of the Syracusan army in the battle against the Carthaginians near Cronium, in which he was killed (Diod. xiv 48-72 xv 7, 17).—2. A Syracusan, who joined with Calippus in expelling the garrison of the younger Dionysius from Rhegium, 351. Soon afterwards he assassinated Calippus and then crossed over to Sicily, where he made himself tyrant of Apollonia and Enna. He was expelled in common with the other tyrants by Timoleon, but his life was spared and he was sent into exile at Corinth, 343 (Diod. xvi 45, 72, Plut. *Timol.* 24).—3. An Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀτέλεια τῶν λειτουργιῶν), against which the celebrated oration of Demosthenes is directed, usually known as the oration against Leptines. This speech was delivered 355, but the law must have been passed above a year before as we are told that the lapse of more than that period had already exempted Leptines from all personal responsibility. Hence the efforts of Demosthenes were directed solely to the repeal of the law, not to the punishment of its proposer. His arguments were successful, and the law was repealed.—4. A Syrian Greek, who assassinated with his own hand, at Laodicea, Cn. Octavius, the chief of the Roman deputies, who had been sent into Syria, 163. Demetrius caused Leptines to be seized, and sent as a prisoner to Rome, but the senate refused to receive him, being desirous to reserve this cause of complaint (Pol. xxxii 4-7; Appian, *Syr.* 4-7).

**Leptis** (Λεπτις) 1. **Leptis Magna** or **Neapo** (ἡ Λεπτις μεγάλη, Νεάπολις *Lebda*), a city on the coast of N. Africa between the Syrtis, E.

of Abrotomum, and W. of the mouth of the little river Cynyps, was a Phoenician colony, with a flourishing commerce, though it possessed no harbour. With Abrotomum and Oea it formed the African Tripolis. The Romans made it a colony; it was the birthplace of the emperor Septimius Severus and it continued to flourish till A.D. 366, when it was almost ruined by an attack from a Libyan tribe. Justinian did something towards its restoration, but the Arabian invasion completed its destruction. Its ruins are still considerable (Sall. *Jug.* 19, 77-79, Strab. p. 83a, Tac. *Hist.* iv 50; Procop. *de Aed.* vi 4).—2. **Leptis Minor** or **Parva** (Λεπτις μικρά, *Lamta*, Ru.), usually called simply **Leptis**, a Phoenician colony on the coast of Byzacium, in N. Africa, between Hadrumetum and Thapsus, an important place under the Carthaginians and the Romans (Bell. *Afr.* 7, Caes. *B. C.* ii 38, Sall. *Jug.* 19).

**Lerina** (St. *Honorat*), an island off the coast of Calabria Narbonensis, opposite Antipolis.

**Lerna** or **Lerne** (Λερνα) a district in Argolis, not far from Argos, in which was a marsh and a small river of the same name. It was celebrated as the place where Heracles killed the Lernean Hydra (Sea p. 338).

**Lero** (St. *Marguerite*), a small island off the coast of Gallia Narbonensis (Ptol. ii 10, 21).

**Leros** (Λερος *Leipros*), a small island, one of the Sporades opposite to the mouth of the Simna Iassius, on the coast of Caria. Its inhabitants, who came originally from Miletus, bore a bad character (Strab. p. 487). Besides a city of the same name, it had in it a temple of Artemis where the transformation of the sisters of Meleager into guinea-fowls took place, in memory of which guinea fowls were kept in the court of that temple (Ant. Lib. 3, Ov. *Met.* viii 533; Athen. p. 635).

**Leptodæzus** (Λεπτοδῆζας) 1. Son of Potamon of Mytilene, a philosopher and sophist, in the time of Augustus. He was the father of Polemon, the teacher and friend of the emperor Tiberius. Leptodæzus wrote several political orations, of which two have come down to us, one entitled *Περὶ τοῦ πολέμου Κορινθίων*, and the other *Περὶ τρεπτῶν λόγων*, both of which are not unsuccessful imitations of the Attic orators of the best times. They are printed in the collections of the Greek orators (Demosthenes), and separately by Orelli, Lips. 1820.—2. A Greek grammarian of uncertain age, but later than No. 1, the author of an extant work on grammatical figures (Περὶ σχημάτων), published by Valcke naer in his edition of Ammonius.

**Lesbos** (Λέσβος *Alēbos*, *Lesbius* *Mylitene*, *Metele*), the largest, and by far the most important, of the islands of the Aegean along the coast of Asia Minor, lay opposite to the Gulf of Adramyttium, off the coast of Mysia, the direction of its length being NW and SE. It is intersected by lofty mountains, and indented with large bays, the chief of which, on the W. side, runs more than half way across the island. It had three chief headlands, Argemnum on the NE., Sigrium on the W., and Mælea on the S. Its valleys were very fertile, especially in the N. part, near Methymna; and it produced corn, oil, and wine renowned for its excellence. It was called by various names, the chief of which were, Iana, Pelagia, Mytania, and Macaria (Strab. p. 60, Diod. iii 55, v 81) the late Greek writers called it Mytilene, from its chief city, and this name has been preserved to modern times. When Diodorus (v 80) speaks of the earliest inhabitants as Pelagiasts,

he merely expresses the fact that they were people of whose coming no tradition survived. In the great Aeolic migration the island was colonised by the first detachment of Aeolians, who founded in it a Hexapolis, consisting of the six cities, Mytilene, Methymna, Eresnos, Pyrrha, Antussa, and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnaeans. The Aeolians of Lesbos afterwards founded numerous settlements along the coast of the Troad and in the region of Mt Ida, and at one time a great part of the Troad seems to have been subject to Lesbos. The chief facts in the history of the island are connected with its principal city, Mytilene, which was the scene of the struggles between the nobles and the commons [ALCAEUS, PITTACUS]. At the time of the Peloponnesian war, Lesbos was subject to Athens. After various changes, it fell under the power of Mithridates, and passed from him to the Romans (*II* xxiv 544, *Od* iv 342, *Hdt* i 151, *Thuc* ii 9, *Strab* pp 617-620). The island is most important in the early history of Greece, as the native region of the Aeolian school of lyric poetry. It was the birthplace of the musician and poet TERPANDER, of the lyric poets ALCAEUS, SAPPHO, and others, and of the didactic poet ARIOV. Other forms of literature and philosophy early and long flourished in it: the sage and statesman PITTACUS, the historians HELLANICUS and Theophrastus, and the philosophers Theophrastus and Phanias, were all Lesbians.

Lesbōthēmis (Λεσβόθεμις), a sculptor of ancient date, and a native of Lesbos (*Athen* pp 182, 635).

Lesches or Lescheus (Λέσχης, Λέσχευς), one of the so called Cyclic poets, son of Aeschylus, a native of Pyrrha, in the neighbourhood of Mytilene, and hence called a Mytilenean or a Lesbian (*Paus* x 25, 5). He flourished about B.C. 708, and was usually regarded as the author of the *Little Iliad* (Ἰλιάς ἡ ἐλάσσων or Ἰλιάς μικρά). Aristotle, however (*Poet* 23), does not name its author, and the Lesbian Hellanicus, who would probably have claimed it for a countryman if he could, assigns it to the Spartan Cynaethon. The *Little Iliad* consisted of four books, and was intended as a supplement to the Homeric *Iliad*. It related the events after the death of Hector, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Odysseus, and the reception of the wooden horse within the walls of Troy. The actual capture of the city, called *The Destruction of Troy* (Ἰλίου πειρσις), which formed the continuation of the story was by another author, Arctinus. Hence Aristotle, alluding to the want of unity, remarks that the *Little Iliad* furnished materials for eight tragedies, whilst only one could be based upon the *Iliad* or *Odyssey* of Homer.

Lethaens (Ληθαῖος). 1 A river of Ionia, in Asia Minor, flowing S past Magnesia into the Maeander (*Strab* p 554).—2 A river in the S of Crete, flowing past Gortyna.—3 [Λῆθη.]

Lēthē (Λήθη), the personification of oblivion, called by Hesiod a daughter of Eris (*Th* 227), and the forgetfulness of former kindnesses which ensues from a quarrel. A river in the lower world was likewise called Lēthē. The souls of the departed drank of this river, and thus forgot all they had said or done in the upper world [*HAUFS*].

Lēthē, a river in Spain [*SC* LUMARA].

Lēto (Λητώ), called Latōna by the Romans, is described by Hesiod as a daughter of the Titan Coeus and Phoebe, a sister of Asteria, and the

mother of Apollo and Artemis by Zeus, before his marriage to Hera (*Th* 405, 921, cf *II* xiv. 327). In Homer, though nothing is said of the place or manner of the birth, she is spoken of as the mother by Zeus of Apollo and Artemis. She, like her children, sides with the Trojans, she and Artemis heal the wounded Aeneas in the temple of Apollo in Troy, which implies a tradition that the three deities were associated in a temple there, and also seems to ascribe to her a share in the healing powers of Apollo Paeonius (*II* i 36, v 447, xx 40, 72, xxi 497, *Od* xi 318). The stories of the offence given to her by Niobe and by Tityus are also alluded to, but both in what are considered later parts of the poems (*II* xxiv 607, *Od* xi 580). Her fame and her story increased as the worship of Apollo grew in importance through the Hellenic nation. The wanderings of the patient and gentle goddess persecuted during her pregnancy by Hera, who seems already to be the wife of Zeus, and all the scenes and associations of the birth of the twin deities are dwelt upon by post-Homeric poets. All the world being afraid of receiving Leto on account of Hera, who had sent the serpent Python to follow her, she wandered about till she came to Delos, which was then a floating island, and bore the name of



Leto (Latona) (from a painted vase)

Asteria or Ortygia. When Leto arrived there, Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting place for his beloved, and here she gave birth to Apollo and Artemis. The bed of Leto was by the Inopus, a small stream of Delos which Alexandrian traditions made an offshoot from the Nile passing under the sea (*Strab* p 271, *Callim Hymn Del* 206), and near her sacred lake, it was shadowed by a palm tree (cf *Od* vi 152) and a laurel which sprang up for her shelter, and all the land put forth flowers in joy at the birth (*Hymn ad Apoll Del* 119, *Hdt* ii 170, *Enr Hec* 459, *Ion*, 918, *I T* 1100, *Callim Hymn Del* 260). Some additions have grown partly out of the other name of the island, Ortygia (quail island): that Leto took the form of a quail in order to reach the island, or that her sister, Asteria, flying from the love of Zeus, was changed into a quail and then into the floating island which received Leto. Leto is most commonly taken to be the goddess of night (from λανθάνειν); hence she gives birth to light deities who come forth as it were from the womb of night, Apollo, Artemis (as moon goddess), and Asteria, goddess of stars with this view agree her epithets Λυαυό-τεπλος (dark robed), μελιχλος (gentle), and the expression that she is 'kind to men and to the

immortal gods' (Hes. Th 407).—From their mother Apollo is frequently called *Letoios* or *Letoius*, and Artemis (Diana) *Letoua*, *Letois*, *Letoua*, or *Letois*.

**Leuca** (Ἰ. Λευκά), a town at the extremity of the Iapygian promontory in Calabria, with a stinking fountain, under which the giants who were vanquished by Heracles are said to have been buried. The promontory is still called *Capo di Leuca* (Strab. p. 281).

**Leuce**, **Leuca** (Λευκα Ἰσθμὸς *Leske*) a small town on the coast of Ionia in Asia Minor near Phocaea built by the Persian general Tachos in B.C. 302 and remarkable as the scene of the battle between the consul Lucius Crassus and Aristonous in 131 (Diod. xv. 29 Strab. p. 616).

**Leucas** or **Leucadia** (Λευκὰς Ἀνακλῖα *Leucadios* *Santo Mauro*) an island in the Ionian sea, off the W coast of Acarnania, about twenty miles in length and from five to eight miles in breadth. It has derived its name from the numerous calcareous hills which cover its surface. It was originally united to the mainland at its NE extremity by a narrow isthmus. Homer speaks of it as a peninsula with a town *Vergil* (Od. xiii. 87) according to Strabo (p. 322) its first inhabitants were Teleboans and Leleges. Subsequently the Corinthians under Cypselus between B.C. 625 and 623 founded a new town, called *Leu* is in the NE of the country near the isthmus in which they settled 1000 of their citizens and to which they removed the inhabitants of Nereus which lay a little to the W of the new town. Strabo (l.c. Thuc. i. 91). The Corinthians also cut a canal through the isthmus and thus converted the peninsula into an island. This canal was afterwards filled up by deposits of sand and in the Peloponnesian war it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion (Thuc. iii. 81 iv. 8). The canal was opened again by the Romans (Liv. xxxiii. 17). At present the channel is dry in some parts and has from three to four feet of water in others. The town of Leucas was a place of importance, and during the war between Philip and the Romans was at the head of the Acarnanian league, and the place where the meetings of the league were held. It was in consequence taken and plundered by the Romans, B.C. 197. The remains of this town are still to be seen. The other towns in the island were *Hellomennum* (Ἰ. Ἑλλομένη) on the SE coast, and *Phara* (Φαρά), on the SW coast.—At the S extremity of the island, opposite Cephalonia was the celebrated promontory, variously called *Leucas*, *Leucatas*, *Leuciter*, or *Leucide* (C. Ducatos), on which was a temple of Apollo, who hence had the surname of *Leucadaeus* (Verg. Aen. iii. 274, Propert. iii. 11, 69). At the annual festival of the god it was the custom to cast down a criminal from this promontory into the sea to break his fall birds of all kinds were attached to him, and if he reached the sea un injured, boats were ready to pick him up (Strab. p. 452, Or. Her. xv. 267, Trist. v. 2, 77, Cic. Tusc. ii. 18, 41). This appears to have been an expiatory rite, and it gave rise to the well known story that lovers leaped from this rock, in order to seek relief from the pangs of love. Thus Sappho is said to have leapt down from this rock, when in love with Phaon, but this well known story does not stand the test of examination [Sappho].

**Leucē** (Λευκή), an island in the Euxine sea,

near the mouth of the Borythenes, sacred to Achilles. (ACHILLEUS PAIONOS).

**Leuci**, a people in the SE. of Gallia Belgica, S. of the Mediomatrici between the Matrona and Mosella. Their chief town was Tullum (Toul) (Caes. B. G. i. 40, Strab. p. 193).

**Leuci Montes**, called by the Romans *Albi Montes*, a range of mountains in the W of Crete (ALBI MONTES).

**Leucippus** (Λευκίππος).

**Leucippides** (Λευκίππιδες), i.e. *Phoebe* and *Hilara* the daughters of Leucippus. They were priestesses of *Athene* and *Artemis*, and betrothed to *Idas* and *Lyncus*, the sons of *Aphareus*. But *Castor* and *Pollux* carried them off and married them. (Dioscuri, p. 228, a.)

**Leucippus** (Λευκίππος) 1 Son of *Oenomaus*. For details, see *DAPHNE*.—2 Son of *Peneus* and *Gorgo*, phoebe brother of *Aphareus*, and prince of the Messenians was one of the Calydonian hunters. By his wife *Philodice*, he had two daughters *Phoebe* and *Hilara* usually called *Leucippides*. (Paus. iii. 26, 5, Or. Met. iii. 400, Apollod. ii. 7, 5.)—3 A Grecian philosopher the founder of the atomic theory of the ancient philosophy which was more fully developed by *Democritus*. Where and when he was born we have no data for deciding. *Miletus*, *Abdera* and *Eli* have been assigned as his birthplace the first apparently for no other reason than that it was the birthplace of several natural philosophers the second, because *Democritus* came from that town the third, because he was looked upon as a disciple of the *Elastic* school. The period when he lived is equally uncertain. He is called the teacher of *Democritus* (Diog. Laert. ix. 30, 4). For the doctrines ascribed to him see *DEMOCRITUS*.

**Leuceon** (Λευκων) 1 Son of *Poseidon* or *Athamas* and *Themisto*, and father of *Erythrus* and *Erippe* (Apollod. i. 9, 2, Hyg. Fab. 157).

—2 A powerful king of Bosphorus, who reigned B.C. 334–333. He was in close alliance with the Athenians, to whom he gave the right of shipping corn without export duty before any others were supplied, and as in years of scarcity thus gave them the means of obtaining a plentiful supply unobtainable by other nations, the Athenians in return admitted him and his sons to the citizenship of Athens, with immunity from all liabilities of a citizen (Dem. Lept. p. 466, §§ 30, 32, Strab. p. 310, Diod. xiv. 63, xv. 91).—3 An Athenian poet of the Old Comedy a contemporary of *Aristophanes* (Suid. s. v. Athen. p. 343).

**Leucobolium** (Λευκόβουλον), a town in the island of *Chios* (Thuc. viii. 24).

**Leucoboe** (Λευκόβοη), daughter of *Minyas*, usually called *Leucippe* (ALCAETHA).

**Leucopetra** (Λευκόπετρα *C dell' Armi*), a promontory in the SW of Bruttium, on the Sicilian straits, and a few miles S. of Rhegium, to whose territory it belonged (Strab. p. 293).

**Leucophrys** (Λευκόφρυς) 1 A city of Caria, in the plain of the *Maeander* close to a curious lake of warm water and having a temple of *Artemis* *Leucophryne* (Ven. Hell. iv. 8, Strab. p. 617, Tac. Ann. iii. 62).—2 A name given to the island of *Tenedos*, from its white cliffs.

**Leucophryne** (Λευκόφρυς).

**Leutba** or **Leutalia** (Λευτά), a small island in the S. of the gulf of Paestum, off the coast of Lucania, and opposite the promontory *Ponulum*, and so have been called after one of the Sirens (Strab. pp. 123, 252, 258).

**Leucosyrus** (Λευκόσυρος, i.e. *White Syrians*), was a name early applied by the Greeks to the inhabitants of *Cappadocia*, who were of the

SYRIAN race, in contradistinction to the Syrian tribes of a darker colour beyond the Taurus (Hdt i 72, vii 72, Strab pp 552, 737) Afterwards, when Cappadocees came to be the common name for the people of S Cappadocia, the word Leucosyrri was applied specifically to the people in the N of the country (aft Pontus) on the coast of the Euxine, between the rivers Halys and Iris these are the White Syrians of Xenophon (*Anab* v 6)

**Leucothēa** (Λευκοθέα), a sea goddess, was previously Ino, the wife of Athamas She was also regarded as a goddess of the dawn, and was nurse of Dionysus {ATHAMAS, MITUTA}

**Leucothōē**, daughter of the Babylonian king Orchanus and Enrynome, was beloved by Apollo Heramon was betrayed by the jealous Clytia to her father, who buried her alive, whereupon Apollo metamorphosed her into an incense shrub (Ov *Met* iv 208)

**Leuctra** (τὰ Λεύκτρα *Lefka* or *Lefkra*), a small town in Boeotia, on the road from Plataeae to Thespiae, memorable for the victory which Epaminondas and the Thebans here gained over Cleombrotas and the Spartans, B C 371 (Xen *Hell* vi 4, 7, Diod xv 54, Paus ix 13, 3, Plut *Polop* 20, 21)

**Leuctrum** (Λεύκτρον) 1. Or Leuctra (*Leftro*), a town in Messemia, on the E side of the Messemian gulf, between Cardamyle and Thalamea, on the small river Pamisus The Spartans and Messenians disputed for the possession of it (Strab p 360, Paus in 21, 7)—2 A town in Achaia, dependent on Rhyppae (Strab p 387)

**Lexovii** or **Lexobii**, a people in Galia Lugdunensis, on the Ocean, W of the mouth of the Sequana Their capital was Noviomagus (*Ligneux*) (Caes B G iii 9, 11, Strab p 189)

**Liba** (ἡ Λίβα), a city of Mesopotamia, between Nisibis and the Tigris (Pol v 51)

**Libanius** (Λιβανίος), a distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about A D 314 He studied at Athens, and afterwards set up a school of rhetoric at Constantinople, which was attended by so large a number of pupils that it excited the jealousy of the other professors, who charged Libanius with being a magician, and obtained his expulsion from Constantinople about 346 He then went to Nicomedia, where he taught with equal success, but also drew upon himself an equal degree of malice from his opponents After a stay of five years at Nicomedia, he was recalled to Constantinople Eventually he took up his abode at Antioch, where he spent the remainder of his life Here he received the greatest marks of favour from the emperor Julian, 362, and afterwards from Theodosius, but his enjoyment of life was disturbed by ill health, by misfortunes in his family, and more especially by the disputes in which he was incessantly involved, partly with rival sophists, and partly with the prefects He was the teacher of St Basil and St Chrysostom, with whom he always kept up a friendly connexion, for although a pagan and entirely devoted to the study of pagan literature, he made no difference between Christian and pagan pupils The year of his death is uncertain, but from one of his epistles it is evident that he was alive in 391, and it is probable that he died a few years after, in the reign of Arcadius The extant works of Libanius are 1 Models for rhetorical exercises (Προγραμμασμάτων παραδείγματα) 2 Orations (Δόγματα), sixty-seven in number 3 Declamations (Μελέται), i e orations on fictitious subjects, and descriptions of various kinds, fifty in

number 4 A Life of Demosthenes, and arguments to the speeches of the same orator 5 Letters (Ἐπιστολαί), of which a very large number is still extant Many of these letters are extremely interesting, being addressed to men such as the emperor Julian, Athanasius, Basil, Gregory of Nyssa, and Chrysostom The style of Libanius is superior to that of the other rhetoricians of the fourth century He took the best orators of the classic age as his models and we can often see in him the disciple and happy imitator of Demosthenes; but he is not free from affectation, and we rarely find in him that simplicity of style which constitutes the great charm of the best Attic orators As far as the history of his age is concerned, some of his orations, and still more his epistles are of great value such as the oration in which he relates the events of his own life, the eulogies on Constantinus and Constans, the orations on Julian, several orations describing the condition of Antioch, and those which he wrote against his professional and political opponents The best edition of the orations and declamations is by Reiske, Altenburg, 1791-97, 4 vols 8vo, and the best edition of the epistles is by Wolf, Amsterdam, 1738, fol

**Libānus** (δ Λίβανος, τὸ Λίβανος Heb Lebanon, i e the White Mountain Jehel Libnan), a lofty and steep mountain range on the confines of Syria and Palestine, dividing Phoenicia from Coele Syria It extends from above Sidon, about lat 33½° N, in a direction NNE as far as about lat 34½°. Its highest summits are covered with perpetual snow (between Beirut and Tripoli it reaches a height of nearly 12,000 feet), its sides were in ancient times clothed with forests of cedars, of which only scattered trees now remain, and on its lower slopes grow vines, figs, mulberries, and other fruits its vines were highly celebrated in ancient times It is considerably lower than the opposite range of ANTILIBANUS In the Scriptures the word Lebanon is used for both ranges, and for either of them, but in classical authors the names Libanus and Antilibanus are distinctive terms, being applied to the W and E ranges respectively (Strab pp 712, 755, Ptol v 15)

**Libarna** or **Libarnum**, a town of Liguria on the Via Aurelia, NW of Genoa (Plin in 49)

**Libentina** or **Lubentina**, a surname of Venus by which she is described as the goddess of pleasure (Varro, *L L* v 6, Cic *N D* ii 23)

**Liber**, or **Liber Pater**, a name frequently given by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian Liber But the god Liber, and the goddess Libera were ancient Italian divinities, presiding over the cultivation of the vine and the fertility of the fields It has been remarked before [p 453, a] that there is a difference of opinion as to whether the cultivation of the vine existed in Italy before the beginning of Greek colonisation in the eighth century B C, or was introduced by Greek settlers There is not much evidence either way The fact that libations of milk existed in an old ritual instead of wine may point to a time when the people of Italy were herdsmen and had no vines, but it does not tell us at what date this was so Whatever the truth may be, it is probable that the ceremonies at Lavium mentioned by Varro (ap August *C D* vii 21) belonged to Liber as an ancient Latin deity of fruitfulness in trees and nature generally, and eventually of vines in particular He was worshipped probably by libations (whether Curtius

be correct or not in connecting his name with *libere* and with the images (*scallae*) hung up in trees, which were symbols perhaps of human sacrifices in early times, and were continued when Liber was almost entirely confused with Dionysus (Verg. *Georg.* ii 382 *Dict. of Ant. art.* *Ocella*). It is not easy to determine whether the connexion of Liber and Libera with Ceres was due to true Italian ritual or to Greek influence. A temple to these three divinities was rowed by the dictator A. Postumius, in s. c. 496 and was built near the Circus Flaminius; it was afterwards restored by Augustus and dedicated by Tiberius (Tac. *Ann.* ii 42 Dionys. vi 17) but this may possibly have been due to a growing tendency to identify Liber with Dionysus and Libera with Persephone and so to connect both with Ceres=Demeter (Cic. *N. D.* ii 24 f2). The union of Liber in some places with Jupiter as Jupiter Liber was probably of older date (see p. 464, b). Although the Greek Dionysus (as Bacchus) almost entirely took the place of the old Italian god yet Liber was still recognised beside Bacchus with a certain personality just as Hercules existed in his Roman as well as in his Greek form. There is no doubt that whatever the etymology there was a disposition to connect Liber and afterwards Bacchus with freedom and free gifts which might not unreasonably be ascribed to the wine god. Hence on the festival of the *Liberalia* on March 1, the boys assumed the toga libera (Or. *Fest.* iii 371. For the festival see *Dict. of Ant. art.* *Liberalia*). It must be recollected that the *Bacchannalia* was a festival of Greek origin and did not belong to the Italian Liber.

#### Libera [Liber]

*Libertas*, the personification of Liberty, was worshipped at Rome as a divinity. A temple was erected to her on the Aventine by Tib. Sempronius Gracchus. Another was built by Clodius on the spot where Cicero's house had stood. A third was erected after Caesar's victories in Spain. From these temples we must distinguish the Atrium *Libertatis*, which was in the N. of the Forum, towards the Quirinal. This building under the republic served as an office of the censors, and also contained tables with laws inscribed upon them. It was rebuilt by Asinius Pollio and then became the repository of the first public library at Rome (Liv. xxiv 16, Dio Cass. xxvii 17, xlii 41, xliii 25, lxxx 29).—*Libertas* is usually represented in works of art as a matron with the pileus or conical cap (*Dict. of Ant. art.* *Pileus*), the symbol of liberty or a wreath of laurel.

#### Libethrides [Libethridae]

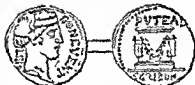
*Libethrinus Mons* (ἡ Λιβηθρινὸς ὄρος), a mountain in Boeotia, a branch of Mt. Helicon, forty stadia from Coronea, possessing a grove of the Libethrian nymphs, adorned with their statues, and two fountains, *Libethrias* and *Petra* (Paus. ix. 34 f.).

*Libethrum* (Λιβηθρον, ἡ Λιβηθρα, ἡ Λιβηθρος), an ancient Thracian town in Pieria in Macedonia, on the slope of Olympus, and E. of Dium, where Orpheus is said to have lived. This town and the surrounding country were sacred to the Muses, who were hence called *Libethrides*, and it is probable that the worship of the Muses under this name was transferred by Pierian Thracians from this place to Boeotia. (Strab. pp. 410, 471. Paus. ix. 50, 9, Verg. *Ecl.* vii. 21; Liv. xlv 2.)

*Libitina*, an Italian divinity, who was apparently originally a goddess of the earth, and its delights, especially of gardens; hence she

was identified with Venus, who had gardens under her protection (Varro, *R. R.* i. 6 L. L. vi 20), and there was a temple of Venus, the *Lucus Libitinae*. Possibly Libitina may have been a goddess of trees generally, including vines. Venus at any rate was included in the *Libitalia*, though that may be due to other causes. As most goddesses of the earth were also goddesses of the underworld (e.g. Demeter and Isis, cf. also *Artemis* p. 85, a) so Libitina was also goddess of the dead, and this attribute prevailed to the exclusion of all others perhaps when her other attributes were transferred to Venus Libitina. As the goddess of the dead, when the Greek religion had influenced the Roman, she was sometimes identified with Persephone (Plot. *Aem.* 12 Q. R. 23). Her temple at Rome in her grove (*Lucus Libitinae*) was a repository of everything necessary for burials and persons might there either buy or hire those things. Hence a person undertaking the burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*; hence the expression *libitina exercere* or *facere* and *libitina funeribus non sufficit* at i. e. they could not all be buried (Liv. Max. v. 2 10, Liv. xl. 19 xli. 23 Hor. *Ol.* iii 30 S. i. 6, 19, Juv. xii 121, Mart. viii 43 x. 17) according to an old regulation ascribed to Servius Tullius, partly intended to secure a register of deaths, it was ordained that for every person who died, a piece of money should be deposited in the temple of Libitina. This money was called *lucra libitinae* and hence Horace (Sat. ii. 6, 19) calls the unreluctant autumn 'quæstus Libitinae' (Dionys. iv 19 *lucra* *der.* 55, *Dict. of Ant. art.* *Lucra*).

*Libo*, Scribonius, a plebeian family. 1. L., tribune of the plebs, s. c. 149, accused Ser. Sulpicius Galba on account of the outrages which he had committed against the Lucanians.



Coins of the Scribonian Gens

Obv. head of Fortuna. LIBO PUTEAL. Reverse: PUTEAL SCRIBON, an altar like puteal with torches and wreaths below which some trace a pair of torques as symbol of Vulcan god of lightning.

[GALBA, No. 6.] It was perhaps this Libo who consecrated the Puteal Scribonianum or Puteal Libonis of which we so frequently read in ancient writers. The Puteal was an enclosed place in the Forum, near the Arcus Fabianus, and was so called from its being open at the top, like a puteal or well. It was dedicated in very ancient times, because the spot had been struck by lightning; it was subsequently repaired and re-dedicated by Libo who erected in its neighbourhood a tribunal for the praetor, in consequence of which the place was frequented by persons who had lawsuits, such as money lenders and the like (Comp. Hor. *Sat.* ii. 6, 35, *Epist.* i. 12, 8). It appears on the coins of the Scribonian Gens—2. L., the father in law of Sex Pompey, the son of Pompey the Great. On the breaking out of the Civil war in 49, he naturally sided with Pompey, and was entrusted with the command of Itruria. Shortly afterwards he accompanied Pompey to Greece, and was actively engaged in the war that ensued.

On the death of Bibulus (48) he had the chief command of the Pompeian fleet (Caes *B C* in 15-24, Dio Cass. *cli* 48). In the civil wars which followed Caesar's death, he followed the fortunes of his son in law, Sex Pompey. In 40, Octavian married his sister, Scribonia, and this marriage was followed by a peace between the triumvirs and Pompey (39). When the war was renewed in 36, Libo for a time continued with Pompey, but, seeing his cause hopeless, he deserted him in the following year. In 34, he was consul with M. Antony (Appian, *B C* v 52-73, 189, Dio Cass. *xliv* 38).

**Libon** (Λιβων), an Elean, the architect of the great temple of Zeus in the Altis at Olympia, about *B C* 450 (Paus. i 10, 3).

**Libui, Libici or Lebici** (Λεβικιοί, Λιβικοί), a Gallic tribe in Gallia Transpadana who occupied the territory about the entrance to *Val Sesia*, and *Val d'Aosta*, their chief town was Vereclae (Pol. ii 17, Ptol. iii 1, 36, Liv. *xli* 38, Plin. ii 123).

**Liburnia**, a district of Illyricum, along the coast of the Adriatic sea, was separated from Istria on the NW by the river Arsia, and from Dalmatia on the S by the river Titus, thus corresponding to the W part of Croatia, and the N part of the modern Dalmatia. The country is mountainous and unproductive, and its inhabitants, the *Liburni*, supported themselves chiefly by commerce and navigation, and also by piracy. They were skilful sailors, and they appear to have been the first people who had the sway of the waters of the Adriatic. They took possession of most of the islands of this sea as far as Corcyra, and had settlements even on the opposite coast of Italy. Their ships were remarkable for their swift sailing, and hence vessels built after the same model were called *Liburnicae* or *Liburnae naves* (Liv. x 2, *cli* 48, Caes. *B C* iii 5, Hor. *Epod.* i 1, *Dict. of Ant. art. Navis*). The Liburnians were the first Illyrian people who submitted to the Romans. Being hard pressed by the Iapydes on the N and by the Dalmatians on the S, they sought the protection of Rome. Hence we find that many of their towns were immune, or exempt from taxes. The islands of the coast were reckoned a part of Liburnia and are known as *Liburnides* or *Liburnicae Insulae* [ILLYRICUM].

**Libya** (Λιβυή), daughter of Epaphus and Memphis, from whom Libya (Africa) is said to have derived its name. By Poseidon she became the mother of Agenor, Belus, and Lelex (Paus. i 44, 3, Apollod. i 1, 4).

**Libya** (Λιβυή Λιβυες, Libyae) 1 The Greek name for the continent of Africa in general [AFRICA].—2 *L. Interior* (Α ἡ ἐντὸς), the whole interior of Africa, as distinguished from the well-known regions on the N and NE coasts.—3 *Libya*, specifically, or *Libyae Nomos* (Λιβυῆς νομός), a district of N Africa, between Egypt and Marmarica, so called because it once formed an Egyptian Nomos. It is sometimes called *Libya Exterior* (Plin. v 83, 50, AGRIPPA, AFRICA).

**Libyca Montes** (τὸ Λιβυκὸν ὄρος *Jebel Sel-selch*), the range of mountains which form the W margin of the valley of the Nile [AGRIPTUS].

**Libycum Mare** (τὸ Λιβυκὸν τελαγος), the part of the Mediterranean between the island of Crete and the N coast of Africa (Strab. pp. 122, 488).

**Libyphoenices** (Λιβυφολίκες, Λιβοφολίκες), a term applied to the people of those parts of N. Africa in which the Phoenicians had founded

colonies, and especially to the inhabitants of the Ptoemeian cities on the coast of the Carthaginian territory. It is derived from the fact that these people were a mixed race of the Libyan natives and the Phoenician settlers (Liv. xx 22, Diod. xx 55).

**Libyssa** (Λιβύσσα *Herekeh?*), a town of Bithynia, in Asia Minor, on the N coast of the Sinus Astacensis, W of Nicomedia, celebrated as the place where the tomb of Hannibal was to be seen (Ptol. v 1, 13, Plin. v 148).

**Licātes** or **Licāti**, a people of Vindelicia on the E bank of the river *Lacus* or *Licia* (*Lech*), one of the fiercest of the Vindelician tribes (Strab. p. 206).

**Lichādes** (Λιχάδες *Ponticones?*), three small islands between Enboea and the coast of Loeris, called Scarphur, Caresa, and Phocara [See LICIAS, No 1].

**Lichas** (Λίχας) 1 An attendant of Heracles, brought his master the poisoned garment which destroyed the hero [See p. 400, a.]. Heracles, in anguish and wrath, threw Lichas into the sea, and the Lichadian islands were believed to have derived their name from him (Strab. pp. 426, 447, Or. *Met.* ix 155).—2 A Spartan, son of Arcesilaus, was procerus of Argos, and is frequently mentioned in the Peloponnesian war. He was famous throughout Greece for his hospitality, especially in his entertainment of strangers at the *Gymnopaedia* (Thuc. v. 14, 22, 76, iii 18, Xen. *Mem.* i 2, 61).

**Licia** or **Licus** [LICATES].

**Licinia** 1 A Vestal virgin, accused of incest, together with two other Vestals, Aemilia and Marcia, *B C* 114. L. Metellus, the pontifex maximus, condemned Aemilia, but acquitted Marcia and Marcia. The acquittal of the two last caused such dissatisfaction that the people appointed L. Cassius Longinus to investigate the matter, and he condemned both Licinia and Marcia (Macrob. i 10).—2 Wife of C. Sempronius Gracchus, the celebrated tribune.—3 Daughter of Crassus the orator, and wife of the younger Marius.

**Licinia gens**, a celebrated plebeian house, to which belonged C. Licinius Calvus Stolo, whose exertions threw open the consulship to the plebeians. Its most distinguished families at a later time were those of CRASSUS, LUCULLUS and MURENA. There were likewise numerous other surnames in the gens, which are also given in their proper places.

**Licinianus** 1. C. Licinius Calvus, surnamed Stolo, which he derived, it is said, from the caru with which he dug up the shoots that sprang up from the roots of his vines (Varro, *R. R.* i 2). He brought the contest between the patricians and plebeians to a happy termination and thus became the founder of Rome's greatness. He was tribune of the people from *B C* 376 to 367, and was faithfully supported in his exertions by his colleague L. Sextus. The laws which he proposed were (1) That in future no more consular tribunes should be appointed, but that consuls should be elected, one of whom should always be a plebeian. (2) That no one should possess more than 500 jugera of the public land, or keep upon it more than 100 head of large and 500 of small cattle. (3) A law regulating the affairs between debtor and creditor. (4) That the Sibylline books should be entrusted to a college of ten men (decemviri), half of whom should be plebeians [Dict. of Ant. art. *Leges Licinianae*]. These rogations were passed after a most vehement opposition on the part of the patricians, and L. Sextus was the first plebeian

who obtained the consulship, 366. Licinius himself was elected twice to the consulship, 364 and 361. Some years later he was accused by M. Popilius Laenas of having transgressed his own law respecting the amount of public land which a person might possess. He was condemned and sentenced to pay a heavy fine (Liv. vi 35, 42 vii. 1, 2, 16, Val. Max. vii 6, 3).

—2. C. Licinius Macer, an annalist and an orator, was a man of praetorian dignity, who, when impeached (66) of extortion by Cicero, finding that the verdict was against him, forthwith committed suicide before the formalities of the trial were completed. His *Annales* commenced with the very origin of the city, and extended to twenty-one books at least, but how far he brought down his history, is unknown. (Val. Max. ix 12, Plut. Cic. 9, Cic. Brut. 82, 239, Legg. i 7, Liv. iv 7, vii 9). —3. C. Licinius Macer Calvus, son of the last, a distinguished orator and poet, was born in 82, and died about 47 or 46, in his 35th or 36th year. His most celebrated oration was delivered against Vatinius, who was defended by Cicero, when he was only 27 years of age. So powerful was the effect produced by this speech, that the accused started up in the midst of the pleading and passionately exclaimed, 'Rogo vos, iudices, dum si iste disertus est, ideo me damnari oporteat.' His poems were full of wit and grace, and possessed sufficient merit to be classed by the ancients with those of Catullus. His elegies, especially that on the untimely death of his mistress Quintilia, have been warmly extolled by Catullus, Propertius, and Ovid. Calvus was remarkable for the shortness of his stature, and hence the vehement action in which he indulged while pleading was in such ludicrous contrast with his insignificant person, that even his friend Catullus has not been able to resist a joke, and has presented him to us as the 'Salaputium disertum,' 'the eloquent Tom Thumb' (Cic. Brut. 82, 279, 283, Quint. x 1, 115, Catull. 96, Propert. ii 19, 40, Or. Am. iii 9, 61).

Licinius, Roman emperor A.D. 307-324, whose full name was PUBLIUS FLAVIUS GALERIUS VALERIUS LICINIUS LICINIVS. He was a Dacian peasant by birth, and the early friend and companion in arms of the emperor Galerius, by whom he was raised to the rank of Augustus, and invested with the command of the Illyrian provinces at Carmentum, on the 11th of November, A.D. 307. Upon the death of Galerius in 311, he concluded a peaceful arrangement with Maximianus II, in virtue of which the Hellespont and the Bosphorus were to form the boundary of the two empires. In 313 he married at Milan, Constantia, the sister of Constantine, and in the same year set out to encounter Maximianus, who had invaded his dominions. Maximianus was defeated by Licinius near Heraclea, and died a few months afterwards at Tarsus. Licinius and Constantine were now the only emperors and each was anxious to obtain the undivided sovereignty. Accordingly war broke out between them in 315. Licinius was defeated at Cibalis in Pannonia, and afterwards at Adrianople, and was compelled to purchase peace by ceding to Constantine Greece, Macedonia, and Illyria. This peace lasted about nine years, at the end of which time hostilities were renewed. The great battle of Adrianople (July, 323), followed by the reduction of Byzantium, and a second great victory achieved near Chalcedon (September), placed Licinius at the mercy of Constantine, who, although he spared his life for the moment,

soon found a convenient pretext for putting him to death, 324. (Vict. Caes. 40, 41, Zosim. ii 7-28, Eutrop. x 3).

Licinus. 1. A Gaul by birth, was taken prisoner in war, and became a slave of Julius Caesar, whose confidence he gained so much as to be made his dispensator or steward. Caesar gave him his freedom. He also gained the favour of Augustus, who appointed him in A.C. 15 governor of his native country, Gaul. By the plunder of Gaul and by other means he acquired enormous wealth, and hence his name is frequently coupled with that of Crassus. He lived to see the reign of Tiberius (Dio Cass. liv 21, Suet. Aug. 67, Juv. i 109). To this Licinus, and not, as the scholiast says, to the barber of Hor. A.P. 301, refers the couplet

Marmoreo tumulo Licinus jacet, at Cato parvo  
Pompeius nillo, quis putet esse deos?

and the answer, of later date

Saxa premunt Licinum levat altum fama Catonem,  
Pompeium tituli crederimus esse deos.

—2. Claudius Licinus, a Roman annalist, who lived about the beginning of the first century A.C., wrote the history of Rome from its capture by the Gauls to his own time (Suet. Gr. 20, Liv. xxix 22). This Claudius is frequently confounded with Q. Claudius Quadrigarius (QUADRIGARIUS). —3. L. Porcius Licinus, plebeian aedile 210, and praetor 207, when he obtained Cisalpine Gaul as his province (Liv. xxvi 6, xxvii 46). —4. L. Porcius Licinus, praetor 193, with Sardinia as his province, and consul 184, when he earned on war against the Ligurians (Liv. xi 34). —5. Porcius Licinus, a Roman poet, who probably lived in the latter part of the second century A.C. (Gell. xix 9).

Licymnia, spoken of by Horace (Ode. ii 13, 13 seq.), is said by old commentators to be meant for Terentia, the wife of Maecenas, but it is unlikely that he should have ventured so to write about her, and the name is probably imaginary.

Licymnius (Λικύμνιος). 1. Son of Electryon and the Phrygian slave Midea, and consequently half brother of Alcmena. He was married to Penelope, by whom he became the father of Oenone, Argene, and Melas. He was a friend of Hercules, whose son Telephus slew him—according to some, unintentionally, and according to others, in a fit of anger (Pind. Ol. vii 23, Apollod. ii 8, 2, Paus. ii 22, 8, iii 15, 4). —2. Of Chios, a dithyrambic poet, of uncertain date. Some writers place him before Simonides; but it is perhaps more likely that he belonged to the later Athenian dithyrambic school about the end of the fourth century A.C. (Ar. Rhét. ii 12, Athen. pp. 564, 565). —3. Of Sicily, a rhetorician, pupil of Gorgias, and teacher of Polus (Plat. Phaedr. p. 267, Ar. Rhét. ii 2, 13).

Lide (Λίδα), a mountain of Caria, above Pedasus (Hdt. i. 176).

Ligarius, Q., was legate, in Africa, of C. Considius Longus, who left him in command of the province, A.C. 50. Next year (49) Ligarius resigned the government of the province into the hands of L. Albius Varus. Ligarius fought under Varus against Cn. in 49, and against Caesar himself in 46. After the battle of Thapsus, Ligarius was taken prisoner at Adrumetum, his life was spared, but he was banished by Caesar. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero. The case was pleaded before Caesar himself in the forum. Cicero defended Ligarius in a speech still extant, in which he maintains that Ligarius

had as much claim to the mercy of Caesar as Tubero and Cicero himself. Ligarius was pardoned by Caesar, who was on the point of setting out for the Spanish war. Ligarius joined the conspirators who assassinated Caesar in 44. Ligarius and his two brothers perished in the proscription of the triumvirs in 43. (Cic. *pro Lig.*, *ad Fam.* vi. 13, *ad Att.* xiii. 12, 19; App. *B.C.* ii. 113; Plut. *Cic.* 39, *Brut.* 11.)

Liger or Ligēris (*Loire*), one of the largest rivers in Gaul, rises in M. Cevenna, flows through the territories of the Arverni, Aedui, and Carnutes, and falls into the Atlantic between the territories of the Nannetes and Pictoues (Caes. *B.G.* vii. 5; Strab. p. 189; Tibull. i. 7, 11; Lucan, i. 438).

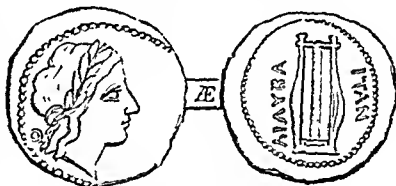
Liguria (ἡ Λιγυρική, ἡ Λιγυστινή), a district of Italy, was, in the time of Augustus, bounded on the W. by the river Varus, and the Maritime Alps, which separated it from Transalpine Gaul; on the SE. by the river Macra, which separated it from Etruria; on the N. by the river Po, and on the S. by the Mare Ligusticum. The country is very mountainous and unproductive, as the Maritime Alps and the Apennines run through the greater part of it. The mountains run almost down to the coast, leaving only space sufficient for a road, which formed the highway from Italy to the S. of Gaul. The chief occupation of the inhabitants was the rearing and feeding of cattle. The numerous forests on the mountains produced excellent timber, which, with the other products of the country, was exported from Genua, the principal town of the country. The inhabitants were called by the Greeks Ligyes (Λίγες) and Ligystini (Λιγυστινοί) and by the Romans Ligures (sing. *Ligus*, more rarely *Ligur*). It is probable that the Ligurians, like the Iberians, were remains of a people who occupied great part of SW. Europe before the arrival of Aryan nations, and afterwards were gradually compressed into the strips of coastland in the S. of Gaul and N. of Italy. A part of the same race formed the native population of Corsica. The Greeks probably became acquainted with them first from the Samians and Phocaeans, who visited their coasts for the purposes of commerce; and so powerful were they considered at this time that Hesiod names them, along with the Scythians and Ethiopians, as a great people (Hes. *ap. Strab.* p. 200). Tradition also related that Hercules fought with the Ligurians on the plain of stones near Massilia (Aesch. *ap. Strab.* p. 183); and even a writer so late as Eratosthenes gave the name of Ligystice to the whole of the W. peninsula of Europe (cf. *Hdt.* v. 9; Thuc. vi. 2; Strab. p. 203). So widely were they believed to be spread that the Ligyes in Germany and Asia were supposed to be a branch of the same people. The Ligurian tribes were divided by the Romans into *Ligures Transalpini* and *Cisalpini*. The tribes which inhabited the Maritime Alps were called in general *Alpini*, and also *Capillati* or *Comati*, from their custom of allowing their hair to grow long (Dio Cass. liv. 24; Lucan, i. 442). The tribes which inhabited the Apennines were called *Montani*. The names of the principal tribes were:—On the W. side of the Alps, the SALYES or SALLUVI, OXYBI, and DECATES; on the E. side of the Alps, the INTELII, INGAUNI, and APUANI near the coast, the VAGIENSI, SALASSI, and TAURINI on the upper course of the Po, and the LAEVI and MAURSI N. of the Po.—The Ligurians were small of stature, but strong, active and brave. In early times they

served as mercenaries in the armies of the Carthaginians, and subsequently they carried on a long and fierce struggle with the Romans. Their country was invaded for the first time by the Romans in B.C. 238; but it was not till after the termination of the second Punic war and the defeat of Philip and Antiochus that the Romans were able to devote their energies to the subjugation of Liguria. It was many years, however, before the whole country was finally subdued. Whole tribes, such as the Apuani, were transplanted to Samnium, and their place supplied by Roman colonists. The country was divided between the provinces of Gallia Narbonensis and Gallia Cisalpina; and in the time of Augustus and of the succeeding emperors, the tribes in the mountains were placed under the government of an imperial procurator, called *Procurator* or *Praefectus Alpium Maritimarum*. It formed the 9th region. Under Diocletian the 11th region (*Transpadana*) was included with the 9th under the single name Liguria, with Mediolanum (*Milan*) as its chief town.

Ligusticum Mare, the name originally of the whole sea S. of Gaul and of the NW. of Italy, but subsequently only the E. part of this sea, or the *Gulf of Genoa*, whence later writers speak only of a Sinus Ligusticus (Strab. p. 122).

Lilaea (Λίλαια: Λιλαεύς), an ancient town in Phocis, near the sources of the Cephissus (Strab. p. 407; Paus. ix. 24, x. 33).

Lilybaeum (Λιλυθαίον: *Marsala*), a town in the W. of Sicily, with an excellent harbour, situated on a promontory of the same name (*C. Boeo* or *di Marsala*), opposite to the Prom.



Coin of Lilybaeum.

Obv., head of Apollo; rev., ΛΙΛΥΒΑΙΤΑΝ; LYRS.

Hermæum or Mercurii (*C. Bon*) in Africa, the space between the two being the shortest distance between Sicily and Africa. The town of Lilybaeum was founded by the Carthaginians about B.C. 397, and was made the principal Carthaginian fortress in Sicily. It was surrounded by massive walls and by a trench 60 feet wide and 40 feet deep. On the destruction of Selinus in 349, the inhabitants of the latter city were transplanted to Lilybaeum, which thus became still more powerful. Lilybaeum was besieged by the Romans in the first Punic war, but they were unable to take it; and they only obtained possession of it by the treaty of peace. Under the Romans Lilybaeum continued to be a place of importance. At *Marsala*, which occupies only the S. half of the ancient town, there are the ruins of a Roman aqueduct, and a few other ancient remains. (Pol. i. 42; Strab. pp. 122, 265; Diod. v. 2, xiii. 54.)

Limaea, Limia, Limius, Belion (*Lima*), a river in Gallæcia in Spain, between the Durus and the Minus, which flowed into the Atlantic Ocean. It was also called the river of Forgetfulness (ὁ ῥ. τῆς Ἀλήθειας, *Flumen Oblivionis*); and it is said to have been so called, because the Turduli and the Celts on one occasion lost here.



their commander, and forgot the object of their expedition. Thus legend was so generally believed that it was with difficulty that Brutus Callaicus could induce his soldiers to cross the river when he invaded Gallacia, *BC* 156. On the banks of this river dwelt a small tribe called *Limici*. (Strab. p. 153, Plin. iv 115, Sal. Ital. i. 235, xvi 476. Plot. Q. R. 34.)

*Limenia* (*Λιμενία* *Limnia*) a town of Cyprus, a little S. of Soli (Strab. p. 683).

*Limites Romani*, the name of a continuous series of fortifications, consisting of castles, walls, earthen ramparts, and the like, which the Romans erected along the Rhine and the Danube to protect their possessions from the attacks of the Germans. [GERMANIA, RHAETIA.]

*Limnae* (*Λίμναι*, *Limnae*) 1. A town in Messenia, on the frontiers of Laconia, with a temple of Artemis, who was hence surnamed *Lamnatis*. This temple was common to the people of both countries, and the outrage which the Messenian youth committed against some Lacedaemonian maidens, who were sacrificing at this temple, was the occasion of the first Messenian war. *Limnae* was situated in the *Ager Denthelatus*, which district was a subject of constant dispute between the Lacedaemonians and Messenians after the re-establishment of the Messenian independence by Epaminondas (Strab. p. 207, Paus. ii 26, iv 31, 3, Tac. Ann. iv 43).—2. A town in the Thracian Chersonesus on the Hellespont founded by the Milesians.—3. See *Strata*.

*Limnaea* (*Λίμναις* *Limnae*), a town in Acarnania, on the road from Argos *Amphilochicum* to Stratos, and near the Ambracian gulf, on which it had a harbour (Thuc. ii 80, Pol. v 5).

*Limnion*. [ΠΙΣΤΟΝΑ.]

*Limyra* (ἡ *Λίμυρα* *Limyra*), a river of Lycia, flowing into the bay W. of the Sacrum Promontorium (*Phineka Bay*) navigable as far up as *Limyra*. Recent travellers differ as to whether the present river *Phineka* is the *Limyra* or its tributary the *Arycandus* (Strab. p. 666, Plin. v 100).

*Limyrus* (*Λίμυρος* *Phineka*?), a river of Lycia, flowing into the bay W. of the Sacrum Promontorium (*Phineka Bay*) navigable as far up as *Limyra*. Recent travellers differ as to whether the present river *Phineka* is the *Limyra* or its tributary the *Arycandus* (Strab. p. 666, Plin. v 100).

*Landum* (*Lincoln*) a town of the Contani, in Britain, on the road from *Londonium* to *Eboracum*, and a Roman colony. The modern name *Lincoln* has been formed out of *Landum* (Colonia) (Ptol. ii 3, 30).

*Landus* (*Λάνδος* *Landus*, *Rh.*), on the E. side of the island of Rhodes, was one of the most ancient Dorian colonies on the Asiatic coast. It is mentioned by Homer (*Il* ii 656), with its kindred cities, *Ialysus* and *Camirus*. These three cities, with *Cos*, *Cnidus*, and *Halicarnassus*, formed the original *Hexapolis*, in the SW. corner of Asia Minor. *Landus* stood upon a mountain in a district abounding in vines and figs, and had two celebrated temples, one of *Athena* surnamed *Auridia*, and one of *Heracles*. It was the birthplace of *Cleobulus*, one of the seven wise men, to whom is ascribed the 'swallow song' which the boys of *Landus* used to sing when they went round collecting gifts at the return of summer (Athen. p. 360). It retained much of its consequence even after the foundation of Rhodes. [RHODEUS.] Inscriptions of importance have been found in its *Acropolis*. (Edt. ii 182, Diod. v 58, xii 75, Strab. p. 655.)

*Langones*. 1. A powerful people in Transalpine Gaul, whose territory extended from the foot of Mt. *Vogesus* and the sources of the *Ma-*

*tura* and *Mosa*, N. as far as the *Treviri*, and S. as far as the *Sequani*, from whom they were separated by the river *Arar*. The emperor *Otho* gave them the Roman franchise. Their chief town was *Andematurnum*, afterwards *Langones* (*Langres*) (Caes. B. G. iv 10, Pol. ii 12, 9, Lucan. i 393, Strab. p. 193, who, however, seems to be mistaken in placing the *Mediomatres*, instead of the *Leni*, next to the *Langones*).

—2. A branch of the above mentioned people, who migrated into Cisalpine Gaul along with the *Boni*, and shared the fortunes of the latter [Boni]. They dwelt E. of the *Boni* as far as the *Adriatic* sea in the neighbourhood of *Ravenna*. (Pol. ii 17, Lav. v 35.)

*Laternum*. [LITERNUM.]

*Linus* (*Λίνος*), is represented in mythology as a hero whose early death is lamented in a dirge, 'the song of *Linus*, which was sung as a harvest song as early as the time of Homer (*Il* xviii 576). Although he was clearly originally a harvest deity, yet his connexion with the song gives him in mythology a musical parentage, and he is described in the Argive tradition as the son of *Apollo* by *Calliope*, or by *Psamathe*, the daughter of the king of *Argos*. The Theban tradition makes him the son of *Urania*, and his father is *Amphimartus*, son of *Poseidon*, which points to an earlier or 'Pelagian' origin. (Paus. i 43, 7, ii 10, 7, ix 29, 8.) *Argive* tradition related, that *Linus* was exposed by his mother after his birth, and was brought up by shepherds, but was afterwards torn to pieces by dogs. *Psamathe's* grief at the occurrence betrayed her misfortune to her father, who condemned her to death. *Apollo*, indignant at the father's cruelty, visited *Argos* with a plague, and, in obedience to an oracle, the *Argives* endeavoured to propitiate *Psamathe* and *Linus* by means of sacrifices. *Matrons* and *virgins* sang dirges which were called *Alvoi*, and the festival was called *Arneis* because *Linus* had grown up among lambs. According to the Boeotian tradition *Linus* was killed by *Apollo*, because he had ventured upon a musical contest with the god, and every year, before sacrifices were offered to the *Muses*, a funeral sacrifice was offered to him, and dirges (*Alvoi*) were sung in his honour. A somewhat similar, but later, tradition makes him teach *Heracles*, who struck him with a lyre when he was reproved, and killed him (Theocrit. xxiv 103, Diod. ii 67, Apollod. ii 4, 9, Athen. p. 164). His tomb was claimed by *Argos* and by *Thebes*, and likewise by *Chalcis* in *Euboea*. (Hes. ap. Clem. Alex. p. 330, Apollod. i 3, 2, Paus. ii 19, 7; Verg. *Ecl.* iv 57.) In the myth of *Linus*, which in some respects resembles those of *Hyacinthus*, *Adonis*, and *Glaucus*, the death of the vegetation under the hot summer sun seems to be symbolised. *Linus* as a god of vegetation became identified with the vegetation itself, and especially the corn, and it is likely enough that in the earliest rites there were sacrifices such as belonged to many primitive harvest superstitions, but the song only remained. Among shepherds he was in the same manner invoked to give increase of lambs.

*Lipara* and *Liparense Insulae* (Aeoliae) *Liparus* (*Λίπαρος*), a small river of *Cilicia*, flowing past *Soloe* (Plin. v 93).

*Liquentia* (*Livenza*), a river in *Venetia* in the N. of Italy between *Altinum* and *Concordia*, which flowed into the *Sinus Tergestinus* (Serv. ad *Aen.* ix. 679).

*Liris* (*Gargliano*), more anciently called *Glanis*, or *Glanis*, one of the principal rivers

## LISSUS

in central Italy, rises in the Apennines W. of lake Fucinus, flows first through the territory of the Marsi in a SE. direction, then turns SW. near Sora, and at last flows SE. into the Sinus Caietanum near Minturnae, forming the boundary between Latium and Campania. Its stream, except where its course was winding and tranquil, was sluggish; whence the 'Liris quieta aqna' and the 'taciturnus amnis' (Hor. *Od.* i. 31, 8; cf. *Sil.* It. iv. 348).

**Lissus** (Λίσσιος; Ἀλσέσιος, Ἀλσέσις). 1. (*Alesio*), a town in the S. of Dalmatia, at the mouth of the river Drilon, founded by Dionysius of Syracuse, B.C. 385. It was situated on a hill near the coast, and possessed a strongly fortified acropolis, called Acrolissus, which was considered impregnable. The town afterwards fell into the hands of the Illyrians, and was eventually colonised by the Romans. (*Diod.* xv. 13; *Pol.* ii. 12; *Strab.* p. 316; *Caes.* B.C. iii. 26.)—2. A small river in Thrace, W. of the Helbrus.

**Lista** (*S. Anatolia*), a town of the Sabines, S. of Reate, is said to have been the capital of the Aborigines, from which they were driven out by the Sabines (*Dionys.* i. 14).

**Lita** (*Litani*), a river of Syria which rises in Antilibanus, near Heliopolis (*Baalbec*), and flows into the sea a little N. of Tyre. It is sometimes wrongly called Leontes. (*Ptol.* v. 15.)

**Litāna Silva** (*Silva di Luge*), a large forest on the Apennines in Cisalpine Gaul, SE. of Mutina, in which the Romans were defeated by the Gauls, B.C. 216 (*Liv.* xxiii. 24, xxxiv. 22).

**Liternum** or **Linternum** (*Patria*), a town on the coast of Campania, at the mouth of the river Clanis or Glanis, which in the lower part of its course takes the name of **Liternus** (*Patria* or *Clanio*), and which flows through a marsh to the N. of the town called **Literna Palus**. The town was made a Roman colony B.C. 194, and was recolonised by Augustus. It was this place that the elder Scipio Africanus retired when the tribunes attempted to bring him to trial, and here he is said to have died. His tomb was shown at Liternum; but some maintained that he was buried in the family sepulchre near the Porta Capena at Rome. (*Strab.* p. 243; *Liv.* xxxii. 29, xxxviii. 52; *Son.* *Ep.* 86; *Val. Max.* v. 3, 1.)

**Lityrses** (Λιτύρσις), was said to have been the son of Midas who dwelt at Celaenae in Phrygia, and compelled all strangers who came past his fields to work at his harvest, but if they failed to surpass him in reaping and slew their heads and hid their bodies in the sheaves, over which a harvest-song was sung. Heracles vanquished him in reaping and slew him, and his memory was preserved in a harvest-song called **Lityrses**. (*Schol. ad Theocr.* x. 41; *Athen.* pp. 615, 619; *Eustath.* *ad Hom.* p. 1164; *Pollux.* iv. 54; *Suid.* s. v.; cf. *LINTES*.) The myth points to superstitions, of which some the folk-lore of many countries, of which some remnants still exist. **Lityrses** was, no doubt, originally a god of the corn to whom human sacrifice was made, possibly in some places the sacrifice of anyone who chanced to pass when the last sheaf was cut. This sacrifice, in a less savage generation, was replaced by a figure placed in the last sheaf, or by the last sheaf itself made up more or less in the shape of a human figure, such as still is the maiden in corn from the last sheaf called 'the maiden' in parts of Scotland. The old 'Lityrses' song remained, and the myth of his contests and his death was invented to account for this custom; for it must be recollected that the victim sacri-

ficed to the harvest god, whether a human being or an animal or a dummy figure, would represent for the time being the corn-deity himself.

**Livia**. 1. Sister of M. Livius Drusus, the celebrated tribune, B.C. 91, to whom she had Cato Uticensis, and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, the mother of M. Brutus, who killed Caesar.—2. **Livia Drusilla**, the daughter of Livius Drusus Claudianus (Drusus, No. 8), was married first to Tib. Claudius Nero; and afterwards to Augustus, who compelled her husband to divorce her, B.C. 38. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was six months pregnant with another, who subsequently received the name of Drusus. She never had any children by Augustus, but she retained his affection till his death. It was generally believed that she caused C. Caesar and L. Caesar, the two grandsons of



Livia.

Augustus, to be poisoned, in order to secure the succession of her own children, though no evidence against her was alleged except that their death was convenient for her schemes (*Tac. Ann.* i. 3, 10; *Vell. Pat.* ii. 101, 102; *Dio Cass.* lv. 11). If she was unscrupulous in the pursuit of her objects, she deserves credit for councils of clemency both to Augustus and Tiberius (*Dio Cass.* lvi. 47, lviii. 2; *Vell. Pat.* ii. 130). On the accession of her son Tiberius to the throne, she at first attempted to obtain an equal share in the government; but this the jealous temper of Tiberius would not brook. He commanded her to retire altogether from public affairs, and soon displayed even hatred towards her. When she was on her death-bed he refused to visit her. She died in A.D. 29, at the age of 82 or 86. Tiberius took no part in the funeral rites, and forbade her consecration, which had been proposed by the senate, but was not carried out till the reign of Claudius. (*Tac. Ann.* v. 1, 2; *Dio Cass.* lx. 5; *Suet. Tib.*

40, 51)—3 Or Livilla, the daughter of Drusus senior and Antonia, and the wife of Drusus junior, the son of the emperor Tiberius. She was seduced by Sejanus, who persuaded her to poison her husband, A.D. 23. Her guilt was not discovered till the fall of Sejanus, eight years afterwards, 31 (Suet. *Claud.* 1, Tac. *Ann.* ii 43, 84, iv 1, vi 2.)—4 Julia Livilla, daughter of Germanicus and Agrippina. [JULIA, No. 7.]

LIVIA GENS, plebeian, but one of the most illustrious houses among the Roman nobility. The LIVII obtained eight consulships, two censorships, three triumphs, a dictatorship, and a mastership of the horse. The most distinguished families are those of DELORS and BALIVAN.

LIVY, T., the Roman historian, was born at Patavium (*Padua*), in the N. of Italy, B.C. 59. The greater part of his life appears to have been spent in Rome, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A.D. 17 (Mart. i 61, 3, Plut. *Cicero* 47, Euseb. *Chron.* 1948, 2033, Sen. *Ep.* 100 9, Quint. i 1, 39). His literary talents secured the patronage and friendship of Augustus; he became a person of consideration at court and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition (Liv. iv 29, Tac. *Ann.* iv 34, Suet. *Claud.* 417). Eventually, his reputation rose so high and became so widely diffused, that a Spaniard travelled from Cadiz to Rome solely for the purpose of beholding him, and having gratified his curiosity in this one particular immediately returned home (Plin. *Ep.* ii 3). The great and only extant work of Livy is a History of Rome, termed by himself *Annales* (xlviii 18), extending from the foundation of the city to the death of Drusus, B.C. 9, comprised in 142 books. Of these 35 have descended to us, but of the whole, with the exception of two, we possess *Epitomes*, which must have been drawn up by one who was well acquainted with his subject. By some they have been ascribed to Livy himself, by others to Florus, but there is nothing in the language or context to warrant either of these conclusions, and external evidence is altogether wanting. From the circumstance that a short introduction or preface is found at the beginning of books i, xii, and xxxi, and that each of these marks the commencement of an important epoch, the whole work has been divided into *decades*, containing ten books each. This arrangement was of a later date, and cannot be traced earlier than Varro. Livy himself speaks merely of books (x 31, xxi 1). The first decade (books i-x) is entire. It embraces the period from the foundation of the city to the year B.C. 294, when the subjugation of the Samnites may be said to have been completed. The second decade (books xi-xx) is altogether lost. It embraced the period from 294 to 219, comprising an account, among other matters, of the invasion of Pyrrhus and of the first Punic war. The third decade (books xxi-xxx) is entire. It embraces the period from 219 to 201, comprehending the whole of the second Punic war. The fourth decade (books xxxi-xli) is entire, and also one-half of the fifth (books xli-xlv). These 15 books embrace the period from 201 to 167, and develop the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece, and Asia, ending with the triumph of Aemilius Paulus. Of the remaining books nothing remains except inconsiderable fragments, the most notable

being a few chapters of the 91st book, concerning the fortunes of Sertorius. The composition of such a vast work necessarily occupied many years, and we find indications which throw some light upon the epochs when different sections were composed. Thus in book i (c 19) it is stated that the temple of Janus had been closed twice only since the reign of Numa, for the first time in the consulship of T. Manlius (B.C. 235), a few years after the termination of the first Punic war, for the second time by Augustus Caesar, after the battle of Actium, in 29. But we know that it was shut again by Augustus after the conquest of the Cantabrigians, in 25, and hence it is evident that the first book must have been written between the years 29 and 25. Moreover, since the last book contained an account of the death of Drusus, it is evident that the task must have been spread over 17 years, and probably occupied a much longer time.—The style of Livy may be pronounced almost faultless. The narrative flows on in a calm but strong current, the diction displays richness without heaviness, and simplicity without tameness. There is, moreover, a distinctness of outline and a warmth of colouring in all his delineations, whether of living men in action, or of things inanimate, which never fail to call up the whole scene before our eyes. (For the verdict of antiquity see Sen. *Suas.* vi 21, Tac. *Agr.* 10, Quint. i 1, 101.)—In judging of the merits of Livy as a historian, we are bound to ascertain, if possible, the end which he proposed to himself. No one who reads Livy with attention can suppose that he ever conceived the project of drawing up a critical history of Rome. His aim was to offer to his countrymen a clear and pleasing narrative, which, while it gratified their vanity, should present what he honestly believed himself to be a true account, or, at least, not improbable. To effect this purpose he studied with care the writings of some of his more celebrated predecessors on Roman history. Where his authorities were in accordance with each other, he generally rested satisfied with this agreement, where their testimony was irreconcilable, he was content to point out their want of harmony, and occasionally to offer an opinion on their comparative credibility. But in no case did he ever dream of ascending to the fountain head. He never attempted to test the accuracy of his authorities by examining monuments of remote antiquity, of which not a few were accessible to every inhabitant of the metropolis. Thus, it is perfectly clear that he had never read the *Leges Regiae*, nor the *Commentaries* of Servius Tullius, nor even the *Lucianian Logations*, and that he had never consulted the vast collection of decrees of the senate, ordinances of the plebs, treaties, and other state papers, which were preserved in the city. Nay, more, he did not always consult even all the authors to whom he might have resorted with advantage, such as Fabius Pictor and Piso. And even those writers whose authority he followed he did not use in the most judicious manner. His chief authorities, where he had not Polybius as his guide, were Valerius Antias (whom he does not at first mistrust, see p. 73), Lucius Macer, Claudius Quadrigarius, Coelius Antipater (especially for the Hannibalian war), and Aelius Tubero, and in some cases his acceptance of conflicting accounts has led to inconsistencies. Other mistakes also have been noticed, arising from his never having acquired even the elements of the military art, of jurisprudence, or

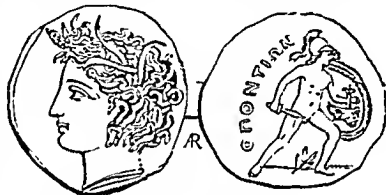
of political economy, and from imperfect knowledge of geography. But while we fully acknowledge these defects in Livy, we cannot admit that his general good faith has ever been impugned with any show of justice. We are assured (Tac. *Ann.* iv. 34) that he was fair and liberal upon matters of contemporary history; we know that he praised Cassius and Brutus, that his character of Cicero was a high eulogium, and that he spoke so warmly of the unsuccessful leader in the great Civil war, that he was sportively styled a Pompeian by Augustus. It is true that in recounting the domestic strife which agitated the republic for nearly two centuries, he represents the plebeians and their leaders in the most unfavourable light. But this arose, not from any wish to pervert the truth, but from ignorance of the exact relation of the contending parties. It is manifest that he never can separate in his own mind the spirited plebeians of the infant commonwealth from the base and venal rabble which thronged the forum in the days of Marius and Cicero; while in like manner he confounds those hold and honest tribunes who were the champions of liberty with such men as Saturninus or Sulpicius, Clodius or Vatinius. The modern tendency to treat Livy in Roman history which has passed beyond the legendary period as an authority who may be lightly set aside when he does not agree with an adopted theory cannot be too strongly condemned. A conspicuous instance of this—and there are others—is the hasty rejection of his account of Hannibal's descent into Italy, which more scientific investigation has shown to be in all probability correct [see p. 380, b].—There remains one topic to which we must advert. We are told by Quintilian (i. 5, § 56, viii. 1, § 8) that Asinius Pollio had remarked a certain *Patavinity* in Livy. Scholars have given themselves a vast deal of trouble to discover what this term may indicate, and various hypotheses have been propounded; but if there is any truth in the story, it is evident that Pollio must have intended to censure some provincial peculiarities of expression, which we, at all events, are in no position to detect. Editions of the text of Livy are by Madvig, 1866, 1876; H. J. Müller, 1881; with commentaries, by Drakenborch, 1746; Weissenborn, 1878.

**Livius Andronicus.** [ANDRONICUS.]

**Lix, Lixa, Lixus** (Λίξ, Λίξα, Λίξος: *Al-Araish*), a city on the W. coast of Mauretania Tingitana, in Africa, at the mouth of a river of the same name; it was a place of some commercial importance.

**Locri**, sometimes called *Locrenses* by the Romans, the inhabitants of *Locris* (ἡ Λοκρίς), were an ancient people in Greece, said to be descended from the Leleges, with which some Hellenic tribes were intermingled at a very early period. They were, however, in Homer's time regarded as Hellenes; and according to tradition even Deucalion, the founder of the Hellenic race, was said to have lived in Locris, in the town of Opus or Cynos. In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the Eastern Locrians, called *Epicnemidii* and *Opuntii*, who dwelt on the E. coast of Greece, opposite the island of Euboea, were the more ancient and more civilised; while the Western Locrians, called *Ozolae*, who dwelt on the Corinthian gulf, were a colony of the former, and were more barbarous. Homer mentions only the E. Locrians. (*Il.* ii. 527–535; *Pind. Ol.* ix.

68; *Thuc.* i. 5; *Strab.* pp. 322, 425.) At a later time there was no connexion between the Eastern and Western Locrians; and in the Peloponnesian war we find the former siding with the Spartans, and the latter with the Athenians.—1. **Eastern Locris**, extended from Thessaly and the pass of Thermopylae along the coast to the frontiers of Boeotia, and was bounded on the W. by the mountain range of Cnemis, Ptoum, and Messapium, which separated their country from Doris and Phocis. The inhabitants were called indifferently *Locri Epicnemidii* (Ἐπικνημιδίοι), from the fact of their dwelling by Mt. Cnemis, and *Locri Opuntii* from their chief town, Opus. The latter name was most commonly used in historical times; the former is sometimes written *Hypocnemidii* (ὑποκνημιδίοι). It has often, but erroneously, been supposed that the name *Epicnemidii* denoted those who dwelt in the N. of Locris, and the name *Opuntii* those who dwelt in the S. Locris was a fertile and cultivated strip of land. In 456 the Locrians became perforce allies of Athens, but followed the lead of Thebes in the Peloponnesian war, and again in the Theban wars with Sparta in 395 and 370. Ajax, son of Oileus, was the national hero of the



Coin of Locri Opuntii.

Obv. head of Persesophontes; rev., OPONTIAN; Ajax, son of Oileus, as a warrior.

**Opuntian Locrians** [AJAX, 2].—2. **Western Locris**, or the country of the *Locri Ozolae* (Ὀζόλαι), was bounded on the N. by Doris, on the W. by Aetolia, on the E. by Phocis, and on the S. by the Corinthian gulf. The origin of the name of Ozolae is uncertain. The ancients derived it from ὤζειν 'to smell,' on account of the undressed skins worn by the inhabitants, or on account of the great quantity of asphodel that grew in their country, or from the stench arising from mineral springs, beneath which the centaur Nessus is said to have been buried (*Paus.* x. 38, 1; *Strab.* p. 427); or from ὤζω, vine-branches. The country is mountainous, and for the most part unproductive. Mt. Corax from Aetolia, and Mt. Parnassus from Phocis, occupy the greater part of it. The Locri Ozolae resembled their neighbours, the Aetolians, both in their predatory habits and in their mode of warfare. They were divided into several tribes, and are described by Thucydides as a rude and barbarous people, even in the Peloponnesian war. From B.C. 315 they belonged to the Aetolian League. (*Thuc.* i. 5, iii. 94; *Pol.* xviii. 80.) Their chief town was AMPHISSA.

**Locri Epizephyrii** (Λοκροὶ Ἐπιζεφύριοι: *Motta di Burzano*), one of the most ancient Greek cities in Lower Italy, was situated in the SE. of Bruttium, N. of the promontory of Zephyrium, from which it was said to have derived its surname *Epizephyrii*, though others suppose this name given to the place simply because it lay to the W. of Greece. It was founded by the Locrians from Greece, B.C. 633. Strabo expressly says that it was founded by the Ozolae, and not by the Opuntii, as most writers

related but his statement is not so probable as the common one (Pind. *GL* x 18, xi 13, Strab. p. 209, Paus. in 19, 12, Pol. xi. 5-12, Verg. *Aen* iii 399). The inhabitants regarded themselves as descendants of Ajax Oileus, and as he resided at the town of Naryx among the Opuntii, the poets gave the name of *Narycia* to Locri (Ov. *Met* xv 705) and called the founders of the town the *Naryci Locri* (Verg. *Aen* iii 399). For the same reason the pitch of Bruttium is frequently called *Narycia* (Verg. *Georg* ii 438). Locri was celebrated for the excellence of its laws which were drawn up by Zaleucus soon after the foundation of the city [ZALEUCUS]. The town enjoyed great prosperity down to the time of the younger Dionysius who resided here for some years after his expulsion from Syracuse, and committed the greatest atrocities against the inhabitants. It suffered much in the wars against Pyrrhus and in the second Punic war. The Romans allowed



Coins of Locri Epistephryi

One head of Roma wearing a crown (found) crowned by Fides (MINT). Probably struck in 71 B.C. after the defeat of Pyrrhus when the Romans conceded independence to the Locri.

it to retain its freedom and its own constitution, which was democratical (see coin), but it gradually sank in importance, and is rarely mentioned in later times. Near the town was an ancient and wealthy temple of Proserpina.

**Locusta**, or, more correctly, **Lucusta**, a woman celebrated for her skill in concocting poisons. She was employed by Agrippina in poisoning Claudius, and by Nero for despatching Britannicus. She was rewarded by Nero with ample estates, but under the emperor Galba she was executed with other malefactors of Nero's reign (Juv. l. 71, Tac. *Ann* xii 66, xiii 15, Suet. *Aer* 33, Dio *Cass* lx 34).

**Lollia Paulina**, granddaughter of M. Lollius, mentioned below, and heiress of his immense wealth. She was married to C. Memmius Regulus, but the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again. After Claudius had put to death his wife Messalina, Lollius was one of the candidates for the vacancy, but she was put to death by Agrippina (Tac. *Ann* xii 1, Suet. *Cal* 25, *Claud* 25).

**Lollianus** (Λολλιανός), Greek sophist in the time of Hadrian and Antoninus Pius, was a native of Ephesus, and taught at Athens.

**Lollus** 1 M. Lollius Falcanus, tribune of the plebs, B.C. 71, and an active opponent of the aristocracy (Cic. *Verr* i 47, ii 41).—2 M. Lollius, consul 21, and governor of Gaul in 16. He was defeated by some German tribes who had crossed the Rhine. Lollius was subsequently appointed by Augustus as tutor to his grandson, C. Caesar, whom he accompanied to the East, B.C. 2. Here he incurred the displeasure of C. Caesar, and is said in consequence to have put an end to his life by poison. (Tac. *Ann* i 10, Vell. Pat. ii 97, 102.) Horace addressed an Ode (iv 9) to Lollius, and two Epistles (l. 2, l. 18) to the eldest son of Lollius.

**Londonium**, also called **Oppidum Londiniense**, **Lundinium**, or **Londinium** (*London*), the capital of the Cantii in Britain, was situated on the S bank of the Thames in the modern *Southwark*, though it afterwards spread over the other side of the river. It is not mentioned by Caesar, probably because his line of march led him in a different direction, and its name first occurs in the reign of Nero, when it is spoken of as a flourishing and populous town, frequented by Roman traders and the chief emporium for commerce in Britain, although neither a Roman colony nor a municipium (Tac. *Ann* xiv 33). On the revolt of the Britons under Boudicca or Boadicea, A.D. 62 the Roman governor Suetonius Paulinus abandoned Londinium to the enemy, who massacred the inhabitants and plundered the town. From the effects of this devastation it gradually recovered and the number of roads mentioned in the Itinerary as converging upon it mark it as an important place in the reign of Antoninus Pius, indeed as the second town of Britain in consideration. It was surrounded with a wall and ditch by Constantine the Great or Theodosius, the Roman governor of Britain, and about this time it was distinguished by the surname of *Augusta* (Amm. Marc. xxviii 8, xxviii 3). Londinium had now extended so much on the N bank of the Thames, that it was called at this period a town of the Trinobantes, from which we may infer that the new quarter was both larger and more populous than the old part on the S side of the river. The wall built by Constantine or Theodosius was on the N side of the river, and is conjectured to have commenced at a fort near the present site of the Tower, and to have been continued along the Minories to Cripplegate, Newgate and Ludgate. London was the central point from which all the Roman roads in Britain diverged. It possessed a *Milinarium Aureum* (Dict. of Ant. & v.) from which the miles on the roads were numbered. A fragment of this *Milinarium* is the celebrated 'London Stone'.

**Longanus** (St. *Luctia*), a river in the NE of Sicily between Mylae and Tyndaris, on the banks of which Hiero gained a victory over the Mamertines (Pol. i 9, Dio. *xiii* 13).

**Longinus**, a distinguished Greek philosopher and grammarian of the third century of our era. He was called **Cassius Longinus** or **Dionysius Cassius Longinus**. The place of his birth is uncertain, he was brought up with care by his uncle Fronto, who taught rhetoric at Athens, whence it has been conjectured that he was a native of that city. He afterwards visited many countries, and became acquainted with all the illustrious philosophers of his age, such as Ammonius Saccas, Origen the disciple of Ammonius (not to be confounded with the Christian writer), Plotinus, and Amelius. He was a pupil of the two former, and was an adherent of the Platonic philosophy. On his return to Athens he opened a school, which was attended by numerous pupils, among whom the most celebrated was Porphyry. He seems to have taught philosophy and criticism, as well as rhetoric and grammar, and the extent of his information was so great that he was called 'a living library' and 'a walking museum.' After spending a considerable part of his life at Athens he went to the East where he became acquainted with Zenobia, of Palmyra, who made him her teacher of Greek literature, and eventually her principal adviser. It was

## LONGINUS

mainly through his advice that she threw off her allegiance to the Roman empire. On her capture by Aurelian in 273, Longinus was put to death by the emperor. Longinus was probably the greatest philosopher of his age, but it is doubtful whether any of his works, except a few fragments, survive. The treatise *On the Sublime* (*Περὶ ὑψους*), a great part of which is still extant, is ascribed to him, but most critics now believe it to be the work of an earlier writer (according to some, Dionysius of Halicarnassus). By whatever author, it is written in an excellent style, and is among the best pieces of literary criticism in Greek. Ed. by O. Jahn, 1867.

Longinus, Cassius [CASSIUS]

Longobardi [LANGOBARDI]

Longobardi 1. (Longulinus. Buon Riposo), a town of the Volsci in Latium, not far from Corioli, and belonging to the Romans at an early period (Liv. ii 33).—2 A town in Samnium (Liv. ix 39).

Longus (Δόγγος), a Greek sophist, earlier than the fourth or fifth century of our era, is the author of *Ποικιλία τὰ κατὰ Δάφνιν καὶ Χλόην*, or *Pastoralia de Daphnide et Chloe*. Ed. by Passow, Lips 1811.

Lōpādūsa (Λοπάδουσα Lampedusa), an island in the Mediterranean, between Melita (Malta) and Byzacium in Africa (Strab. p. 834). Lorium or Lorti, a small place in Etruria with an imperial villa, twelve miles NW of Rome on the Via Aurelia, where Antoninus Pius was brought up, and where he died (Vit. Ant. p. 12).

Lōryma (τὸ Λόρυμα. Aplotheht, Ru.), a city on the S coast of Caria, close to the promontory of Cynossema (C. Aloupo), opposite to Ialysus in Rhodes, the space between the two being about the shortest distance between Rhodes and the coast of Caria (Thuc. viii 43, Strab. p. 652; Liv. xli 10).

Lōtis, a nymph, who, to escape the embraces of Priapus, was metamorphosed into a tree called after her Lotus (Ov. Met. ix 347).

Lōtōphāgi (Λωτοφάγοι, i.e. lotus eaters) Homer, in the *Odyssey*, represents Odysseus as coming in his wanderings to a coast inhabited by a people who fed upon a fruit called lotus, the effect of which was that everyone who ate it lost all wish to return to his native country, but desired to remain there with the Lotophagi, and to eat the lotus (*Od.* ix 94). Afterwards, in historical times, the Greeks found that the people on the N coast of Africa, between the Syrtes, and especially about the Lesser Syrtis, used to a great extent, as an article of food, the fruit of a plant which they identified with the lotus of Homer, and they called these people Lotophagi (Hdt. iv 177; Xen. *Anab.* ii 2, 25, Plin. v. 4). To this day the inhabitants of the same part of the coast of Tunis and Tripoli eat the fruit of the plant, which is supposed to be the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi are also said to have done. This plant, the *Zizyphus Lotus* of the botanists (or *juybe tree*), is a prickly branch- ing shrub, with fruit of the size of a wild plum, of a saffron colour and a sweetish taste. The ancient geographers also place the Lotophagitis the large island of Meninx or Lophagitis (*Jerbah*), adjacent to this coast. They earned on a commercial intercourse with Egypt and with the interior of Africa, by the very same caravan routes which are used to the present day. This lotus shrub must be carefully dis-

tinguished from the sacred Egyptian lotus flower, a water lily of the Nile, which appears both as a symbol of Egyptian deities and in works of art.

Loxias (Λοξίας), a surname of Apollo, probably derived from his ambiguous oracles (Λόξα), though some have referred it to Λεγυρ, daughter of Boreas, one of the Hyperborean maidens who brought the worship of Artemis to Delos, whence the name is also used as a surname of Artemis herself.

Lua, also called Lua Mater or Lua Saturni, one of the early Italian divinities, and a goddess of the earth, she is, like Ops, connected with Saturn, as his wife or feminine counterpart. The arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view of averting calamity, with which rite may be compared the *devotio* of the hostile armies.

to Tellus (Liv. viii 1, xlv 33, Gell. xiii 23). Luca (Lucensis Lucca), a Ligurian city in Upper Italy, at the foot of the Apennines and on the river Ausus, NE of Pisa. It was included in Etruria by Augustus, but in the time of Julius Caesar it was the most southerly city in Liguria, and belonged to Cispadine Gaul.

It was made a Roman colony B.C. 177. It was the place where Caesar, Pompey and Crassus met B.C. 56 (Liv. xxi 59, Vell. Pat. i 15, Cic. *ad Fam.* xii 13, Suet. *Jul.* 24). There are remains of a large amphitheatre, but its real importance dates from the middle ages.

Lūcānia (Lucānus), a district in Lower Italy was bounded on the N. by Campania and Samnium, on the E. by Apulia and the gulf of Tarentum, on the S. by Bruttium, and on the W. by the Tyrrhene sea. It was separated from Campania by the river Laus, and it extended along the gulf of Tarentum from Thurium to Metapontum. The country is mountainous, as the Apennines run through the greater part of it, but towards the gulf of Tarentum there is an extensive and fertile plain. Lucania was celebrated for its excellent pastures (Hor. *Ep.* i 28), and its oxen were the finest and largest in Italy. The swine also were good, and a peculiar kind of sausage was known at Rome under the name of *Lucanica*. The coast of Lucania was inhabited chiefly by Greeks, whose cities were numerous and flourishing. The most important were METAPONTUM, HERACLEA, THURII, BUXENTUM, ELEA or VELIA, POSIDONIA or PAESTUM. The original inhabitants were called by the Greeks Oenotrians [see p. 453]. The Lucanians proper were Samnites, a brave and warlike race, who left their mother country and settled both in Lucania and Bruttium in the fifth century B.C. They not only expelled or subdued the Oenotrians, but they gradually acquired possession of most of the Greek cities on the coast (Strab. pp. 252-255; Diod. xiv 91, 101, 102). They are first mentioned in B.C. 396 as the allies of the elder Dionysius in his war against Thurium. They were on the side of Rome during most part of the Samnite wars, but, having been disappointed in not obtaining the possession of Greek cities in Lucania, they were subdued by the Romans after they joined Pyrrhus.

Pyrrhus had left Italy before the second Punic war, but in the course of this war, in 3000 horse but in the course of Hannibal, their country was repeatedly laid waste, and never recovered its former prosperity. Lūcānus, M. Annaeus, usually called Lucan, K. K.

a Roman poet, was born at Corintha in Spain, A.D. 39. His father was L. Annaeus Melia, a brother of M. Seneca, the philosopher. Lucan was carried to Rome at an early age, where his education was superintended by the most eminent preceptors of the day. His talents developed themselves at a very early age, and excited such general admiration as to awaken the jealousy of Nero, who, unable to brook competition, forbade him to recite in public. Stung to the quick by this prohibition, Lucan embarked in the famous conspiracy of Piso, was betrayed and by a promise of pardon, was induced to turn informer. He began by denouncing his own mother Acilia (or Albia), and then revealed the rest of his accomplices with out reserve. But he received a traitor's reward. After the more important victims had been despatched, the emperor issued the mandate for the death of Lucan, who, finding escape hopeless, caused his veins to be opened. When, from the rapid effusion of blood, he felt his extremities becoming chill, he began to repeat aloud some verses which he had once composed, descriptive of a wounded soldier perishing by a like death, and, with these lines upon his lips, expired A.D. 65, in the twenty-sixth year of his age (*Life of Lucan* by Suetonius, and probably by Vacca, cf. *Quintil.* i. 90, *Mart.* xiv. 194, *Serv.* ad *Aen.* i. 382).—Lucan wrote various poems, the titles of which are preserved, but the only extant production is a heroic poem, in ten books entitled *Pharsalia*, in which the progress of the struggle between Caesar and Pompey is fully detailed, the events, commencing with the passage of the Rubicon, being arranged in regular chronological order. The tenth book is imperfect and the narrative breaks off abruptly in the middle of the Alexandrian war, but we know not whether the conclusion has been lost, or whether the author ever completed his task. The whole of what we now possess was certainly not composed at the same time. In the earlier portions, written when he was still in favour with the emperor, we find liberal sentiments and the preference of Pompey to Caesar expressed in more moderate terms, accompanied by praise of Nero, but, as we proceed, the blessings of freedom are loudly proclaimed, and the invectives against tyranny and against Caesar are couched in bitter language, probably aimed at the emperor. The work contains great beauties and great defects. It is characterized by copious diction, lively imagination, and a bold and masculine tone of thought, with scattered lines or passages which rise to real magnificence, but it is at the same time disfigured by extravagance, far-fetched conceits, and unnatural similes. The best editions are by Weber, Lips. 1821–1831, and by Haskins, London, 1839.

**Lucianus, Ocellus** [**OCELLUS**].

**Lucceius** I L., friend and neighbour of Cicero. His name frequently occurs at the commencement of Cicero's correspondence with Atticus, with whom Lucceius had quarrelled (*ad Att.* i. 3, 5, 10, ii. 11, 14). Cicero attempted to reconcile his two friends. In B.C. 63 Lucceius accused Catiline, and in 60 he became a candidate for the consulship, along with Julius Caesar, who agreed to support him, but he lost his election in consequence of the aristocracy bringing in Bibulus as a counterpoise to Caesar's influence. Lucceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a history of

Rome, from the Social war. In 55 he had nearly finished the history of the Social, and of the first Civil, war, when Cicero wrote to his friend, pressing him to devote a separate work to the period from Catiline's conspiracy to Cicero's recall from banishment (*ad Fam.* v. 12). Lucceius promised compliance with his request, but he appears never to have written the work (*ad Att.* iv. 6). On the breaking out of the Civil war in 49, he espoused the side of Pompey. He was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero (*ad Fam.* v. 13).—2 C., surnamed **HIRRUS**, of the Pupinian tribe, tribune of the plebs 53, proposed that Pompey should be created dictator. In 52 he was a candidate with Cicero for the aedileship, and in the following year a candidate with M. Caelius for the aedileship, but he failed in both. On the breaking out of the Civil war in 49, he joined Pompey. He was sent by Pompey as ambassador to Orodes, king of Parthia, but he was thrown into prison by the Parthian king. He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome (*Cic. ad Att.* viii. 5, 11; *Caes. B. C.* i. 15 iii. 82, *Dio Cass.* xlii. 2).

**Lucenses** **GALLICI**, one of the two chief tribes of the Galli or Gallaei on the N. coast of Hispania Tarraconensis, derived their name from their town **LUCUS AUGUSTA**.

**Lucentum** (**Alicante**) a town of the **Contestani**, on the coast of Hispania Tarraconensis (*Plin.* iii. 19).

**Luceria** (**Lucerinus** **Lucera**), sometimes called **Nuceria**, a town in Apulia on the borders of Samnium, SW. of Arpi, was situated on a steep hill, and possessed an ancient temple of Minerva (*Strab.* pp. 264, 294, *Plin.* iii. 16). In the war between Rome and Samnium, it was first taken by the Samnites (B.C. 321), and next by the Romans (319), but having revolted to the Samnites in 314 all the inhabitants were massacred by the Romans and their place supplied by 2000 Roman colonists (*Liv.* ix. 26, *Veil. Pat.* i. 14, *Diod.* xix. 72). Having thus become a Roman colony it continued faithful to Rome in the second Punic war (*Pol.* iii. 69, 100, *Liv.* xiii. 9, xvii. 10). In the time of Augustus it had declined in prosperity, but was still of sufficient importance in the third century to be the residence of the praetor of Apulia.

**Lucianus** (**ΛΟΥΚΙΑΝΟΣ**), usually called **Lucian**, a Greek writer born at Samosata, the capital of Commagene, in Syria. The dates of his birth and death are uncertain, but it has been conjectured, with much probability, that he was born about A.D. 120 and he probably lived till towards the end of that century. We know that some of his more celebrated works were written in the reign of M. Aurelius. Lucian's parents were poor, and he was at first apprenticed to his maternal uncle, who was a statuary. He afterwards became an advocate, and practised at Antioch. Being unsuccessful in this calling, he employed himself in writing speeches for others, instead of delivering them himself. But he did not remain long at Antioch, and at an early period of his life he set out upon his travels, and visited the greater part of Greece, Italy, and Gaul. In these journeys he acquired a good deal of money as well as fame by lectures on rhetoric delivered in various towns. On his return to his native country, probably about his fortieth year, he abandoned the rhetorical profession the artifices of which, he tells us, were foreign to his

temper. He still, however, occasionally travelled; for it appears that he was in Achæa and Ionia about the close of the Parthian war, 160-165; on which occasion, too, he seems to have visited Olympia and beheld the self-immolation of Peregrinus. About the year 170, or a little previously, he visited the false oracle of the impostor Alexander, in Paphlagonia. Late in life he obtained the office of procurator of part of Egypt, which office was probably bestowed on him by the emperor Commodus. The nature of Lucian's writings inevitably procured him many enemies, by whom he has been painted in very black colours. According to Suidas he was surnamed *the Blasphemer*, and was torn to pieces by dogs, as a punishment for his impiety; but on this account no reliance can be placed.—As many as eighty-two works have come down to us under the name of Lucian; but several of these are spurious. The most important of them are his *Dialogues*. They are of very various degrees of merit, and are treated in the greatest possible variety of style, from seriousness down to the broadest humour and huffoonery. Their subjects and tendency, too, vary considerably; for while some are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. Our limits only allow us to mention a few of the more important of these Dialogues:—The *Dialogues of the Gods*, twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view.—In the *Jupiter Convicted* a bolder style of attack is adopted; and the cynic proves to Jupiter's face that, everything being under the dominion of fate, he has no power whatever. As this dialogue shows Jupiter's want of power, so the *Jupiter the Tragedian* strikes at his very existence, and that of the other deities.—The *Vitarum Auctio*, or *Sale of the Philosophers*, is an attack upon the ancient philosophers. In this humorous piece the heads of the different sects are put up to sale, Hermes being the auctioneer.—The *Fisherman* is a sort of apology for the preceding piece, and may be reckoned among Lucian's best dialogues. The philosophers are represented as having obtained a day's life for the purpose of taking vengeance upon Lucian, who confesses that he has borrowed the chief heautics of his writings from them.—The *Banquet*, or *the Lapithæ*, is one of Lucian's most humorous attacks on the philosophers. The scene is a wedding-feast, at which a representative of each of the principal philosophic sects is present. A discussion ensues, which sets all the philosophers by the ears, and ends in a pitched battle.—The *Nigrinus* is also an attack on philosophic pride; but its main scope is to satirise the Romans, whose pomp, vain-glory, and luxury are unfavourably contrasted with the simple habits of the Athenians.—The more miscellaneous class of Lucian's dialogues, in which the attacks upon mythology and philosophy are not direct but incidental, or which are mere pictures of manners, contains some of his best. At the head must be placed *Timon*, which may perhaps be regarded as Lucian's masterpiece.—The *Dialogues of the Dead* are perhaps the best known of all Lucian's works. The subject affords great scope for moral reflection, and for

satire on the vanity of human pursuits. Wealth, power, haughty strength, not forgetting the vain disputations of philosophy, afford the materials.—The *Icaro-Merippus* is in Lucian's best vein, and a masterpiece of Aristophanic humour. Menippus, disgusted with the disputes and pretensions of the philosophers, resolves on a visit to the stars, for the purpose of seeing how far their theories are correct. By the mechanical aid of a pair of wings he reaches the moon, and surveys thence the miserable passions and quarrels of men. Hence he proceeds to Olympus, and is introduced to the Thunderer himself. Here he is witness of the manner in which human prayers are received in heaven. They ascend by enormous vent-holes, and become audible when Jupiter removes the covers. Jupiter himself is represented as a partial judge, and as influenced by the largeness of the rewards promised to him. At the end he pronounces judgment against the philosophers, and threatens in four days to destroy them all.—*Charon* is a dialogue of a graver turn than the preceding. Charon visits the earth to see the course of life there, and what it is that always makes men weep when they enter his boat. Mercury acts as his cicerone.—Lucian's merits as a writer consist in his knowledge of human nature; his strong common sense; the fertility of his invention; the raciness of his humour, and the simplicity and Attic grace of his diction. There was abundance to justify his attacks in the systems against which they were directed. Yet he establishes nothing in their stead. His aim is only to pull down; to spread a universal scepticism. Editions of Lucian by Hemsterhuis and Reitz, Amst. 1743, 4 vols. 4to; by Lehman, Lips. 1821-1831, 9 vols. 8vo: text by Jacobitz, 1874; select dialogues by E. Abbott, 1877; Heitland, 1878; Jerram, 1879.

**Lucifer.** [HEPHERUS.]

**Lucilius.** 1. C., was born at Suessa of the Aurunci, B.C. 148. He served in the cavalry under Scipio in the Numantine war; lived upon terms of the closest familiarity with Scipio and Lælius; and was either the maternal grand-uncle or, which is less probable, the maternal grandfather of Pompey the Great. He died at Naples, 103, in the 46th year of his age. Lucilius was the first to impress upon Roman satire its character of personal invective, following in this the Old Attic Comedy; but as this method of attack was not admitted upon the stage, the invective of Lucilius was literary, and not dramatic like that of Aristophanes. He gave to Roman satire that form which afterwards received full development in the hands of Horace, Persius, and Juvenal. Horace, while he censures the harsh versification and the slovenly haste with which Lucilius threw off his compositions, acknowledges with admiration the fierceness and boldness of his attacks upon the vices and follies of his contemporaries. (Hor. *Sat.* i. 4, 6, i. 10, i. ii. 1, 16, 62; Juv. i. 165; Pers. i. 114.) Cicero, Varro, and Quintilian differ from Horace in giving praise to the style as well as the matter of his writings (Cic. *de Or.* i. 16, 72; Quintil. x. 1, 98; Gell. vi. 14). The *Satires* of Lucilius were divided into thirty books. Upwards of 300 fragments from these have been preserved, but the greatest number consist of isolated couplets, or single lines. It is clear from these fragments that his reputation for caustic pleasantry was by no means unmerited, and that in coarseness and broad personalities he



in no respect fell short of the licence of the Old Comedy, which would seem to have been, to a certain extent, his model. The fragments were published separately, by Franciscus Douss, Lug Bat 4to, 1597, by L. Muller, Lips 1872, by C. Lachmann, Berl. 1876—2. *Lucilius Junior*, probably the author of an extant poem in 640 hexameters entitled *Aetna*, which exhibits throughout great command of language, and contains not a few brilliant passages. Its object is to explain upon philosophical principles, after the fashion of Lucretius, the causes of the various volcanic phenomena. *Lucilius Junior* was the procurator of Sicily, and the friend to whom Seneca addresses his *Epistles*, his *Natural Questions* and his tract *On Providence*, and whom he strongly urges to select this very subject of *Aetna* as a theme for his muse (Sen. N. Q. iii 1, Ep. 26, 46, 59-79). The *Aetna* was originally printed among Virgil's poems, it is included in Wernsdorff's *Poet. Lat. Afri.* and is edited separately by Munro, 1867.

*Lucilla, Anna*, daughter of M. Annelius and the younger Faustina was born about A.D. 147. She was married to the emperor L. Verus, and after his death (169) to Claudius Pompeianus. In 183 she engaged in a plot against her brother Commodus, which having been detected, she was banished to Cephre, and there put to death. (Dio Cass. lxxi 1 lxxii 4.)

*Lūcīna*, the goddess of light or rather the goddess that brings to light, and hence the goddess that presides over the birth of children. Hence she was identified both with Juno and with Diana, and became a surname to both these goddesses. *Lucina* corresponded to the Greek goddess *Lithyia* [*ΑΙΣΤΗΜΙΣ*, *ΔΙΑΝΑ*, *ΙΟΥΝΟ*, *ΛΙΘΥΙΑ*.]

*Lucretia*, the wife of L. Tarquinius Collatinus, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the establishment of the republic. [*TARQUINIUS*.]

*Lucretia Gens*, originally patrician, but subsequently plebeian also. The surname of the patrician *Lucretia* was *Tricipitinus*, one of whom, Sp. Lucretius Tricipitinus, the father of *Lucretia*, was elected consul, with L. Junius Brutus, on the establishment of the republic, a.c. 509. The plebeian families are known by the surnames of *Gallus*, *Ofella*, and *Vespillo*, but none of them is of sufficient importance to require notice.

*Lucrētius*, a pleasant mountain in the country of the Sabines (Hor. *Od.* i 17), overhanging Horace's villa, a part of the modern *Monte Gennaro*. [See p. 428, a.]

*T. Lucretius Carus*, the Roman poet, respecting whose personal history our information is both scanty and suspicious. Jerome, in his additions to the Eusebian Chronicle, fixes a.c. 95 or 99 as the date of his birth, adding that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in his 44th year. Donatus, in his Life of Virgil, places the death of Lucretius in Virgil's 15th year, which would assign 99 for the year of his birth and 55 for that of his death. It is probable that both Donatus and Jerome copied their statements from the lost portion of Suetonius *de Vir. Illust.*, if so the authority is not so late as it would appear to be. The story of the madness, which is adopted by Tennyson, must thus have been current in the time of Suetonius, and may have some elements of truth at it, though the poem is not such as would be written after the

mind began to fail. That Cicero edited the poem is nowhere else directly stated, but Munro has shown that there is some reason for believing it to be true. At any rate Cicero had already studied it within a few months of the death of Lucretius—that is, almost as soon as the book was published [ad Q. Fr. ii 11]. The writings of Lucretius are mentioned with praise also by Ovid (*Am.* i 15, 23), by Statius (*Silv.* ii 7, 76), and by Quintilian (x 1, 87). Horace alludes to their influence (*Sat.* i 5, 101), and that he was admired also by Virgil is clear from the numerous passages in which his diction is imitated.—The work which has immortalised the name of Lucretius is a philosophical didactic poem, composed in heroic hexameters, divided into six books containing upwards of 7400 lines, addressed to C. Memmius Gemellus, who was praetor in 58 and is entitled *De Rerum Natura*. Lucretius showed his admiration for the teaching of Empedocles (i 729), and, of his own countrymen, for Ennius (i 117) and Cicero, whose *Aratea* he imitates in some passages, but his great master was Epicurus, for whom he expresses the most profound reverence (iii 3-50). Epicurus maintained that the unhappiness and degradation of mankind arose in a great degree from the slavish dread which they entertained of the power of the gods, and from terror of their wrath, and the fundamental doctrine of his system was, that the gods, whose existence he did not deny, lived in the enjoyment of absolute peace, and totally indifferent to the world and its inhabitants. To prove this position he adopted the atomic theory of Leucippus, according to which the material universe was not created by the Supreme Being, but was formed by the union of elemental particles which had existed from all eternity, governed by certain simple laws. He further sought to show that all those striking phenomena which had been regarded by the vulgar as direct manifestations of divine power, were the natural results of ordinary processes (Epicurus). To state clearly and develop fully the leading principles of the philosophy, in such a form as might render the study attractive to his countrymen, was the object of Lucretius; his work being simply an attempt to show that there is nothing in the history or actual condition of the world which does not admit of explanation without having recourse to the active interposition of divine beings. This creed is set forth by Lucretius to liberate men from fear of the gods and of death, and to give them peace of mind. Marvellous skill is displayed in the manner in which abstruse speculations and technicalities are luminously set forth in sonorous verse, and the severity of the subject is relieved from time to time by magnificent bursts of poetry, as fine as anything in the Latin language. Apart from the attractions of Lucretius as one of the greatest of Latin poets it has interested modern science to trace out resemblances between the modern atomic theory and that which Lucretius expounds. Editions by Lambinus, 1570; Lachmann, 1850; Munro 1864, 1866.

*Lucrinus Lacus*, was properly the inner part of the Sinus Cinnamns or Puteolans, a bay on the coast of Campania, between the promontory Misenum and Puteoli, running a considerable way inland. But at a very early period the *Lucrino* lake was separated from the remainder of the bay by a dike eight stadia in length, which was probably formed originally by some volcanic change, and was subsequently rendered

more complete by the work of man. (Diod. iv. 22; Strab. p. 245.) Being thus separated from the rest of the sea, it assumed the character of an inland lake, and is therefore called *Lacus* by the Romans. Its waters still remained salt, and were celebrated for their oyster beds (Hor. *Epod.* ii. 49, *Sat.* ii. 4, 32; Juv. iv. 141) Behind the Luerine lake was another lake called *Lacus Avernus*. In the time of Augustus, Agrippa made a communication between the lake Avernus and the Luerine lake, and also between the Luerine lake and the Sinus Cumanus, thus forming out of the three the celebrated Julian Harbour (Dio Cass. xlviii. 50; Suet. *Aug.* 16; Vell. Pat. ii. 79; Verg. *Georg.* ii. 161). The Luerine lake was filled up by a volcanic eruption in 1538, when a conical mountain rose in its place, called *Monte Nuovo*. The Avernus thus became again a separate lake, and there is no trace of the dike in the Gulf of Pozzuoli.

**Lucullus, Licinius**, a celebrated plebeian family. 1. **L.**, the grandfather of the conqueror of Mithridates, was consul B.C. 151, together with A. Postumius Albinus, and carried on war in Spain against the *Vaccæi* (Cie. *Brut.* 21, 81; Liv. *Ep.* 48).—2. **L.**, son of the preceding, was prætor, 103, and carried on war unsuccessfully against the slaves in Sicily. On his return to Rome he was accused, condemned, and driven into exile. (Cie. *Verr.* iv. 66; Flor. iii. 19, 11).—3. **L.**, son of the preceding, and celebrated as the conqueror of Mithridates. He was probably born about 110. He served with distinction in the *Marsic* or *Soecial* war, and accompanied Sulla as his quaestor into Greece and Asia, 88. When Sulla returned to Italy after the conclusion of peace with Mithridates in 84, Lucullus was left behind in Asia, where he remained till 80. In 79 he was curule aedile with his younger brother Marcus. So great was the favour at this time enjoyed by Lucullus with Sulla, that the dictator, on his death-bed, not only confided to him the charge of revising and correcting his Commentaries, but appointed him guardian of his son Faustus, to the exclusion of Pompey: a circumstance which is said to have first given rise to the enmity that ever after subsisted between the two. In 77 Lucullus was prætor, and at the expiration of this magistracy obtained the government of Africa, where he distinguished himself by the justice of his administration. In 74 he was consul with M. Aurelius Cotta. In this year the war with Mithridates was renewed, and Lucullus received the conduct of it. He carried on this war for eight years with great success. The details are given under *MITHRIDATES*, and it is only necessary to mention here the leading outlines. Lucullus defeated Mithridates with great slaughter, and drove him out of his hereditary dominions and compelled him to take refuge in Armenia with his son-in-law Tigranes (71). He afterwards invaded Armenia, defeated Tigranes, and took his capital Tigranocerta (69). In the next campaign (68) he again defeated the combined forces of Mithridates, and laid siege to Nisibis; but in the spring of the following year (67), a mutiny among his troops compelled him to raise the siege of Nisibis, and return to Pontus. Mithridates had already taken advantage of his absence to invade Pontus, and had defeated his lieutenants Fabius and Triarius in several successive actions. But Lucullus on his arrival was unable to effect anything against Mithridates, in consequence of the mutinous disposition of his troops. The adversaries of Lucullus availed themselves of so favourable an occasion,

and a decree was passed to transfer to Acilius Glabrio, one of the consuls for the year, the province of Bithynia and the command against Mithridates. But Glabrio was wholly incompetent for the task assigned him: on arriving in Bithynia, he made no attempt to assume the command, but remained quiet within the confines of the Roman province. Mithridates meanwhile ably availed himself of this position of affairs, and Lucullus had the mortification of seeing Pontus and Cappadocia occupied by the enemy before his eyes, without being able to stir a step in their defence. But it was still more galling to his feelings when, in 66, he was called upon to resign the command to his old rival Pompey, who had been appointed by the Manilian law to supersede both him and Glabrio. Lucullus did not obtain his triumph till 63, in consequence of the opposition of his enemies. He was courted by the aristocratical party, who sought in Lucullus a rival and antagonist to Pompey; but he soon began to withdraw gradually from public affairs, and devote himself more and more to a life of indolence and luxury. He died in 57 or 56. Previous to his death he had fallen into a state of complete dotage, so that the management of his affairs was confided to his brother Marcus. The name of Lucullus is almost as celebrated for the luxury of his latter years as for his victories over Mithridates. He amassed vast treasures in Asia, and these supplied him the means, after his return to Rome, of gratifying his taste for luxury and magnificence. His gardens in the suburbs of the city were laid out in a style of extraordinary splendour; but still more remarkable were his villas at Tusculum and in the neighbourhood of Neapolis. In the construction of the latter, with its parks, fish-ponds, &c., he had laid out vast sums in cutting through hills and rocks, and throwing out advanced works into the sea. So gigantic, indeed, was the scale of these labours for objects apparently so insignificant, that Pompey called him, in derision, the Roman Xerxes. He is said to have spent nearly £2000 on a single dinner at Rome; and even during his campaigns the pleasures of the table had not been forgotten, for he was the first to introduce cherries into Italy, which he had brought with him from Cerasus in Pontus. Lucullus was a patron of literature, and inclined to literary pursuits. He collected a valuable library, which was opened to the use of the literary public; and here he himself used to associate with the Greek philosophers and literati, and would enter warmly into their discussions. Hence the picture drawn by Cicero at the beginning of the *Academics* was probably to a certain extent taken from the reality. His constant companion from the time of his quaestorship had been Antiochus of Ascalon, from whom he adopted the precepts of the Academic school of philosophy. His patronage of the poet *Arebias* is well known. He composed a history of the *Marsic* war in Greek. (*Life of Lucullus*, by Plutarch; Dio Cass. xxxiv. xxxv.; Cie. *Acad.* i. 1, ii. 1).—4. **L.** or **M.**, son of the preceding and of Servilia, half-sister of M. Cato, was a mere child at his father's death. His education was superintended by Cato and Cicero. After Cæsar's death he joined the republican party, and fell at the battle of Philippi, 42. (Cie. *ad Att.* xiii. 6; Vell. Pat. ii. 71).—5. **M.**, brother of No. 3, was adopted by M. Terentius Varro, and consequently bore the names of M. **TERENTIUS VARRO LUCULLUS**. He fought under Sulla

in Italy, 82, was curule aedile with his brother, 79, praetor, 77, and consul, 73. After his consulship he obtained the province of Macedonia. He carried on war against the Dardanians and Bessi, and penetrated as far as the Danube. On his return to Rome he obtained a triumph, 71. He was a strong supporter of the aristocratical party. He pronounced the funeral oration of his brother, but died before 49 (Plut. Sull. 37, Lucull. 43, Flor. iii. 4, 7, Cic. pro Dom. 53).

**LUCUMO** [TARQUINUS]

**LUDIAS** [LYDIAS]

**LUGDUNENSIS GALLIA** [GALLIA]

**LUGDUNUM** (*Lugdunensis*) 1 (*Lyon*), the chief town of Gallia Lugdunensis, situated at the foot of a hill at the confluence of the Arar (*Saône*), and the Rhodanus (*Rhone*), is said to have been founded by some fugitives from the town of Vienna, further down the Rhone. In the year after Caesar's death (a.c. 43) Lugdunum was made a Roman colony by L. Munatius Plancus, and became under Augustus the capital of the province, and the residence of the Roman governor (Dio Cass. xlv. 50, Strab. p. 192). Being situated on two navigable rivers, and being connected with the other parts of Gaul by roads which met at this town as their central point, it soon became a wealthy and populous place, and is described by Strabo as the largest city in Gaul next to Narbo. It received many privileges from the emperor Claudius, but it was burnt down in the reign of Nero (Sen. Ep. 91, Tac. Ann. xvi. 13). It was, however, soon rebuilt and continued to be a place of great importance till a.d. 197, when it was plundered and the greater part of it destroyed by the soldiers of Septimius Severus, after his victory over his rival Albinus in the neighbourhood of the town (Herodian. iii. 23). From this blow it never recovered during the Roman dominion, and was more and more thrown into the shade by Vienna. Lugdunum possessed a vast aqueduct, of which the remains may still be traced for miles, a mint, and an imperial palace, in which Claudius was born, and in which many of the other Roman emperors resided. At the tongue of land between the Rhone and the Arar stood an altar dedicated by Drusus to Rome and the genius of Augustus, a.d. 12. For this altar the emperor annually chose the 'priest of the three Gauls', here the Celtic *dux* met (see p. 354, a), and here Calpurnia instituted contests in rhetoric, prizes being given to the victors, and contumelious punishments inflicted on the vanquished (Juv. i. 44, Suet. Cal. 20, Dio Cass. lix. 23). Lugdunum is memorable in the history of the Christian Church as the seat of the bishopric of Irenaeus, and on account of the persecutions which the Christians endured here in the second and third centuries.—2. **L. Batavorum** (*Leyden*), the chief town of the Batavi. [BATAVI].—3. **L. Convenarum** (*St. Bertrand de Comminges*), the chief town of the Convenae in Aquitania. [CONVENAE]

**LUNA** [SELENE]

**LUNA** (*Lunensis Luna*), an Etruscan town, situated on the left bank of the *Macra*, about four miles from the coast, originally formed part of *Luguna*, but became the most northerly city of Etruria when Augustus extended the boundaries of the latter country as far as the *Macra*. The town itself was never a place of importance, but it possessed a large and commodious harbour at the mouth of the river, called *Lunae Portus* (*Gulf of Spezia*). In

a.c. 177 *Luna* was made a Roman colony, and 2000 Roman citizens were settled there (Liv. xli. 13). In the Civil war between Caesar and Pompey it had sunk into utter decay, but was colonised a few years afterwards (Lucan. i. 586, Strab. p. 222). *Luna* was celebrated for its white marble, which now takes its name from the neighbouring town of Carrara. The quarries appear not to have been worked before the time of Julius Caesar, but this marble was much used for public buildings in the reign of Augustus. The wine and the cheeses of *Luna* also enjoyed a high reputation (Mart. xiii. 30).

**LUNAE MONTES** (τὰ τῆς Σελήνης ὄρος), a range of mountains which some of the ancient geographers believed to exist in the interior of Africa, covered with perpetual snow, and containing the sources of the Nile (Ptol. iv. 8, 3, 6).

**LUPERCA** [LUPERCUS]

**LUPERCUS** was merely another name for the Italian rural deity *Faunus*, who was also called *Janus* (i.e. the god who gives fruitfulness to the flocks). The title *Lupercus* has been explained by many writers as meaning 'the protector of the flocks from wolves' (*lupus-arceus*), but on the whole it is likely that a more recent interpretation is right which makes the word only an equivalent of *lupus* (cf. *novus-crea*), and that the name of 'wolves' was given to *Faunus* and to his priests owing to some primitive worship of the wolf as a wolf-god, whether that is to be regarded as a relic of totemism or not. These rites were celebrated in the cave of the *Lupercal* under the Palatine, and with them were connected the stories of the nurse of Romulus and Remus, who is called sometimes *Acca Larentia*, sometimes *Lupa* or *Luperta* (Arnob. iv. 3, Lactant. i. 20), and sometimes appears as an actual she-wolf. It is likely that these stories of the wolf nurse are more recent than the *myia* and the priesthood, and grew out of them. (See *Dict. of Ant. art. Lupercalia, Luperci*) For an account of the deity, see *FAUNUS*.

**LUPA** [LUPULA]

**LUPISAE** or **LUPPIAE**, (*Leuci*), a town in Calabria, between *Brundisium* and *Hydruntum* (Strab. p. 283).

**LUPODANUM** (*Ladenburg?*), a town in Germany on the river *Nicer* (*Neckar*) (Anson. *Mosel* 423).

**LUPPIA** or **LUPIA** (*Lippe*), a navigable river in the NW of Germany, which falls into the *Rhine* at *Wesel* in *Westphalia*, and on which the Romans built a fortress of the same name. The river *Elms* (*Alme*) was a tributary of the *Lupia*, and at the confluence of these two rivers was the fortress of *Aliso*. (Vell. Pat. ii. 105, Tac. Ann. i. 60, Strab. p. 231).

**LUPUS**, *Antyllus* i. p. consul, with L. Julius Caesar, in a.c. 90, was defeated by the *Marsi*, and slain in battle (App. B. C. i. 40, 43, Flor. iii. 18).—2. P., tribune of the plebs, 54, and a warm partizan of the aristocracy. He was praetor in 49 and was stationed at *Terracina* with three cohorts. He afterwards crossed over to Greece (Caes. B. C. i. 24, iii. 55).—3. Probably in the reign of Tiberius, the author of a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*, which appears to have been originally an abridgment of a work by Gorgias of Athens, one of the preceptors of young M. Cicero, but which has evidently undergone many changes (Quint. ix. 2, 102). Its chief value is derived from the numerous translations which it contains of striking passages from the works of Greek

orators now lost.—Edited by Ruhnken along with Aquila and Julius Ruffinianus, Lng. Bat. 1768, reprinted by Frotscher, Lips. 1831; by Draheim, Berl. 1874.

**Lurco**, M. Aufidius, tribune of the plebs, b.c. 61, the author of a law on bribery (*de Ambitu*). He was the maternal grandfather of the empress Livia, wife of Augustus. He was the first person in Rome who fattened peacocks for sale (Plin. x. 45).

**Luscinius**, Fabricius. [FABRICIUS.]

**Lusi** (Λουσίοι) a town in the N. of Arcadia, had a temple of Artemis Lusia (Paus. viii. 18, 8; Pol. iv. 18).

**Lusitania**, Lusitani. [HISPANIA.]

**Lusones**, a tribe of the Celtiberi in Hispania Tarraconensis, near the sources of the Tagus.

**Lutätius Catulus**. [CATULUS.]

**Lutätius Cerco**. [CERCO.]

**Lutëtia**, or, more commonly, **Lutëtia Parisiorum** (Paris), the capital of the Parisii in Gallia Lugdunensis, was situated on an island in the Sequana (*Seine*), and was connected with the banks of the river by two wooden bridges (Caes. B. G. vi. 3, vii. 58; Strab. p. 194). Under the emperors it became a place of importance, and the chief naval station on the Sequana. Here Julian was proclaimed emperor, a.d. 360 (Amm. Marc. xvii. 2, xx. 4).

**Lycaëttus** (Λυκαεττός: *Mt. St. George*), a mountain in Attica, belonging to the range of Pencilus, close to the walls of Athens on the NE. of the city, and on the left of the road leading to Marathon. [ATHENAE, p. 140.]

**Lycaeus** (Λυκαῖος), or **Lyceus**, a lofty mountain in Arcadia, NW. of Megalopolis, from the summit of which a great part of the country could be seen. It was one of the chief seats of the worship of Zeus, who was hence surnamed **Lycaeus** (Pans. viii. 38). Here was a temple of Zeus; and here also was celebrated the festival of the *Lycaea* (*Dict. of Ant. s. v.*). Pan was likewise called **Lycaeus**, because he was born and had a sanctuary on this mountain.

**Lycambes**. [ARCHILOCHUS.]

**Lycaon** (Λυκάων), king of Arcadia, son of Pelasgus by Meliboea or Cyllene. The traditions about Lycaon represent him in very different lights. Some describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycaeus. But he is more usually represented as an impious king, with fifty sons as impious as himself. Zeus visited the earth in order to punish them. The god was recognised and worshipped by the Arcadian people. Lycaon resolved to murder him; and in order to try if he were really a god, served before him a dish of human flesh. Zeus pushed away the table, and the place where this happened was afterwards called Trapezus. Lycaon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus with a flash of lightning, or according to others, were changed into wolves. (Paus. viii. 2; CALLISTO.) It is open to question whether in these stories we have reminiscences of ancient human sacrifices to the Pelasgian Zeus, or of a superstition akin to the northern werewolf stories, or of pastoral rites of the Arcadians for protection against wolves, like the Roman Lupercalia: it is possible that all these origins may have a part in the myth: it is also possible that the name itself may originally have meant 'light,' in connexion with the Lycaean Zeus, and may have been falsely referred to wolves.—Callisto, the daughter of Lycaon, is said to have been

elanged into the constellation of the Bear, whence she is called by the poets *Lycaonis Arctos*, *Lycaonia Arctos*, or *Lycaonia Virgo*, or by her patronymic *Lycaonis*.

**Lycaonia** (Λυκαονία: *Λυκαόνες*: part of *Karaman*), a district of Asia Minor, assigned, under the Persian empire, to the satrapy of Cappadocia, but considered by the Greek and Roman geographers the SE. part of Phrygia; bounded on the N. by Galatia, on the E. by Cappadocia, on the S. by Cilicia Aspera, on the SW. by Isauria (which was sometimes reckoned as a part of it) and by Phrygia Paroreios, and on the NW. by Great Phrygia. It was a long narrow strip of country, its length extending in the direction of NW. and SE.; Xenophon, who first mentions it, describes its width as extending E. of Iconium (its chief city) to the borders of Cappadocia, a distance of 30 parasangs, about 110 miles. It forms a table-land between the Taurus and the mountains of Phrygia, deficient in good water, but abounding in flocks of sheep. The people, who were perhaps akin to the Pisidians, spoke a language mentioned in the *Acts of the Apostles* (xiv. 11) as a distinct dialect: they were warlike, and especially skilled in archery. After the overthrow of Antiochus the Great by the Romans, Lycaonia, which had belonged successively to Persia and to Syria, was partly assigned to Eumenes, and partly governed by native chieftains, the last of whom, Antipater, a contemporary of Cicero, was conquered by Amyntas, king of Galatia, at whose death, in b.c. 25, it passed, with Galatia, to the Romans (Dio Cass. liii. 26). In Trajan's reign it was united to the province of Cappadocia (Ptol. v. 6), its chief town being Iconium. In the fourth century a.d. it was a separate province.

**Lycæum**. [ATHENAE, p. 144, b.]

**Lycæus**. [APOLLO, p. 89, b.]

**Lychnitis**. [LYCHNIDUS.]

**Lychnidus**, more rarely **Lychnidæum** or **Lychnis** (Λύχνιδος, Λύχνιδιον, Λύχνις: *Λύχνιδος*; *Achrita*, *Ochrida*), a town of Illyricum, was the ancient capital of the Dessaretii, but was in the possession of the Romans as early as their war with king Gentius. It was situated in the interior of the country, on a height on the N. bank of the lake Lychnitis (Λύχνις, or ἡ Λύχνις λίμνη), from which the river Drilon rises. The town was strongly fortified, and contained many springs. (Liv. xxvii. 32, xliii. 9; Strab. p. 323.) In the middle ages it was the residence of the Bulgarian kings, and called *Achris* or *Achrita*, whence its modern name.

**Lycia** (Λυκία: *Λύκιος*, Lycius: *Meis*), a small, but most interesting, district on the S. side of Asia Minor, jutting out into the Mediterranean in a form approaching to a rough semicircle, adjacent to parts of Caria and Pamphylia on the W. and E., and on the N. to the district of Cibyratis in Phrygia, to which, under the Byzantine emperors, it was considered to belong. It was bounded on the NW. by the little river Glaucus and the gulf of the same name, on the NE. by the mountain called CLIMAX (the N. part of the same range as that called Solyma), and on the N. its natural boundary was the Taurus, but its limits in this direction were not strictly defined. The N. parts of Lycia and the district of Cibyratis form together a high table-land, which is supported on the N. by the Taurus; and on the E. by the mountains called Solyma (*Taktalu-Dagh*), which run from N. to S. along the E. coast of Lycia, far out into the sea, forming the SE. promontory of Lycia, called *Sacrum Pr*

(*C. Kheledon*), the summit of this range is 7800 feet high, and is covered with snow the SW and S sides of this table land are formed by the range called *Massicytus* (*Aktar Dagh*), which runs SE from the E side of the upper course of the river Xanthus its summits are about 4000 feet high, and its S side descends towards the sea in a succession of terraces terminated by bold cliffs. The mountain system of Lycia is completed by the *Cragus*, which fills up the space between the W side of the Xanthus and the Gulf of Glaucon and forms the SW promontory of Lycia its summits are nearly 6000 feet high. The chief rivers are the Xanthus (*Ecken-Chai*), which has its source in the table land S of the Taurus, and flows from N to S between the *Cragus* and *Massicytus*, and the *Limyrus*, which flows from N to S between the *Massicytus* and the *Solyma* mountains. The valleys of these and the smaller rivers, and the terraces above the sea in the S of the country were fertile in corn, wine, oil, and fruits, and the mountain slopes were clothed with splendid cedars, firs, and plane trees saffron also was one chief product of the land. The general geographical structure of the peninsula of Lycia, as connected with the rest of Asia Minor, bears no little resemblance to that of the peninsula of Asia Minor itself as connected with the rest of Asia. According to the tradition preserved by Herodotus, the most ancient name of the country was *Milyas* ( $\eta$  Μίλυσ), and the earliest inhabitants (probably of the Syro-Arabian race) were called *Milyae*, and afterwards *Solyma* subsequently the *Termilae*, from Crete, settled in the country and lastly, the Athenian *Lycus*, the son of Pandion, died from his brother *Aegens* to Lycia, and gave his name to the country (*Hdt.* i 178). Homer, who gives Lycia a prominent place in the *Iliad*, represents its chiefs, *Glaucon* and *Sarpedon*, as descended from the royal family of *Argos* (*Aeolids*): he does not mention the name of *Milyas*, and he speaks of the *Solyma* as a warlike race, inhabiting the mountains, against whom the Greek hero *Helle* *xiphontes* is sent to fight, by his relative the king of Lycia (*Il.* vi 171-184, x 430, xi 312, Od v 282). Besides the legend of *Helle* *xiphontes* and the *Chamaera*, Lycia is the scene of another popular Greek story, that of the *Harpies* and the daughters of *Pandarus*, and memorials of both are preserved on the Lycian monuments now in the British Museum. On the whole, it is clear that Lycia was colonised by an immigrant Hellenic race (probably from Crete), which drove the native *Solyma* into the mountains further inland, and that its historical inhabitants were Greeks, though with a mixture of native blood. The earlier names were preserved in the district in the N of the country called *Milyas* and in the mountains called *Solyma*. The Lycians always kept the reputation they have in Homer, as brave warriors. They and the Cilicians were the only people W of the *Halys* whom *Croesus* did not conquer, and they were the last who resisted the Persians. [*Xanthus*] Under the Persian empire they must have been a powerful maritime people, as they furnished fifty ships to the fleet of *Xerxes*. After the Macedonian conquest, Lycia formed part of the Syrian kingdom, from which it was taken by the Romans after their victory over *Antiochus III.* the Great, and given to the *Rhodiens*. It was soon restored to independence, and formed a flourishing federation of cities, each having its own republican form of

government, and the whole presided over by a chief magistrate, called *Avvixapxys*. There was a federal council, composed of deputies from the twenty-three cities of the federation, in which the six chief cities, *Xanthus*, *Patara*, *Pimara*, *Olympus*, *Myra*, and *Tlos*, had three votes each, certain lesser cities two each, and the rest one each. This assembly determined matters relating to the general government of the country, and elected the *Lycarches*, as well as the judges and the inferior magistrates. (*Strab.* pp 664, 665). Internal dissensions at length broke up this constitution, and the country was united by the emperor *Claudius* to the province of *Pamphylia* (*Suet. Claud.* 25, *Dio Cass.* lx 17). It was separated from *Pamphylia* in 313 A.D., and governed by a *praeses* of its own. [See also *XANTHUS*].

#### *Lycius* (*Λύκιος*) [*APOLLO*]

*Lycomedes* (*Λυκομήδης*) 1 A king of the *Dolopians*, in the island of *Scyros*, near *Euboea*. It was to his court that *Achilles* was sent disguised as a maiden by his mother *Thetis*, who was anxious to prevent his going to the Trojan war. Here *Achilles* became the father of *Pyrhus* or *Neoptolemus* by *Deidamia*, the daughter of *Lycomedes*. *Lycomedes* treacherously killed *Thetis* by thrusting him down a rock [*ACHILLES*, *THESSALY*].—2 An Arcadian general, a native of *Mantineia* and one of the chief founders of *Megalopolis*, *b.c.* 350. He afterwards showed jealousy of *Thebes*, and formed a separate alliance between *Athens* and *Arcadia*, in 366. He was murdered in the same year on his return from *Athens*, by some *Arcadian* exiles (*Xen. Hell.* vi 1, 23, *Diod.* xv 59).

*Lycón* (*Λύκων*) 1 An orator and demagogue at *Athens*, was one of the accusers of *Socrates* and prepared the case against him. When the *Athenians* repented of their condemnation of *Socrates*, they put *Meletus* to death and banished *Anytus* and *Lycón*. [*SOCRATES*].—2 Of *Troas*, a Peripatetic philosopher, and the pupil of *Straton*, whom he succeeded as the head of the *Peripatetic* school, *b.c.* 272. He held that post for more than forty-four years, and died at the age of 74. He enjoyed the patronage of *Attalus* and *Eumenes*. He wrote on the boundaries of good and evil (*Cic. Fin.* v 5, 13).

*Lycophron* (*Λυκόφρων*) 1 Younger son of *Periander* tyrant of *Corinth*, by his wife *Melissa*. For details see *PERIANDER*.—2 A citizen of *Phærae*, where he put down the government of the nobles and established a tyranny about *b.c.* 405. He afterwards endeavoured to make himself master of the whole of *Thessaly*, and in 404 he defeated the *Lampsaenians* and others of the *Thessalians* who opposed him. (*Xen. Hell.* ii 3 4; *Diod.* xiv 82).—3 A son, apparently, of *Jason* and one of the brothers of *Thebe*, wife of *Alexander*, the tyrant of *Phærae*, in whose murder he took part together with his sister and his two brothers, *Tisiphonus* and *Pritholans*, 259. On *Alexander's* death the power appears to have been welded mainly by *Tisiphonus*, though *Lycophron* had an important share in the government. *Lycophron* succeeded to the supreme power on the death of *Tisiphonus*, but in 352 he was obliged to surrender *Phærae* to *Philip* and withdraw from *Thessaly*.—4 A grammarian and poet, was a native of *Chalcis* in *Euboea*, and lived at *Alexandria*, under *Ptolemy Philadelphus* (*b.c.* 283-247) who entrusted to him the arrangement of the works of the comic poets in the *Alexandrian* library. *Lycophron* himself wrote a work on *Comedy*. *Ovid* (*Ibis*, 533) states that he was killed by an arrow.—

LYCOPOLIS

Lycophron wrote a number of tragedies; but the only one of his poems which has come down to us is the *Cassandra* or *Alexandra*. This is a long iambic monologue of 1474 verses, in which Cassandra is made to prophesy the fall of Troy, the adventures of the Grecian and Trojan heroes, going back as early as the fables of Io and Europa, and ending with Alexander the Great. The work has no pretensions to poetical merit. It is simply a cumbrous store of poetical learning. Its obscurity obtained for its author the name *δ Σκοτεινός*. It is useful for mythological reference; but for this purpose the *Scholia* of Isaac and John Tzetzes are far more valuable than the poem itself. Editions by Potter, Oxon. 1697, fol.; Bachmann, Lips. 1828; Kinkel, 1880.

*Λύκοπλις* (ἡ Λύκων πόλις: *Siout*, Ru.), a city of Upper Egypt, on the W. bank of the Nile, between Hermopolis and Ptolemais, said to have derived its name from the circumstance that an Aethiopian army was put to flight near it by a pack of wolves (Diod. ii. 88; Acl. H. A. x. 28).

*Lycoræa* (Λυκορæα: *Λυκωρεός*, *Λυκώριος*, *Λυκωρεῖτης*), an ancient town at the foot of Mt. Lycorea (*Λυκωρεά*), which was the southern of the two peaks of Mt. Parnassus. [PARNASSUS.]

*Lycortas* (Λυκόρτας), of Megalopolis was the father of Polybius, the historian, and the close friend of Philopoemen, whose policy he always supported. He is first mentioned in B.C. 180, as one of the ambassadors sent to Rome; and his name occurs for the last time in 168. (Justin. xxxii. 1.)

*Lycosūra* (Λυκοσούρα: *Λυκοσουρεός*: *Paleokrāmbavos* or *Sidhironakastro* near *Stala*), a town in the S. of Arcadia, and on the NW. slope of Mt. Lycaeus, and near the small river Plataniston, said by Pausanias to have been the most ancient town in Greece, and to have been founded by Lycaon, the son of Pelagus (Paus. vii. 2, 4, 38).

*Lycus* (Λύκος: *Λύκτιος*), sometimes called *Lytus* (Λύττος), a town in the E. of Crete, SE. of Cnossus, situated on a height of Mt. Argæus, of eighty stadia from the coast. Its harbour was called Chersonesus. It is mentioned in the *Iliad* (ii. 64, xvii. 611). It was generally considered to be a Spartan colony, and its inhabitants were celebrated for their bravery (Arist. Pol. ii. 7). It was conquered and destroyed by the Cnossians, but it was afterwards rebuilt (Pol. iv. 53; Strab. p. 476).

*Lycurgus* (Λυκούργος). 1. Son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus and his worship in Thrace. Homer relates that, in order to escape from Lycurgus, Dionysus leaped into the sea, where he was kindly received by Thetis; and that Zeus soon afterwards, hated by the immortal gods (II. vi. 130). This story has received many additions from later poets. Some relate that Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled by the impious king. Thereupon the god drove Lycurgus mad, in which condition he killed his son Dryas, and also hewed off one of his legs, supposing that he was cutting down vines. [Dionysus, pp. 293, 294.] The country now produced no fruit; and the oracle declaring that fertility should not be restored unless Lycurgus were killed, the Edonians carried him to Mount Pangæus,

where he was imprisoned in a cave (Soph. *Ant.* 955; Apollod. iii. 5, 1). Afterwards he was torn



Madness of Lycurgus. (Part of relief on a sarcophagus: Osterley. *Denk.* II. 37.)  
[Lycurgus is swinging his axe over his wife, whom he is made to take for a vine. Two Furies with torches are driving him to madness, and a panther of Dionysus seems about to attack him.]

to pieces by horses or by panthers (Hyg. *Fab.* 192).—2. King in Arcadia, son of Aleus and Nenera, brother of Cepheus and Auge, husband of Cleophila, Eurynome, or Antinoe, and father of Anceaus, Epocus, Amphidamas, and Iasus. Lycurgus killed Areithous, who used to fight with a club. Lycurgus bequeathed this club to his slave Ereuthalion, his sons having died before him (II. vii. 142).—3. Son of Pronax and brother of Amphithea, the wife of Adrastus (Pans. iii. 18, 12). He took part in the war of the Seven against Thebes, and fought with the Amphiarans. He is mentioned among those whom Aesclepius called to life again after their death.—4. King of Nemea, son of Pheres and Periclymene, brother of Admetus, husband of Eurydice or Amphithea, and father of Opheltes.

*Lycurgus* (Λυκούργος). 1. The Spartan legislator. Of his history we have no certain information; and there are such discrepancies respecting him in the ancient writers, that many modern critics have denied his real existence altogether. There is no warrant for any such denial, though it is probable that the appropriate name given to his father is altogether fictitious (Aristotle, indeed, in *Pol.* iv. 11 = p. 1296, seems to place Lycurgus among the middle-class citizens), and that some of the institutions ascribed to him belong to a later date. The more generally received account about him was as follows. Lycurgus was the son of Eanomus, king of Sparta, and brother of Polydeutes. The latter succeeded his father as king of Sparta, and afterwards died, leaving his queen with child. The ambitious woman proposed to Lycurgus to destroy her offspring if he would share the throne with her. He seemingly consented; but when she had given birth to a son (Charilans), he openly proclaimed him king; and as next of kin, acted as his guardian. But to avoid all suspicion of ambitious designs, with which the opposite party charged him, Lycurgus left Sparta, and set out on his celebrated travels, which have been magnified to a fabulous extent. He is said to have visited Crete, and there to have studied the wise laws of Minos. Next he went to Ionia and Egypt, and is reported to have penetrated into Libya, Iberia, and even India. In Ionia he is said to have met either with Homer himself, or at least with the Homeric poems, which he introduced into the mother country. The return of Lycurgus to Sparta was hailed by all parties. Sparta was in a state of anarchy, and he was considered the man

who alone could cure the diseases of the state. He undertook the task, yet before he set to work, he strengthened himself with the authority of the Delphic oracle, from which he is said to have obtained ordinances (*rhetrae*) on which he based his reforms, as follows: 'Found a temple to Zeus and Athene, arrange the tribes and Obes to the number of 30 [*i.e.* 10 Obes in each of the three tribes—probably an older institution], appoint the Gerousia and Archagetæ (= kings). Convoke assemblies of the people between Babyæa and Cnacion, and there propose and enact laws by the wall of the people. The reform seems not to have been carried altogether peaceably. According to one legend Lycurgus lost an eye in a personal attack made upon him. The new division of the land among the citizens must have violated many existing interests. But all opposition was overborne, and the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions an approving oracle of the national god of Delphi he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He vanished from the earth like a god leaving no traces behind but his spirit and he was honoured as a god at Sparta with a temple and yearly sacrifices down to the latest times. The date of Lycurgus is variously given, but it was probably a few years before 800 B.C. (Hdt. i. 65, *Plut. Lycurgus*, Strab. pp. 564, 583, *Arist. Pol.* i. 12 = p. 1316, [*Xen.*] *Rep. Lac.* i. 8, cf. *Thuc.* i. 18)—Lycurgus was regarded through all subsequent ages as the legislator of Sparta, and therefore almost all the Spartan institutions were ascribed to him as their author. We therefore propose to give here a sketch of the Spartan constitution, referring for details to the *Diet of Antiquity*, though we must not imagine that this constitution was entirely the work of Lycurgus. The Spartan constitution was of a mixed nature: the monarchical principle was represented by the kings, the aristocracy by the senate, and the democratical element by the assembly of the people, and subsequently by their representatives, the ephors. The kings had originally to perform the common functions of the kings of the heroic age. They were high priests, judges, and leaders in war, but in all of these departments they were in course of time superseded more or less. As judges they retained only a particular branch of jurisdiction, that referring to the succession of property. As military commanders they were to some extent restricted and watched by commissioners sent by the senate: the functions of high priest were curtailed less, perhaps because least obnoxious. In compensation for the loss of power, the kings enjoyed great honours, both during their life and after their death. The senate or Gerousia consisted of 28 members, one from each Obes, all elected except the two kings, who were *ex officio* members and represented each his own Obes. In their functions they replaced the old council of the nobles as a sort of privy council to the kings, but their power was greater, since the votes of the kings were of no greater weight than those of other senators; they had the right of originating and discussing all measures before they could be submitted to the decision

of the popular assembly; they had, in conjunction (later) with the ephors, to watch over the due observance of the laws and institutions, and they were judges in all criminal cases without being bound by any written code. For all this they were not responsible, holding their office for life.—But with all these powers, the elders formed no real aristocracy. They were not chosen either for property qualification or for noble birth. The senate was open to the poorest citizen, who during sixty years had been obedient to the laws and zealous in the performance of his duties.—The mass of the people—that is, the Spartans of pure Dorian descent—formed the sovereign power of the state. The popular assembly consisted of every Spartan of thirty years of age, and of unblemished character, only those were excluded who had not the means of contributing their portion to the *syssitia*. They met at stated times, to decide on all important questions brought before them, after a previous discussion in the senate. They had no right of amendment, but only that of simple approval or rejection, which was given in the rudest form possible, by shouting. The popular assembly, however, had neither frequent nor very important occasions for directly exerting their sovereign power. Their chief activity consisted in delegating it, hence arose the importance of the ephors, who were the representatives of the popular element of the constitution. The five ephors answer in many points to the Roman tribunes of the people. Their appointment is included by Herodotus among the institutions of Lycurgus, but it is probable that Aristotle is right in dating these later, from the reign of Theopompus. (*Diet of Antiquity Ephors*.) Their appointment was perhaps a concession to the people, at first as overseers of the markets and as magistrates who might check illegal oppression by kings or great men. Subsequently they absorbed most of the power in the state. To Lycurgus was ascribed also a prohibition to use written laws or to have any coinage but iron; but these traditions must refer to later customs, since there were neither coins nor written laws in Greece as early as Lycurgus.—With reference to their subjects, the few Spartans formed a most decided aristocracy. On the conquest of Peloponnesus by the Dorians, part of the ancient inhabitants of the country, under name of the *Perioeci*, were allowed indeed to retain their personal liberty, but lost all civil rights, and were obliged to pay to the state a rent for the land that was left them. But a great part of the old inhabitants were reduced to a state of perfect slavery, different from that of the slaves of Athens and Rome, and more similar to the villanage of the feudal ages. These were called *Heiots*. They were allotted with patches of land, to individual members of the ruling class. They tilled the land, and paid a fixed rent to their masters, not, as the *perioeci* to the state. The Spartans formed, as it were, an army of invaders in an enemy's country, their city was a camp, and every man a soldier. At Sparta, the citizen only existed for the state; he had no interest but the state's and no property but what belonged to the state. It was a fundamental principle of the constitution that all citizens were entitled to the enjoyment of an equal portion of the common property. This was done in order to secure to the commonwealth a large number of citizens and soldiers free from labour for their sustenance, and able to devote their whole time to warlike exercises,

in order thus to keep up the ascendancy of Sparta over her perioeci and helots. The Spartans were to be warriors and nothing but warriors. Therefore, not only all mechanical labour was thought to degrade them; not only was husbandry despised and neglected, and commerce prevented, or at least impeded, by prohibitive laws and by the use of iron money; but also the nobler arts and sciences were so effectually stifled that Sparta is a blank in the history of the arts and literature of Greece. The state took care of a Spartan from his cradle to his grave, and superintended his education in the minutest points. This was not confined to his youth, but extended throughout his whole life. The *syssitia*, or, as they were called at Sparta, *phiditia*, the common meals, may be regarded as an educational institution; for at these meals subjects of general interest were discussed and political questions debated. The youths and boys used to eat separately from the men, in their own divisions.—2. A Lacedaemonian, who, though not of the royal blood, was chosen king, in B.C. 220, together with Agesipolis III., after the death of Cleomenes. It was not long before he deposed his colleague and made himself sole sovereign, though under the control of the Ephori. He carried on war against Philip V. of Macedonia, and the Achaeans. He died about 210, and Machanidas then made himself tyrant. (Pol. iv. 2, 35, v. 21, 91; Pans. iv. 22).—3. An Attic orator, son of Lycophron, who belonged to the noble family of the Eteobutadae, was born at Athens, about B.C. 396. He was a disciple of Plato and Isocrates. In public life he was a warm supporter of the policy of Demosthenes, and was universally admitted to be one of the most virtuous citizens and upright statesmen of his age. He was *Tamias* or manager of the public revenue from 338 to 326, and discharged the duties of this office with such ability and integrity, that he raised the public revenue to the sum of 1200 talents. One of his laws enacted that bronze statues should be erected to Aeschylus, Sophocles, and Euripides, and that copies of their tragedies should be preserved in the public archives. He died while holding the office of President of the Theatre of Dionysus, in 323. A fragment of an inscription containing an account of his administration of the finances is still extant. There were fifteen orations of Lycurgus extant in antiquity; but only one has come down to us entire, the oration against Leocrates, which was delivered in 332. Leocrates, who had fled from Athens after the battle of Chaeronea, was indicted for treason. The oration is printed in the various collections of the Attic orators. [DEMOSTHENES.]

**LYCUS** (*Λύκος*). 1. Son of Poseidon and Celaeno, who was transferred by his father to the Islands of the Blessed (Apollod. iii. 10, 1). By Alcyone, the sister of Celaeno, Poseidon begot Hyrieus, the father of the following.—2. Son of Hyrieus and Clonia, and brother of Nycteus. Polydorus, king of Thebes, married the daughter of Nycteus, by whom he had a son Labdacus; and on his death he left the government of Thebes and the guardianship of Labdacus to his father-in-law. Nycteus afterwards fell in battle against Epopeus, king of Sicyon, who had carried away his beautiful daughter Antiope. Lycus succeeded his brother in the government of Thebes, and in the guardianship of Labdacus. He surrendered the kingdom to Labdacus when the latter had grown up. On the death of Labdacus soon afterwards, Lycus again succeeded

to the government of Thebes, and undertook the guardianship of Laius, the son of Labdacus (Paus. ii. 6, 2, ix. 5, 5). Lycus marched against Epopeus, whom he put to death (according to other accounts Epopeus fell in the war with Nycteus), and he carried away Antiope to Thebes. She was treated with the greatest cruelty by Dirce, the wife of Lycus; in revenge for which her sons by Zeus—Amphion and Zethus—afterwards put to death both Lycus and Dirce. [AMPHION].—3. Son of No. 2, or, according to others, son of Poseidon, was also king of Thebes. In the absence of Heracles, Lycus attempted to kill his wife Megara and her children, but was afterwards put to death by Heracles (Eur. H. F. 31; Hyg. Fab. 32).—4. Son of Pandion, and brother of Aegeus, Nisus, and Pallas. He was expelled by Aegeus, and took refuge in the country of the Termilae, which was called Lycia after him. He was honoured at Athens as a hero, and Pausanias asserts that the Lyceum derived its name from him. (It is more probably connected with Apollo Lycæus.) He is said to have introduced the Eleusinian mysteries into Andania in Messenia. He is sometimes also described as an ancient prophet, and the family of the Lycomedae, at Athens, traced their name and origin from him. (Hdt. i. 173, vii. 92; Paus. i. 19, 4, iv. 1, 2, 20, x. 12; Aristoph. Vesp. 408).—5. Son of Dascylus, and king of the Mariandynians, who received Heracles and the Argonauts with hospitality (Ap. Rh. ii. 139).—6. Of Rhegium, the father, real or adoptive, of the poet Lycophron, was a historical writer in the time of Demetrius Phalereus.

**LYCUS** (*Λύκος*), the name of several rivers which are said to be so called from the impetuosity of their current. 1. (*Kilij*), a little river of Bithynia, falling into the sea S. of Heraclea Pontica (Xen. An. vi. 2, 3).—2. (*Germeneh-Chai*), a considerable river of Pontus, rising in the mountains on the N. of Armenia Minor, and flowing W. into the Iris at Eupatoria (Strab. pp. 523, 547).—3. (*Choruk-Su*), a considerable river of Phrygia, flowing from E. to W. past Colossae and Laodicea into the Maeander (Hdt. vii. 30; Strab. p. 578).—4. (*Nahr-el-Kelb*), a river of Phoenicia, falling into the sea N. of Berytus.—5. (*Great Zab* or *Ulu-Su*), a river of Assyria, rising in the mountains on the S. of Armenia, and flowing SW. into the Tigris, just below Larissa (*Nimrouā*). The same as the Zabatus of Xenophon. (Curt. iv. 9; Xen. An. ii. 5, 1.)

**LYDDA** (*τὰ Λύδδα, ἡ Λύδδην*: *Lud*), a town of Palestine, SE. of Joppa, and NW. of Jerusalem, at the junction of several roads which lead from the sea-coast, was destroyed by the Romans in the Jewish war, but soon after rebuilt, and called Diospolis (Jos. B. J. ii. 19, 3, iii. 4, 8).

**LYDIA** (*Λυδία*: *Λυδός*, *Lydus*), a district of Asia Minor, in the middle of the W. side of the peninsula, between Mysia on the N. and Caria on the S., and between Phrygia on the E. and the Aegean Sea on the W. The name had a widely-extended meaning when applied to the old Lydian kingdom; but of Lydia strictly so called the N. boundary, towards Mysia, was the range of mountains which form the N. margin of the valley of the Hermus, called Sardene, a SW. branch of the Phrygian Olympus: the E. boundary towards Phrygia was an imaginary line: and the S. boundary towards Caria was the river Maeander, or, according to some authorities, the range of mountains which, under the name of *Messogis* (*Kastane Daghi*) forms the N. margin of the valley of the Maeander, and is a



NW prolongation of the Taurus. From the F part of this range, in the SE corner of Lydia, another branches off to the NW, and runs to the W far out into the Aegean Sea, where it forms the peninsula opposite to the island of Chios. This chain, which is called Tmolus (*Kınıya Musa Dağı*), divides Lydia into two unequal valleys, of which the S and smaller is watered by the river CAÏSTUS, and the N forms the great plain of the Hermus; these valleys are very beautiful and fertile especially that of the Hermus. The E part of Lydia, and the adjacent portion of Phrygia about the upper course of the Hermus and its tributaries, is an elevated plain, showing traces of volcanic action, and hence called Catacecaumene (*Katacecaumeni*). In early times the country had another name, Maeonia (*Μαεονία*), by which alone it is known to Homer (*Il* ii 863, v 43 x 431), and this name was afterwards applied specifically to the E and S part of Lydia, and then, in contradistinction to it, the name Lydia was used for the NW part (Strab pp 620 625, 678, 680). It is a probable suggestion that the original Lydia of the lower Hermus was conquered by the Maeonians, a people of Phrygian origin, before the Homeric period and that when Gyges established a national Lydian kingdom he restored the old name to the whole country. In the mythical legends the common name of the people and country, Lydi and Lydia is derived from Lydus the son of Atys, the first king. The Lydians appear to have been a race closely connected with the Carians and the Mysians with whom they observed a common worship in the temple of Zeus Carus at Mylasa; they also practised the worship of Cybele, and other Phrygian customs. Some modern writers believe them to have been a people of Semitic origin, and find in this an explanation of the name, which is Oriental, and of some characteristics in their customs and religion. This would account for the tradition in Hdt iii 7 which derives one of the Lydian dynasties from Numa. Amidst the uncertainties of the early legends, it is clear that Lydia was a very early seat of Asiatic civilisation, and that it exerted a very important influence on the Greeks. The Lydian monarchy, which was founded at Sardis, before the time of authentic history, grew up into an empire, under which the many different tribes of Asia Minor W of the river Halys were for the first time united. Tradition mentioned three dynasties of kings: the Atyidae, which ended (according to the computations of chronologists) about B.C. 1221, the Heraclidae, which reigned 505 years, down to 716, and the Mermonidae, 160 years, down to 556. Only the last dynasty can be safely regarded as historical, and the fabulous element has a large place in the details of their history: their names and computed dates were—(1) GYGES, B.C. 716–678, (2) ANDYS, 678–623, (3) SADIATYX, 623–617, (4) ALIATYX, 617–580, (5) CROISUS, 580 (or earlier)–546, under whose names an account is given of the rise of the Lydian empire in Asia Minor, and of its overthrow by the Persians under Cyrus. Under these kings the Lydians appear to have been a highly civilised, industrious, and wealthy people, practising agriculture, commerce, and manufactures, and acquainted with various arts, and exercising through their intercourse with the Greeks of Ionia, an important influence on the progress of Greek civilisation. Among the inventions, or improvements, which the Greeks are said to have derived from them, were the weaving and

dyeing of fine fabrics (*Il* iv 141, Claud *de Rept. Pros* i 270), various processes of metalurgy, the use of gold and silver money, which the Lydians are said first to have coined, the former from the gold found on Tmolus and from the golden sands of the Pactolus (Hdt i 94), and various metrical and musical improvements especially the scale or mode of music called the Lydian and the form of the lyre called the magadis (*Dict. of Antiq. art. Musica*). The Lydians had also public games similar to those of the Greeks. Their high civilisation, however, was combined with a lax morality, and, after the Persian conquest, when they were forbidden by Cyrus to carry arms, they sank gradually into a state of effeminate luxury, and their very name and language had almost entirely disappeared by the commencement of our era. Under the Persians, Lydia and Mysia formed the second satrapy after the Macedonian conquest. Lydia belonged to the kings of Syria, and (after the defeat of Antiochus the Great by the Romans) to those of Pergamum, and so passed, by the bequest of Attalus III, to the Romans, under whom it formed part of the province of Asia. On the tradition that Etruria was colonised by the Lydians, see ETRURIA. Hence the Roman poets use Lydian as equivalent to Etruscan (Verg. *Aen.* i 781, ix 11).

Lydiades (*Λυδίαδης*), a citizen of Megalopolis, who, though of an obscure family raised himself to the sovereignty of his native city, about B.C. 244. In 234 he voluntarily abdicated the sovereignty, and permitted Megalopolis to join the Achaean League as a free state. He was one of the noblest characters in the later Greek history. He was elected several times general of the Achaean League, and became a formidable rival to Aratus. He fell in battle against Cleomenes, 226 (Pol. ii 44, 51, Pint. *Arat.* 30, 33, 37, *Cleom.* 6, Paus. viii 27).

Lydiæ or Ludias (*Λυδίας*, Ion *Λυδίας*, *Λυδία* *Karamak* or *Marroneiro*), a river in Macedonia, rises in Eordaea passes Edessa, and after flowing through the lake on which Pella is situated, falls into the Axios, a short distance from the Thermaic gulf. In the upper part of its course it is called the Eordæan river (*Ἐορδαῖος ποταμός*) by Arrian (*Eur. Bacch.* 565; Strab. p. 230). Herodotus (vii 127) by mistake makes the Lydians unite with the Halacmon, the latter of which is W of the former.

Lydus (*Λυδός*) son of Atys and Callithea, and brother of Tyrrhenus the mythical ancestor of the Lydians (Hdt. i 7, Dionys. i 27).

Lydus, Joannes Laurentius, was born at Philadelphia, in Lydia (whence he is called Lydus or the Lydian), in A.D. 490. He held various public offices and lived to an advanced age. He wrote 1 *Περὶ ἀνθρώπων συγγραφὴ*, *De Mensibus Liber*, of which there are two epitomes, or summaries, and a fragment extant. 2. *Περὶ ἀστρον. κ. τ. λ.* *De Magistratibus Imperialis Romanæ*. 3. *Περὶ διοργανισμῶν*, *De Organis* (ed Wachsmuth 1863). The work *De Mensibus* is a historical commentary on the Roman calendar, with an account of the various festivals, derived from a great number of authorities, most of which have perished. Of the two summaries of this curious work, the larger one is by an unknown hand, the shorter one by Maximus Planudes. The work *De Magistratibus* was thought to have perished, but was discovered by Valoisson in the suburbs of Constantinople in 1785. The best edition of the complete works is by Bekker, Bonn, 1837.

Lygdamis (*Λυγδάμης*) 1 Of Naxos, a dis-

tinguished leader of the popular party of the island in the struggle with the oligarchy. He conquered the latter, and obtained thereby the chief power in the state. He assisted Pisistratus in his third return to Athens; but during his absence his enemies seem to have got the upper hand again; for Pisistratus afterwards subdued the island, and made Lygdamis tyrant of it, about B.C. 540. In 532 he assisted Polyperates in obtaining the tyranny of Samos. (Hdt. i. 61, 64; Ar. Pol. v. 5; 'Aθ. πολ. 15.)—2. Father of ARTEMISIA, queen of Halicarnassus, the contemporary of Xerxes.—3. Tyrant of Halicarnassus, the son of Pisindelis, and the grandson of Artemisia. Herodotus is said to have taken an active part in delivering his native city from the tyranny of this Lygdamis.

**Lygii** or **Ligii**, an important people in Germany, between the Viadus (*Oder*) and the Vistula, in the modern *Silesia* and *Posen*, were bounded by the Burgundiones on the N., the Goths on the E., the Bastarnae and Osi on the W., and the Marsingi, Silingae, and Semnones on the S. They were divided into several tribes, the chief of which were the Manimi, Duni, Elysi, Buri, Arii, Naharvali, and Helveconae. They first appear in history as members of the great Marcomannic league formed by Maroboduus in the reigns of Augustus and Tiberius. In the third century some of the Lygii migrated with the Burgundians westwards, and settled in the country bordering on the Rhine. (Tac. Germ. 43, Ann. xii. 29; Strab. p. 290; Dio Cass. lxxvii. 5.)

**Lynecestis** (Λυγκηστis), a district in the SW. of Macedonia, N. of the river Erigon, and upon the frontiers of Illyria. Its inhabitants, the *Lynecestae*, were Illyrians, and were originally an independent people, who were governed by their own princes, said to be descended from the family of the Bacchiadae. The *Lynecestae* appear to have become subject to Macedonia by a marriage between the royal families of the two countries. The ancient capital of the country was *Lyneus* (ἢ Λύγκος), though HERACLEA at a later time became the chief town in the district. (Thuc. ii. 99, iv. 83, 124; Strab. pp. 323, 326.) Ovid speaks of a river near Lyneus, the waters of which were said to be as intoxicating as wine (Ov. Met. xv. 329).

**Lyneus** (Λυγκεύς). 1. One of the 50 sons of Aegyptus, whose life was saved by his wife Hypermnestra, when all his other brothers were murdered by the daughters of Danaus on their wedding night. [AEGYPTUS.] A rite at Argos was derived from this story (or the story from the rite), a torch procession, said to commemorate the fact that Lyneus, when he had escaped safely to Lyrcæa, gave a signal to Hypermnestra of his arrival, by waving a torch (Paus. ii. 25, 4). Danaus kept Hypermnestra in strict confinement, but was afterwards prevailed upon to give her to Lyneus, who succeeded him on the throne of Argos. According to a different legend, Lyneus slew Danaus and all the sisters of Hypermnestra, in revenge for his brothers (Paus. ii. 10, 1; Apollod. ii. 1, 5; Ov. Her. 14). Lyneus was succeeded as king of Argos by his son ABAS.—2. Son of Aphareus and Arene, and brother of Idas, was one of the Argonauts, and famous for his keen sight. He is also mentioned among the Calydonian hunters, and was slain by Pollux. (Apollod. i. 8, 2; Ap. Rh. i. 151; Pind. Nem. i. 61; Hor. Sat. i. 2, 90; Ep. i. 1, 23; Idas.)—3. Of Samos, the disciple of Theophrastus, and a contem-

porary of Menander, and his rival in comic poetry (Athen. viii. p. 237; Plut. Dem. 27; Suid. s.v.).

**Lyneus**, king of Scythia, or, according to others, of Sicily, endeavoured to murder Triptolemus, who came to him with the gifts of Ceres, but metamorphosed by the goddess into a lynx (Ov. Met. v. 650; Serv. ad Aen. i. 327).

**Lyrcæa** or **Lyrcæum** (Λυρκία, Λύρκειον), a small town in Argolis, situated on a mountain of the same name (Strab. p. 271; Paus. ii. 25, 4).

**Lyrrnessus** (Λυρρησσός), a town in the interior of Mysia mentioned by Homer: destroyed before the time of Strabo (II. ii. 690, xix. 60, xx. 32; Aesch. Pers. 324; Strab. p. 612).

**Lysander** (Λύσανδρος). 1. A Spartan, was of servile origin, or at least the offspring of a marriage between a freeman and a woman of inferior condition. (Ael. V.H. xii. 43; Athen. p. 271.) He obtained the citizenship, and became one of the most distinguished of the Spartan generals and diplomatists. In B.C. 407 he was appointed *navarchus*, and succeeded Cratesippidas in the command of the fleet off the coasts of Asia Minor. He fixed his headquarters at Ephesus, and soon obtained great influence, not only with the Greek cities, but also with Cyrus, who supplied him with large sums of money to pay his sailors. Next year, 406, he was succeeded by Callicratidas. In one year the reputation and influence of Lysander had become so great that Cyrus and the Spartan allies in Asia requested the Lacedaemonians to appoint Lysander again to the command of the fleet. The Lacedaemonian law, however, did not allow the office of *navarchus* to be held twice by the same person; and, accordingly, Aracus was sent out in 405, as the nominal commander-in-chief, while Lysander, virtually invested with the supreme direction of affairs, had the title of vice-admiral (ἐπιστολεύς). In this year he brought the Peloponnesian war to a conclusion, by the defeat and capture of the Athenian fleet off Aegospotami. Only eight Athenian ships made their escape, under the command of Conon. He afterwards sailed to Athens, and in the spring of 404 the city capitulated; the long walls and the fortifications of the Piræus were destroyed, and an oligarchical form of government was established, known by the name of 'The Thirty.' Lysander was now by far the most powerful man in Greece, and he displayed more than the usual pride and haughtiness which distinguished the Spartan commanders in foreign countries. He was passionately fond of praise, and took care that his exploits should be celebrated by the most illustrious poets of his time. He always kept the poet Choerilus in his retinue; and his praises were also sung by Antilochus, Antimachus of Colophon, and Niceratus of Heraclea. He was the first of the Greeks to whom Greek cities erected altars as to a god, offered sacrifices, and celebrated festivals. (Plut. Lys. 18; Paus. vi. 3, 14; Athen. p. 690.) His power and ambition caused the Spartan government uneasiness, and accordingly the Ephors recalled him from Asia Minor, to which he had again repaired, and for some years kept him without any public employment. On the death of Agis II. in 397, he secured the succession for Agesilaus, the brother of Agis, in opposition to Leotychides, the reputed son of the latter. He did not receive from Agesilaus the gratitude he had expected. He was one of the members of the council, 30 in number, which was appointed to accompany the new king in his expedition into Asia in 395. Agesi-

laus purposely thwarted all his designs and refused all the favours which he asked. On his return to Sparta, Lysander resolved to bring about the change he had long meditated in the Spartan constitution, by abolishing hereditary royalty, and making the throne elective. He is said to have attempted to obtain the sanction of the oracle of Delphi, Dodona and Zeus Ammon, but without success. He does not seem to have ventured upon any overt act, and his enterprise was cut short by his death in the following year. On the breaking out of the Boeotian war in 335, Lysander was placed at the head of one army and the king Pausanias at the head of another. Lysander marched against Halartus and perished in battle under the walls, 335 (Plot. *Lysander* Xen *Hell* ii. iii.)—2. A Spartan ephor banished by the Lacedaemonians (Cic. *Off* ii. 23, 50).

**Lysandra** (Λυσάνδρα) daughter of Ptolemy Soter and Eurydice the daughter of Antipater. She was married first to Alexander, the son of Cassander, king of Macedonia, and after his death to Agathocles the son of Lysimachus. After the murder of her second husband, B.C. 284 (AGATHOCLES No. 3), she fled to Asia, and sought assistance from Seleucus. The latter in consequence marched against Lysimachus, who was defeated and slain in battle 281 (Paus. i. 9. 10 Plot. *Demetr* 31).

**Lysanias** (Λυσάνης) 1. Tetrarch of Abilene was put to death by Antony to gratify Cleopatra, B.C. 36 (Dio Cass. xlix. 32).—2. Apparently a descendant of the last tetrarch of Abilene at the time when Jesus Christ entered upon his ministry (Luke, iii. 1).

**Lysias** (Λυσίας) an Attic orator, was born at Athens about B.C. 459 (This is the date in Dionys. *Lys* 12 and [Plin.] *Vit. Lys*, but it is conjectural, and some writers put the birth of Lysias as late as 444.) He was the son of Cephalus, who was a native of Syracuse, and had taken up his abode at Athens on the invitation of Pericles. At the age of 15, Lysias and his brothers joined the Athenians who went as colonists to Thurii in Italy, 444, or followed them later. He there completed his education under the instruction of two Syracusans, Tisias and Nicias. He afterwards enjoyed great esteem among the Thurians, and seems to have taken part in the administration of the city. After the defeat of the Athenians in Sicily, he was expelled by the Spartan party from Thurii, as a partisan of the Athenians. He now returned to Athens 412. During the rule of the Thirty (404) he was looked upon as an enemy of the government, his large property was confiscated and he was thrown into prison, but he escaped and took refuge at Megara (cf. *Lys* in *Eratosth.* § 16). He joined Thrasybulus and the exiles, and in order to render them effectual assistance he sacrificed all that remained of his fortune. He gave the patriots 2000 drachmas and 200 shields, and engaged a band of 300 mercenaries. Thrasybulus procured him the Athenian franchise, which he had not possessed hitherto, since he was the son of a foreigner, but he was afterwards deprived of this right because it had been conferred without a probouleuma. Henceforth he lived at Athens as an isoteles, occupying himself, as it appears, solely with writing judicial speeches for others and died in 378, at the age of 80—Lysias wrote a great number of orations, and among those which were current under his name the ancient critics reckoned 230 as genuine. Of these 34 only are extant, and of these three are only

fragments of the remaining 31 those of *Andoc.*, *Alcib.* 2, *pro Polyst.*, *pro Miltie.*, and the *Funeral Oration* are probably spurious. Most of these orations were composed after his return from Thurii to Athens. The only one which he delivered himself is that against Eratosthenes, 403. The language of Lysias is perfectly pure and may be regarded as one of the best specimens of the Attic idiom. All the ancient writers agreed that his orations were distinguished by grace and elegance, in what was called 'the plain style,' &c. that which uses the language of ordinary life and avoids grandiloquence. Its style is clear and lucid, and his delineations of character striking and true to life. The orations of Lysias are contained in the collections of the Attic orators [DEMOSTHENES]. Separate edition by Scheibe, 1886.

**Lysicrates**, CHORAGIC MONUMENT OF, vulgarly called the 'Lantern of Demosthenes,' was dedicated by Lysicrates in B.C. 335-34, as we learn from an inscription on the architrave

which records that 'Lysicrates son of Lyntides of Cicynna, was choragus, when the boys of Acamantis conquered, when Theon played the flute, when Lysias wrote this piece, and when Evasmetus was archon.' It was the practice of the victorious choragi to dedicate to Dionysus the tripods which they had gained in the contests in the theatre. Some of these tripods were placed upon small temples, which were erected either in the precincts of the theatre, or in a street which ran



Choragic Monument of Lysicrates, restored.

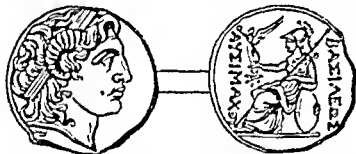
along the eastern side of the Acropolis, from the Prytaneia to the Lenaeum or sacred enclosure of Dionysus near the theatre, and which was hence called the 'Street of Tripods' (Paus. i. 28, § 1). Of these temples only two now remain the monument of Thrasyllus, and the monument of Lysicrates, which stood in the street itself. It appears that this street was formed entirely by a series of such monuments, and that from the inscriptions engraved on the architraves the dramatic chronicles or didascalae were mainly compiled. The monument of Lysicrates is of the Corinthian order. It is a small circular building on a square base of white marble, and covered by a cupola, supported by six Corinthian columns. Its whole height was 34 feet, of which the square base was 14 feet (not shown in the cut), the body of the building to the summit of the columns 12 feet, and the entablature together with the cupola and apex, 8 feet. There was no access to the interior, which was only six feet in diameter. The frieze, of which there are casts in the British Museum, represents the

destruction of the Tyrrhenian pirates by Dionysus and his attendants.

**Lysimachia** or **-ēa** (*Λυσιμαχία, Λυσιμάχεια; Λυσιμαχεύς*). 1. (*Eksemiti*), an important town on the N.E. of the gulf of Melas, and on the isthmus connecting the Thracian Chersonesus with the mainland, was founded B. C. 309 by Lysimachus, who removed to his new city the greater part of the inhabitants of the neighbouring town of Cardia (Strab. pp. 134, 331; Diod. x. 29; Pol. v. 34). It was subsequently destroyed by the Thracians, but was restored by Antiochus the Great (Liv. xxxiii. 38). Under the Romans it greatly declined; but Justinian built a strong fortress on the spot, which he called *Hexamilium* (*Ἑξαμίλιον*), doubtless from the width of the isthmus, under which name it is mentioned in the middle ages.—2. A town in the SW. of Aetolia, near Pleuron, situated on a lake of the same name, which was more anciently called *Hydra* (Strab. p. 460).

**Lysimachus** (*Λυσίμαχος*), king of Thrace, was a Macedonian by birth, and one of Alexander's generals, but of mean origin, his father Agathocles having been originally a Penest or serf in Sicily (Arrian. *Anab.* vi. 28). He was early distinguished for his undaunted courage, as well as for his great activity and strength of body. We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single-handed; and this circumstance is regarded by that writer as the origin of a fable gravely related by many authors, that on account of some offence, Lysimachus had been shut up by order of Alexander in the same den with a lion, but, though unarmed, had succeeded in destroying the animal, and was pardoned by

the country of the Getae; but he was reduced to the greatest distress by want of provisions, and was ultimately compelled to surrender with his whole army. Dromichaetes, king of the Getae, treated him with the utmost generosity, and restored him to liberty. In 288 Lysimachus united with Ptolemy, Seleucus and Pyrrhus in a common league against Demetrius, who had for some years been in possession of Macedonia, and was now preparing to march into Asia. Next year, 287, Lysimachus and Pyrrhus invaded Macedonia. Demetrius was abandoned by his own troops, and was compelled to seek safety in flight. Pyrrhus for a time obtained possession of the Macedonian throne, but he was expelled by Lysimachus in 286. Lysimachus was now in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. He remained in undisturbed possession of these vast dominions till shortly before his death. His downfall was occasioned by a dark domestic tragedy. His wife Arsinoë, daughter of Ptolemy Soter, had long hated her stepson Agathocles, and at length, by false accusations, induced Lysimachus to put his son to death (Just. xvii. 1). This bloody deed alienated the minds of his subjects, and many cities of Asia broke out into open revolt. Lysimachus, the widow of Agathocles, fled with her children to the court of Seleucus, who forthwith invaded the dominions of Lysimachus. The two monarchs met in the plain of Corus (Corupedium), and Lysimachus fell in the battle that ensued, B. C. 281. (Paus. i. 10; Appian, *Syr.* 62.) He was in his eightieth year at the time of his death.—Lysimachus founded **LYSIMACHIA**, on



Coin of Lysimachus, King of Thrace, ob. B. C. 281. Obv., head of Alexander, with horn of Ammon (see p. 50); rev., Athens holding Victory; ΒΑΣΙΛΕΥΣ ΛΥΣΙΜΑΧΟΥ.

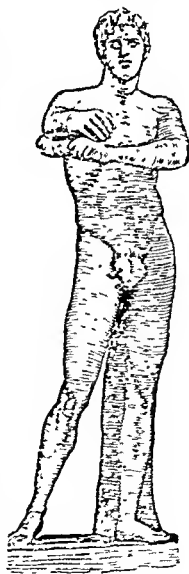
the king in consideration of his courage (Curt. viii. 1, 15; Plut. *Demetr.* 27; Paus. i. 9, 5; Sen. *de Ir.* iii. 17). In the division of the provinces, after the death of Alexander (B. C. 323), Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus. For some years he was actively engaged in war with the warlike barbarians that bordered his province on the N. At length, in 315, he joined the league which Ptolemy, Seleucus and Cassander had formed against Antigonus; but he did not take any active part in the war for some time. In 306 he took the title of king, when it was assumed by Antigonus, Ptolemy, Seleucus, and Cassander. In 302 Lysimachus crossed over into Asia Minor to oppose Antigonus, while Seleucus also advanced against the latter from the East. In 301 Lysimachus and Seleucus effected a junction, and gained a decisive victory at Ipsus over Antigonus and his son Demetrius (Diod. xx. 106). Antigonus fell on the field, and Demetrius became a fugitive. The conquerors divided between them the dominions of the vanquished; and Lysimachus obtained for his share all that part of Asia Minor extending from the Hellespont and the Aegean to the heart of Phrygia. In 291 Lysimachus crossed the Danube and penetrated into the heart of

the Hellespont, and also enlarged and rebuilt many other cities.

**Lysimelia** (*ἡ Λυσιμέλεια λίμνη*), a marsh near Syracuse in Sicily, probably the same as the marsh anciently called *Syraco* from which the town of Syracuse is said to have derived its name (Thuc. viii. 53; Theoc. xvi. 84; SYRACUSÆ.)

**Lysinöe** (*Λυσινώη; Agelan?*), a town in Pisidia, S. of the lake Ascania (Liv. xxxviii. 15).

**Lysippus** (*Λύσιππος*), of Sicyon, one of the greatest Greek sculptors, was a contemporary of Alexander the Great. Originally a simple workman in bronze (*faber acarius*), he rose to the eminence which he afterwards obtained by the direct study of nature (Plin. xxxiv. 61). He rejected many of the old conventional rules which the early artists followed. He followed the school of Polyclitus, but changed the canons of it in many points, especially in making the head smaller and the body more slender. He aimed at idealising human beauty rather than that



Marble copy of the Apoxyomenus of Lysippus. (Vatican.)

of the gods and at representing the grace and mobility of the male figure. He made statues of gods, it is true, and among them of Zeus, but even in this field of art his favourite subject was the human hero Heracles. The works of Lysippos are said to have amounted to the enormous number of 1500. They were almost all, if not all in bronze in consequence of which none of them are extant. He made statues of Alexander at all periods of life, and in many different positions, which exercised considerable influence on succeeding art. Alexander's edict is well known that no one should paint him but Apelles and no one make his statue but Lysippos (Plin vii 125, Hor Ep u 1 240, Cic Fam v 12).

**Lýsis** (Λύσις) an eminent Pythagorean philosopher who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem (Paus ix 13, Cic de Or u 34 133, Off 1 44 155).

**Lýsis** a river of Caria, only mentioned by Livy (xxviii 15).

**Lysistrátus**, of Sicyon, the brother of Lysippus, was a sculptor, and devoted himself to the making of portraits. He was the first who took a cast of the human face in gypsum, and from this mould he produced copies by pouring into it melted wax (Plin xxix 153).

**Lystra** (ἡ Λύστρα, τὰ Λύστρα *Lhastyn-serai*, Ru) a city of Lyconia on the confines of Isauria (Act Apost xiv 8 21 Plin v 147).

### MI

**Máxas** (Μάξας) 1 A people on the E coast of Arabia Felix, probably about *Muscat* (Ptol vi 7, 14).—2 An inland people of Libya, in the Regio Syrtica—that is, the part of N Africa between the Syrtis (Hdt iv 175).

**Macalla**, a town on the E coast of Bruttium, which was said to possess the tomb and a sanctuary of Philoctetes (Lycophr Alex 927).

**Máxar** or **Máxareus** (Μάξαρ or Μάξαρεις) 1 Son of Helios (or Cranaeus) and Rhodes, fled from Rhodes to Lesbos after the murder of Teneages (Il xxiv 544, Diod v 56).—2 Son of Aeolus, who committed incest with his sister Canace [CANACE].—3 Son of Jason and Medea, also called Mermorus or Mormorus (Hyl Fab 239).—4 Of Lesbos, father of Issa, hence called Macareus (Diod v 81, Ov Met vi 124).

**Máxária** (Μαχαρία), daughter of Heracles and Deianira (Paus i 92, Eur Hecul).

**Macesbaei** (Μακασαίοι) the descendants of the family of the heroic Judas Maccabaei or Maccabaeus, who successfully resisted the tyranny of Antiochus in Judaea. [For their history see Dict of the Bible].

**Mácedónia** (Μακεδονία Μακεδόνες), a country in Europe, said to have derived its name from Macednus, or Macedon, a son of Zeus and Thya, a daughter of Deucalion (Apollod. ii 8, 1). The name first occurs in Herodotus, but another form was *Macéitia* (Μακερία), and accordingly the Macedonians are sometimes called *Macetae* (Hesych. s v, Sil It xiii 878, Stat Silv iv 6). The country is said to have been originally named Emathia. Herodotus understood by the name *Macedonia* only the country to the S and W of the river Lydias (Hdt. vii 127), but the boundaries of the ancient Macedonian monarchy, before the time of Philip the father of Alexander, were on the S Olympus and the Cambunian

mountains which separated it from Thessaly and Epirus, on the E the river Strymon, which separated it from Thrace (Thuc ii 93), and on the N and W Illyria and Paconia, from which it was divided by no well defined limit. Macedonia was greatly enlarged by the conquests of Philip. He added to his kingdom Paconia on the N, so that the mountains Scordus and Ocherus now separated it from Moesia, a part of Thrace on the E as far as the river Nestus, which Thracian district was usually called *Macedonia adjecta*, the peninsula Chalcidice on the S, and on the W a part of Illyria, as far as the lake Lychnitis. On the conquest of the country by the Romans in c 168, Macedonia was divided into four districts, paying a land tax to Rome: they were quite independent of one another and had each a republican form of government and a general council. (1) the country between the Strymon and the Nestus, with a part of Thrace E of the Nestus, as far as the Hebros, and also including the territory of Heraclea Sintica and Bualtice, W of the Strymon: the capital of this district was Amphipolis, (2) the country between the Strymon and the Axios, exclusive of those parts already named, but including Chalcidice the capital Thessalonica, (3) the country between the Axios and Peneus the capital Pella, (4) the mountainous country in the W the capital Pelagonia. (Livy xlv 17, 18, 30). After the conquest of the Achaens, in 146 Macedonia was formed into a Roman province, and Thessaly and Illyria were incorporated with it, but at the same time the district E of the Nestus was again assigned to Thrace. The Roman province of Macedonia accordingly extended at first as far S as the province of Achaia, including in its limits Epirus, but under the empire its SE limit was the Sinus Malacus, and Epirus was detached from it. Thus it extended on the Aegean coast from the river Nestus to Oeta and the Sinus Malacus and on the Adriatic coast from the river Drilon to the Aous (Ptol iii 17, 7). It was originally governed by a praetor, it was made by Tiberius one of the provinces of the Caesar but it was restored to the senate by Claudius. Under Diocletian four provinces were carved out of Macedonia (1) Thessaly; (2) Epirus Nota (the Illyrian coast); (3) Macedonia Prima; (4) Macedonia Secunda or Salutaris. Macedonia may be described as a large plain, surrounded on three sides by lofty mountains. Through this plain, however, run many smaller ranges of mountains between which are wide and fertile valleys, extending from the coast far into the interior. The chief mountains were SCORDUS, or SCARDUS, on the NW frontier, towards Illyria and Dardania, further E OASSELLUS and SCOMTUS, which separated it from Moesia, and RHODOPUS, which extended from Scomus in a SE direction, forming the boundary between Macedonia and Thrace. On the S frontier were the CAMBUNII MONTES and OLYMPUS. The chief rivers were in the direction of E to W, the NESTUS, the STRYMON, the AXIUS, the largest of all the LUDAS or LYDIAS, and the HALLIACUS.—The great bulk of the inhabitants of Macedonia consisted of Thracian and Illyrian tribes. At an early period some Greek tribes settled in the S part of the country. They are said to have come from Argos, and to have been led by GANANES, AEROPUS, and PERDICEAS, three descendants of Temenus the Herseid. Perdiceas, the youngest of the brothers, was looked upon as the founder

of the Macedonian monarchy (Hdt. viii. 138). A later tradition, however, regarded Caranus, who was also a Heraclid from Argos, as the founder of the monarchy. These Greek settlers intermarried with the original inhabitants of the country. The dialect which they spoke was akin to the Doric, but it contained many barbarous words and forms; and the Macedonians were accordingly never regarded by the other Greeks as genuine Hellenes. Moreover, it was only in the S. of Macedonia that the Greek language was spoken; in the N. and NW. of the country the Illyrian tribes continued to speak their own language and to preserve their ancient habits and customs.



Coin of Macedonia, after Roman conquest

*Obv.* head of Artemis in shield; *rev.* MACAEONIAN PAPHOS and club of Hercules, surrounded by oak-wreath. This is a coin of the first region, struck when the Roman senate gave the Macedonian regions the right of coining silver, in 146 B.C.

Very little is known of the history of Macedonia till the reign of Amyntas I., who was a contemporary of Darius Hystaspis; but from that time their history is more or less intimately connected with that of Greece, till at length Philip, the father of Alexander the Great, became the virtual master of the whole of Greece. The conquests of Alexander extended the Macedonian supremacy over a great part of Asia; and the Macedonian kings continued to exercise their sovereignty over Greece till the conquest of Perseus by the Romans, 168, brought the Macedonian monarchy to a close. The details of the Macedonian history are given in the lives of the separate kings.

**Macella** (*Macellaro*), a small fortified town in the W. of Sicily, about fifteen miles E. of Segesta (Pl. i. 24).

**Macer**, Aemilius. 1. A Roman poet, a native of Verona, died in Asia, B.C. 16. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation, it would appear, of the *Theriac* of Nicander (Serv. ad *Ecl.* v. 1; Quintil. x. 1, 87; Ov. *Trist.* iv. 10, 43). The work now extant entitled *Aemilius Macer de Herbarum Virtutibus* belongs to the middle ages.—2. We must carefully distinguish from Aemilius Maer of Verona a poet Macer who wrote on the Trojan war, and who must have been alive in A.D. 12, since he is addressed by Ovid in that year (*ex Pont.* ii. 10, 2).—3. A Roman jurist, who lived in the reign of Alexander Severus. He wrote several works, extracts from which are given in the Digest.

**Macer**, Clodius, was governor of Africa at Nero's death, A.D. 68, when he laid claim to the throne. He was murdered at the instigation of Galba by the procurator Trebonius Garguicinus. (Tac. *Hist.* i. 7, iv. 49; Suet. *Galb.* 11.)

**Macer**, Licius. [LICIUS.]

**Macestus** (Μάκεστος: *Simaul-Su*, and lower *Susugherli*), a considerable river of Mysia, rises in the NW. of Phrygia, and flows N. through Mysia into the Rhyndacus (Strab. p. 576). It is probably the same river which Polybius (v. 77) calls Megistus (Μέγιστος).

**Machaerūs** (Μαχαίρους: *Μαχαίρης*), a strong border fortress in the S. of Peraea, in Palestine, on the confines of the Nabathaei: a stronghold of the Searii in the Jewish war (Jos. *Ant.* xiii. 16, B. J. vii. 6).

**Machanidas**, tyrant of Lacedaemon, succeeded Lycurgus about B.C. 210. Like his predecessor, he had no hereditary title to the crown, but ruled by the swords of his mercenaries alone. He was defeated and slain in battle by Philopoemen, the general of the Achaean League in 207. (Pl. xi. 11, xiii. 6; Plut. *Philop.* 10.)

**Machāon** (Μάχων), son of Asclepius [see p. 131], was married to Anticlea, the daughter of Diocles, by whom he became the father of Gorgasus, Niemoahns, Alexanor, Sphyrus, and Polemoerates. Together with his brother Podalirius he went to Troy with thirty ships, commanding the men who came from Tricea, Ithome, and Oeehalia. In this war he acted as the surgeon of the Greeks, and also distinguished himself in battle. He was himself wounded by Paris, but was carried from the field by Nestor (*Il.* ii. 729, iv. 193, xi. 505, 512, 598). Later writers mention him as one of the Greek heroes who were concealed in the wooden horse (Verg. *Aen.* ii. 263) and he is said to have enred Philoetetes (Tzet. ad *Lye.* 911; Propert. ii. 1, 59). He was killed by Eurypylus, the son of Telephus, and received divine honours at Gerenia (Paus. iv. 3, 2).

**Machlyes** (Μάχλυες), a people of Libya, near the Lotophagi, on the W. side of the lake Triton, in what was afterwards called Africa Propria (Hdt. iv. 179; Ptol. iv. 14, 11).

**Machon** (Μάχων), of Corinth or Sicyon, a comic poet, flourished at Alexandria, where he gave instructions respecting comedy to the grammarian Aristophanes of Byzantium (Athen. pp. 241, 664).

**Macistus** or **Macistum** (Μάκιστος, Μάκιστον: *Μακίστιος*), a town of Elis in Triphylia, NE. of Lepreum, originally called Platanistus (Πατανιστοῦς), and founded by the Caeones (Hdt. iv. 148; Strab. pp. 343, 345).

**Maurobata** (Μαυροβάτα: *Meeca*), a city in the W. of Arabia Felix; probably a sacred city of the Arabs before the time of Mohammed.

**Macra** (*Magra*), a small river rising in the Apennines and flowing into the Ligurian sea near Lona, which, from the time of Augustus, formed the boundary between Liguria and Etruria (Strab. p. 222; Plin. iii. 48).

**Macriānus**, one of the Thirty Tyrants, a distinguished general, who accompanied Valerian in his expedition against the Persians, A.D. 260. On the capture of that monarch, Macriānus was proclaimed emperor, together with his two sons Macrianus and Quietus. He assigned the management of affairs in the East to Quietus, and set out with the younger Macriānus for Italy. They were encountered by Aureolus on the confines of Thraee and Illyria, defeated and slain, 262. Quietus was shortly afterwards slain in the East by Odenathus (Trebell. *Trig.* Tyr. 12).

**Macri Campi**. [CAMPI MACRI.]

**Macrinus**, M. Opilius Severus, Roman emperor, April, A.D. 217–June, 218. He was born at Caesarea, in Mauretania, of humble parents, A.D. 164, and rose at length to be praefect of the praetorians under Caracalla. He accompanied Caracalla in his expedition against the Parthians, and was proclaimed emperor after the death of Caracalla, whom he had caused to be assassinated. He conferred the title of Caesar

upon his son Diadomenianus, and at the same time gained great popularity by repealing some obnoxious taxes. But in the course of the same year he was defeated with great loss by the Parthians, and was obliged to retire into Syria. While here his soldiers with whom he had become unpopular by enforcing among them order and discipline, proclaimed Elagabalus as emperor. With the troops which remained faithful to him, Macrobus marched against the usurper but was defeated, and fled in disgrace. He was shortly afterwards seized in Chalcædon and put to death, after a reign of 14 months (*Vit. Macrobi.*, Dio Cass. lxxviii 11-41).

**Macro, Naevius Sertorius**, a favourite of the emperor Tiberius was employed to arrest the powerful Sejanus in A.D. 31, after whose death he was prefect of the prætoriana during the remainder of Tiberius's reign and the earlier part of Caligula's. Macro was as cruel as Sejanus. He laid informations he presided at the rack and he lent himself to the most savage caprices of Tiberius during the last and worst period of his government. During the lifetime of Tiberius he paid court to the young Caligula, and he promoted an intrigue between his wife Ennia and the young prince. It was rumoured that Macro shortened the last moments of Tiberius by stifling him with the bedding as he recovered unexpectedly from a swoon. But Caligula became jealous of Macro and compelled him to kill himself with his wife and children 38 (*Tac. Ann.* vi 15, 23 45-50, *Suet. Tib.* 73. Dio Cass. lvi 9-23 *hæ* 1-10).

**Macrobii** (*Μακρόβιοι*, i.e. Long-lived) an Æthiopian people in Africa, placed by Herodotus (ii 17) on the shores of the S. Ocean, i.e. probably beyond the S. frontier of Egypt (*Plin.* vi 120, *Mel.* iii 9).

**Macrædæphali** (*Μακρεδάφαι*), i.e. 'the people with long heads,' a tribe in the Caucasus (*Strab.* p. 48, 520, *Plin.* vi 11).

**Macrobiius**, the grammarian, whose full name was *Ambrosius Aurelius Theodosius Macrobius*. All we know about him is that he lived in the age of Honorius and Theodosius, that he was probably a Greek, and that he had a son named Eustathius. He states in the preface to his *Saturnalia* that Latin was to him a foreign tongue, and hence we may fairly conclude that he was a Greek by birth, more especially as we find numerous Greek idioms in his style. He may be the same as the Macrobius who in 329 was prefect of Spain, and in 421 was *præf. sacri cubiculi*. If so he must have been converted to Christianity before he held the latter office and after he wrote his books, which are clearly the work of a pagan (*Cod. Theod.* vi 8 1, xvi 10, 15). His extant works are—(1) *Saturnaliorum Convivorum Libri VII.* consisting of a series of dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the Saturnalia at the house of Vetulius Praetextatus, who was invested with the highest offices of state under Valentinian and Valens. The form of the work is avowedly copied from the dialogues of Plato, especially the *Banquet* in substance it bears a strong resemblance to the *Noctes Atticæ* of A. Gellius. The first book treats of the festivals of Saturnus and Janus, of the Roman calendar, &c. The second book commences with a collection of *bona mota*, ascribed to the most celebrated wits of antiquity, to these are appended a series of essays on matters connected with the pleasures of the table. The four following

books are devoted to criticisms on Virgil. The seventh book is of a more miscellaneous character than the preceding—(2) *Commentarius ex Cicero in Somnium Scipionis*, a tract much studied during the middle ages. The Dream of Scipio contained in the sixth book of Cicero's *De Republica*, is taken as a text, which engenders a succession of discourses on the physical constitution of the universe, according to the views of the Neo-Platonists, together with notices of some of their peculiar tenets on mind as well as matter—(3) *De Differentiis et Societatibus Graeci Latiniq. Verbi* a treatise purely grammatical of which only an abridgment is extant compiled by a certain Joannea. The best editions of the works of Macrobius are by Gronovius Lug. Bat. 1670, L. Janss, 1852 and Eysenhardt, Lips. 1868.

**Macrōnes** (*Μακρόνες*) a warlike Caucasian people on the N.E. shore of the Pontus Euxinus (*Hdt.* i 104 vi 78 *Plin.* vi 11).

**Maetorium** (*Μαετώριον* *Μαετωρίον*) a town in the S. of Sicily near Gela (*Hdt.* vii 153).

**Macynia** (*Μακυνία* *Μακυνίς*), a town in the S. of Aetolia near the mountain Taphusæ, E. of Calydon and the Evenus (*Strab.* p. 451, 460).

**Madianitæ** (*Μαδιανίται*, *Μαδιανῶται*, *Μαδιανῶται*) O.T. Midianim, a powerful nomad people in the S. of Arabia Petraea, about the head of the Red Sea (see *Dict. of the Bible*).

**Madytos** (*Μαδυτός* *Μαδύτιος* *Μαδύτις*) a seaport town on the Thracian Chersonesus (*Strab.* p. 331 *Lat.* xxi 16).

**Maender** (*Μαένδριος* *Μένδριος* or *Μένδριος*, or *Μαυκ Μένδριος* i.e. the Great Maender), in contradistinction to the Little Maender, the ancient Cayster has its source in the mountain called Aulocrenas, above Celasæne, in the S. of Phrygia, close to the source of the Mæryas, which immediately joins it. (*Cela.* xax.) It flows in a general W. direction, with various changes of direction, but on the whole with a slight inclination to the S. After leaving Phrygia, it flows parallel to Mt. Messogis, on its S. side, forming the boundary between Lydia and Caria, and at last falls into the Icarian Sea between Myus and Priene. Its whole length is above 170 geographical miles. The Maender is deep, but narrow, and very turbid, and therefore not navigable far up. Its upper course lies chiefly through elevated plains, and partly in a deep rocky valley. Its lower course, for the last 110 miles, is through a beautiful wide plain, through which it flows in those numerous windings that have made its name a descriptive verb (to meander), and which it often inundates. The alteration made in the coast about its mouth by its alluvial deposit was observed by the ancients and it has been continually going on. (See *LATINIA SILVA* and *MAENDRI*.) The chief tributaries of the Maender were, on the right or N. side, the Clodrus, Lethæus, and Gæcon, and, on the left or S. side, the Obrius, Lyzus, Harmaus, and Mæryas. (*IL.* ii 809, *Hæ.* Th. 339, *Hdt.* vi 26, *Xen.* An. i 2, 7, *Strab.* p. 577, *Or.* *Mel.* vii 162.)—As a god Maender is described as the father of the nymph Cyane, who was the mother of Cauana. Hence the latter is called by Ovid (*Mel.* ii 575) *Maendrius juvenis*.

**Maecenas**, C. Cilnius, was born some time between B.C. 73 and 63, and we learn from Horace (*Od.* vi 11) that his birthday was the 13th of April. His family, though belonging wholly to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumones* of Etruria. His paternal

ancestors, the *Cilnii*, are mentioned by Livy (x. 3, 5) as having attained great power and wealth at Arretium about B.C. 301. The maternal branch of the family was also of Etruscan origin, and it was from them that the name of Maecenas was derived, it being customary among the Etruscans to assume the mother's as well as the father's name. It is in allusion to this circumstance that Horace (*Sat.* i. 6, 3) mentions both his *avus maternus atque paternus* as having been distinguished by commanding numerous legions; a passage, by the way, from which we are not to infer that the ancestors of Maecenas had ever led the Roman legions. Although it is unknown where Maecenas received his education, it must doubtless have been a careful one. We learn from Horace that he was versed both in Greek and Roman literature; and his taste for literary pursuits was shown, not only by his patronage of the most eminent poets of his time, but also by several performances of his own, both in verse and prose. It has been conjectured that he became acquainted with Augustus at Apollonia before the death of Julius Caesar; but he is mentioned for the first time in B.C. 40, and from this year his name constantly occurs as one of the chief friends and ministers of Augustus. Thus we find him employed in B.C. 37 in negotiating with Antony; and it was probably on this occasion that Horace accompanied him to Brundisium, a journey which he has described in the fifth Satire of the first book. During the war with Antony, which was brought to a close by the battle of Actium, Maecenas remained at Rome, being entrusted with the administration of the civil affairs of Italy. During this time he suppressed the conspiracy of the younger Lepidus. It is probable, therefore, that he was not present at the battle of Actium; but it seems that he had intended to go to the war, for it is better to refer Hor. *Epod.* i. to that battle than, as some critics do, to the Sicilian expedition against Sext. Pompeius. On the return of Augustus from Actium, Maecenas enjoyed a greater share of his favour than ever, and, in conjunction with Agrippa, had the management of all public affairs. It is related that Augustus at this time took counsel with Agrippa and Maecenas respecting the expediency of restoring the republic; that Agrippa advised him to pursue that course, but that Maecenas strongly urged him to establish the empire. For many years Maecenas was trusted and honoured by Augustus; but between B.C. 21 and 16 he seems to have lost the favour of the emperor, and after the latter year he retired entirely from public life. The cause of this estrangement is enveloped in doubt. Dio Cassius attributes it to an intrigue carried on by Augustus with Terentia, Maecenas's wife, but the authority of Suetonius is better, and we should probably accept his account of the matter, that Maecenas had revealed to his wife that the conspiracy of her brother Murena had been discovered, and thus the conspirators were warned. This was regarded as an indiscretion which forfeited confidence, and Maecenas was not made *praefectus urbi* when that office was constituted, in 16, though in previous years he had as minister of Augustus, done much that would have belonged to the post. (Suet. *Aug.* 66; Dio Cass. liv. 19.) Maecenas died B.C. 8, and was buried on the Esquiline. He left no children, and he bequeathed his property to Augustus, who had continued or renewed his friendship, though without official appointments.

—Maecenas had amassed an enormous fortune. He had purchased a tract of ground on the Esquiline hill, which had formerly served as a burial-place for the lower orders (Hor. *Sat.* i. 8, 7). Here he had planted a garden and built a house, remarkable for its loftiness, on account of a tower by which it was surmounted, and from the top of which Nero is said to have afterwards contemplated the burning of Rome. In this residence he seems to have passed the greater part of his time, and to have visited the country but seldom. His house was the rendezvous of all the wits of Rome; and whoever could contribute to the amusement of the company was always welcome to a seat at his table. But his really intimate friends consisted of the greatest geniuses and most learned men of Rome; and if it was from his universal inclination towards men of talent that he obtained the reputation of a literary patron, it was by his friendship for such poets as Virgil and Horace that he deserved it. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands, in B.C. 41; and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems. [VERGILIUS.] To Horace he was a still greater benefactor. He presented him with the means of comfortable subsistence, a farm in the Sabine country. If the estate was but a moderate one, we learn from Horace himself that the bounty of Maecenas was regulated by his own contented views and not by his patron's want of generosity. [For the relation between Horace and Maecenas, see HORATIUS.]—Of Maecenas's own literary productions only a few fragments exist. From these, however, and from the notices which we find of his writings in ancient authors, we are led to think that we have not suffered any great loss by their destruction; for, although a good judge of literary merit in others, he does not appear to have been an author of much taste himself. In his way of life Maecenas was addicted to every species of luxury. We find several allusions in the ancient authors to the effeminacy of his dress. He was fond of theatrical entertainments, especially pantomimes, as may be inferred from his patronage of Bathyllus, the celebrated dancer, who was a freedman of his. That moderation of character which led him to be content with his equestrian rank, probably arose from his love of ease and luxury, or it might have been the result of more prudent and political views. As a politician, the principal trait in his character was fidelity to his master, and the main end of all his cares was the consolidation of the empire. But at the same time he recommended Augustus to put no check on the free expression of public opinion, and above all to avoid that cruelty which for so many years had stained the Roman annals with blood.



Bust of Maecenas.

Maedi. [MAEDICA.]  
Maecius Tarpa. [TARPA.]



**Maedica** (Μαεδική) the country of the Maedi, a powerful people in the W of Thrace on the W bank of the Strymon and the S slope of Mt. Scomus. They frequently made roads into the country of the Macedonians till at length they were conquered by the latter and their land incorporated with Macedonia (Thuc. ii 98 Strab. pp. 316-331 Liv. xxi 25).

**Maellus**, Sp. the richest of the plebeian knights employed his fortune in buying up corn in Etruria in the great famine at Rome in a.c. 440. This corn he sold to the poor at a small price or distributed it gratuitously. Such liberality gained him the favour of the plebeians but at the same time exposed him to the hatred of the ruling class particularly of the praefect *is annonae* C. Minucius. Accordingly in the following year he was accused of having formed a conspiracy for the purpose of seizing the kingly power. Thereupon Cincinatus was appointed dictator and C. Serrilius Ahala, the master of the horse. Maellus was summoned to appear before the tribunal of the dictator but as he refused to go Ahala with an armed band of patrician youths rushed into the crowd and slew him. His property was confiscated and his house pulled down its vacant site which was called the *Aegumae forum* continued to subsequent ages a memorial of his fate. Later ages fully believed the story of Maellus a conspiracy and Cicero repeatedly praises the glorious deed of Ahala. But his guilt is very doubtful. Ahala was brought to trial and only escaped condemnation by a voluntary exile (Liv. v 18 Cic. de Sen. 8 28 de Rep. ii 27 Flor. v 16 Val. Max. vi 8).

**Maenica** (Μαενική) a town of Hispania Baetica on the coast, the most westerly colony of the Phoenicians (Strab. p. 156).

**Maenides** (Μαενίδες) a name of the Bacchantes from *μαίνομαι* to be mad because they were frenzied in the worship of Dionysus.

v. 64 Paus. iii 11 7) The mountain was so celebrated that the Roman poets frequently use the adjectives *Maenialis* and *Maenialis* as equivalent to Arcadian.

**Maenius** 1 C. consul, a.c. 335, with L. Fannius Camillus. The two consuls completed the subjugation of Latium; they were both rewarded with a triumph and equestrian statues were erected to their honour in the forum (Liv. viii 13). The statue of Maenius was placed upon a column which is spoken of by later writers under the name of *Columna Maenia* and which appears to have stood near the end of the forum on the Capitoline. Maenius was dictator in 320 and censor in 314. In his censorship he allowed balconies to be added to the various buildings surrounding the forum in order that the spectators might obtain more room for beholding the games which were exhibited in the forum and these balconies were called after him *Maeniana* (Dict. of Antig. v). 2. The proposer of the law about 286 which required the patres to give their sanction to the election of the magistrates before they had been elected, or in other words to confer or agree to confer the imperium on the person whom the comitia should elect (Cic. Brut. 14). 3. A contemporary of Lucilius, was a great spendthrift who squandered all his property and afterwards supported himself by playing the buffoon. He possessed a house in the forum which Cato in his censorship (184) purchased of him for the purpose of building the Basilica Porcia. (Hor. Sat. i 1 101 1 8 21 Epist. i 15, 26).

**Maenidia** (Μαενίδια) a town in the SE of Hispania Baetica near the coast, on a river of the same name (Mel. ii 6 7 Strab. p. 143).

**Macon** (Μακων), son of Haemon of Thebes. He and Lycophontes were the leaders of the band that lay in ambush against Tydeus, in the war of the Seven against Thebes. Macon was the only one whose life was spared by Tydeus. Macon in return buried Tydeus, when the latter was slain. (Il. iv 334, Paus. ix 18 2).

**Maenolia** (Μαενολία).

**Maenolides** (Μαενολίδης).

**Maenotus** (Μαενότις Πάλις).

**Maenotus Pálus** (ἡ Μαενότις Ἀλὰν, Sea of Azov), an inland sea on the borders of Europe and Asia N. of the Pontus Euxinus (Black Sea) with which it communicates by the Bosphorus Cimmerius. Its form may be described roughly as a triangle, with its vertex at its N.E. extremity where it receives the waters of the great river Tanais (Don); it discharges its superfluous water by a constant current into the Euxine. The ancients had very vague notions of its true form and size; the earlier geographers thought that both it and the Caspian Sea were gulfs of the great Ocean (Hdt. iv 86 Strab. pp. 125-307 493 Plin. iv 24). The Scythian tribes on its banks were called by the collective name of *Maedian* or *Maenotae* (Μαεδων, Μαενόται). The sea had also the names of *Cimmerium* or *Bosporicum Mare Aeschyli* (Prom. 731) applies the name of *Maenotus Strait* to the Cimmerian Bosphorus (Μαενότις).

**Maera** (Μαίρα) 1 The dog of Icarus, the father of Erigone (Icarus ii 1-2). Daughter of Proetus and Antea a companion of Artemis by whom she was killed after she had become by Zeus the mother of Locrus (Od.



Maenades or Bacchantes with snake-bowed hair (Thiersch. (Cf. see Antikenk. Antikenk. 1866).

**Maenilius** (ἢ Μαενίλος or Μαενίλος Σπός Ποιός) a mountain in Arcadia, which extended from Megalopolis to Tegea, was celebrated as the favourite haunt of the god Pan (Strab. p. 244 Paus. viii 26, Verg. Ael. vi 1 23). From this mountain the surrounding country was called *Maenidia* (Μαενίδια) and on the mountain was a town *Maenalis* (Thuc.

xi. 325).—3. Daughter of Atlas, was married to Tegeates, the son of Lycaon. Her tomb was shown both at Tegea and Mantinea in Arcadia (Paus. viii. 12, 4).

**Maesa, Julia**, sister-in-law of Septimius Severus, aunt of Caracalla, and grandmother of Elagabalus and Alexander Severus. She was a native of Emesa in Syria, and seems, after the elevation of Septimius Severus, the husband of her sister Julia Domna, to have lived at the imperial court until the death of Caracalla, and to have accumulated great wealth. She contrived and executed the plot which transferred the supreme power from Macrinus to her grandson Elagabalus. When she foresaw the downfall of the latter, she prevailed on him to adopt his cousin Alexander Severus. By Severus she was treated with the greatest respect; she enjoyed the title of Augusta during her life, and received divine honours after her death. [ELAGABALUS; SEVERUS.]

**Maeson (Μαῖσων)**, a comic actor, of Megara (whether the Sicilian or the Grecian Megara is disputed), from whom came the term *σκώμματα μαϊσωνικά*, for coarse jokes (Athen. p. 659). To him was attributed the proverb,

Ἄντ' εὐεργεσίης Ἀγαμέμνονα δῆσαν Ἀχαιοί.

**Maevius. [BAYIUS.]**

**Magäba**, a mountain in Galatia, 10 Roman miles E. of Ancyra (Liv. xxxviii. 19).

**Magas (Μάγας)**, king of Cyrene, was a stepson of Ptolemy Soter, being the son of Berenice by a former marriage. He was a Macedonian by birth; and he seems to have accompanied his mother to Egypt, where he soon rose to a high place in the favour of Ptolemy. In B.C. 308 he was appointed to the command of the expedition destined for the recovery of Cyrene after the death of Ophellus. The enterprise was successful, and Magas obtained the government of the province. At first he ruled it only as a dependency of Egypt, but after the death of Ptolemy Soter he not only assumed the character of an independent monarch, but even made war on the king of Egypt. He married Apama, daughter of Antiochus Soter by whom he had a daughter, Berenice, afterwards the wife of Ptolemy Energetes. He died 258. (Paus. i. 7; Athen. p. 550; Justin. xxvi. 3.)

**Magdölum (Μάγδολον, Μάγδαλον)**: O. T. Migdol, a city of Lower Egypt, near the N.E. frontier, about twelve miles SW. of Pelusium: where Pharaoh Necho defeated the Syrians, according to Herodotus (ii. 159).

**Magetobria or Admagetobriga**, a town on the W. frontiers of the Sequani, near which the Gauls were defeated by the Germans shortly before Caesar's arrival in Gaul (Caes. B. G. i. 31).

**Magi (Μάγοι)**, the name of the order of priests and religious teachers among the Medes and Persians. There is strong evidence that a class similar to the Magi, and in some cases bearing the same name, existed among other Eastern nations, especially the Chaldeans of Babylon; nor is it at all probable that either the Magi or their religion were of strictly Median or Persian origin: but in classical literature they are presented to us almost exclusively in connexion with Medo-Persian history. Herodotus represents them as one of the six tribes into which the Median people were divided (Hdt. i. 101, 107, 140). Under the Median empire, before the supremacy passed to the Persians, they were so closely connected with the throne, and had so great an influence in the state, that they evidently retained their

position after the revolution; and they had power enough to be almost successful in the attempt they made to overthrow the Persian dynasty after the death of Cambyzes, by putting forward one of their own number as a pretender to the throne, alleging that he was Smerdis, the son of Cyrus, who had been put to death by his brother Cambyzes (Hdt. iii. 67-68). It is clear that this was a plot to restore the Median supremacy. The defeat of this Magian conspiracy by Darius the son of Hystaspes and the other Persian nobles was followed by a general massacre of the Magi, which was celebrated by an annual festival (*τὰ Μαγοφόνια*), during which no Magian was permitted to appear in public. Still their position as the only ministers of religion remained unaltered. The breaking up of the Persian empire must have greatly altered their condition; but they continue to appear in history down to the time of the later Roman empire, and from them we get our word *magic* (*ἡ μαγική*, i.e. *the art or science of the Magi*).—The constitution or the reformation of the Magi as an order is ascribed by tradition to Zoroaster, as the Greeks and Romans called him. He is said to have restored the true knowledge of the supreme good principle (Ormuzd), and to have taught his worship to the Magi, whom he divided into three classes, *learners, masters, and perfect scholars*. [ZOROASTER.] They alone could teach the truths and perform the ceremonies of religion, foretell the future, interpret dreams and omens, and ascertain the will of Ormuzd by the arts of divination. They had three chief methods of divination: by calling up the dead, by cups or dishes, and by water. The forms of worship and divination were strictly defined, and were handed down among the Magi by tradition. Like all early priesthoods, they seem to have been the sole possessors of all the science of their age. To be instructed in their learning was esteemed the highest of privileges, and was permitted, with rare exceptions, to none but the princes of the royal family. Their learning became celebrated at an early period in Greece, by the name of *magela*, and was made the subject of speculation by the philosophers, whose knowledge of it seems, however, to have been very limited; while their high pretensions, and the tricks by which their knowledge of science enabled them to impose upon the ignorant, soon attached to their name among the Greeks and Romans that had meaning which is still connected with the words derived from it.

**Magna Graecia. [GRAECIA.]**

**Magna Mater. [RHEA.]**

**Magnentius**, Roman emperor in the West, A.D. 350-353, whose full name was FLAVIUS POPILIUS MAGNENTIUS. He was a German by birth, and after serving as a common soldier was eventually intrusted by Constantine, the son of Constantine the Great, with the command of the Jovian and Herculean battalions who had replaced the ancient praetorian guards when the empire was remodelled by Diocletian. He availed himself of his position to organise a conspiracy against the weak and profligate Constantine, who was put to death by his emissaries. Magnentius thereupon was acknowledged as emperor in all the Western provinces, except Illyria, where Vetranio had assumed the purple. Constantius hurried from the frontier of Persia to crush the usurpers. Vetranio submitted to Constantius at Sardica in December, 350. Magnentius was first defeated by Constantius at the sanguinary battle of Mursa on the Drave,

in the autumn of 351, and was obliged to fly into Gaul. He was defeated a second time in the passes of the Cottian Alps, and put an end to his own life about the middle of August, 353. Magnentius was a man of commanding stature and great bodily strength, but not one spark of virtue relieved the blackness of his career as a sovereign. The power which he obtained by treachery and murder he maintained by extortion and cruelty (Vict. Caes. 41, 42, Zosim. ii. 41-54).

**Magnes** (Μάγνης), one of the most important of the earlier Athenian comic poets of the Old Comedy, was a native of the demus of Icaria or Icarus, in Attica. He flourished a c. 460, and onwards, and died at an advanced age, shortly before the representation of the *Nights of Aristophanes*—that is in 423 (Aristoph. *Equis* 524). He is said to have won a prize for comedy eleven times. He was famed for his mimetic dances (which formed one of the stages in the growth of comedy) for these he used choruses representing animals (in one play, frogs), and in this found an imitator in Aristophanes.

**Magnesia** (Μαγνησία Μάγνης, pl. Μάγνηται). 1. The most easterly district of Thessaly, was a long narrow strip of country extending from the Peneus on the N to the Pagasæan gulf on the S, and bounded on the W by the great Thessalian plain. It was a mountainous country, as it comprehended the *Via Ossa* and Pelion. Its inhabitants the *Magnesies*, are said to have founded the two cities in Asia mentioned below.—2. *M. ad Sipylum* (Μ. πρὸς Σιπύλῳ or πρὸς Σιπύλῳ Μανησία, Ra.) a city in the NW of Lydia, in Asia Minor, at the foot of the NW declivity of Mount Sipylus and on the S bank of the Hermus, is famous in history as the scene of the victory gained by the two Scipios over Antiochus the Great, which secured to the Romans the empire of the East, a c. 190. After the Mithradatic war, the Romans made it a libera civitas. It suffered, with other cities of Asia Minor, from the great earthquake in the reign of Tiberius, but it was still a place of importance in the fifth century (Strab. p. 623. Liv. xxxvii. 57, Tac. Ann. ii. 47).—3. *M. ad Macandrum* (Μ. πρὸς Μακάνδρῳ, M. πρὸς Μακάνδρῳ, Inck basar, Ru.) a city in the SW of Lydia, in Asia Minor, was situated on the

near the confluence of the rivers Lycus and Iris, begun by Mithridates Eupator and finished by Pompey (Strab. p. 536, Appian, *Mithr.* 78, 115).

**Mago** (Μάγω) 1. A Carthaginian, said to have been the founder of the military power of Carthage, by introducing a regular discipline and organisation into her armies (Just. xvi. 7, xix. 1). He flourished from a c. 550 to 500 and was probably the father of Hamilcar, who was slain in the battle against Gelo at Himera. (HAMILCAR, No. 1.—2. Commander of the Carthaginian fleet under Hamilco in the war against Dionysius, 396. When Hamilco returned to Africa after the disastrous termination of the expedition, Mago appears to have been invested with the chief command in Sicily. He carried on the war with Dionysius, but in 392 was compelled to conclude a treaty of peace, by which he abandoned his allies the Sicilians to the power of Dionysius. In 383 he again invaded Sicily, but was defeated by Dionysius and slain in the battle (Diod. xiv. 59-93. xv. 15).—3. Commander of the Carthaginian army in Sicily in 344. He assisted Hicetas in the war against Timoleon, but, becoming apprehensive of treachery, he sailed away to Carthage. Here he put an end to his own life, to avoid a worse fate at the hands of his countrymen, who, nevertheless, crucified his lifeless body (Plut. *Timol.* 17-23).—4. Son of Hamilcar Barca, and youngest brother of the famous Hannibal. He accompanied Hannibal to Italy and after the battle of Cannae (216) carried the news of this great victory to Carthage (Pol. iii. 71, 72, 114, Liv. xxi. 34, xxi. 4, 46). But, instead of returning to Italy, he was sent into Spain with a considerable force to the support of his other brother Hasdrubal, who was hard pressed by the two Scipios (218). He continued in this country for many years, and after his brother Hasdrubal quitted Spain in 209, in order to march to the assistance of Hannibal in Italy, the command in Spain devolved upon him and upon Hasdrubal, the son of Gisco. After their decisive defeat by Scipio at Ilipa in 206, Mago retired to Gades, and subsequently passed the winter in the lesser of the Balearic islands, where the memory of his sojourn is still preserved in the name of the celebrated harbour, *Portus Magonia*, or *Port Mahon*. (Liv. xxvii. 23-27, Appian, *Hisp.* 25-27.) Early in the ensuing summer (205) Mago landed in Liguria, where he surprised the town of Genoa. Here he maintained himself for two years, but in 203 he was defeated with great loss in Cisalpine Gaul, by Quintus Varus, and was himself severely wounded. Shortly afterwards he embarked his troops in order to return to Africa, but he died of his wound before reaching Africa. (Liv. xxx. 16, App. *Hisp.* 37; Zonar. ii. 13.) Cornelius Nepos (*Ilia.* 7, 8), in opposition to all other authorities, represents Mago as surviving the battle of Zama, and says that he perished in a shipwreck, or was assassinated by his slaves.—5. Surnamed the Samnite was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium (Liv. xiv. 35).—6. Commander of the garrison of New Carthage when that city was taken by Scipio Africanus, 209. Mago was sent a prisoner to Rome (Pol. x. 8-19, Liv. xxi. 41-51).—7. A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, in twenty-eight books. So great was the reputation of this work even at Rome, that after the destruction of Carthage the senate ordered that it should be translated into Latin



Coin of Magnesia ad Macandrum (2nd cent. a.c.).

Obv. head of Artemis rev., MARKMANT Apollo baesio trl. post. below shows Macander pattern representing a pine tree (MAGNES) and a lion, whose in oak wreath.

river Lethæus, a N tributary of the Macander. It was destroyed by the Cimmerians (probably about a c. 700) and rebuilt by colonists from Miletus, so that it became an Ionian city by race as well as by position. It was one of the cities given to Themistocles by Artaxerxes. It was celebrated for its temple of Artemis Leucophryene (see coin), one of the most beautiful in Asia Minor, the ruins of which exist (Hist. i. 171, liv. 122, Diod. ix. 57, Strab. pp. 536, 547).

**Magnopolis** (Μαγνηπολίς, or Εὐπατορία *Magnopolis* a city of Pontus, in Asia Minor,

by competent persons, at the head of whom was D. Silanus. It was subsequently translated into Greek, with some abridgment and alteration, by Cassius Dionysius of Utica. Mago's precepts on agricultural matters are continually cited by the Roman writers on those subjects in terms of the highest commendation. (Varro, *R. R.* i. 1, 10; Plin. xviii. 22; Colum. *R. R.* i. 1, 13.)

**Magōnis Portus.** [MAGO, No. 4.]  
**Magontiacum.** [MAGONTIACUM.]  
**Maharhal** (Μαάρβας), son of Himilco, and one of the most distinguished officers of Hannibal in the second Punic war. He is first mentioned at the siege of Saguntum. After the battle of Cannae he urged Hannibal to push at once with his cavalry upon Rome itself; and on the refusal of his commander, he is said to have observed, that Hannibal knew how to gain victories, but not how to use them. (Liv. xxi. 12, 45, xxii. 13, 46, 51; Flor. ii. 6.)

**Maia** (Μαῖα or Μαιάς). 1. Daughter of Atlas and Pleione, was the eldest of the Pleiades, and the most beautiful of the seven sisters. In a grotto of Mt. Cyllene in Arcadia she became by Zeus the mother of HERMES. Arcas, the son of Zeus by Callisto, was given to her to be reared. [PLEIADES.]—2. With this deity was sometimes confused an old Italian goddess Maja (= Bona Dea, Ops or Fauna) worshipped at Rome. She is mentioned in connexion with Vulcan, and was regarded by some as the wife of that god, though it seems for no other reason but because a priest of Vulcan offered a sacrifice to her on the 1st of May. [BONA DEA.]

**Mājōriānus, Julius Vālērius**, Roman emperor in the West, A.D. 457–461, was raised to the empire by Ricimer. His reign was chiefly occupied in making preparations to invade the Vandals in Africa; but the immense fleet which he had collected for this purpose in the harbour of New Carthage in Spain was destroyed by the Vandals in 460. Thereupon he concluded a peace with Genseric. His activity and popularity excited the jealousy of Ricimer, who compelled him to abdicate and then put an end to his life (Procop. *Vand.* i. 7).

**Mājūma.** [CONSTANTIA, No. 3.]  
**Malāca** (Μαλαγα), an important town on the coast of Hispania Baetica, and on a river of the same name (*Guadalmedina*), was founded by the Phoenicians, and has always been a flourishing place of commerce (Strab. pp. 156–163; Avien. *Or. Mar.* 426).

**Malalas.** [MALELAS.]  
**Malanga** (Μαλάγγα), a city of India, probably the modern *Madras* (Ptol. vii. 1, 92).

**Malchus** (Μάλχος), of Philadelphia in Syria, a Byzantine historian and rhetorician, wrote a history of the empire from A.D. 474 to 480, of which we have extracts, published along with Dexippus by Bekker and Niebuhr, Bonn, 1829.

**Malēa** (Μαλέα ἄκρα: *C. Maria*), the S. promontory of the island of Lesbos (Thuc. iii. 4; Xen. *Hell.* i. 6, 26; Strab. p. 617).

**Malēa**, (Μαλέα or Μαλέα: *C. St. Angelo* or *Malea*), a promontory on the S.E. of Laconia, separating the Argolic and Laconic gulfs; the passage round it was dreaded by sailors. Here was a temple of Apollo, who hence bore the surname *Maleates*. (Hdt. i. 82; Strab. p. 363.)

**Malēlas**, or **Malālas**, Joannes (Ἰωάννης δ Μαλέλα or Μαλάλα), a native of Antioch, and a Byzantine historian, lived shortly after Justinian the Great. The word *Malalas* signifies in Syriac an orator. He wrote a chronicle of universal history from the creation of the world

to the reign of Justinian inclusive. Edited by Dindorf, Bonn, 1831.

**Malēnē** (Μαλήνη), a city of Mysia, only mentioned by Herodotus (vi. 22).

**Maliacus Sinus** (Μαλιακὸς κόλπος: *Bay of Zeitun*), a narrow bay in the S. of Thessaly, running W. from the NW. point of the island of Euboea. On one side of it is the pass of Thermopylae. It derived its name from the Malienses, who dwell on its shores. It is sometimes called the *Lamiacus Sinus*, from the town of Lamia in its neighbourhood. (Hdt. iv. 33; Thuc. iii. 96; Paus. i. 4, 3.)

**Mālis** (Μαλὶς γῆ, Ionic and Att. Μηλὶς γῆ: Μαλειὸς or Μηλειὸς, Maliensis), a district in the S. of Thessaly, on the shores of the Maliacus Sinus, and opposite the NW. point of the island of Euboea. It extended as far as the pass of Thermopylae. Its inhabitants, the Malians, were Dorians, and belonged to the Amphictyonic League (Hdt. vii. 198).

**Malli** (Μαλλιοί), an Indian people on both sides of the HYDRAOTES: their capital is supposed to have been on the site of the fortress of *Mooltan* (Arrian, *An.* vi. 7–14; Strab. p. 701).

**Mallns** (Μαλλός), a city of Cilicia, on a hill a little E. of the mouth of the river Pyramus, was said to have been founded at the time of the Trojan war by Mopsus and Amphilocheus. It had a port called *Magarsa*. (Strab. p. 675.)

**Maluginensis**, a celebrated patrician family of the Cornelia gens in the early ages of the republic, the members of which frequently held the consulship. It disappears from history before the time of the Samnite wars. They sometimes united the surnames of Cossus and Maluginensis.—1. Ser. Cornelius Cossus Maluginensis, consul B.C. 485, in which year Sp. Cassius was condemned (Liv. ii. 41).—2. His son, L. Cornelius Maluginensis, consul B.C. 459; fought against the Aequi and Volsci (Liv. iii. 22–24).—3. P. Cornelius Maluginensis, consular tribune in 397 and 390 (Liv. v. 16, 36).

**Malva.** [MULUCHA.]

**Mamaea**, Jūlia, a native of Emesa in Syria, was daughter of Julia Maesa, and mother of Alexander Severus. She was a woman of integrity and virtue, and brought up her son with the utmost care. She was put to death by the soldiers along with her son, A.D. 235. [ELAGABALUS; SEVERUS.]

**Māmercus.** 1. Son of king Numa, according to one tradition, and son of Mars and Silvia, according to another. [MARS.]—2. Tyrant of Catana, when Timoleon landed in Sicily, B.C. 344. After his defeat by Timoleon he fled to Messana, and took refuge with Hippon, tyrant of that city. But when Timoleon laid siege to Messana, Hippon took to flight, and Mamercus surrendered, stipulating only for a regular trial before the Syracusans. But as soon as he was brought into the assembly of the people there, he was condemned by acclamation, and executed like a common malefactor. (Plut. *Timol.* 13, 30, 34; Diod. xvi. 69, 82.)

**Mamercus** or **Mamercinus**, Aemilius, a distinguished patrician family which professed to derive its name from Mamercus in the reign of Numa. 1. L., thrice consul: namely, B.C. 484, 478, 473.—2. Tih., twice consul, 470 and 467.—3. Mam., thrice dictator, 457, 453, and 426. In his first dictatorship he carried on war against the Veientes and Fidenae. Lar Tolumnius, the king of Veii, is said to have been killed in single combat in this year by Cornelius Cossus. In his second dictatorship

Aemilius carried a law limiting to eighteen months the duration of the censorship which had formerly lasted for five years. This measure was received with great approbation by the people, but the censors then in office were so enraged at it, that they removed him from his tribe, and reduced him to the condition of an aerarian (Liv iv 17-34)—A. L., a distinguished general in the Samnite wars, was twice consul 341 and 323, and once dictator 335. In his second consulship he took Privernum, and hence received the surname of Privernas (Liv vi 1, 18, 20).

#### Mamere [MARS]

#### Mamertini. [MESSANA]

Mamertium (Mamertum), a town in Bruttium of uncertain site (Strab p 261).

Mamilia gens, plebeian was originally a distinguished family in Tusculum. They traced their name and origin to Mamilius, the daughter of Telegonus, the founder of Tusculum and the son of Odysseus and the goddess Circe (Liv i 49, Dionys. iv 45). It was to a member of this family, Octavius Mamilius that Targunius betrothed his daughter and on his expulsion from Rome, he took refuge with his son in law, who, according to the tradition preserved by Livy, roused the Latin people against the infant republic, and perished in the great battle at the lake Regillus (Liv ii 15, 19). In a. c. 458, the Roman citizenship was given to L. Mamilius the dictator of Tusculum because he had two years before marched to the assistance of the city when it was attacked by Herdonius (Liv iii 18, 20). The gens was divided into three families, Limetanus, Turinus, and Vitulus but none of them were of much importance. Among them was Q. Mamili Vitulus who took Agrigentum a. c. 262 (Pol. i 17), and C. Mamili Limetanus, tribune p. c. 130 (Sall. Jug. 40, 63).

Mammila, the name of a patrician family of the Cornelia gens, which was never of much importance in the state.

#### Mamurra Veteris [VETERIS]

Mamurra, a Roman eques, born at Formae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, the greater part of which, however, he owed to Caesar's liberality. He was the first person at Rome who used columns of solid marble for his house, and covered the walls with layers of marble (Plin. xxvii. 48). He was in bad repute for licentiousness, and was violently attacked by Catullus in his poems, who called him *decorior Formicinus* (xli 4). Mamurra seems to have been alive in the time of Horace, who calls Formae, in ridicule, *Mamurrarum urbe* (Sat. i 5, 37), from which we may infer that his name had become a byword of contempt. (See pp. 210, 211; Cat. xlii. 15, lru 2, Suet. Jul. 75, Cic. Att. vii. 7 xlii. 52).

#### Mania Genita. [GENITA MANA]

Mania, Helvius, a Roman orator, about a. c. 90, who was remarkably ugly, and whose name is recorded chiefly in consequence of a laugh being raised against him on account of his deformity by C. Julius Caesar Strabo, who was opposed to him on one occasion in some law suit (Cic. de Or. ii 68, 268).

Manlius, Hostilius J. A., was praetor urbanus a. c. 180, and consul 170, when he had the conduct of the war against Perseus, king of Macedonia. He remained in Greece for part of the next year (169) as proconsul. (Liv xlii. 4-17, Pol. xxvii. 2.)—2 L., was legatus of the

consul L. Calpurnius Piso (148) in the siege of Carthage, in the third Punic war. He was consul 145 (App. Pun. 110, Liv. Ep. 51)—3 C., consul 137, had the conduct of the war against Numantia. He was defeated by the Numantines, and purchased the safety of the remainder of his army by making a peace with the Numantines. The senate refused to recognize it, and went through the hypocritical ceremony of delivering him over to the enemy, by means of the fetiales. This was done with the consent of Mancinna, but the enemy refused to accept him. On his return to Rome Mancinna took his seat in the senate, as heretofore, but was violently expelled from it by the tribune P. Rutilius on the ground that he had lost his citizenship. As the enemy had not received him it was a disputed question whether he was a citizen or not by the *Jus Postliminium* (see Dict. of Ant. s. v. *Postliminium*), but the better opinion was that he had lost his civic rights and they were accordingly restored to him by a lex (Cic. de Or. i 40, 141, Off. iii 20, 109; Vell. Pat. ii 1 App. Hist. 79-83).

#### Mandane [CYRUS]

#### Mandolus [INDIUS]

Mandri Fontes a town in Phrygia, a day's march NE of Anabura. It is wrongly written Alandri Fontes in some editions (Liv. xxviii. 16).

Mandrophium, Mandropus, or Mandrophilus (Μανδρόφωλος) a town in the S. of Phrygia, on the lake Caraltia.

Mandobis, a people in Galha Lugdunensis, in Burgundy, whose chief town was ALAUNA.

Manduria (Μανδύριον in Plin. Casal. Nuceri), a town in Calabria, in the territory of the Salernitines, on the road from Tarentum to Hydruntum, and near a small lake, which is said to have been always full to the edge, whatever water was added to or taken from it (Plin. u. 226), a phenomenon which is still observed by the inhabitants. Here Archidamus III., king of Sparta, was defeated and slain in battle by the Messapians and Lucanians, a. c. 268 (Plut. Ages. 8, Paus. ii 10, 6). It was taken by Fabius Maximus, a. c. 202, and never recovered its property (Liv. xxvii. 15).

Manes (i. e. the 'good beings'), was the name given to the spirits of the dead (Fest. p. 146, Non. p. 66, Serv. ad Aen. i 268). They were regarded as disembodied and immortal, and were worshipped probably from the earliest times; hence they were spoken of as *Di Manes*. They were represented as dwelling beneath the earth under the guardianship of Mania (who was also called Lara or Larunda), the mother of the Lares (Astr. L. L. ix 61, Plin. xxiii. 2, LARUNDA). It was an ancient custom in all towns of Italy to dig a pit, called *Mundus*, like an inverted sky (cf. *Off. Fast. iv 520*, Plin. Rom. 10), which was supposed to represent the abode of the gods of the underworld, and especially of the Manes. Such a pit was on the Palatine hill at Rome and was the *Mundus* of the old Palatine state (Fest. p. 258). The stone laid over this, and called *lapis manalis* was regarded as the door of the underworld, through which the *Di Manes* passed (Fest. p. 128). At the festivals of the gods of the underworld—that is, of Dis Pater, Ceres and Proserpina, as well as of the Manes—this stone was removed the ceremony was called '*Mundus patet*,' and took place three times a year—on August 24, October 6, and November 8. As the Manes then came forth from the earth these days were unlucky for business and for marriage, and, to propitiate the dead, offerings were made, called

*inferiae*, especially at the *parentalia* in February (see *Dict. of Ant. s.v.*). The Manes were joined with the other powers of the underworld as the deities to whom the enemies' host was devoted to destruction by the ceremony of *devotio* (Liv. viii. 6, 9, 10, x. 28; Val. Max. i. 7, 8), which shows the existence of a very old superstition that the spirits of the dead could work death. [For the connexion of the Genius with the Dii Manes, see p. 360, a.]

**Manētho** (*Μανέθας* or *Μανέθων*), an Egyptian, a native of Sebennytus, and priest of Heliopolis, who lived in the reign of the first Ptolemy (283-246 B.C.). He was the first Egyptian who gave in the Greek language an account of the religion and history of his country. He based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The work in which he gave an account of the theology of the Egyptians and of the origin of the gods and the world bore the title of *Τῶν Θεοῶν Ἑρμηνεία*. His historical work was entitled a *History of Egypt*. It was divided into three parts or books. The first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, and also of the first dynasties. The second opened with the eleventh, twelfth, and concluded with the nineteenth dynasty. The third gave the history of the remaining eleven dynasties, and concluded with an account of Nectanebus, the last of the native Egyptian kings. This work of Manetho is lost; but large extracts, which provide a list of the dynasties, have been preserved by the ecclesiastical writers Georgius Syncellus and Eusebius. The original work contained an account of the kings arranged in order in thirty dynasties with a notice of the duration of each. In recent times the general correctness of Manetho's information has been proved by the deciphering of the hieroglyphics, and his list, though the names are sometimes corrupted, is a guide for assigning to the names of kings upon the monuments their true place in the dynasties, and a most important aid in computing the chronology. The fragments are collected by C. Müller, *Frag. Hist.*—There exists an astrological poem, entitled *Ἀποτελεσματικά*, in six books, which bears the name of Manetho; but it is spurious, and cannot have been written before the fifth century of our era. Edited by Axt and Rigler, Cologne, 1832; Köchly, 1858.

**Mania.** [MANES.]

**Manilius.** 1. M., was consul B. C. 149, the first year of the third Punic war, and carried on war against Carthage. He was celebrated as a jurist, especially as framer of deeds of purchase (Cic. *de Or.* i. 58, 246; Varro, *R. R.* ii. 2, 5), and is one of the speakers in Cicero's *De Republica* (i. 12).—2. C., tribune of the plebs, B. C. 66, proposed the law granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia. This bill was warmly opposed by Q. Catulus, Q. Hortensius, and the leaders of the aristocratical party, but was supported by Cicero in an oration which has come down to us. At the end of his year Manilius was brought to trial by the aristocratical party, and was condemned; but of what offence he was accused is uncertain. (Cic. *pro Leg. Manil.*; Dio Cass. xxxvi. 25; Vell. Pat. ii. 33; Appian, *Mithr.* 97; Plut. *Pomp.* 30).—3. Manilius is the name generally given to the author of the *Astronomica*, a poem in five books written in the reign of Tiberius.

It has more to do with astrology than with astronomy, but is valuable for its learning and for the insight which it gives into the views entertained on that subject. The name of the author is only gathered from the later MSS., which vary between Manilius, Manlius, and Mallius. Editions by Bentley, 1739; Jacob, Berl. 1846.

**Manlia gens**, an ancient and celebrated patrician gens at Rome. The chief families were those of *ACIDIUS*, *TORQUATUS*, and *VULSO*.

**Manliana** (*Μανλαία*: *Miliana*, Ru.), a city of importance in Mauretania Caesariensis, where one of Pompey's sons died (Ptol. iv. 2, 25).

**M. Manlius**, consul B. C. 392, took refuge in the Capitol when Rome was taken by the Gauls, in 390. One night, when the Gauls endeavoured to ascend the Capitol, Manlius was roused from his sleep by the cackling of the geese in the temple of Juno; collecting hastily a body of men, he succeeded in driving back the enemy, who had just reached the summit of the hill. From this he is said to have received the surname of *Capitolinus*. In 385, he defended the cause of the plebeians, who were suffering from the harsh treatment of their patrician creditors. The patricians accused him of aspiring to royal power, and he was thrown into prison by the dictator Cornelius Cossus. The plebeians put on mourning for their champion, and were ready to take up arms in his behalf. The patricians in alarm liberated Manlius; but this act of concession only made him bolder, and he still championed the cause of the plebeians. In the following year the patricians charged him with high treason, and brought him before the people assembled in the Campus Martius; but as the Capitol which had once been saved by him could be seen from this place, the court was removed to the Poetelinian grove outside the Porta Nomentana. The patricians succeeded in procuring his condemnation, and the tribunes threw him down the Tarpeian rock. Thereafter it was said, none of the *Manlia gens* bore the *praenomen* of Marcus. (Liv. v. 47, vi. 14; Cic. *Rep.* ii. 27, 49.)

**L. Manlius**, also called Mallius and Manilius, probably belonged to the age of Sulla, and wrote on mythology after the manner of Euhemerus (Dionys. i. 19; Plin. x. 4; Varro, *L. L.* v. 31).

**Mannus**, a son of Tuiscus, was regarded by the ancient Germans, along with his father, as the founder of their race. They ascribed to Mannus three sons, from whom the three tribes of the Ingævones, Hermiones, and Istacvones, or Iscaevones, derived their names (Tac. *German.* 2).

**Mantiana Palus.** [ARSISSA PALUS.]

**Mantineā** (*Μαντινεία*, in Hom. *Μαντινῆν*: *Μαντινέως*), one of the most ancient and important towns in Arcadia, situated on the small river Ophis, near the centre of the E. frontier of the country. It is celebrated in history for the great battle fought under its walls between the Spartans and Thebans, in which Epaminondas fell, B.C. 362. According to tradition, Mantinea (which is mentioned in *Il.* ii. 607) was founded by Manteneus, the son of Lycæon, but it was formed in reality out of the union of four or five hamlets. (Paus. viii. 8, 4; Xen. *Hell.* v. 2, 6; Strab. p. 337.) Till the foundation of Megalopolis, it was the largest city in Arcadia, and it long exercised a kind of supremacy over the other Arcadian towns; but after the battle of 418 (Thuc. v. 65, 81), the Mantineans renounced their claim to this supremacy. In 385 the Spartans under Agesipolis attacked the city, and destroyed it by turning the waters of the Ophis against its walls, which were built of bricks, and the inhabitants were

d perished in villages (*Xen Hell v 6 D od. xv 5*). After the battle of Leuctra the city recovered its independence and the walls were rebuilt (*Xen Hell v 5 3*). At a later period it joined the Achaean League but notwithstanding formed a close connexion with its old enemy Sparta, in consequence of which it was severely punished by Aratus who put to death its leading citizens and sold the rest of its inhabitants as slaves (*Pol. ii 57 Paus vi 8 11*). It never recovered the effects of this blow. Its name was now changed into *Antigonæ* in honour of Antigonos Doson who had assisted Aratus in his campaign against the town. The emperor Hadrian restored to the place its ancient appellation and rebuilt part of it in honour of his favourite Antoninus, the Bithynian, who derived his family from Mantinea. The ruins belong to the buildings of the fourth century B.C. The plain formerly well drained and fertile (*Homer II. ii 607* calls it *leptè vñ*) is now swampy.

**Mantius** (*Mávτς*) son of Melampus and brother of Antiphates (*MELAMPUS*).

**Manto** (*Μαντώ*) 1 Daughter of the Theban soothsayer Tiresias was herself prophetess of the Iseman Apollo at Thebes. After the capture of Thebes by the Epigon she was sent to Delphi with other captives as an offering to Apollo and there became the prophetess of the god. Apollo afterwards sent her and her companions to Asia where they founded the sanctuary of Apollo near the place where the town of Colophon was afterwards built. Rhacus, a Cretan who had settled there married Manto and became by her the father of Mopsus. According to Empedocles she had previously become the mother of Amphilocheus and Tisiphone by Alcmaeon the leader of the Epigon. Being a prophetess of Apollo she is also called *Daphne* i.e. the laurel virgin. (*Apollod. ii 7 4 Paus. vi. 3 I. ix. 53 1*).

Strab. p. 443.—2. Daughter of Heracles, was likewise a prophetess and the person from whom the town of Mantua received its name (*Verg. Aen. x. 193*).

**Mantua** (*Mantuānus Mantua*) a town in Gallia Transpadana, on an island in the river Mincius, was not a place of importance but is celebrated because Virgil, who was born at the neighbouring village of Andes, regarded Mantua as his birthplace. It seems to have been on friendly terms with Rome in the second Punic war (*Liv. xx v. 10*) and later became a municipium. After the death of Caesar Octavian assigned some of the lands of Cremona to his soldiers, and, as these were not sufficient, took some of the Mantuan territory also, which was the occasion of Virgil's loss of property. It was originally an Etruscan city and is said to have derived its name from Manto, the daughter of

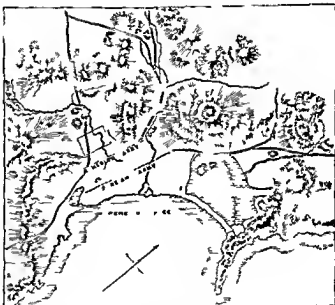
Heracles (*Verg. Aen. x. 200 Ecl. ix. 23 Georg. ii. 198 Strab. p. 213 Plin. ii. 130*).

**Maracanda** (*ῥά Μαράκανδα Samarkand*) the capital of the Persians, province of Sogdiana was seventy stadia in circumference. It was here that Alexander the Great killed his friend Clitus (*Strab. p. 517 Arr. A. i. 30*).

**Maraphia** (*Μαράφια*) one of the three noblest tribes of the Persians standing with the Maspians next in honour to the Pasargadae (*Hdt. i. 125*).

**Marathesium** (*Μαράθσιο*) a town on the coast of Ionia between Ephesus and Neapolis, it belonged to the Samians who exchanged it with the Ephesians for Neapolis, which lay nearer to their island. The modern *Scala Nova* marks the site of one of these towns but it is doubtful which (*Strab. p. 639*).

**Marathon** (*Μαραθών Μαραθώνος*) a deme in Attica belonging to the tribe Leontis, was situated near a bay on the E. coast of Attica 22 miles from Athens by one road, and 26 miles by another. It originally belonged to the Attic tetrapolis and is said to have derived its name from the hero Marathon. This hero according to one account was the son of Epopeus king of



Plan of the Plain of Marathon

Seyon who having been expelled from Peloponnesus by the violence of his father settled in Attica while according to another account, he was an Aresid who took part in the expedition of the Tyndaridae against Attica, and devoted himself to death before the battle (*Paus. i. 32 4 v. 1 1 Plut. These. 32*). It is mentioned as a notable place in *Od. vii. 80*. The site of the ancient town of Marathon was probably not at the modern village of Marathon but at a place called *Frana*, a little to the S. of Marathon. Marathon was situated in a plain, which extends along the seashore about six miles in length and from three miles to one mile and a half in breadth. It is surrounded on the other three sides by rocky hills and rugged mountains. Two marshes bound the extremity of the plain the northern is more than a square mile in extent, but the southern

is much smaller, and is almost dry at the conclusion of the great heats. Through the centre of the plain runs a small brook. In this plain was fought the celebrated battle between the Persians and Athenians, B.C. 490. The Persians were drawn up on the plain, and the Athenians on some portion of the high ground above the plain, their headquarters being in the enclosure of Heracles, which overlooked the enemies' position (Hdt. vi. 108; Paus. i. 32). The tumult raised over the Athenians who fell in the battle is still to be seen.

**Maráthus** (Μάραθος), an important city on the coast of Phoenicia, opposite to Aradus and near Antaradus (Strab. p. 753); it was destroyed by the people of Aradus in the time of the Syrian king Alexander Balas, a little before B.C. 150 (Diod. *Frag.* xxxiii.).

**Marcella**. 1. Daughter of C. Marcellus and Octavia, the sister of Augustus. She was thrice married: first, to M. Vipsanius Agrippa, who separated from her in B.C. 21, in order to marry Julia, the daughter of Augustus; secondly, to Julius Antonius, the son of the triumvir, by whom she had a son Lucius; thirdly, to Sext. Appuleius, consul A.D. 14, by whom she had a daughter, Appuleia Varilla (Plut. *Ant.* 87; Dio Cass. liii. 1, liv. 6; Suet. *Aug.* 63; Tac. *Ann.* ii. 50).—2. Wife of the poet Martial. [MARTIALIS.]

**Marcellinus**, the author of the Life of Thucydides. [THUCYDIDES.]

**Marcellus, Claudius**, an illustrious plebeian family. 1. M., celebrated as five times consul, and the conqueror of Syracuse. In his first



This coin, struck by P. Cornelius Lentulus Marcellinus [see below, No. 12], has on the obverse the head of Marcellus, the Conqueror of Syracuse. The reverse represents him carrying the *spolia opima* to the Temple of Jupiter Feretrius, with MARCELLVS COS. QVINQ.

consulship, B.C. 222, Marcellus and his colleague conquered the Insubrians in Cisalpine Gaul, and took their capital Mediolanum. Marcellus distinguished himself by slaying in battle with his own hand Britomartus or Viridomarus, the king of the enemy, whose spoils he afterwards dedicated as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made (Pol. ii. 34; Plut. *Marc.* 6; Val. Max. ii. 3, 5; Propert. v. 10, 40).—In 216 Marcellus was appointed praetor, and rendered important service to the Roman cause in the S. of Italy after the disastrous battle of Cannae. He was mainly answerable for the important repulse of Hannibal from Nola, and for the successful resistance in Campania in the following years. He had been destined for a command in Sicily, but he remained in the S. of Italy, with the title of proconsul. In the course of the same year he was elected consul in the place of Postumius Albinus, who had been killed in Cisalpine Gaul; but as the senate declared that the omens were unfavourable, Marcellus resigned the consulship. In 214 Marcellus was consul a third time, and still continued in the S. of Italy, where he carried on the war with ability, but without decisive results. In the summer of this year he was

sent into Sicily, since the party favourable to the Carthaginians had obtained the upper hand in many of the cities in the island. After taking Leontini, he proceeded to lay siege to Syracuse, both by sea and land. His attacks were vigorous and unrelenting; but though he brought many powerful military engines against the walls, these were rendered wholly unavailing by the superior skill and science of Archimedes. Marcellus was at last compelled to turn the siege into a blockade. It was not till 212 that he obtained possession of the place. It was given up to plunder, and Archimedes was one of the inhabitants slain by the Roman soldiers. The booty found in the captured city was immense; and Marcellus also carried off many of the works of art with which the city had been adorned, to grace the temples at Rome. This was the first instance of a practice which afterwards became so general. In 210 he was consul a fourth time, and again had the conduct of the war against Hannibal. He fought a battle with the Carthaginian general near Numistro in Lucania, but without any decisive result. In 202 he retained the command of his army with the rank of proconsul. In 208 he was consul for the fifth time. He was slain in a cavalry reconnaissance near Venusia, at the age of 60, and was buried with due honours by order of Hannibal (Liv. xxvii. 28; Pol. x. 32; Val. Max. i. 6).—Marcellus appears to have been harsh, unyielding, and cruel; but he was a brave and experienced officer, and to him as much as to any other single commander was due the successful resistance which the Romans made to Hannibal after Cannae (Plut. *Marcellus*; Liv. xxii.—xxvii.).—2. M., son of the preceding, accompanied his father as military tribune, in 208, and was present with him at the time of his death. In 204 he was tribune of the people; in 200 curule aedile; in 198 praetor; and in 196 consul. In his consulship he carried on the war against the Insubrians and Boii in Cisalpine Gaul (Liv. xxxv. 5). He was censor in 189, and died 177 (Liv. xxxvii. 58, xli. 13).—3. M., consul 183, carried on the war against the Ligurians (Liv. xxxix. 54).—4. M., son of No. 2, was thrice consul, first in 160, when he gained a victory over the Alpine tribes of the Gauls; secondly, in 155, when he defeated the Ligurians; and thirdly, in 152, when he carried on the war against the Celtiberians in Spain. In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished. (Liv. xlv. 44, *Ep.* 48, 50; Pol. xxxv. 2; Strab. p. 141).—5. M., an intimate friend of Cicero, is first mentioned as curule aedile with P. Clodius in 56. He was consul in 51, and showed himself a bitter enemy to Caesar. Among other ways in which he displayed his enmity, he caused a citizen of Comum to be scourged, in order to show his contempt for the privileges lately bestowed by Caesar upon that colony (Cic. *ad Att.* v. 11; Suet. *Jul.* 28). But the animosity of Marcellus did not blind him to the imprudence of forcing on a war for which his party was unprepared; and at the beginning of 49 he in vain suggested the necessity of making levies of troops, before any open steps were taken against Caesar. His advice was overruled, and he was among the first to fly from Rome and Italy (Cic. *ad Fam.* viii. 13; Caes. *B.C.* i. 2). After the battle of Pharsalia (48) he withdrew to Mytilene, where he gave himself up to rhetoric and philosophy. At length, in 46, in a full assembly of the senate, C. Marcellus, the



cousin of the exile, threw himself at Caesar's feet to implore the pardon of his kinsman, and his example was followed by the whole body of the assembly. Caesar yielded to this demonstration of opinion, and Marcellus was declared to be forgiven. Cicero thereupon returned thanks to Caesar, in the oration *Pro Marcello*, which has come down to us. Marcellus set out on his return, but he was murdered at the Piraeus, by one of his own attendants, P. Magnus Chilo (Cic. *ad Fam.* vi. 6, *ad Att.* xiii. 10-22)—6 C., brother of the preceding, was consul 49. He is constantly confounded with his cousin, C. Marcellus [No. 61] who was consul in 50. He accompanied his colleague Lentulus, in his flight from Rome, and eventually crossed over to Greece. In the following year (48) he commanded part of Pompey's fleet, but this is the last we hear of him (Dio Cass. xli. 1-3, *Caes. B.C.* 1-5, 14, 25)—7 C., uncle of the two preceding, was praetor in 80, and afterwards succeeded M. Lepidus in the government of Sicily. His administration of the province is frequently praised by Cicero in his speeches against Verres, as affording the most striking contrast to that of the accused. Marcellus himself was present on that occasion, as one of the judges of Verres (Cic. *Verr.* ii. 3, 21)—8 C., son of the preceding and first cousin of M. Marcellus [No. 6] whom he succeeded in the consulship, 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey notwithstanding his connexion with Caesar by his marriage with Octavia. In his consulship he was the advocate of all the most violent measures against Caesar, but when the war actually broke out, he displayed the utmost timidity and helplessness. He could not make up his mind to join the Pompeian party in Greece; and after much hesitation he at length determined to remain in Italy. He readily obtained the forgiveness of Caesar, and thus was able to intercede with the dictator in favour of his cousin, M. Marcellus [No. 5]. He must have lived till near the close of 41, as his widow, Octavia, was pregnant by him when betrothed to Antony in the following year (Dio Cass. xliiii. 31)—9 M., son of the preceding and of Octavia, the daughter of C. Octavia and sister of Augustus, was born in 43. As early as 39 he was betrothed in marriage to the daughter of Sex. Pompey, but the marriage never took place, as Pompey's death, in 35, removed the occasion for it. In 27 he seems, with Tiberius, to have been one of the leaders of the boys in the 'Trojan' game, celebrated by order of Augustus, on which Virgil, as an eye-witness, probably founded his description. [*Dict. of Ant. art. Trojae Ludus*] Augustus, who had probably destined the young Marcellus as his successor, adopted him as his son in 25, and at the same time gave him his daughter Julia in marriage. In 23 he was curule aedile, but in the autumn of the same year he was attacked by the disease of which he died shortly after at Baulae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the twentieth year of his age, and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity. Augustus himself pronounced the funeral oration over his remains, which were deposited in the mausoleum lately erected for the Julian family (Dio Cass. lvi. 28, 81, *Propert.* iii. 18, 50). At a subsequent period (14) Augustus dedicated in his name the magnificent theatre near the

Forum Olitorium, of which the remains are still visible. But the most durable monument to the memory of Marcellus is to be found in the well-known passage of Virgil (*Aen.* vi. 861-887), which must have been recited to Augustus and Octavia before the end of 22—10 M., called by Cicero, for distinction's sake, the father of Aeserninus (*Brut.* 26), served under Marius in Gaul in 102, and as one of the lieutenants of L. Julius Caesar in the Marnic war, 90 (Cic. *Brut.* 86, *App. B.C.* i. 40)—11 M. Claudius Marcellus Aeserninus, son or grand son of No. 10, quaestor in Spain in 48, under Q. Casca Longinus, took part in the mutiny of the soldiers against Cassius (*Bell. Alex.* 57-64, *Dio Cass.* xlii. 15)—12. P. Cornelius Lentulus Marcellinus, son of No. 10, must have been adopted by one of the Cornelii Lentuli. He was one of Pompey's lieutenants in the war against the pirates, a.c. 67 (*App. Mithr.* 95)—13 Cn. Cornelius Lentulus Marcellinus, son of the preceding, was praetor 59, after which he governed the province of Syria for nearly two years, and was consul 56, when he showed himself a friend of the aristocratical party, and opposed all the measures of the triumvirate (Dio Cass. xxxix. 16).

Marcellus, Epirus, born of an obscure family at Capua, rose by his oratorical talents to distinction at Rome in the reigns of Claudius, Nero, and Vespasian. He was one of the principal delators under Nero, and accused many of the most distinguished men of his time (*The Ann. xiii. 23 xvi. 26, 28, 33*). He was brought to trial in the reign of Vespasian, but was acquitted, and enjoyed the patronage and favour of this emperor as well. In a.d. 63, however, he was convicted of having taken part in the conspiracy of Albius Caecina, and therefore put an end to his own life (Dio Cass. lxxvi. 16).

Marcellus, Nonius (NONIUS MARCELLUS)

Marcellus Sidetes, a native of Side, in Pamphylia, lived in the reigns of Hadrian and Antoninus Pius, a.d. 117-161. He wrote a long medical poem in Greek hexameter verse, consisting of 42 books, of which two fragments remain (ed. Lehrs, 1846).

Marcellus, Ulpianus, a jurist, lived under Antoninus Pius and M. Aurelius. He is often cited in the Digest.

Marcia. 1 Wife of M. Regulus (Sill. It. vi. 403, 576)—2 Wife of M. Cato Uticensis, daughter of L. Marcus Philippus, consul a.c. 56. It was about 56 that Cato is related to have ceded her to his friend Q. Hortensius, with the approbation of her father. She continued to live with Hortensius till the death of the latter, in 50, after which she returned to Cato (*App. B.C.* i. 93, *Plut. Cat. Min.* 25, *Lucan.* ii. 329)—3 Wife of Fabius Maximus the friend of Augustus, learnt from her husband the secret visit of the emperor to his grandson Agrippa, and informed Livia of it, in consequence of which she became the cause of her husband's death, a.d. 13 or 14 (*Tac. Ann.* i. 5, *Or. Tait.* vi. 802)—4 Daughter of Crematius Cordus. [*Cordeus*].—5 The favourite concubine of Commodus, organised the plot by which the emperor perished. [*Commodus*]. She subsequently became the wife of Eclectus, his chamberlain, also a conspirator, and was eventually put to death by Julianus, along with Laetus who also had been actively engaged in the plot.

Marcia gens, claimed to be descended from Ancus Marcius, the fourth king of Rome [*Ancus Marcius*]. Hence one of its families subsequently assumed the name of Rex, and the

heads of Numa Pompilius and Ancus Marcius were placed upon the coins of the Marcii. But notwithstanding these claims to such high antiquity, no patricians of this name, with the exception of Coriolanus, are mentioned in the early history of the republic [CORIOLANUS]; and it was not till after the enactment of the Licinian laws that any member of the gens obtained the consulship. The names of the most distinguished families are CENSORINUS, PHILIPPUS, REX, and RUTILUS.

Marciana, the sister of Trajan, and mother of Matadia, who was the mother of Sahina, the wife of the emperor Hadrian.

Marcianopolis (Μαρκιανούπολις: *Devna*), an important city in the interior of Moesia Inferior, W. of Odessus, founded by Trajan, and named after his sister Marciana. It was situated on the high road from Constantinople to the Danube (Amm. Marc. xxvii. 6, 12).

Marcianus. 1. Emperor of the East A.D. 450-457, was a native of Thrace or Illyricum, and served for many years as a common soldier in the imperial army. Of his early history we have only a few particulars; but he had attained such distinction at the death of Theodosius II. in 450, that the widow of the latter, the celebrated Pulcheria, offered her hand and the imperial title to Marcian, who thus became Emperor of the East. Marcian was a man of resolution, and when Attila sent to demand the tribute which the younger Theodosius had engaged to pay, the emperor replied, 'I have iron for Attila, but no gold.' Attila swore vengeance; but he first invaded the Western Empire, and his death, two years afterwards, saved the East. In 451 Marcian assembled the council of Chalcedon, in which the doctrines of the Eutychians were condemned. He died in 457, and was succeeded by Leo (Procop. *Vand.* i. 4; Priscus, pp. 39, 72).—2. Of Heracles in Pontus, a Greek geographer, of uncertain date, but who perhaps lived in the 5th century of the Christian era. He wrote a work in prose, entitled *A Periplus of the External Sea, both eastern and western, and of the largest Islands in it*. The 'External Sea' he used in opposition to the Mediterranean. This work was in two books; of which the former, on the E. and S. seas, has come down to us entire; but of the latter, which treated of the W. and N. seas, we possess only the last three chapters on Africa, and a mutilated one on the distance between Rome and the principal cities in the world. In this work he chiefly follows Ptolemy. He also made an epitome of the *Periplus* of Artemiodorus of Ephesus [ARTEMIODORUS, No. 4], of which we possess the introduction, and the periplus of Pontus, Bithynia, and Paphlagonia. Marcianus likewise published an edition of Menippus with additions and corrections. [MENIPPUS.] The works of Marcianus are edited by Müller, in the *Geographi Graeci Minores*, and separately by Hoffmann, *Marciani Periplos*, &c., Lips. 1841.

Marcianus Aelius, a Roman jurist, who lived under Caracalla and Alexander Severus. His works are frequently cited in the Digest.

Marcianus Capella. [CAPELLA.]

Marcus, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M. Atilius, the praetor, in B.C. 218. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second, commanding the institution of the Ludi Apollinares. The Marcian prophecies

were subsequently preserved in the Capitol with the Sibylline books. Some writers mention only one person of this name, but others speak of two brothers, the Marcii.

Marcus. [MARCIA GENS.]

Marcus Mons or Maecius (τὸ Μάρκιον ὄρος) the scene of the defeat of Volscians and Latins by Camillus, B.C. 389. Plutarch says that it is about 25 miles from Rome, and Livy (who calls it Maecius) places it near Lannivium. Some writers make it the modern *Colle di Due Torri*. (Plut. *Cam.* 33; Liv. vi. 2.)

Marcodurum (*Düren* on the *Roer*), the scene of a victory of Civilis, some distance west of Cologne (Tac. *Hist.* iv. 28).

Marcomanni (that is, men of the mark or border) a powerful German people of the Suevic race, originally dwelt in the SW. of Germany, between the Rhine and the Danube, on the banks of the Main; but under the guidance of their chieftain Maroboduus, who had been brought up at the court of Augustus, they migrated into the land of the Boii, a Celtic race, who inhabited Bohemia and part of Bavaria. Here they settled after subduing the Boii, and founded a powerful kingdom, which extended S. as far as the Danube. [MAROBODUUS.] At a later time, the Marcomanni, in conjunction with the Quadi and other German tribes, carried on a long and bloody war with the emperor M. Aurelius, which lasted during the greater part of his reign, and was only brought to a conclusion by his son Commodus purchasing peace of the barbarians as soon as he ascended the throne, A.D. 180. (Tac. *German.* 42; Dio Cass. lxxvii. 7; Amm. Marc. xix. 6.)

Mardēnē or Mardīyēnē (Μαρδηνή, Μαρδυνηή), a district of Persia, extending N. from Tacene to the W. frontier and to the sea-coast. It seems to have taken its name from some branch of the great people called Mardi or Amardi, who are found in various parts of W. and central Asia; for example, in Armenia, Media, Margiana, and, under the same form of name as those in Persia, in Sogdiana. (Hdt. i. 125; Strab. p. 524; Ptol. vi. 4, 3.)

Mardi. [AMARDI, MARDENE.]

Mardonius (Μαρδόνιος), a distinguished Persian, was the son of Gobryas, and the son-in-law of Darius Hystaspis. In B.C. 492 he was sent by Darius, with a large armament, to punish Eretria and Athens for the aid they had given to the Ionians. But his fleet was destroyed by a storm off Mt. Athos, and the greater part of his land forces was cut to pieces by the Brygians, a Thracian tribe. On the accession of Xerxes, Mardonius was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest; and he was appointed one of the generals of the land army. After the battle of Salamis (480), he became alarmed for the consequences of the advice he had given, and persuaded Xerxes to return home with the rest of the army, leaving 300,000 men under his command for the subjugation of Greece. He was defeated in the following year (479), near Plataeae, by the Greek forces under Pausanias, and was slain in the battle. (Hdt. vi. 43, 94, vii. 5, 9, 82, viii. 100-144, ix. 1-63.)

Mardus. [AMARDUS.]

Mardīyēnē, Mardīyēnī. [MARDENE.]

Marēa, -ēa, -iā (Μαρέη, Μαρῆα, Μαρία: Μαρῆα-της, Marcota: *Mariūt*, Ru.), a town of Lower Egypt, in the district of Mareotis, on the S. side of the lake Mareotis, at the mouth of a canal (Thuc. i. 104; Diod. ii. 691; Athen. pp.

25, 33) It was a frontier garrison under the Pharaohs on the side of Libya, but declined in importance afterwards.

**Mareotis** (Μαρεωτὶς Mareoticus) Also called *Μαρεωτὶς Νήσιος*, a district of Lower Egypt, on the extreme NW, on the borders of the Libyae Nomos, it produced good wine (Strab. p. 796, Colum. R. R. ii 2, Verg. Georg. ii 91, Hor. Od. i 37 14)

**Mareotis** or **Marea** (or -ia) Lacus (ἡ Μαρεωτὶς, Μαρεία, Μαρία λίμνη *Birket Varisit*, or *El-Kreit*), a considerable lake in the NW of Lower Egypt, separated from the Mediterranean by the neck of land on which Alexandria stood, and supplied with water by the Canopic branch of the Nile and by canals. It was less than 300 stadia (50 geog. miles) long, and more than 150 wide. It was surrounded with vines, palms, and papyrus. It served as the port of Alexandria for vessels navigating the Nile.

**Māres** (Μάρες), a people of Asia, on the N coast of the Euxine, served in the army of Xerxes, equipped with helmets of wickerwork, leathern shields, and javelins (Hdt. iii 94, vi 79).

**Maresa**, **Marescha** (Μαρεσσά Μαρεσα, *Mapara, Maparya* prob. Rn SSW of *Beit Jibrin*), an ancient fortress of Palestine, in the S of Judaea of some importance in the history of the early kings of Judah and of the Maccabees. The Parthians had destroyed it before the time of Herodians, and it is probable that its ruins contributed to the erection of the city of Eleutheropolis (*Beit Jibrin*) which was afterwards built on the site of the ancient Bastogabra, two Roman miles NW of Maresa. (See *Diet. of the Bible*, art. *Marescha*.)

**Marecha** (ΜΑΡΕΧΑ) **Margiana** (ἡ Μαργιανή, the S part of Khiva, SW part of *Bokhara*, and NE part of *Khoras* (Iran), a province of the ancient Persian empire, and afterwards of the Greco-Syrian, Parthian, and Persian kingdoms, in Central Asia, N of the mountains called *Sanphi* (*Ghoor*), a part of the chain of the Indian Caucasus, which divided it from Aris, and bounded on the E by Bactriana, on the NE and N by the river Oxus, which divided it from Sogdiana and Scythia, and on the W by Hyrcania. It received its name from the river *Margus* (*Murghab*), which flows through it, from SE to NW, and is lost in the sands of the Desert of *Khira*. On this river, near its termination, stood the capital of the district, *Antiochia Margiana* (*Mero*). With the exception of the districts round this and the minor rivers, which produced excellent wine, the country was for the most part a sandy desert. Its chief inhabitants were the Derbices, Parri, Tapuri, and branches of the great tribes of the Massagetae, Dahae, and Mardi. The country became known to the Greeks by the expeditions of Alexander and Antiochus I., the first of whom founded, and the second rebuilt, *Antiochia*, and the Romans of the age of Augustus obtained further information about it from the returned captives who had been taken by the Parthians and had resided at *Antiochia*. (Strab. p. 516, Ptol. vi 10, Plin. vi 45.)

**Margites** (ΜΑΡΓΙΤΕΣ, p. 423, b) **Margum** or **Margus**, a fortified place in Moesia Superior, W of *Viminacium*, situated on the river *Margus* (*Morava*) at its confluence with the Danube. Here Diocletian gained a decisive victory over Caranus. The river *Margus*, which is one of the most important of the southern tributaries of the Danube, rises in Mt. Orbelus. (Entrop. ix 13, x 20.)

**Margus** (ΜΑΡΓΙΑΝΑ)

**Maria** (ΜΑΡΙΑ, ΜΑΡΕΩΤΙΣ)

**Mariaba** (Μαριαβα *Mariab*), the chief town of the Sabaei in SW Arabia (Strab. pp. 768, 778). It is uncertain whether this is the same place as the *Mariaba* mentioned by Strabo p. 782 (where some read *Mareaba*) as the furthest point reached by Aelius Gallus, and as belonging to the tribe *Rhamantae*. On the whole, it is probable that they were identical, and that the *Rhamantae* were merely a branch of the Sabaei. It is likely that the *Mariaba* of Plin. vi 160 is also the same place.

**Mariamma** (Μαριάμμη, *idum, idum*) a city of Coele Syria some miles W. of Emesa, assigned by Alexander the Great to the territory of *Aradas* (Arrian, An. ii 14, 18).

**Mariamme** (ΜΑΡΙΑΜΜΕ)

**Mariamme Turris**, a tower at Jerusalem, built by Herod the Great.

**Mariana**, a Roman colony on the E. coast of Corsica founded by C. Marius (Plin. iii 80, Mel. ii 7, 19, Sen. Cons. ad Helv. 8) the ruins of which are extant under their ancient name at the mouth of the river *Golo*.

**Mariana Fossa**. (Fossa.)

**Mariandyni** (Μαριάνδυνοι), an ancient people of Asia Minor on the N. coast, E. of the river *Sangarius*, in the NE part of Bithynia. With respect to their ethnical affinities, it seems doubtful whether they were connected with the Thracian tribes (the *Thyni* and *Bi'hyni*) on the W. or the *Paphlagonians* on the E., but the latter appears the more probable (Hdt. iii 90, vi 72, Strab. pp. 345, 542, Len. An. 4, 4, Aesch. Pers. 938).

**Marianns Mons** (*Sierra Morena*), a mountain in Hispania Baetica, properly only a western offshoot of the *Orospeida*. The eastern part of it was called *Saltus Castalonensis*, and derived its name from the town of *Castulo*. (Ptol. ii 4, 15, cf. Strab. p. 142.)

**Māria**, a Latin nymph, the mother of *Latinus* by *Faunus* was worshipped by the inhabitants of *Minturnae* in a grove on the river *Liris*. Hence the country round *Minturnae* is called by *Horace* (*Od.* iii 17, 7) *Mariacae hirs*.

**Marius** (ΜΑΡΙΟΣ) 1. Of *Tyre*, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of *Ptolemy*. *Marius* was undoubtedly the founder of mathematical geography in antiquity, and *Ptolemy* based his work upon that of *Marius*. (PROL. 222.) The chief merit of *Marius* was that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude.—2. Of *Flavia Neapolis*, in Palestine a philosopher and rhetorician, the pupil and successor of *Proclus*, whose life he wrote, a work still extant, edited by *Boussanade*, Lips. 1814.

**Marius** (*Marosch*) called *Mari* (Μάρις) by *Herodotus*, a river of *Dacia*, which according to the ancient writers falls into the Danube, but in reality it falls into the *Thess* and, along with this river, into the Danube (Hdt. iv 49, Strab. p. 304).

**Marianna** a seaport town of the *Avstici*, and a Roman colony in *Gallia Narbonensis* (Mel. ii 5, Ptol. ii 18, 8).

**Marius** 1. C., who was seven times consul, was born in B.C. 157, near *Arpinum*, of an obscure family. His father's name was C. *Marius*, and his mother's *Fulcra*; and his parents, as well as *Marius* himself, were clients

of the noble plebeian house of the Herennii. So indigent, indeed, was the family, that young Marins is said to have worked as a common peasant for wages, before he entered the Roman army. (Comp. *Juv. viii. 246; Plut. Mar. 8; Plin. xxxiii. 150.*) He distinguished himself so much by his valour at the siege of Numantia in Spain (134), as to attract the notice of Scipio Africanus, who is said to have foretold his future greatness (*Cic. pro Balb. 20, 47; Val. Max. ii. 2, 8*). His name does not occur again for fifteen years; but in 119 he was elected tribune of the plebs, when he was 38 years of age. In this office he came forward as a popular leader, and proposed a law to give greater freedom to the people at the elections; and when the senate attempted to overawe him, he commanded one of his officers to carry the consul Metellus to prison. He now became a marked man, and the aristocracy opposed him with all their might. He lost his election to the aedileship, and with difficulty obtained the praetorship; but he acquired influence by his marriage with Julia, the sister of C. Julius Caesar, the father of the future ruler of Rome. In 109 Marins served in Africa as legate of the consul Q. Metellus in the war against Jugurtha, where he was soon regarded as the most distinguished officer in the army (*Sall. Jug. 46 ff.*). He also ingratiated himself with the soldiers, who praised him in their letters to their friends at Rome. His popularity became so great that he resolved to return to Rome, and become at once a candidate for the consulship; but it was with great difficulty that he obtained from Metellus permission to leave Africa. On his arrival at Rome he was elected consul with an enthusiasm which bore down all opposition before it; and he received from the people the province of Numidia, and the conduct of the war against Jugurtha (107). (*Sall. Jug. 78.*) On his return to Numidia he carried on the war with great vigour; and in the following year (106) Jugurtha was surrendered to him by the treachery of Bocchus, king of Mauretania. [JUGURTHA.] Marius sent his quaestor Sulla to receive the Numidian king from Bocchus (*Sall. Jug. 103 ff.*). This circumstance sowed the seeds of the personal hatred which afterwards existed between Marius and Sulla, since the enemies of Marius claimed for Sulla the merit of bringing the war to a close by obtaining possession of the person of Jugurtha. Meantime Italy was threatened by a vast horde of barbarians, who had migrated from the N. of Germany. The two leading nations of which they consisted were called Cimbri and Teutones, both probably of German race, though numbers of Celts had joined them, and Celtic leaders were prominent in their battles. Among these Celtic contingents were the Ambrones, and some of the Swiss tribes, such as the Tigurini. The whole host is said to have contained 300,000 fighting men, besides a much larger number of women and children. They had defeated one Roman army after another, and it appeared that nothing could check their progress. Everyone felt that Marins was the only man capable of saving the state, and he was accordingly elected consul a second time during his absence in Africa. Marius entered Rome in triumph on the 1st of January. Meantime the threatened danger was for a while averted. Instead of crossing the Alps, the Cimbri marched into Spain, which they ravaged for the next two or three years. But as the return of the barbarians was constantly ex-

pected, Marius was elected consul a third time in 103, and a fourth time in 102. In the latter of these years the Cimbri returned into Gaul. The barbarians now divided their forces. The Cimbri marched round the northern foot of the Alps, in order to enter Italy by the NE., crossing the Tyrolean Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones, on the other hand, marched against Marins, who had taken up a position in a fortified camp on the Rhone. The decisive battle was fought near Aquae Sextiae (*Aix*). The carnage was dreadful. The whole nation was annihilated, for those who did not fall in the battle put an end to their own lives. The Cimbri, meantime, had forced their way into Italy. Marius was elected consul a fifth time (101), and joined the proconsul Catulus in the N. of Italy. The two generals gained a great victory over the enemy on a plain called the Campi Raudii, near Vercellae (*Vercelli*). The Cimbri met with the same fate as the Teutones; the whole nation was destroyed. Marins was received at Rome with unprecedented honours. He was hailed as the saviour of the state; his name was coupled with the gods in the libations and at banquets, and he received the title of third founder of Rome. The reform of Marius which had the most lasting effect was the reorganisation of the army. The richer classes now shrank from military service, and the middle class had almost disappeared. Accordingly Marius admitted all free-born citizens to the infantry, and abolished all old distinctions of rank. All recruits went through the same severe drill, like that of the gladiators, devised by P. Rutilius Rufus, so that the army was composed of professional soldiers, no longer a militia. The old distribution of maniples was replaced by making the cohort the unit. The cavalry was henceforth composed of foreign troops, Thracians, Africans and Gauls, and the light-armed troops were drawn from Liguria and the Balearic isles. Hence it is said with some truth that with Marius began the mercenary army. [For details see *Dict. of Antig. art. Exercitus*.]—Hitherto the career of Marius had been a glorious one; but the remainder of his life is full of horrors, and brings out the worst features of his character. In order to secure the consulship a sixth time, he entered into close connexion with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia. He gained his object, and was consul a sixth time in 100. In this year he drove into exile his old enemy Metellus; but shortly afterwards, when Saturninus and Glaucia took up arms against the state, Marius crushed the insurrection by command of the senate. [SATURNINUS.] For the next few years Marius took little part in public affairs. He possessed none of the qualifications which were necessary to maintain influence in the state during a time of peace, being an unlettered soldier, rude in manners, and arrogant in conduct. The general result of his policy showed his ineapacity for politics. As the event proved, he had really acted so as to undermine what remained of the Gracchan constitution and to pave the way for a reaction towards oligarchy. The Social war again called him into active service (90). He served as legate of the consul P. Rutilius Lupus; and after the latter had fallen in battle, he defeated the Marsi in two successive engagements. Marins was now 67, and his body had grown stout and unwieldy; but he was still as greedy

of honour and distinction as he had ever been. He had set his heart upon obtaining the command of the war against Mithridates, which the senate had bestowed upon the consul Sulla at the end of the Social war (88). In order to gain his object, Marius allied himself to the tribune P. Sulpicius Rufus who brought forward a law for distributing the Italian allies, who had just obtained the Roman franchise among all the Roman tribes. As those new citizens greatly exceeded the old citizens in number, they would of course be able to carry whatever they pleased in the comitia. The law was carried notwithstanding the violent opposition of the consuls, and the tribes in which the new citizens now had the majority, appointed Marius to the command of the war against Mithridates. Sulla fled to his army which was stationed at Nola, and when Marius sent thither two military tribunes to take the command of the troops, Sulla not only refused to surrender the command, but marched upon Rome at the head of his army. Marius was now obliged to take to flight. After wandering along the coast of Latium, he was at length taken prisoner in the marshes formed by the river Liris, near Minturnæ. The magistrates of this place resolved to put him to death in accordance with a command which Sulla had sent to all the towns in Italy. A Gallic or Cumbrian soldier undertook to carry their sentence into effect, and with a drawn sword entered the apartment where Marius was confined. The part of the room in which Marius lay was in the shade, and to the frightened barbarian the eyes of Marius seemed to dart out fire, and from the darkness a terrible voice exclaimed—Man, dost thou murder C. Marius? The barbarian immediately threw down his sword and rushed out of the house (Plut. *Mar* 87, Vell. Pat. ii. 19, Cic. *Fin* ii. 82). Straightway there was a revulsion of feeling among the inhabitants of Minturnæ. They got ready a ship, and placed Marius on board. He reached Africa in safety, and landed at Carthage, but he had scarcely put his foot on shore before the Roman governor sent an officer to bid him leave the country. Thus last blow almost unmanned Marius; his only reply was—'Tell the praetor that you have seen C. Marius a fugitive sitting among the ruins of Carthage.' Soon afterwards Marius was joined by his son, and they took refuge in the island of Cercina. During this time a revolution had taken place at Rome, in consequence of which Marius was enabled to return to Italy. The consul Cinna (87), who belonged to the Marian party, had been driven out of Rome by his colleague Octavius, and had subsequently been deprived by the senate of the consulate. Cinna collected an army, and resolved to recover his honours by force of arms. As soon as Marius heard of these changes he left Africa, and joined Cinna in Italy. Marius and Cinna now laid siege to Rome. The failure of provisions compelled the senate to yield, and Marius and Cinna entered Rome as conquerors. The most frightful scenes followed. The guards of Marius stabbed everyone whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Among the victims of his vengeance were the great orator M. Antonius and his former colleague Q. Catulus. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (86). But he did not long enjoy the honour: he was now

in his 71st year, his body was worn out by the fatigues and sufferings he had recently undergone, and on the 18th day of his consulship he died of an attack of pleurisy, after seven days illness (Plut. *Marius*, Sall. *Jug* ii. c. App. *B C* i. 29, 40, 55, Liv. *Ep* 66-80)—2 C, the son of the preceding, but only by adoption. He followed in the footsteps of his father, and was equally distinguished by merciless severity against his enemies. He was consul in 82, when he was 27 years of age. In this year he was defeated by Sulla near Sacriportus on the frontiers of Latium, whereupon he took refuge in the strongly fortified town of Praeneste. Here he was besieged for some time, but after Sulla's great victory at the Colline gate of Rome over Pontius Telesinus, Marius put an end to his own life, after making an unsuccessful attempt to escape (Plut. *Sull* 28-32, App. *B C* i. 87-94, Vell. Pat. ii. 26, 27)—3 The false Marius (AMATIUS)—4 M., a friend and neighbour of Cicero, who addressed four letters to him (*Fam* vii. 1-4)—5 M. Marius Gratidianus. See GRATIDIUS, No 2—6 Marius Priscus, proconsul of Africa, wanted and condemned for extortion. The younger Pliny and the historian Tacitus prosecuted (Plin. *Ep* ii. 11, Juv. i. 49, vii. 120)—7 M. Aurelius Marius, one of the Thirty Tyrants, was the fourth of the usurpers who in succession ruled Gaul in defiance of Gallienus. He reigned only two or three days, but there are coins of his extant (Treb. *Poll. Trig. Tyr* vii.)—8 Marius Celsus (CELATA)—9. Marius Maximus, a Roman historian, who lived about A.D. 165-230, and wrote a continuation of Suetonius' biographies of the emperors from Nerva to Elagabalus. His work has perished, but it was much used by the writers of the *Historia Augusta*, who often insert extracts from it. He is usually identified with a Marius Maximus who appears in inscriptions as holding high offices, a praetor and a praefectus urbi (C. I. L. 1450, 1452), and there is no reason against it.—10 Marius Victorinus [VICTORIUS].

Marmārica (ἡ Μαρμαρική Μαρμαρική: E. part of Tripoli and NW part of Egypt), a district of N. Africa, between Cyrenaica and Egypt, but by some ancient geographers reckoned as a part of Cyrenaica, and by others as a part of Egypt, while others, again, call only the W. part of it, from the borders of Cyrenaica to the Catabathmus Magnus, by the name of Marmarica, and the E. part, from the Catabathmus Magnus to the Sinus Phthineticus, Libya Nomos. Inland it extended as far as the Oasis of Ammon. It was, for the most part, a sandy desert, intersected with low ranges of hills—its inhabitants were called by the general name of Marmaridae. Their chief tribes were the Adymachidae and Gulgammæe on the coast, and the Nasamones and Angulæ in the interior (Strab. p. 131, 798).

Marmarium (Μαρμαρίον Μαρμαρίον: *Mar mari*) a place on the SW coast of Euboea, with a temple of Apollo Marmarinus, and celebrated marble quarries, which belonged to CARYSTUS.

Māro, Vergilius [VERGILIUS].

Maroboduus—the Latinised form of the German Marbod—king of the Marcomanni, was a Suevian by birth and was born about A.D. 18. He was sent in his boyhood with other hostages to Rome, where he attracted the notice of Augustus, and received a liberal education. After his return to his native country, he succeeded in establishing a powerful kingdom in central Germany, along the N. bank of the

Danube, from Regensburg nearly to the borders of Hungary, which stretched far into the interior. His power excited the jealousy of Augustus, who had determined to send a formidable army to invade his dominions; but the revolt of the Pannonians and Dalmatians (A.D. 6) prevented the emperor from carrying his design into effect. Maroboduus eventually became an object of suspicion to the other German tribes, as a king who ruled too much after a Roman pattern; and was at length expelled from his dominions by Catualda, a chief of the Gothones, about A.D. 19. He took refuge in Italy, and Tiberius allowed him to pass the remainder of his life at Ravenna. He died in 35, at the age of 53 years. (Tac. *Ann.* ii. 44-46, 62; Vell. Pat. ii. 108; Strab. p. 290.)

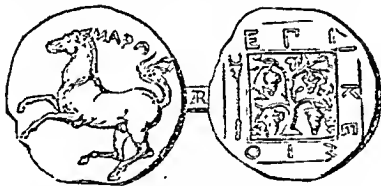
Maron (Μάρων), son of Evanthes, and grandson of Dionysus and Ariadne, priest of Apollo at Maronea in Thrace. He appears in Homer as the hero of sweet wine, and gives to Odysseus the cask which he carries with him to the Cyclops (*Od.* ix. 197). In this Homeric story it seems that Dionysus is hardly yet recognised as a deity [see p. 293, b]. Thrace is the country from which wine comes to the Homeric heroes, and Ismarus was known to the Greeks as an early home of the vine. Hence Maron is a personification of the viticulture of Ismarus, and his father Evanthes is really the local Dionysus (cf. Eur. *Cycl.* 141); but in the Odyssey Maron is priest, not of Dionysus, but of Apollo. Other stories connect Maron with Oenopion (i.e. with Cretan viticulture), and he appears as Silenus, or one of the companions of Dionysus. (Propert. ii. 32, 14; Athen. p. 33; Diod. i. 18; Nonn. *Dionys.* xiv. 99.)

Μαρώνεια (Μαρώνεια; Μαρωνείτης; Marogna), a town on the S. coast of Thrace, situated on

Sabellian tribes they fought against Rome; and together with them they submitted to the Romans in B.C. 304 (Liv. ix. 41; App. B.C. i. 39, 52; Strab. p. 241).

Marrūvium or Marūvium. 1. (S. Benedetto), the chief town of the Marsi (who are therefore called *gens Maruvia*, Virg. *Aen.* vii. 750), situated on the E. bank of the lake Fucinus, and on the road between Corfinium and Alba Fuentia. Under the Romans it was a flourishing municipium. (Strab. p. 241; Plin. iii. 106.)—2. A town of the Aborigines in the country of the Sabines, not to be confounded with No. 1 (Dionys. i. 14).

Mars, though in Latin literature completely identified with Ares and invested with all the Greek myths belonging to that deity, was an ancient Italian god in no way connected with Ares, identified with him after the Greek mythology prevailed, merely because both had come to be regarded as peculiarly gods of war. The oldest form of his name seems to have been Maurs, of which Mavors and Mars were variations, and the name was also reduplicated into Marmar and Mamers and Mamurius. The god was addressed also as Marspiter or Maspiter (Mars-pater). Of all the theories of his original significance the most probable is that Mars was primarily the god of the year, and especially of the spring season of the year, representing the strength of nature in its productions and births. Hence some have connected his name with *Mas* (i.e. manly vigour), while several modern writers who regard him as the sun-god and equivalent to Apollo derive his name from the root *mar* (cf. *μαρμάρω*), to shine. There are, no doubt, certain aspects of the worship of Mars which present resemblances to that of Apollo and make it likely that he was sometimes regarded in Italy as a light-giving god, perhaps as god of the sun, and therefore probably called Mars Lucetius in some inscriptions. Among the points in which the old mythology and ritual of Mars are compared with those of Apollo are the expulsion of winter and darkness by Mars in the spring by the clashing of the Salian shields [cf. p. 88, b], and in the curious rites of the Mamuralia or Equirria. But these resemblances may just as easily be traced to the conception of Mars as the god of the year, and particularly of the vigorous growth of the year in spring. Hence Mars was worshipped especially in his own month, March, the time of returning spring, in somewhat the same way as the return of Apollo was celebrated at Delphi, and Mamurius Vetus may well have symbolised the old season and the darkness of winter driven out by the new (*Dict. of Ant. art.* Equirria and Sali). For the same reason Mars was honoured with offerings of firstfruits in spring, and on special occasions by the dedication of everything born in a particular spring—the Ver Sacrum of Umbro-Sabellian tribes, which is said to have caused various ancient migrations (*Dict. of Ant.* s.v. For the story of ANNA PERENNA, as indicating a connexion of Mars with the year, see p. 72). It was natural that the aspect assumed by Mars and his worship should vary according to the character and requirements of the community. Among herdsmen he was—like other deities to some extent associated with him, such as Fannus or Luperus—a god who averted evil from herds, and by agriculturists as one who helped their field labours; and in this character he was specially invoked in the old ritual of the *Frates Arvales* (*Dict. of Ant.* s.v.), and the ploughing or was sacred to him. But the warlike tribes, as the



Coin of Maronea in Thrace (early in 3rd cent. B.C.). Obv., horse; MARON; rev., vine of Dionysus and caduceus; EΠΙ ΤΡΕΣΙΩ (magistrate's name).

the N. bank of the lake Ismaris and on the river Sthenas, more anciently called Ortageura (*Hdt.* vii. 109; Diod. i. 20; Plin. iv. 42). It belonged originally to the Cicones, but afterwards received colonists from Chios. It was celebrated for its excellent wine, and it is possible that Maron and Maronea are merely other forms of the name Is-marns. (ISMARUS, MARON.)

Marpessa (Μάρπεια), daughter of Evrenus and Alcippe. For details see INAS.

Marpessa (Μάρπεια), a mountain in Paros, from which the celebrated Parian marble was obtained. Hence Virgil (*Aen.* vi. 471) speaks of *Marpesia cautes*. [PAROS.]

Marrucini, a brave and warlike people in Italy, of the Sabellian race, occupying a narrow slip of country along the right bank of the river Aternus, and bounded on the N. by the Vestini, on the W. by the Pacligni and Marsi, on the S. by the Frentani, and on the E. by the Adriatic sea. Their chief town was TEATE, and at the mouth of the Aternus they possessed, in common with the Vestini, the seaport ATERNUM. Along with the Marsi, Pacligni, and the other

Umbro-Sabellian nations were extending their conquests over Italy, regarded him more as their protector in war and leader in battle. Hence he was *Mars Gradivus* that is, Mars who strides forward to the fight—*Solpiter* *Apus* (Cerv ad *Den* iii 85). To this (whether or not it was the original use) belonged the war dances of the *Salii* and their clashing of shields (*Dict of Ant* s.v.) and the horse as the war like animal (*bellator equus*) was sacrificed to him (cf *Ov Fast* i 698 Verg *Georg* iii 83). Mars was particularly the Sabine god (as Mars Quirinus) but he was also a Latin god second only to Jupiter and (at one time) Janus. Hence in the combination of both races at Rome there was a twofold settlement of this deity the Mars of the Palatine associated with Picus and Faunus and with the story of Romulus and Remus and the Mars-Quirinus of the Quirinal, and, while Jupiter of the Capitol became the supreme god of the city, and the provinces of agriculture &c passed to other deities Mars became gradually more exclusively the god of war, and when Greek mythology predominated was recognised as equivalent to Ares in all respects though in ritual his original characteristics were traceable. He had his feminine counterpart in NEREO the Sabine goddess of strength (cf *Suet Tib* i Gell xiii 23) and from the myth of his sacred marriage with her was regarded as one of the deities who presided over marriage. It was perhaps for this reason that he was associated, too, with Juno who was also worshipped on March 1st (see p 463). The legend that Mars was born from Juno through the operation of a flower (*Ov Fast* v 253) is due to Greek mythology. The most characteristic sanctuaries of Mars were the shrines in the *Regia* (*Dict of Ant* s.v.) where the sacred spears were kept, the movement of which was an omen of the utmost gravity (*Lav* xl 19, Gell. iv 6), the Temple of Mars at the Porta Capena from which the procession of knights started on July 15th, and his altar in the Campus Martius where sacrifice was offered at the Equiria. Some trace of his still older worship under the symbol of a tree is traceable in the sacred oak of Mars (*Suet Crisp* 5) and the sacred fig which gave him the name Mars Ficus. Of all the animals sacred to him the wolf was most regarded: the wolf was a symbol of Rome, was connected with the myth of her founder, was an omen specially noticed in battle (*Lav* x 27, xxi 1). Some have taken the wolf as signifying winter subdued by Mars, or have compared the connexion of Apollo with the wolf. It is more probable that it was the sacred animal of some of the tribes, particularly of the *Hirpini* (whose name was derived from *herpus*=*lupus*), and that its dedication to Mars is a survival of that superstition. [For the representations of Mars, see *ARES*.]

**Marsi.** 1 A brave and warlike people of the Sabellian race dwell in the centre of Italy, in the high land surrounded by the mountains of the Apennines, in which the lake Fucinus is situated. Along with their neighbours the *Paeligni*, *Marrucini*, &c, they concluded a peace with Rome B.C. 294 (*Poi* i 24 22, *Lav* ix. 43). Their bravery was proverbial, they were the prime movers of the celebrated war waged against Rome by the *Socii* or Italian allies in order to obtain the Roman franchise, and known by the name of the *Marcus* or *Social* war. Their chief town was *Marsviciu*—The *Marsi* appear to have been acquainted with the medicinal properties of several of the plants

growing upon their mountains, and to have employed them as remedies against the bites of serpents, and in other cases (*Verg Aen* vii 750, *Hor Epod* xvi 29, *Sil It* vii 495, *Plin* xii 78, *Gell* xvi 11). Hence they were regarded as magicians, and were said to be descended from a son of *Curce* (*Plin* vi 15). Others again derived their origin from the Phrygian *Marsyas*, simply on account of the resemblance of the name (*Plin* iii 108).—2 A people in Germany, appear to have dwelt originally on both banks of the Elbe, and to have been only a tribe of the *Cherusci*, although *Tacitus* makes them one of the most ancient peoples in Germany. They joined the *Cherusci* in the war against the Romans which terminated in the defeat of *Varus* but were subsequently driven into the interior of the country by *Germanicus* (*Tac Germ* 2 Ann i 50, 56). *Marsigni* a people in the SE of Germany, of Saevic extraction (*Tac Germ* 48).

**Marsus**, *Domitius* a Roman poet of the Augustan age. He was living after the death of *Virgil* but died before A.C. 8 (*Ov Pont* iv 17, 2). He seems to have been a friend of *Maccenas* (*Mart* viii 56 21) but is not mentioned by *Horace* though some critics think that the awkward lines *Hor Od* iv 4, 20-22, are introduced to ridicule the *Amazons* of *Marsus*. He wrote poems of various kinds, but his epigrams were the most celebrated of his productions. Hence he is frequently mentioned by *Martial*, who speaks of him in terms of the highest admiration (*Mart* iv 29 v 5, vii 99). He wrote a beautiful epitaph on *Tibullus*, which has come down to us.

To quoque Vergilio comitem non aequa, Tibulle,  
Mors juvenem campos misit ad Elysia,  
Nā foret aut elegis molles qui foret amoris,  
Aut caneret forti regis bella perle.

**Marsyas** (*Μαρσύας*). 1 A mythological personage, connected with the earliest period of Greek music. He is variously called the son of *Hyagnis*, or of *Oeagrus*, or of *Olympus*. Some make him a satyr, others a peasant. All agree in placing him in Phrygia. The following is the outline of his story—*Athena* having while playing the flute seen the reflection of herself in water, and observed the distortion of her features threw away the instrument in disgust. It was picked up by *Marsyas* who no sooner began to blow through it than the flute, having once been inspired by the breath of a goddess, emitted of its own accord the most beautiful strains. Elated by his success, *Marsyas* was rash enough to challenge *Apollo* to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. The *Muses*, or according to others, the *Nymphs*, were the umpires. *Apollo* played upon the cithara and *Marsyas* upon the flute, and it was not till the former added his voice to the music of his lyre that the contest was decided in his favour. As a just punishment for the presumption of *Marsyas*, *Apollo* bound him to a tree and flayed him alive. His blood was the source of the river *Marsyas*, and *Apollo* hung up his skin in the cave out of which that river flows. His flutes (for, according to some, the instrument on which he played was the double flute) were carried by the river *Marsyas* into the *Maender* and again emerging in the *Asopus*, were thrown on land by it in the *Sicyonian* territory, and were dedicated to *Apollo* in his temple at *Queron*. (*Hid.* vii 26, *Xen.* An. i 2, 8, *Diod.* iii 59, *Paus.* ii 7, 0; *Ov Met.* vi. 232, 400, *Hyg Fab* 167, *Apollod.* i. 4, 2.)

The fable evidently refers to the struggle between the citharoedic and auloedic styles of music, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the rites of Cybele in Phrygia.



Marsyas. (From a statue at Florence. Osterley, *Denk. der alt. Kunst*, part 2, tav. 11.)

In the fora of ancient cities there was frequently placed a statue of Marsyas, which was probably intended to hold forth an example of the severe punishment of arrogant presumption. The statue of Marsyas in the forum of Rome is well known by the allusions of Horace (*Sat. i. 6, 120*), Juvenal (*ix. 1, 2*), and Martial (*ii. 64, 7*).—2. A Greek historian, was the son of Periander, a native of Pella in Macedonia, a contemporary of Alexander, with whom he is said to have been educated. His principal work was a history of Macedonia, in ten books, from the earliest times to the wars of Alexander. He also wrote other works, the titles of which are

given by Suidas. (*Diod. xx. 50*; *Suid. s. v.*)—3. Of Philippi, commonly called the Younger, to distinguish him from the preceding, was also a Greek historian. The period at which he flourished is uncertain. (*Athen. p. 467*.)

**Marsyas** (*Μαρσyas*). 1. A small and rapid river of Phrygia, a tributary of the Maeander, took its rise, according to Xenophon, in the palace of the Persian kings at Celaenae, beneath the Acropolis, and fell into the Maeander, outside of the city. Pliny, however, states that its source was in the valley called Anlocrene, about ten miles from Apamea Cibotus, which city was on or near the site of Celaenae. (*Xen. An. i. 2, 8*; *Plin. v. 106*; *Hdt. vii. 28*; *Curt. iii. 1*; *Strab. p. 578*.) Some modern travellers have identified it with the insignificant *Lidja*, but it is more probably the larger *Hudaverdi*. The explanation of Mr. Hogarth (*Journ. Hell. Stud. 1888*) is that the Maeander was the united river formed by the junction of the streams of the Marsyas, Orgas, and Obrimas rising from three separate springs about Apamea, and acquired its separate name after the point where the lowest springs, the Obrimas=*Lidja* (also called *Opepd* or 'hot springs') joined the other two.—2. (*Chinar-Chai*), a considerable river of Caria, having its source in the district called Idrias, flowing NW. and N. through the middle of Caria, past Stratonicea and Alabanda, and falling into the S. side of the Maeander, nearly opposite to Tralles (*Hdt. v. 118*).—3. In Syria, a small tributary of the Orontes, into which it falls on the E. side, near Apamea (*Plin. v. 81*).—4 (or *Massyas*). A name given to the extensive plain in Syria through which the upper course of the Orontes flows, lying between the ranges of Casius and Lebanon, and reaching from Apamea on the N. to Laodicea ad Libanum on the S. (*Strab. pp. 753, 755*).

**Martialis**. 1. M. Valerius, the epigrammatic poet, was born at Bilbilis in Spain, in the third year of Clandian, A. D. 43. He came to Rome in the thirteenth year of Nero, 66; and after residing in the metropolis thirty-five years,

he returned to the place of his birth, in the third year of Trajan, 100. It is likely enough that he left Rome because Trajan did not approve of the obscenity which marked many of his poems. At Bilbilis he possessed an estate given to him, perhaps in admiration for his poems, by a wealthy lady named Marcella (*xii. 81*), who was probably only a patroness, though some believe her to have been his second wife; that he was married to her cannot be inferred from the expressions either in this epigram or in *xii. 21*, though it is not contradicted by them. His first, and perhaps his only, wife was named Cleopatra (*iv. 22*: unless that be a fancy name). He lived certainly to 101, perhaps to 104, but not later (*Plin. Ep. iii. 21*). His fame was extended and his books were eagerly sought for, not only in the city, but also in Gaul, Germany, and Britain; he secured the patronage of the emperors Titus and Domitian, and received for himself, although apparently without family, the privileges accorded to those who were the fathers of three children (*Jus trium liberorum*), together with the rank of tribunus and the rights of the equestrian order (*ii. 92, iii. 95, v. 18*). His circumstances appear to have been easy during his residence at Rome, for he had a house in the city and a suburban villa near Nomentum (*iii. 4, vi. 43, xii. 57*); yet he complains of poverty (*i. 77, iii. 38*), whence some have imagined, that this was his wife's property, that he was divorced from her, and that so he became poor; but of all this there is no definite proof.—The extant works of Martial consist of a collection of short poems, all included under the general appellation *Epigrammata*, upwards of 1500 in number, divided into fourteen books. Those which form the last two books, usually distinguished respectively as *Xenia* and *Apophoreta*, amounting to 850, consist of distichs, descriptive of a vast variety of small objects, chiefly articles of food or clothing, such as were usually sent as presents among friends during the Saturnalia, and on other festive occasions. In addition to the above, nearly all the printed copies include thirty-three epigrams, forming a book apart from the rest, which has been commonly known as *Liber de Spectaculis*, because the contents relate to the shows exhibited by Titus and Domitian, but there is no ancient authority for the title. These three collections were first published, and then Martial proceeded to collect and publish his other epigrams in books, sometimes singly and sometimes several at one time. The *Liber de Spectaculis* and the first nine books of the regular series involve a great number of historical allusions, extending from the games of Titus (80) down to the return of Domitian from the Sarmatian expedition, in January, 94. The tenth book was published twice: the first edition was given hastily to the world; the second, that which we now read (*x. 2*), celebrates the arrival of Trajan at Rome, after his accession to the throne (99). The eleventh book seems to have been written mostly under Domitian, and published under Nerva. After a silence of three years (*xii. proem.*), the twelfth book was despatched from Bilbilis to Rome (*xii. 3, 18*), and must therefore be assigned to 101.—It is well known that the word *Epigram*, which originally denoted simply an inscription, was in process of time applied to any brief metrical effusion, whatever the subject might be, or whatever the form under which it was presented. Martial, however, first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great



measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. Martial's epigrams are distinguished by singular fertility of imagination, prodigious flow of wit, and delicate felicity of language; and from no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the empire. But however much we admire the genius of the author, we feel no respect for the character of the man. The servile adulation with which he lauds Domitian proves that he was a courtier of the lowest class, and, however much we may be attracted by the brilliancy and grace of much of his poetry, it is impossible to condone the obscenity which is scattered broadcast over his writings, evidently with no idea of moral censure but rather from impunity of thought.—The best edition of Martial is by Friedländer (Lips. 1896), whose *Silbergeschichte Roms* provides also an excellent commentary on Martial and Juvenal, select epigrams by Paley and Stone, 1881, Stephen son, 1888, books i and ii by J. E. B. Mayor.—2. Gargilius, a contemporary of Alexander Severus, who is cited by Iulianus (*Prob.* ii. 7). He wrote on husbandry and medicinal herbs and on veterinary art, following Pliny in many points. The fourth book of the *Medicina Plinii* (i.e. extracts on medicine from Pliny) was made up of excerpts from Gargilius Martialis. Part of his work on gardens was found by A. Mai on a papyrus in the Royal Library at Naples.

Martinianus, was elevated to the dignity of Caesar, by Licinius, when he was making preparations for the last struggle against Constantine. After the defeat of Licinius, Martinianus was put to death by Constantine, A.D. 323 (*Vict. de Caes.* 41).

#### Martius Campus [Roma.]

Martyropolis, or Maripheracta (*Mapupōλις* *Meia Farekin*), a city of Sophene in Armenia Major, on the river Symphus, a tributary of the Tigris, under Justinian, a strong fortress, and the residence of the first Dux Armeniacus (*Procop. de Aed.* iii. 2).

Martius, C. Epidius, tribune of the plebs, B.C. 41, removed, in conjunction with his colleague L. Caesetius Flavius, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, and expelled him from the senate (*De Caes. Aed.* 2, *Suet. Jul.* 73, *Veil. Pat.* ii. 68, *Cic. Phil.* iii. 15, 31).

#### Martivium, [Marevium.]

Marns (*Mareh*), a river flowing into the Danube near Carnuntum (*Tac. Ann.* ii. 63).

Masaea (*Midakas*, *Maekâr*, *Wady el Seba*), an E. tributary of the Euphrates, in Mesopotamia, mentioned only by Xenophon (*Anab.* i. 5), who describes it as surrounding the city of Cosote, and as being 85 parasangs from the Chaboras.

Masea (*Mâsâs*, *Maasfries*), a town on the S coast of Argolis, the harbour of Hermione (*II.* ii. 582, *Strab.* p. 376, *Paus.* ii. 56, 2).

Masinissa (*Nasawdarsis*), king of the Numidians, was the son of Gala, king of the Masilians, the easternmost of the two great tribes into which the Numidians were at that time divided; but he was brought up at Carthage, where he appears to have received an education superior to that usual among his countrymen. In B.C. 212 the Carthaginians persuaded Gala

to declare war against Syphax, king of the neighbouring tribe of the Masaesylans, who had lately entered into an alliance with Rome. Masinissa was appointed by his father to command the invading force, with which he attacked and totally defeated Syphax. In the next year (211) Masinissa crossed over into Spain, and supported the Carthaginian generals there with a large body of Numidian horse. He fought on the side of the Carthaginians for some years, but after their great defeat by Scipio in 206 he secretly promised the latter to support the Romans as soon as they should send an army into Africa. (*Liv.* xxvii. 20, xxviii. 15, 16, 32, *Pol.* xi. 21, *Appian*, *His.* 25, 27.) In his desertion of the Carthaginians he is said to have been also actuated by resentment against Hasdrubal, who had previously betrothed to him his beautiful daughter Sophonoba, but violated his engagement in order to bestow her hand upon Syphax, whose alliance the Carthaginians now preferred to that of Masinissa.—During the absence of Masinissa in Spain his father Gala had died, and the throne had been seized by a usurper, but Masinissa on his return soon expelled the usurper and obtained possession of the kingdom (*Liv.* xxix. 23). He was now attacked by Syphax and the Carthaginians, who were anxious to crush him before he could receive assistance from Rome. He was repeatedly defeated by Syphax and his generals, and with difficulty escaped falling into the hands of his enemies. But the arrival of Scipio in Africa (204) soon changed the posture of affairs. Masinissa instantly joined the Roman general, and rendered the most important services to him during the remainder of the war. He took a prominent part in the defeat of the combined forces of Syphax and Hasdrubal and in conjunction with Laelius he reduced Cirta, the capital of Syphax. Among the captures that fell into their hands on this occasion was Sophonoba, the wife of Syphax, and the same who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is related elsewhere [*SOPHONOBIA*]. In the decisive battle of Zama (202), Masinissa commanded the cavalry of the right wing, and contributed in no small degree to the successful result of the day (*Liv.* xxx. 29–35, *Pol.* xv. 12). On the conclusion of the final peace between Rome and Carthage, he was rewarded with the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions (*Liv.* xxx. 23, *Pol.* xv. 12). From this time till the commencement of the third Punic war there elapsed an interval of more than 50 years, during the whole of which period Masinissa continued to reign with undisputed authority over the countries that subjected to his rule. At length, in 150, he declared open war against Carthage, and these hostilities led to the outbreak of the third Punic war. Masinissa died in the second year of the war, 143. On his death bed he had sent for Scipio Africanus the younger, at that time serving in Africa as a military tribune, but he expired before his arrival, leaving it to the young officer to settle the affairs of his kingdom. He died at the advanced age of 90, having retained in an extraordinary degree his bodily strength and activity to the last, so that in the war against the Carthaginians, only two years before, he commanded his army in person. His character has been often assailed for his desertion of the Carthaginians, and it must be

admitted that he was not a man of scrupulous faith. But on the other hand, it must be remembered that as a native prince he had reason to hate Carthaginian oppression, and that personally he had wrongs and want of faith on their part to resent. It is impossible to deny his claims to respect for the vigour and success of his rule and his unconquerable energy and fortitude. He was the father of a numerous family; but three only of his legitimate sons survived him, Mispisa, Mastanabal, and Gulnasa. Between these three the kingdom was portioned out by Scipio, according to the dying directions of the old king. (Pol. xxxvii. 3; App. Pun. 71, 106; Val. Max. viii. 13; Cie. de Sen. 10; Sall. Jug. 5.)

**Massius Mons** (τὸ Μάσιον ὄρος: *Karajeh Dagh*), a mountain chain in the N. of Mesopotamia, between the upper course of the Tigris and the Euphrates, running from the main chain of the Taurus SE. along the border of Myrdenia (Strab. p. 506).

Maso, C. Papirius, consul a.c. 231, earned on war against the Corsicans, whom he subdued; and from the booty obtained in this war he dedicated a temple to Fens. Maso was the maternal grandfather of Scipio Africanus the younger, his daughter Papiria marrying Aemilius Paulus. (Val. Max. vi. 6. 5.)

Massa, Baebius, or Bebius, was accused by Pliny the younger and Herennius Senecio of plundering the province of Baetica, of which he had been governor, A.D. 93. He was condemned, but escaped punishment by the favour of Domitian, and from this time he became one of the informers and favourites of the tyrant. (*Tac. Hist.* iv. 50, *Ag.* 43; *Jur.* i. 24; *Plat.* xii. 29.)

Massaesyli or -li. [MAURETANIA: NUMIDIA.]  
Massāga (τὰ Μάσσυα), the capital city of  
the Indian people ASSACENI.

the Indian people ASSAETIAN.  
Massagætæ (*Massagætæ*), a wild and warlike people of Central Asia, in Scythia intra Imatim, N. of the Jaxartes (the Araxes of Herodotus) and the *Sea of Aral*, and on the peninsula between this lake and the Caspian. Their country corresponds to that of the *Kirghiz Tartars* in the N. of Independent Tartary. Some of the ancient geographers give them a greater extent towards the SE., where Herodotus appears to include under the name all the nomad tribes of Asia E. of the Caspian. They appear to have been of the Turkoman race; their manners and customs resembled those of the Scythians in general, except that they had a practice of killing and eating their aged people. (Hdt. i. 201-214; Strab. p. 512; Arrian. *An. iv.* 16.) Their chief appearance in ancient history is in connexion with the expedition undertaken against them by Cyrus the Great, in which Cyrus was defeated and slain. [CYRUS.]

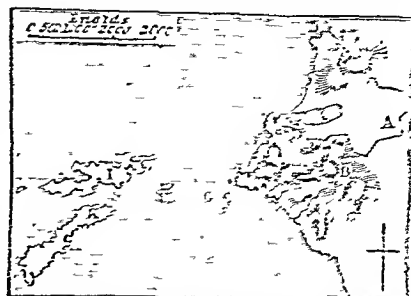
Massāni (Μασσαῖοι), a people of India, on the lower Indus, near the Island of Pattalene (Diod. xv. 102).

Massivus Mons, a range of hills in the N.W. of Campania near the frontiers of Latium, celebrated for its excellent wine, the produce of the vineyards on the southern slope of the mountain, which have a volcanic soil. The celebrated Falernian wine came from the eastern side of this mountain. (Verg. *Georg.* ii. 143, *Aen.* vii. 724; Hor. *Od.* i. 1.19; Col. in 8.)

Massicētus or Massicētes (? μασσικῆτις), one of the principal mountain chains of LUCIA.

**Maessilia** (*Maesia*; *Maesialis*, *Massiliensis*; *Marsilles*), a Greek city in Gallia Narbonensis, on the coast of the Mediterranean, in the country of the Salves. It was situated on

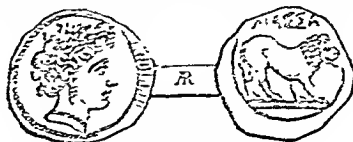
a promontory, which was connected with the mainland by a narrow isthmus, and was washed on three sides by the sea. Its excellent harbour called Lacydon (Mel. ii. 5), the old port, was formed by a small inlet of the sea, about half a mile long and a quarter of a mile broad. This harbour had only a narrow opening, and before it lay an island, where ships had good anchorage.



Plan of the Neighbourhood of Marysville

A site of the modern town; B, mount above the citadel  
C, modern port; D, Port Neuf; E, citadel; F, Catalan  
village and harbour; G, Port l'Endoyne, H, I. d II  
I, Batzenau I.; K, Pomegues I.

Massilia was founded by the Phocæans of Asia Minor about B.C. 600, according to the traditions, by friendly agreement with the natives, and soon became a very flourishing city. (Athen. p. 576; Justin. xliiii. 2.) It extended its dominion over the barbarous tribes in its neighbourhood, and planted several colonies on the coast of Gaul and Spain, such as ANTIPOLIS, NICAËA, and EMPORION. Its naval power and commercial greatness soon excited the jealousy of the Carthaginians, who made war upon the city, but the Massilians not only maintained their independence, but defeated the Carthaginians in a sea-fight: (Thuc. i. 13; Pau. x. 8, 6). At an early period they cultivated the friendship of the Romans, to whom they always continued faithful allies. Accordingly when the SE. corner of Gaul was made a Roman province, the Romans allowed Massilia to retain its independence and its own constitution. (Liv. xxi. 29; Pol. iii. 95; Cic. *pro Pont.* 1; Caes. *B. C.* i. 25.) This constitution was aristocratic. The city was governed by a senate of 600 persons called *Timuchi*. From these were selected 15 presidents, who formed a sort of committee for carrying on the ordinary business of the government, and three of these were intrusted with



Coin of 2<sup>nd</sup> c. B.C. (1<sup>st</sup> cent. B.C.).

G's, head of Artemis, crowned with olive wreath; rev.  
 ΔΑΤΥ, ΛΟΝ.

the executive power. (Strab. p. 179; *Cic. de Rep.* i. 27, 43.) The inhabitants retained the religious rites of their mother country, and they honoured especially the Ephesian Artemis, whose statue was said to have been brought from Ephesus together with the shoot of the first olive planted at Massilia. Massilia was for many centuries one of the most important commercial cities in the ancient world. In the civil war between Caesar and Pompey (B.C. 49), it espoused the

cause of the latter but after a protracted siege in which it lost its fleet it was obliged to submit to Caesar (Caes. *B. C.* i. 54-56 n. 1-22, Dio Cass. xli. 25). Its inhabitants had long paid attention to literature and philosophy, and under the early emperors it became one of the chief seats of learning to which the sons of the most illustrious Romans resorted to complete their studies but it never regained its old importance under the Roman empire.—The modern *Marseilles* occupies the site of the ancient town, but contains no remains of ancient buildings.

**Massiva** 1 A Numidian grandson of Gala, king of the Massylians and nephew of Massinissa, whom he accompanied into Spain (Liv. xxvii. 13).—2 Son of Guluissa, and grandson of Massinissa was assassinated at Rome by order of Jugurtha, because he claimed the kingdom of Numidia (Sall. *Jug.* 35, Liv. *Ep.* 64).

**Massurius Sabinus** [SABINUS].

**Massyli or -ii** [MAURETANIA NEMIDIA].

**Maстанабел** or **Manastahel** the youngest of the three legitimate sons of Massinissa between whom Numidia was divided by Scipio after the death of the aged king (b. c. 148). He died before his brother Micipsa, and left two sons Jugurtha and Gauda (App. Pun. 100, Sall. *Jug.* 56).

**Mastaura** (or *Μασταυρα* *Mastavro* Pu) a city of Lydia on the borders of Caria near Nysa (Strab. p. 650).

**Matiani** (*Ματτιανῶν*) a people on the S coast of Spain between Calpe and Nova Carthago (Pol. iii. 38).

**Matusia** 1 The SW point of the Thracian Chersonesus opposite Sigebum.—2 A mountain of Lydia, on the S slope of which Smyrna lay.

**Maternus, Curiatius**, a Roman rhetorician and tragic poet (Tac. *Dial.* 2. 5. 11).

**Maternus Firmicus** [FIRMICUS].

**Mathe** 1 One of the leaders of the Carthaginian mercenaries in their war against Carthage, after the conclusion of the first Punic war b. c. 241. He was eventually taken prisoner and put to death (Pol. i. 63-68).—2 A pompous blustering advocate, ridiculed by Juvenal and Martial (Juv. i. 20, Mart. iv. 60, vii. 10).

**Mathe, Pomponius** 1 M., consul b. c. 233, carried on a war against the Sardinians, whom he defeated. In 217 he was *magister equitum* in 210 praetor and in 215 *propraetor* in Cisalpine Gaul (Liv. xxi. 53, xxiv. 19).—2 M., brother of the preceding consul 231, also carried on war against the Sardinians. He was likewise praetor in 217. He died in 204 (Liv. xxi. 53).—3 M., probably son of No. 2, sedile 206, and praetor 234 with Sicily as his province (Liv. xxi. 10).

**Matiana** (*Ματιανή*, *Ματιανή*, *ματιανή*, *ματιανή*, *ματιανή*) the SW most district of Media Atropatene along the mountains separating Media from Assyria, of which the inhabitants were called *Matiani*. The great salt lake of Spusra (*Ματιανή λίμνη* *Lake of Urmi*) was in this district. Their territory extended up into Armenia. (Hdt. iii. 91 v. 52, Strab. pp. 75, 509).

**Matinius** a Roman money lender and banker (Cic. *ad Att.* v. 21, SCAPTUS).

**Matius**, a mountain in Apulia, running into the sea, was one of the offshoots of Mons Garganus, and is frequently mentioned by Horace in consequence of his being a native of Apulia (Hor. *Od.* i. 23, 3 iv. 2, *Epod.* 16, 28).

**Matiseo** (*Ματσειον*) a town of the Aedui in Gallia Lugdunensis on the Arar (Caes. *B. G.* vii. 90 viii. 4).

**Matina Calvena, C.**, a Roman eques, and a friend of Caesar and Cicero. After Caesar's

death he espoused the side of Octavianus, with whom he became very intimate (Cic. *ad Fam.* xi. 27, 28, *ad Att.* ix. 11 xiv. 1, xv. 11, Suet. *Jul.* 52, Tac. *Ann.* xii. 60).

**Matron** (*Ματρον*), of Pitana, a celebrated writer of parodies upon Homer probably lived a little before the time of Philip of Macedon (Athen. pp. 5. 31, 699).

**Matrona** (*Μαρνη*) a river in Gaul, which formed the boundary between Gallia Lugdunensis and Belgica and which falls into the Sequana, a little S of Paris (Caes. *B. G.* i. 1).

**Mattiac** a people in Germany, who dwelt on the E. bank of the Rhine between the Main and the Lahn and were a branch of the Chatti. They were subdued by the Romans who in the reign of Claudius, had fortresses and silver mines in their country. After the death of Nero they revolted against the Romans and took part with the Chatti and other German tribes in the siege of Moguntiacum. (Tac. *German.* 29 *Ann.* xi. 20 *Hist.* iv. 37). From this time they disappear from history, and their country was subsequently inhabited by the Alemanni. Their chief towns were Aquae Mattiacae (Wiesbaden) and Mattiacum (*Marburg*) which must not be confounded with Mattium, the capital of the Chatti. A sort of pomade called *Mattiacae pilae* was imported by the Romans from their country (Mart. xiv. 27, *Dict. of Ant. art. Sapo*).

**Mattium** (*Μαδην*) the chief town of the Chatti situated on the Adrana (*Eder*), was destroyed by Germanicus (Tac. *Ann.* i. 56).

**Matūta**, commonly called *Mater Matūta*, was an old Itchan goddess of the dawn, and her name is connected with *mane*, *matutinus* (Lucret. v. 636, Fast. p. 122). Like other goddesses of light, she was a goddess of child birth and therefore invoked by women. Hence she was worshipped by married women at the Matralia on the 11th of June (Varro, *L. L.* v. 106, Ov. *Fast.* vi. 475). She was also worshipped as a goddess of the sea and of harbours, like Ino Leucothea with whom she was identified. (*Dict. of Ant. art. Matralia*). A temple was dedicated to Matine at Rome in the Forum Boarium by king Servius and was restored by the dictator Camillus, after the taking of Veii (Liv. v. 19, xxv. 7). Other noted seats of her worship were at Satricum in the Volturn territory and at Pisanum (Liv. vi. 23. *G. I. L.* i. 177).

**Mauretania** or **Mauritania** (*η Μαυρωσία* *Mawrowusia* *Μαίρωσι* *Mawrosi* *Maurni* *Maurni*), the W-most of the divisions of N Africa lay between the Atlantic on the W, the Mediterranean on the N, Numidia on the E, and Gaetulia on the S, but the districts embraced under the names of Mauretania and Numidia respectively were of very different extent at different periods. The earliest known inhabitants of all N Africa W of the Syrtis were the Gaetuli, who were displaced and driven inland by peoples of Asiatic origin who are found in the earliest historical accounts settled along the N coast under various names, their chief tribes being the Mauri or Maurusi, W of the river Malva or Malucha (*Μαλυστα* or *Μαλυστα*), thence the Massaesylis to (or nearly to) the river Ampaga (*Wady el-Kebir*) and the Massyli between the Ampaga and the Tusca (*Wady Zain*) the W boundary of the Carthaginian territory. Of these people the Mauri, who possessed a greater breadth of fertile country between the Atlas and the coast seem to have applied themselves more to the settled

pursuits of agriculture than their kindred neighbours on the E., whose unsettled warlike habits were moreover confirmed by their greater exposure to the intrusions of the Phœnician settlers. Hence arose a difference, which the Greeks marked by applying the general name of *Noῦάδες* to the tribes between the Malva and the Tusa; whence came the Roman names of Numidia for the district, and Numidae for its people. [NUMIDIA.] Thus Mauretania was at first only the country W. of the Malva, and corresponded to the later district of Mauretania Tingitana, and to the modern empire of Morocco, except that the latter extends further S.; the ancient boundary on the S. was the Atlas. The Romans first became acquainted with the country during the war with Jugurtha, B.C. 106; of their relations with it, till it became a Roman province, about 83, an account is given under Bocchus. During this period the kingdom of Mauretania had been increased by the addition of the W. part of Numidia, as far as Saldæ, which Julius Caesar bestowed on Bogud, as a reward for his services in the African war. A new arrangement was made about 25, when Augustus gave Mauretania to Juba II., in exchange for his paternal kingdom of Numidia. (Tac. *Ann.* iv. 23; Dio Cass. lix. 25; Suet. *Cal.* 26; Strab. pp. 828, 831, 840.) Upon the murder of Juba's son, Ptolemaeus, by Caligula (A.D. 40), Mauretania became finally a Roman province, and was formally constituted as such by Claudius, who added to it nearly half of what was still left of Numidia—namely, as far as the Ampsaga—and divided it into two parts, of which the W. was called Tingitana, from its capital Tingis (*Tangier*), and the E. Caesariensis from its capital Julia Caesarea (*Zershell*), the boundary between them being the river Malva, the old limit of the kingdom of Bocchus I. (Dio Cass. lx. 9; Plin. v. 2; Tac. *Hist.* i. 11.) The latter corresponded to the W. and central part of the modern regency (and now French colony) of *Algiers*. These 'Mauretaniae duae' were governed by an equestrian procurator. In the later division of the empire under Diocletian and Constantine, the E. part of Caesariensis, from Saldæ to the Ampsaga, was erected into a new province, and called M. Sitifensis from the inland town of Sitifi (*Setif*); at the same time the W. province, M. Tingitana, seems to have been placed under the same government as Spain, so that we still find mention of the 'Mauretaniae duae,' meaning now, however, Caesariensis and Sitifensis. From A.D. 429 to 534 Mauretania was in the hands of the Vandals, and in 650 and the following years it was conquered by the Arabs. Its chief physical features are described under AFRICA and ATLAS.

**Mauri.** [MAURETANIA.]

Mauriciānus, Junius, a Roman jurist, lived under Antoninus Pius (A.D. 138–161). His works are cited in the Digest.

Mauricius, Junius, an intimate friend of Pliny, was banished by Domitian, but recalled from exile by Nerva (Plin. *Ep.* iv. 22; Tac. *Hist.* iv. 40, *Agr.* 45).

Mauritānia. [MAURETANIA.]

Maurus, Terentiānus. [TERENTIANUS.]

Maurusii. [MAURETANIA.]

Mausōlus or Mausōlus (Μαύσωλος or Μαύσωλος), king of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty, B.C. 377. In 362 he took part in the general revolt of the satraps against Artaxerxes Mnemon, and availed himself of that opportunity to extend his dominions. In 358 he

joined with the Rhodians and others in the war waged by them against the Athenians, known by the name of the Social war. He died in 353, leaving no children, and was succeeded by his wife and sister Artemisia. The extravagant grief of the latter for his death, and the honours she paid to his memory—especially by the erection of the costly monument which was called from him the Mausoleum—are related elsewhere. [ARTEMISIA.] (For an account of the Mausoleum, see *Dict. of Ant.* s.v.)

Māvors. [MARS.]

Maxentius, Roman emperor A.D. 306–312, whose full name was M. Aurelius Valerius Maxentius. He was the son of Maximianus and Eutropia, and received in marriage the daughter of Galerius; but he was passed over in the division of the empire which followed the abdication of his father and Diocletian in A.D. 305. Maxentius, however, did not tamely acquiesce in this arrangement, and, being supported by the praetorian troops, who had been recently deprived of their exclusive privileges, he was proclaimed emperor at Rome in 306. He summoned his father, Maximianus, from his retirement in Lucania, who again assumed the purple. The military abilities of Maximianus were of great service to his son, who was of indolent and dissolute habits. Maximianus compelled the Caesar Severus, who had marched upon Rome, to retreat in haste to Ravenna, and soon afterwards treacherously put him to death (307). The emperor Galerius now marched in person against Rome, but Maximianus compelled him likewise to retreat. Soon afterwards Maxentius, having shaken off his father's control, crossed over to Africa, which he ravaged with fire and sword, because it had submitted to the independent authority of a certain Alexander. Upon his return to Rome Maxentius openly aspired to dominion over all the Western provinces, and declared war against Constantine, alleging, as a pretext, that the latter had put to death his father Maximianus. He began to make preparations to pass into Gaul; but Constantine anticipated his movements, and invaded Italy. The struggle was brought to a close by the defeat of Maxentius at Saxa Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. Maxentius is represented as a monster of rapacity, cruelty, and lust. (Zos. ii. 9–18; Zonar. xii. 33, xiii. 1.)

Maxilūa, a town in Hispania Baetica, where bricks were made so light as to swim upon water. See CALENTUM.

Maxima Caesariensis. [BRITANNIA.]

Maximianopolis (Μαξιμιανούπολις; O. T. Hadad Rimmon). 1. A city of Palestine, in the valley of Megiddo, a little to the SW. of Megiddo. —2. Also called Porsulæ, a town in Thrace on the Via Egnatia, NE. of Abdera (Procop. *de Aed.* iv. 11).

Maximianus. I., Roman emperor, A.D. 286–305, whose full name was M. Aurelius Valerius Maximianus. He was born of humble parents in Pannonia, and had acquired such fame by his services in the army, that Diocletian selected this rough soldier for his colleague, and created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of *Herculus*, while he himself assumed that of *Jovius*. The subsequent history of Maximian has been fully detailed in former articles. [DIOCLETIANUS; CONSTANTINUS I.; MAXENTIUS.] It is sufficient

to relate here that, after having been compelled to abdicate, at Milan (304), he was again invested with the imperial title by his son Maxentius, in the following year (306), to whom he rendered important services in the war with Severus and Galerius. Having been expelled from Rome shortly afterwards by his son, he took refuge in Gaul with Constantine, to whom he had given his daughter Fausta in marriage. Here he again attempted to resume the imperial throne, but was easily deposed by Constantine (308). Two years afterwards he endeavoured to induce his daughter Fausta to destroy her husband, and was in consequence compelled by Constantine to put an end to his own life (Zosim. ii. 7-11, Zonar. xii. 31-33).—II., Roman emperor A.D. 305-311, usually called Galerius. His full name was Galerius Valerius Maximianus. He was born near Sardica in Dacia, and was the son of a shepherd. He rose from the ranks to the highest commands in the army, and was appointed Caesar by Diocletian, along with Constantius Chlorus, in 292. At the same time he was adopted by Diocletian, whose daughter Valeria he received in marriage, and was entrusted with the command of Illyria and Thrace. In 297 he undertook an expedition against the Persian monarch Narses, in which he was unsuccessful, but in the following year (298) he defeated Narses with great slaughter, and compelled him to conclude a peace. Upon the abdication of Diocletian and Maximian (305), Galerius became Augustus or emperor. In 307 he made an unsuccessful attempt to recover Italy, which had owned the authority of the usurper Maxentius [MAXENTIUS]. He died in 311. He was a cruel persecutor of the Christians, and it was at his instigation that Diocletian issued the ordinance (303) which for so many years deluged the world with innocent blood. (Zosim. ii. 8-11, Zonar. xii. 31-34, Euseb. H. E. x. 1-3).

**Maximinus I.**, Roman emperor A.D. 235-238, whose full name was C. Julius Verus Maximinus, was born in a village on the confines of Thrace, of barbarian parentage. Brought up as a shepherd, he attracted the attention of Septimius Severus, by his gigantic stature and marvellous feats of strength, and was permitted to enter the army. He rose to the highest rank in the service, and on the murder of Alexander Severus by the troops in Gaul (235), he was proclaimed emperor. He immediately bestowed the title of Caesar on his son Maximus. During his reign he carried on war against the Germans with success, but his government was characterised by a degree of oppression and cruelty hitherto unexampled. The Roman world at length tired of this monster. The senate and the provinces gladly acknowledged the two Gordians, who had been proclaimed emperors in Africa, and after their death the senate itself proclaimed Maximus and Balbina emperors (238). As soon as Maximinus heard of the elevation of the Gordians, he hastened from his winter quarters at Sumnum. Having crossed the Alps, he laid siege to Aquilena, and was there slain by his own soldiers along with his son Maximus, in April. The most extraordinary tales are related of the physical powers of Maximinus, which are almost incredible. His height exceeded eight feet. The circumference of his thumb was equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. It is said that he was able single handed to drag a loaded waggon, could with his fist knock out the teeth, and with a

kick break the leg, of a horse (Script. Aug. Maximus Duo, Hierodan, vii. viii.)—II., Roman emperor 305-311, originally called Dara, and subsequently Galerius Valerius Maximinus. He was the nephew of Galerius by a sister, and in early life was a shepherd in his native Illyria. Having entered the army, he rose to the highest rank in the service; and upon the abdication of Diocletian in 305, he was adopted by Galerius and received the title of Caesar. In 308 Galerius gave him the title of Augustus, and on the death of the latter in 311, Maximinus and Licinius divided the East between them. In 313 Maximinus attacked the dominions of Licinius, who had gone to Milan, to marry the sister of Constantine. He was, however, defeated by Licinius near Heraclea, and fled to Tarsus, where he soon after died. Maximinus surpassed all his contemporaries in the prodigality of his private life, in the general cruelty of his administration, and in the hatred with which he persecuted the Christians. (Zosim. ii. 8, Euseb. H. E. ix. 2).

**Maximus I.** Of Ephesus or Smyrna, one of the teachers of the emperor Julian, to whom he was introduced by Aedesius. Maximus was a philosopher of the Neo Platonic school, and, like many others of that school, both believed in and practised magic. On the accession of Julian, Maximus was held in high honour at the court, and accompanied the emperor on his fatal expedition against the Persians, which he had prophesied would be successful. In 364 he was accused of having caused by sorcery the illness of the emperors Valens and Valentinian, and was thrown into prison, where he was exposed to cruel tortures. He owed his liberation to the philosopher Themistius. In 371 Maximus was accused of taking part in a conspiracy against Valens, and was put to death (Amm. Marc. xxix. 1).—2. Of Epirus, or perhaps of Byrrantium, was also an instructor of the emperor Julian in philosophy and heathen theology. He wrote in Greek, *De insolubilibus Oppositionibus*, published by H. Stephanus, Paris 1554, appended to the edition of Dionysius Halicarnassus, as well as other works.

**Maximus, Fabius I. Q. Fabius Maximus Rullianus**, was the son of M. Fabius Ambustus, consul B.C. 360. Fabius was master of the horse to the dictator L. Papirius Cursor in 320, whose anger he incurred by giving battle to the Samnites during the dictator's absence, and contrary to his orders. Victory availed Fabius nothing in exculpation. A hasty flight to Rome, where the senate, the people and his aged father interceded for him with Papirius, barely rescued his life, but could not avert his degradation from office (Liv. viii. 29-35, Val. Max. ii. 7). In 323 Fabius obtained his first consulship. It was the second year of the second Samnite war, and Fabius was the most eminent of the Roman generals in that long and arduous struggle for the empire of Italy. In 315 he was dictator, and was completely defeated by the Samnites at Lautulae. In 310 he was consul for the second time, and carried on the war against the Etruscans. In 308 he was consul a third time, and in and to have defeated the Samnites and Umbrians. (Liv. ix. 22-42, Diod. xx. 27-41). He was censor in 304, when he seems to have confined the liberties to the four city tribes, and to have increased the political importance of the equites (Liv. ix. 46). In 297 he was consul for the fifth time, and in 296 for the sixth time. In the latter year he commanded at the great battle

of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians were defeated by the Romans. (Liv. x. 21-30.)

—2. Q. Fabius Maximus Gurgus, or the Glutton, from the dissoluteness of his youth, son of the last. His mature manhood atoned for his early irregularities. (Juv. vi. 267; Macrob. ii. 9.) He was consul 292, and was completely defeated by the Pentrian Samnites. He escaped degradation from the consulate, only through his father's offer to serve as his lieutenant for the remainder of the war. In a second battle the consul retrieved his reputation, and was rewarded with a triumph, of which the most remarkable feature was old Fabius riding beside his son's chariot. (Plut. *Fab. 24*; Dionys. xvi. 15.) He was consul the second time 276. Shortly afterwards he went as legatus from the senate to Ptolemy Philadelphus, king of Egypt. He was consul a third time, 265.—3. Q. Fabius Maximus, with the agnomen Verrucosus, from a wart on his upper lip, Ovicula, or the Lamb, from the mildness or apathy of his temper, and Cunctator, from his caution in war, was grandson of Fabius Gurgus (Plut. *Fab. i.*; Varr. *R. R. ii. 1*). He was consul for the first time 233, when Liguria was his province; censor 230; consul a second time 228; opposed the agrarian law of C. Flaminius 227; was dictator for holding the comitia in 221; and in 218 was legatus from the senate to Carthage, to demand reparation for the attack on Saguntum. In 217, immediately after the defeat at Trasimennus, Fabius was appointed dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. On taking the field he laid down a simple and immutable plan of action. He avoided all direct encounter with the enemy; moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements with unrelaxing vigilance, and cut off his stragglers and foragers. The narratives of his enclosure of Hannibal in one of the upland valleys between Cales and the Vulturnus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns up the hill-sides, are well-known. But at Rome and in his own camp the caution of Fabius was misinterpreted. It is probable, also, that a more forward strategy was now advisable to prevent Hannibal from carrying out his projects, though the tactics of Fabius were of the highest value in order to give the Romans time to regain some confidence after Trasimene. The expedient, however, which was adopted was absurd: the people divided the command between him and M. Minucius Rufus, his master of the horse. Minucius was speedily entrapped, and would have been destroyed by Hannibal had not Fabius generously hastened to his rescue. Fabius was consul for the third time in 215, and for the fourth time in 214. In 213 he served as legatus to his own son, Q. Fabius, consul in that year, and an anecdote is preserved which exemplifies the strictness of the Roman discipline. On entering the camp at Suessula, Fabius advanced on horseback to greet his son. He was passing the victors when the consul sternly bade him dismount. 'My son,' exclaimed the elder Fabius, 'I wished to see whether you would remember that you were consul.' (Liv. xxiv. 44.) Fabius was consul for the fifth time in 209, in which year he retook Tarentum. In the closing years of the

second Punic war Fabius appears to less advantage. The war had become aggressive (and rightly so) under a new race of generals. Fabius disapproved of the new tactics; he dreaded the political supremacy of Scipio, and was his uncompromising opponent in his scheme of invading Africa. He died in 203. (Life by Plutarch; Pol. iii. 87-106; Liv. xx.-xxx.; Appian, *Annib. 11-16*; Cic. *de Sen. 4. 17*).—4. Q. Fabius Maximus, elder son of the preceding, was praetor 214 and consul 213. He was legatus to the consul M. Livius Salinator 207. He died soon after this period, and his funeral oration was pronounced by his father. (Cic. *N. D. iii. 32*).—5. Q. Fabius Maximus Aemilianus, was by birth the eldest son of L. Aemilius Paulus, the conqueror of Perseus, and was adopted by No. 3. Fabius served under his father (Aemilius) in the Macedonian war, 168, and was despatched by him to Rome with the news of his victory at Pydna. (Pol. xxix. 6.) He was praetor in Sicily 149-148, and consul in 145. Spain was his province, where he encountered, and at length defeated, Viriathus. Fabius was the pupil and patron of the historian Polybius. (Pol. xviii., xxii. 8-10; Liv. xlv. 35).—6. Q. Fabius Maximus Allobrogicus, son of the last. He was consul 121; and he derived his surname from the victory which he gained in this year over the Allobroges and their ally, Bituitus, king of the Arverni in Gaul. He was censor in 108. He was an orator and a man of letters. (Cic. *pro Mur. 36, 75*; Plin. vii. 166).—7. Q. Fabius Maximus Servilianus, was adopted from the gens Servilia by No. 5. He was uterine brother of Cn. Servilius Caepio, consul in 141. He himself was consul in 142, when he carried on war with Viriathus. (Appian, *Hisp. 70*.)

Maximus, Magnus Clemens, Roman emperor, A.D. 383-388, in Gaul, Britain, and Spain, was a native of Spain. He was proclaimed emperor by the legions in Britain in 383, and forthwith crossed over to Gaul to oppose Gratian, who was defeated by Maximus, and was shortly afterwards put to death. Theodosius found it expedient to recognise Maximus as emperor of Gaul, Britain, and Spain, in order to secure Valentinian in the possession of Italy. Maximus, however, aspired to the undivided empire of the West, and accordingly in 387 he invaded Italy at the head of a formidable army. Valentinian was unable to resist him, and fled to Theodosius in the East. Theodosius forthwith prepared to avenge his colleague. In 388 he forced his way through the North Alps, took Aquileia by storm and there put Maximus to death. Victor, the son of Maximus, was defeated and slain in Gaul by Arhogates, the general of Theodosius. (Zosim. iv. 35 ff.; Oros. vii. 34 ff.)

Maximus, Petronius, Roman emperor, A.D. 455, belonged to a noble Roman family, and enjoyed some of the highest offices of state under Honorius and Valentinian III. In consequence of the violence offered to his wife by Valentinian, Maximus formed a conspiracy against this emperor, who was assassinated, and Maximus himself proclaimed emperor in his stead. His reign, however, lasted only two or three months. Having forced Eudoxia, the widow of Valentinian, to marry him, she resolved to avenge the death of her former husband, and accordingly Genseric was invited to invade Italy. When Genseric landed at the mouth of the Tiber, Maximus was slain by a band of Burgundian mercenaries, commanded

by some old officers of Valentinian (Procop. *B. Vand.* i 4 5, Sidon. *Ep.* i 9 n. 13)

### Maximus Planudes (PLANODES)

**Maximus Tyrius**, a native of Tyre a Greek rhetorician and Platonic philosopher lived during the reigns of the Antonines and of Commodus. Some writers suppose that he was one of the tutors of M. Aurelius but it is more probable that he was a different person from Claudius Maximus the Stoic who was the tutor of this emperor. Maximus Tyrius appears to have spent the greater part of his life in Greece but he visited Rome once or twice. There are extant forty-one Dissertations (*Διαλέξεις* or *Λόγοι*) of Maximus Tyrius on theological ethical and other philosophical subjects written in an easy and pleasing style but not characterised by much depth of thought. The best edition is by Peiske Lips. 1774-5 2 vols.

### Maximus, Valerius (VALERIUS)

### Maxula. [ADES]

**Maxyca** (*Μαξυκα*) a people of N. Africa on the coast of the Lesser Syrtis on the W. bank of the river Triton who claimed descent from the Trojans. They shaved the right side of the

other writers by Hecate, the daughter of Perseus. (*Hes. Th.* 961, *Apollod.* i 9 23, *Diod.* iv 45). She was celebrated for her skill in magic. The most important parts of her story are given under **ABSYRTES**, **ARGONAUTAE** and **JASON**. It is enough to state here that when Jason came to fetch the golden fleece, she fell in love with the hero assisted him in accomplishing the object for which he had visited Colchis and afterwards fled with him as his wife to Greece, that they were driven from Iolcus because she had deceived the daughters of Pelias into killing their father [see p. 458 b], and went to Corinth, where Medea, having been deserted by Jason for the youthful daughter of Creon, king of Corinth, took fearful vengeance upon her faithless spouse by murdering the two children whom she had by him, and by destroying his young wife by a poisoned garment, and that she then fled to Athens in a chariot drawn by winged dragons. So far her story has been related in the articles mentioned above. Her flight from Corinth is represented in the annexed cut. The old man on the left is Creon; before him is his daughter Creusa falling to



Medea. (From a sarcophagus at Nauplia. Carl. Dissertation [des. Mantova, 1785].)

head, and painted their bodies with vermilion (*Hdt.* iv 191.)

### Mazaca. [CAESAREA, No 1]

**Mazara** (*Μαζαρά* *Μαζαράς* *Mazzara*) a town on the W. coast of Sicily, situated on a river of the same name between Lilybaeum and Selinus, and founded by the latter city was taken by the Romans in the first Punic war (*Diod.* viii. 41, *Strab.* vi. 2).

**Maxices** (*Μάκις*) a people of N. Africa, in Mauretania Caesariensis, on the S. slope of M. Zalacus (*Ptol.* iv. 6 19, *Lucan.* iv 681). They as well as the **MAXYCS** are thought to be the ancestors of the *Amazighs*.

**Meckyberna** (*Μεγκυβερνα* *Μεγκυβερναίος* *Moliro*) a town of Macedonia in Chalcidice, at the head of the Toroneic gulf, E. of Olynthus of which it was the seaport. From this town part of the Toroneic gulf was subsequently called *Sinus Meckybernaeus*. (*Hdt.* vii 122, *Thuc.* v 39, *Strab.* p. 330.)

**Medäha** (*Μεδαβα*) a city of Peræa in Palestine.

**Medaura**, *Ad Medera*, or *Amedera* (*Μαυδρα*) a city of N. Africa, on the borders of Numidia and Byzacena a Roman colony and the birth place of Appuleius (*Appul.* *Apul.* p. 443, *Ptol.* iv 3 20, *Procop.* de *Aed.* vi 6).

**Medea** (*Μίδεια*) daughter of Aetes, king of Colchis, by the Oceanid Idys, or, according to

the ground, then the children of Medea in front of a terminal head of Neptune then Medea with sword in hand, and finally Medea making off in the serpent-char. At Athens she is said to have married King Aegæus, or to have been beloved by Sisyphus. Zeus himself is said to have sued for her, but in vain, because Medea dreaded the anger of Hera, and the latter rewarded her by promising immortality to her children. Her children are according to some accounts Mermernus, Phères or Thessalus, Alcimenes, and Tisander according to others, she had seven sons and seven daughters while others mention only two children, Medus (some call him Polyxenus) and Enopios or one son, Argus (*Apollod.* i 9 23, *Diod.* iv 54). Respecting her flight from Corinth, there are different traditions. In the Attic story she fled to Athens and married Aegæus, but when it was discovered that she plotted to poison Theseus she escaped and went to Asia, the inhabitants of which were called after her Medes (*Paus.* ii 3 7, *Plut.* *Thes.* 12, *Or. Met.* vii. 291). Others relate that she first fled from Corinth to Heracles at Thebes, who had promised her his assistance while yet in Colchis, in case of Jason being unfaithful to her. She cured Heracles, who was seized with madness, and as he could not afford her the assistance he had promised she went to Athens.

(Diod. iv. 54.) She is said to have given birth to her son Medus after her arrival in Asia, where she had married a king; whereas others state that her son Medus accompanied her from Athens to Colchis, where her son slew Perseus, and restored her father Aëtes to his kingdom. The restoration of Aëtes, however, is attributed by some to Jason, who accompanied Medea to Colchis. (Diod. iv. 55; Tæ. *Ann.* vi. 41; Hyg. *Fab.* 26; Just. xlii. 2.) Another legend makes her the wife of Aëlius in Elysium (Schol. ad Eur. *Med.* 10, ad Ap. Rh. iv. 814).

**Μεδεών** (Μεδεών: Μεδεώνιος). 1. Or Medion (*Katuna*), a town in the interior of Acarnania, near the road which led from Limnaea to Stratos (Thuc. iii. 106; Pol. ii. 2, 3).—2. A town on the coast of Phocis near Anticyra, destroyed in the Sacred war, and never rebuilt (Paus. x. 3, 2).—3. A town in Boeotia, mentioned by Homer, situated at the foot of Mt. Phœniceus, near Onchestus and the lake Copais (*Il.* ii. 501; Strab. p. 410).—4. A town of the Labetes in Dalmatia, near Scodra (Liv. xlv. 23).

**Μῆδία** (ἡ Μῆδία: Μῆδος, Mēdus), an important country of W. Asia, occupying the extreme W. of the great table-land of Iran, and lying between Armenia on the N. and NW., Assyria and Susiana on the W. and SW., Persis on the S., the great desert of Aria on the E., and Parthia, Hyrcania, and the Caspian on the NE. Its boundaries were, on the N. the Araxes, on the W. and SW. the range of mountains called Zagros and Parachoatras (*Mts. of Kurdistan and Louristan*), which divided it from the Tigris and Euphrates valley, on the E. the Desert, and on the NE. the Caspian Montes (*Elburz M.*), the country between which and the Caspian, though reckoned as a part of Media, was possessed by the Gelæe, Mardi, and other independent tribes. Media thus corresponded nearly to the modern province of *Irak-Ajemi*. It was for the most part a fertile country, producing wine, figs, oranges and citrons, and honey, and supporting an excellent breed of horses. It was well peopled, and was altogether one of the most important provinces of the ancient Persian empire. (Strab. pp. 522-526.) After the Macedonian conquest, it was divided into two parts, Great Media (ἡ μεγάλη Μῆδία), and Atropatène. [ATROPATÈNE.] The earliest history of Media is involved in much obscurity. Herodotus and Ctesias (in Diodorus) give different chronologies for its early kings (Hdt. i. 95; Diod. ii. 24, 82). Ctesias makes ARBACES the founder of the monarchy, about B.C. 842, and reckons eight kings from him to the overthrow of the kingdom by Cyrus. Herodotus reckons only four kings of Media: namely, (1) DEIOCES, B.C. 710-657; (2) PHRAORTES, 657-635; (3) CYAXARES, 635-595; (4) ASTYAGES, 595-560. The last king was dethroned by a revolution which transferred the supremacy to the Persians, who had formerly been the subordinate people in the united Medo-Persian empire. [CYRUS.] The Medes made more than one attempt to regain their supremacy; the usurpation of the Magian Pseudo-Smerdis was no doubt such an attempt [MAOI]; and another occurred in the reign of Darius II., when the Medes revolted, but were soon subdued (U.C. 408). With the rest of the Persian empire, Media fell under the power of Alexander; it next formed a part of the kingdom of the Seleucidæ, from whom it was conquered by the Parthians, in the second century B.C., from which time it belonged to the Parthian, and then to the later Persian

empire. The people of Media were a branch of the Indo-Germanic family, and nearly allied to the Persians; their language was a dialect of the Zend, and their religion the Magian. According to Herodotus they were at first called Ario (Hdt. vii. 62). They were divided into six tribes, the Buzæ, Paratæni, Struchates, Arizanti, Budii, and Magi. In the early period of their history, they were eminent warriors, especially as mounted archers (Xen. *Anab.* ii. 1, 7); but the long prevalence of peace, wealth and luxury reduced them to a by-word for effeminacy.—It is important to notice the use of the names Medus and Medi by the Roman poets, for the nations of Asia E. of the Tigris in general, and the Parthians in particular (Hor. *Od.* ii. 16, 6).

**Mediæ Murus** (τὸ Μῆδίας καλούμενον τεῖχος), an artificial wall, which ran from the Euphrates to the Tigris, at the point where they approach nearest, a little above 33° N. lat. and divided Mesopotamia from Babylonia. It is described by Xenophon (*Anab.* ii. 4), as being twenty parasangs long, 100 feet high, and twenty thick, and was built of baked bricks, cemented with asphalt. Its erection was ascribed to Semiramis, and hence it was also called τὸ Σεμυράμιδος διατεῖχισμα. (Strab. pp. 80, 529.)

**Mediölänium** (Mediolanensis), more frequently called by Greek writers **Mediölänium** (Μεδιολάνιον), the names of several cities founded by the Celts. 1. (*Milan*), the capital of the Insubres in Gallia Transpadana, was situated in an extensive plain between the rivers Ticinus and Addua (Liv. v. 34; Strab. p. 213). It was taken by the Romans B.C. 222, and afterwards became a municipium (Pol. ii. 84; Eutrop. iii. 6; Oros. iv. 13; Tac. *Hist.* i. 70; Plin. iii. 138). It was a head-quarters of military government in North Italy from which the movements of the barbarians across the Alps could be watched, as appears even in the time of Augustus (Suet. *Aug.* 20). On the new division of the empire made by Diocletian, it became the residence of his colleague Maximianus, and continued to be the usual residence of the emperors of the West (Eutrop. ix. 27; Zos. ii. 10, 17), till the irruption of Attila—who took and plundered the town—induced them to transfer the seat of government to the more inaccessible town of Ravenna. Mediolanum was at this time one of the first cities of the empire; it possessed an imperial mint, and was the seat of an archbishopric. It is celebrated in ecclesiastical history as the see of St. Ambrose. On the fall of the Western empire, it became the residence of Theodoric the Great and the capital of the Ostrogothic kingdom, and surpassed even Rome itself in populousness and prosperity. It received a fearful blow in A.D. 539, when, in consequence of having sided with Belisarius, it was taken by the Goths under Vitiges, a great part of it destroyed, and its inhabitants put to the sword (Procop. *B.G.* ii. 8, 21). It, however, gradually recovered from the effects of this blow, and was a place of importance under the Lombards.—2. (*Saintes*), a town of the Santones in Aquitania, NE. of the mouth of the Garumna; subsequently called Santones after the people, whence its modern name (Strab. p. 190; Amm. Marc. xv. 11).—3. (*Château Meillon*), a town of the Bituriges Cubi in Aquitania, NE. of the town last mentioned.—4. (*Yvercœur*), a town of the Aulerci Eborvices in the N. of Gallia Lugdunensis, S. of the Sequana, on the road from Rotomagus to Lutetia Parisiorum; subsequently called



Civitas Ebroicorum, whence its modern name (Ptol. ii 8, 11)—5 A town of the Segusium in the S of Gallia Lugdunensis—6 A town in Gallia Belgica, on the road from Colonia Trajana to Colonia Agrippina.—7 (*Malpas* ?), a town in Britain between Dera (*Chester*) and Uriconium (*Wrexeter*)

**Mediomatrici**, a people in the SE of Gallia Belgica on the Mosella. S of the Trevis, originally extended to the Rhine, but in the time of Augustus they had been driven from this river by the Vangiones, Nemetes and other German tribes. Their chief town was Divodūrum (*Metz*) (Caes. B. G. iv 10. Strab. p. 193)

**Mediterrāneum Mare** [INTERVUM MARE]

**Meditrina** a Roman divinity of the art of healing in whose honour the festival of the Meditrinalia was celebrated in the month of October (*Dict. of Ant. art. Meditrinalia*)

**Medma**, or **Mesma** (Μέδμα, Μεσμα), a Greek city of Southern Italy on the W coast of Brutia, founded by the Locrians (Strab. p. 256, Scyl. p. 4). Its name is probably preserved in the river *Mesima*

**Medoacus** or **Mediūacus**, a river in Venetia in the N of Italy, formed by the union of two rivers, the *Medoacus Major* (*Brenta*) and *Medoacus Minor* (*Bacchiglione*) which falls into the Adriatic sea near Edron the harbour of Patavium (Liv. x 2, Plin. ii 121)

**Medobriga** (*Marva*), on the frontiers of *Portugal*, a town in Lantania on the road from Emeritis to Scalabis (*Bell. Alex.* 48, Plin. iv 118)

**Medocia** [ΑΥΑΔΟΧΙΑ]

**Medōn** (Μέδων) 1 Son of Oileus, and brother of the lesser Ajax, fought against Troy, and was slain by Aeneas (*Il. ii* 727, xiv 603, xv 382)—2 Son of Codrus. [CODRUS]

**Medūli**, a people in Aquitania, S of the mouth of the Garumna, in the modern *Medoc*. There were excellent oysters found on their shores (Anon. *Epist.* iv v vii)

**Medulli**, a people on the E. frontier of Gallia Narbonensis and in the Maritime Alps, in whose country the *Druentia* (*Durance*) and *Dnra* (*Dora Riparia*) took their rise (Strab. p. 203)

**Medullia** (*Medullina*, *Sant Angelo*) a colony of Alba, in the land of the Sabines, situated between the Tiber and the Anio. Tarquinia Prisons incorporated their territory with the Roman state (Liv. i 83, 89, Dionys. ii 36, vi 34)

**Medullinus**, *Furius*, an ancient patrician family at Rome, the members of which held the highest offices of state in the early times of the republic (Liv. ii 34, 43, 54)

**Medullus**, a mountain in Hispania Tarraconensis near the Minus (Flor. iv 12)

**Medus**, a son of Medea. [MEDEA]

**Medus** (Μέδωρ), a small river of Perseus, flowing from the confines of Media, and falling into the Ataxes near Persopolis (Strab. p. 729)

**Medūsa** [GORGONES]

**Megabazus** or **Megabyzus** (Μεγαβάζος, Μεγάβυζος) 1 One of the seven Persia nobles who conspired against the Magian Smerdis. n c 521. Darius left him with an army in Europe, when he recrossed the Hellespont, on his return from Scythia, 506. He subdued Perinthus and the other cities on the Hellespont and the coast of Thrace (Hdt. iii 70, iv 143, v 1-16)—2 Son of Zopyrus, and grandson of the above, was one of the commanders in the army of Xerxes, 480. He afterwards commanded the army sent against the Athenians in Egypt, 459 (Hdt. vii 83; Thuc. i 109)

**Megabocchus**, C, was tried together with

**T. Albucius** for extortion in Sardinia (Cic. *Fragm. pro Scaur.* ii 40), apparently one of the Catilinarian conspirators (Cic. *ad Att.* ii 7)

**Megacles** (Μεγακλής) 1 A name borne by several of the Alcmaeonidae. The most important of these was the Megacles who put to death Cylon and his adherents, after they had taken refuge at the altar of Athens, n c 612. [CYLON]

—2 A Syracusan, brother of Dion, and brother-in-law of the elder Dionysius. He accompanied Dion in his flight from Syracuse, 358, and afterwards returned with him to Sicily

**Megacra** [EUMENIDES]

**Megalla** or **Megaris**, a small island in the Tyrrhene sea, opposite Neapolis (Plin. iii 82)

**Megalópolis** (ἡ Μεγάλη πόλις, Μεγαλόπολις, Μεγαλοπόλιν) 1 (*Sinano*), the most recent, but the most important of the cities of Arcadia, was founded on the advice of Epaminondas, after the battle of Leuctra, n c 371, and was formed out of the inhabitants of thirty-eight villages. It was situated in the district Maenalia near the frontiers of Messenia on the river Helisson, which flowed through the city, dividing it into two nearly equal parts. It stood on the site of the ancient town Orestion or Orestia, was fifty stadia (six miles) in circumference, and contained, when it was besieged by Polysperchon, about 15 000 men capable of bearing arms, which would give us a population of about 70 000 inhabitants

Megalopolis was for a time subject to the Macedonians, but soon after the death of Alexander the Great, it was governed by a series of native tyrants, the last of whom, Lydiades voluntarily resigned the government, and united the city to the Achaean League, n c 234. It became in consequence opposed to Sparta, and was taken and plundered by Cleomenes, who killed or drove into banishment all its inhabitants and destroyed a great part of the city 222. After the battle of Sellasia in the following year, it was restored by Philopoemen, who again collected the inhabitants, but it never recovered its former prosperity. Philopoemen and the historian Polybius were natives of Megalopolis. The ruins of its theatre, once the largest in Greece, are important in archaeology, particularly as regards the disputed question of a raised stage. The excavations of 1890-91 by the British School of Athens have explored the theatre, and discovered the ground plan of the adjoining Thesion or great assembly hall of the Arcadians, and of the Agora and temple of Zeus across the river.—2 A town in Caria [ARCHADISIA].—3 A town in Pontus [ΣΑΝΑΤΙΑ].—4 A town in the N of Africa, in Byzacena, it was taken and destroyed by Agathocles

**Megazira** [METANIRA]

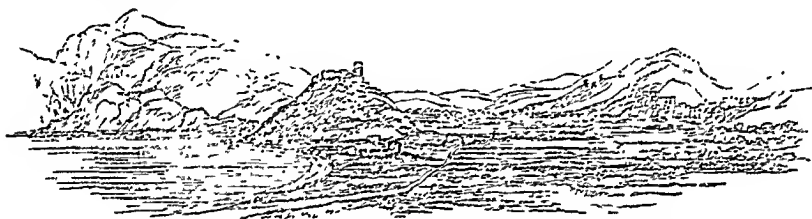
**Megapenthes** (Μεγαπένθης) 1 Son of Proetus, father of Anaxagoras and Iphimachus and king of Argos. He exchanged his dominion for that of Perseus, so that the latter received Thyrea instead of Argos (Paus. ii 18, 4, Apollon. ii 4)—2 Son of Menelaus by an Aetolian slave, Phetis or Terndae. Menelaus brought about a marriage between Megapenthes and a daughter of Alector. According to a Rhodian tradition, Megapenthes expelled Helen from Argos, who thereupon fled to Polyxus at Rhodes (*Od.* iv 11, Paus. ii 19, 2)

**Megära** (wife of Hercules [See p. 336, a.]

**Megära** (ἡ Μεγάλη, in Lat. *Megara*, -ae, and pl. *Megara*, -orum. Μεγαρόεις, Megarensis) 1 (*Megara*) the capital of Megaris, was situated 6 stadia (1 mile) from the sea opposite the island Salamis, about 26 miles from Athens and 31

miles from Corinth. It consisted of three parts: (1) the ancient Pelasgian citadel, called *Caria*, said to have been built by Car, the son of Phoroneus, which was situated on a hill NW. of the later city. This citadel contained the ancient and celebrated *Megaron* (μέγαρον) or temple of Demeter, from which the town is supposed to have derived its name. (Paus. i. 39, 5.) (2) The modern citadel, situated on a lower hill to the SW. of the preceding, and called *Alcathoe*, from its reputed founder Alcathous, son of Pelops (Paus. i. 42; Ov. *Met.* vii. 443, viii. 7). (3) The town properly so called, situated at the foot of the two citadels, said to have been founded by the Pelopidae under Alcathous, and subsequently enlarged by a Doric colony under Alethes and Athenenes at the time of Codrus. Its seaport was *Nisaea* (Νίσαια), which was connected with Megara by two walls, eight stadia in length, built by the Athenians when they had possession of Megara, B.C. 461-445 (Thuc. i. 103); but as Pegae also belonged to the Megarians they, like the Corinthians, had ports on both seas, and a through traffic. Nisaea is said to have been built by Nisus, the son of Pandion; and the inhabitants of Megara are sometimes called Nisæan Megarians (οἱ Νισαῖοι Μεγαρεῖς) to distinguish them from the Hyblæan Megarians (οἱ Ὑβλαῖοι Μεγαρεῖς) in Sicily. In front of Nisaea lay the small island

democratical form of government established (Plut. *Q. Gr.* 18). After the Persian wars, Megara was for some time at war with Corinth, and was thus led to form an alliance with Athens, and to receive an Athenian garrison into the city, 461; but the oligarchical party having got the upper hand the Athenians were expelled, 441. In the Peloponnesian war it suffered greatly, and in 421 was only saved from capture by the approach of Brasidas (Thuc. iii. 51, iv. 56, 109). Megara after this gradually declined in power, partly from these party quarrels, but also because she was a small state in comparison with her neighbours. The city was taken and its walls destroyed by Demetrius Poliorettes; it was taken again by the Romans under Q. Metellus; and in the time of Augustus it had ceased to be a place of importance.—Megara is celebrated as the city of THEOGNIS, and, in the history of philosophy, as the seat of a philosophical school, usually called the Megarian, which was founded by Euclid, a native of the city, and a disciple of Socrates. [EUCLEIDES, No. 2.]—2. A town in Sicily on the E. coast, N. of Syracuse, founded by Dorians from Megara in Greece, B.C. 728, on the site of a small town Hybla, and hence called Megara Hyblæa, and its inhabitants Megarenses Hyblæi (Μεγαρεῖς Ὑβλαῖοι). From the time of Gelon it belonged to Syracuse.



Minoia. Nisaea

Megara.

*Minoia* (Μίνωα), which added greatly to the security of the harbour.—In the most ancient times Megara and the surrounding country are said to have been inhabited by Leleges. It subsequently became annexed to Attica; and Megaris formed one of the four ancient divisions of Attica. (Strab. p. 392.) It was next conquered by the Dorians, and was for a time subject to Corinth (Hdt. v. 76); but it finally asserted its independence, and rapidly became a wealthy and powerful city (Paus. vi. 19, 13). To none of these events can any date be assigned with certainty. An inscription mentions the victory of Orsippus of Megara at Olympia in 720 B.C., the first athlete who ran entirely naked: it states also that he won back much territory (probably from Corinth) for his own city (C. I. G. 1050; cf. Paus. i. 44, 1). Its power at an early period is attested by the flourishing colonies which it founded, of which SELYMBRIA, CHALCEDON, and BYZANTIUM, and the Hyblæan Megara in Sicily, were the most important. Its navy was a match for that of Athens, with which it contested the island of Salamis; and it was not till after a long struggle that the Athenians succeeded in obtaining possession of this island. The government was originally an aristocracy as in most of the Doric cities; but Theagenes, who put himself at the head of the popular party, obtained the supreme power about B.C. 620 (Arist. *Pol.* v. 5, 9=p. 1305). Theagenes was afterwards expelled; and a

(Hdt. vii. 156; Thuc. vi. 4; Strab. p. 269.) It was taken and plundered by the Romans in the second Punic war, and from that time sank into insignificance, but it is still mentioned by Cicero under the name of Megaris. [HYBLÆ.]

Megareus (Μεγαρεύς), son of Onchestus, also called a son of Poseidon and Oenope, of Hippomenes, of Apollo, or of Aegeus. He was a brother of Abrote, the wife of Nisus, king of Megara, and the father of Evippus, Tinalcus, Hippomenes, and Evaeche. Megara is said to have derived its name from him. (Paus. i. 39; Ov. *Met.* x. 605.)

Megaris (ἡ Μεγὰρς or ἡ Μεγαρχία, sc. γῆ), a small district in Greece between the Corinthian and Saronic gulfs, originally reckoned part of Hellas proper, but subsequently included in the Peloponnesus. It was bounded on the N. by Boeotia, on the E. and NE. by Attica, and on the S. by the territory of Corinth. It contained about 143 square miles. The country was very mountainous; and its only plain was the one in which the city of Megara was situated, which was called τὸ Λευκὸν πεδῖον (Schol. ad *Od.* v. 333). It was separated from Boeotia by Mt. Cithæron, and from Attica by the mountains called the Horus (τὰ κέφαλα) on account of their two projecting summits (Strab. p. 395; Diod. xiii. 65). The Geranean mountains extended through the greater part of the country, and formed its S. boundary towards Corinth (Thuc. i. 105; Paus. i. 40, 7). There were two

roads thron h these mountains from Corinth, one called the Scironian pass which ran along the Saronic gulf passed by Crommyon and Megara, and was the direct road from Corinth to Athens (Strab p. 391 Hdt. vi 71 Paus. i. 41 7 Eur H pp 1208) the other ran along the Corinthian gulf passed by Geranea and Pegae and was the road from Corinth into Boeotia. The only town of importance in Megaris was its capital Megara. [MEGARA.]

Megasthenes (Μεγασθένης) a Greek writer who was sent by Seleucus the Great as ambassador to Sandracottus, king of the Prasii, where he resided some time. He wrote a work on India, a four books entitled *Indica* (Ἰνδικὰ) to which later Greek writers were chiefly indebted for their accounts of the country (Strab pp 10 D<sup>o</sup> Arrian, An v 6 Athen. p 153.)

Meges (Μεγέης) son of Phyleus, and grandson of Angeas, was one of the suitors of Helen and led his bands from Dulchium and the Echeades against Troy (Il. ii. 625 v 69 xv 5 0 Paus. x. 2a 2)

Megiddo (Μεγιδδὸς Μαραθὼν Λεγών) a considerable city of Palestine on the river Kishon, in a valley of the same name, which formed a part of the great plain of Jezreel or Esdraelon on the confines of Galilee and Samaria. It was probably the same place which was called Legio under the Romans [See D<sup>o</sup> et of the Bible]

\* Megitani, a people of Armenia, in the district of Sophene near the Euphrates.

Megiste (Μεγίστη) an island off Lycia, opposite Antiphehus (Strab. p. 666 Liv xxviii. 2.)

Mela river (Μελλία.)

Mela Fabius a Roman jurist, often cited in the Digest probably of the Augustan age

Mela Mella, M. Annaeus the youngest son of M. Annaeus Seneca, the rhetorician and brother of L. Seneca, the philosopher and of Gallio. By his wife Actia he had at least one son the celebrated Lucan. After Lucan's death, A.D. 65 Mela laid claim to his property and as he was rich, he was accused of being privy to Piso's conspiracy and anticipated a certain sentence by suicide (Tac. Ann xv 48 D<sup>o</sup> Cass. lxxi. 25)

Mela Pomponius the first Roman author who composed a formal treatise upon Geography was a native of Spain, and probably flourished under the emperor Claudius (an. 49). His work is entitled *De Situ Orbis Libri III*. It contains a brief description of the whole world as known to the Romans. The text is often corrupt, but the style is simple and the Latin is pure and although everything is compressed within the narrowest limits, we find the monotony of the catalogue occasionally diversified by animated and pleasing pictures. Editions by Parthey Berlin, 1867 Frick, Lips. 1880

Melæna Acra (ἡ Μελαίνα ἀκρά) 1 (Καρά Βυρνή which means the same as the Greek name, i.e. the Black Cape) the NW promontory of the great peninsula of Ionia formed by Mt. Mimas celebrated for the millstones hewn from it (Strab p. 645)—2 (C<sup>o</sup> San Nicolo) the NW promontory of the island of Chios—3 (Τεχίλ) a promontory of Bithynia, a little E. of the Bosphorus between the rivers Rhebas and Artanes also called Καλινάκρον and Εὐθύναις ἄκρον (Ap. Rh. ii. 6a1)

Melænae (Μελαίνας Μελαρινί) 1 Or Melænæae (Μελαίνας) a town in the W of Arcadia on the Alpheus, NW of Buphragium, and SE. of Hiraes (Paus. vi. 1. 26 8).—2 A

demna in Attica on the frontiers of Boeotia belonging to the tribe Antiochus.

Melambium (Μελαμβίον) a town of Thessaly in Pelagiotis belonging to the territory of Scythia (Pol. xviii. 9)

Melampus (Μελαμπος) 1. Son of Amytham by Idomene or by Aglaia, or by Rhodope and a brother of Bias (Apollod. i. 9 1 Diod. v 69) He was looked upon by the ancients as the first mortal who was endowed with prophetic powers, as the person who first practised the medical art and who established the worship of Dionysus in Greece (Hd.

49) He is said to have been married to Iphianassa, by whom he became the father of Mantius and Antiphates (Od. xv 2<sup>o</sup> Diod. 1c) Abas Bias, Manto and Pronoe are also named by some writers as his children. Before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, but Melampus took care of the young ones and fed them carefully. One day when he was asleep they cleaned his ears with the r tongues. On his waking he perceived, to his astonishment, that he now understood the language of birds, and that with their assistance he could foretell the future. In addition to this he acquired the power of prophesying from the victims that were offered to the gods and, after having an interview with Apollo on the banks of the Alpheus, he became a most renowned soothsayer. During his residence at Pylos his brother Bias was one of the suitors for the hand of Pero the daughter of Neleus. The latter promised his daughter to the man who should bring him the oxen of Iphiclus which were guarded by a dog whom neither man nor animal could approach. Melampus undertook the task of procuring the oxen for his brother although he knew that the thief would be caught and kept in imprisonment for a year after which he was to come into possession of the oxen. Things turned out as he had said. Melampus was thrown into prison, and in his captivity he learned from the wood worms that the building in which he was imprisoned would soon break down. He accordingly demanded to be let out, and as Phylacus and Iphiclus thus became acquainted with his prophetic powers they asked him in what manner Iphiclus, who had no children, was to become a father. Melampus, on the suggestion of a vulture, advised Iphiclus to take the rust from a knife and drink it in water during ten days (Paus. iv 26 2 Apollod. i. 9 1<sup>o</sup>) This was done and Iphiclus became the father of Poladaces. Melampus now received the oxen as a reward for his good services, drove them to Pylos, and thus gained Pero for his brother. Afterwards Melampus obtained possession of a third of the kingdom of Argos in the following manner.—In the reign of Anaxagoras, king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of the frenzy on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos. Melampus and Bias married the two daughters of Proetus, and ruled over two-thirds of Argos. (Hdt. ix. 21 Apollod. ii. 2, 4 Strab p. 116 Or Met. xv 32 PROETUS).—2. The author of two little Greek works of no value entitled *D<sup>o</sup> c<sup>o</sup> h<sup>o</sup>is et Palpatatione* and *De Aetris Oleaceis in Corpore*. He lived probably in the third century B.C. at Alexandria. Edited by Franz, in *Scriptores Physiognomiae et Veteres* Alenbourg 1860

**Melanchlaeni** (Μελάνχλαινοι), a people in the N. of Sarmatia Asiatica, about the upper course of the river Tanais (*Don*), resembling the Scythians in manners, though of a different race. Their name was derived from their dark clothing. (Hdt. iv. 20, 100; Ptol. v. 9, 19.)

**Melaniippē** (Μελανίππη), daughter of Chiron, also called Evippe. Being with child by Aeolus, she fled to mount Pelion; and in order that her condition might not become known, she prayed to be metamorphosed into a mare. Artemis granted her prayer, and in the form of a horse she was placed among the stars. (Aristoph. *Thesm.* 512; Hyg. *Fab.* 86.) Another account describes her metamorphosis as a punishment for having despised Artemis, or for having divulged the counsels of the gods (Hyg. *Astr.* ii. 18). Her story was the subject of two tragedies by Euripides, *Μελανίππη ἡ σοφὴ*, and *Μελανίππη ἡ δεσμώτης* (see *Fragm.* of Euripides, ed. Dindorf). The former was imitated by Ennius, the latter by Accius. (Cic. *Tusc.* iii. 9, 20; *Off.* i. 81, 114; Juv. viii. 229; *ÆEOLUS*.) Melanippe seems sometimes to be confused with Arne, the mother of Aeolus and Boeotus by Poseidon.

**Melaniippides** (Μελανίππιδης). 1. A dithyrambic poet of Melos, contemporary of Pindar (Suid. *s.v.*).—2. A later dithyrambic poet of the same place, who lived about B.C. 470–420. He is highly praised by Xenophon (*Mem.* i. 4, 3). He died at the court of Perdiccas. (Plut. *Mus.* p. 1141; Arist. *Rhet.* iii. 9; Athen. p. 616.) *Fragm.* in Bergk, *Poët. Lyr. Græc.*

**Melaniippus** (Μελάνιππος), son of Astacus of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Mecisteus. His tomb was shown in the neighbourhood of Thebes on the road to Chalcis. (Hdt. v. 67; Aesch. *Sept.* 409; Paus. ix. 18, 1.)

**Melanopus** (Μελάνωπος), son of Laches, went on an embassy to Mausolus, King of Caria, captured a vessel of Naucratis, and illegally retained the prize money. He had also been accused of embezzlement during an embassy to Egypt. (Dem. c. *Timocr.* pp. 703, 740, §§ 12, 127.)

**Melanogaetuli.** [GAETULIA.]

**Melanthius** (Μελάνθιος). 1. Also called Melantheus, son of Dolius, was a goat-herd of Odysseus, who sided with the suitors of Penelope, and was killed by Odysseus (*Od.* xvii. 212, xxii. 474).—2. An Athenian tragic poet, of whom little is known beyond the attacks made on him by Aristophanes and the other comic poets. The most important passage respecting him is in the *Peace* of Aristophanes (796, &c.). He was celebrated for his wit, of which several specimens are preserved by Plutarch (*Symp.* pp. 631, 633).—3. Or Melanthus, a Greek painter of the Sicyonian school, was contemporary with Apelles (B.C. 332), with whom he studied under Pamphilus. He was one of the best colourists of all the Greek painters (Plin. xxxv. 50, 76).

**Melanthius** (Μελάνθιος, prob. *Melet-Irma*), a river of Pontus, in Asia Minor, E. of the Prom. Jasonium; the boundary between Pontus Polemoniacus and Pontus Cappadocius.

**Melanthus** or **Melanthius** (Μελάνθος), one of the Nelidae, and king of Messenia, whence he was driven out by the Heraclidæ, on their conquest of the Peloponnesus; and, following the instructions of the Delphic oracle, took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens and the last of the Thesidæ, to single combat. Thymoetes declined the challenge on the

ground of age and infirmity. Melanthus undertook it on condition of being rewarded with the throne in the event of success. So ran the story, which strove afterwards to disguise the violent change of dynasty. He slew Xanthus, and became king, to the exclusion of the Thesidæ. According to Pausanias, the conqueror of Xanthus was Andropompus, the father of Melanthus; according to Aristotle, it was Codrus, his son. (Hdt. i. 147, v. 65; Arist. *Pol.* v. 10; Paus. ii. 18, iv. 5, vii. 1.)

**Melanti Scopuli**, rocky islets near Mycomus in the Aegean sea (Strab. p. 636; Ap. Rh. iv. 1707).

**Mēlas** (Μέλας), the name of several rivers whose waters were of a dark colour. 1. (*Mauro Nero* or *Mauro Potamo*), a small river in Boeotia, which rises seven stadia N. of Orchomenus, becomes navigable almost from its source, flows between Orchomenus and Aspledon, and loses the greater part of its waters in the marshes connected with lake Copais. A small portion of its waters fell in ancient times into the river Cephisus (Strab. p. 467).—2. A river of Thessaly in the district Malis, flows near Heraclea and Trachis, and falls into the Maliac gulf (Hdt. vii. 198; Strab. p. 428).—3. A river of Thessaly in Phthiotis, falls into the Apidanus (Lucan, vi. 874).—4. A river of Thrace, flows first SW., then NW., and falls N. of Cardia into the Melas Sinus (Hdt. vi. 41).—5. (*Manavgat-Su*), a navigable river, fifty stadia (five geog. miles) E. of Side, was the boundary between Pamphylia and Cilicia.—6. (*Kara-Su*, i.e. *the Black River*), in Cappadocia, rises in M. Argæus, flows past Mazaca, and, after forming morasses, falls into the Halys, and not (as Strabo says) into the Euphrates. (Ptol. v. 6, 8; Strab. p. 538.)

**Mēlas Sinus** (Μέλας κόπος; *Gulf of Saros*), a gulf between this coast of Thrace on the NW. and the Thracian Chersonesus on the SE., into which this river Melas flows.

**Meldi** or **Meldæ**, a people in Gallia Lugdunensis upon the river Sequana (*Seine*), near Paris (Ptol. ii. 8, 15; Strab. p. 194; Plin. iv. 107). If the reading Meldi in Caesar, *B. G.* v. 5, is correct, it must be assumed that there was a people of the same name on the coast near Ilius Portus.

**Melēäger** (Μελέαγρος). 1. Son of Oeneus and Althæa, the daughter of Thestius, husband of Cleopatra, and father of Polydora. He was one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in throwing the javelin. He took part in the Argonautic expedition. At the time of his return home, the fields of Calydon were laid waste by a monstrous boar, which Artemis had sent against the country, because Oeneus, the king of the place, once neglected to offer up a sacrifice to the goddess. No one dared encounter the terrible animal, till at length Meleager, with a band of other heroes, slew the animal; but the Calydonians and Curetes quarrelled about the head and hide, and at length waged open war against each other; and in this fight the brother of Althæa, a prince of the Curetes, was slain by Meleager. The warfare continued, and the Calydonians were always victorious so long as Meleager went out with them. But when his mother Althæa pronounced a curse upon him, Meleager stayed at home with his wife, Cleopatra. The Curetes now began to press Calydon very hard. It was in vain that the old men of the town made him the most brilliant promises if he would again join in the fight, and that his father, his sisters,

and his mother supplicated him. At length however, he yielded to the prayers of his wife, Cleopatra: he put the Curetes to flight, but he never returned home, for the Erinyes, who had heard the curse of his mother, overtook him. Such is the more ancient form of the legend as we find it in Homer (*Il* ix 527 seq.). In the later traditions Meleager collects the heroes from all parts of Greece to join him in the hunt. Among others was the fair maiden Atalanta, but the heroes refused to hunt with



Meleager (from a painting at Pompeii)

her, until Meleager who was in love with her overcame their opposition. Atalanta gave the animal the first wound, and it was at length slain by Meleager. He presented the hide to Atalanta, but the sons of Thestius took it from her, whereupon Meleager in a rage slew them. This however was the cause of his own death, which came to pass in the following way. When he was seven days old the Moerae appeared declaring that the boy would die as soon as the piece of wood which was burning on the hearth should be consumed. Althaea, upon hearing



Althaea and the Fates (Joseph Bonnat, 1871, Paris)

this, extinguished the firebrand and concealed it in a chest. Meleager himself became invulnerable, but after he had killed the brothers of his mother, she lighted the piece of wood and Meleager died. Althaea, too late repenting of what she had done, put an end to her life, and Cleopatra died of grief. The sisters of Meleager wept unceasingly after his death until Artemis changed them into guinea-pigs (*meleagrides*), which were transferred to the island of Leros. Even in this condition they mourned during a certain part of the year for

their brother. Two of them, Gorge and Deianira, through the mediation of Dionysus, were not metamorphosed (*Apollod* i 8 2, *Diod.* iv 34, *Hyg. Fab.* 171, *Anton. Lib.* 2, *Or. Met.* viii 450 531). The story of the burning log is clearly not known to Homer, but is at least as old as Phrygischus (*Paus.* x 31, 2). The meta-

morphosis of the Meleagrides was mentioned by Sophocles, who said that amber came from their tears (*Phin.* xxxvii 41). Some later traditions make Area the father of Meleager (*Or. Ic.* *Hyg. Lc.*). Meleager is represented in paintings and in sculpture (especially in the statues at Rome and Berlin) as a young man with a hunting spear and a dog by his side. A group by Scopas in the temple at Tegea is mentioned by Pausanias (*viii* 45 4). The boar hunt is a favourite subject for sculptures in relief—

2 Son of Neoptolemus, a Macedonian officer in the service of Alexander the Great. After the death of Alexander the Great (s.c. 323) Meleager resisted the claims of Perdiccas to the regency and was eventually associated with the latter in this office. Shortly afterwards however, he was put to death by order of Perdiccas (*Arrian. An.* i 4 20, iii 11, *Curt.* x 21-22)—3 Son of Eucrates, the celebrated writer and collector of epigrams was a native of Gadara in Palestine and lived about s.c. 60. There are 131 of his epigrams in the Greek Anthology. An account is given under *PLANIDES*.

Meletus or Melitus (*Μελέτιος* or *Μελίτιος*) an obscure tragic poet, but notorious as one of the accusers of Socrates, was an Athenian, of the Pitthean demus. He is represented by Plato and Aristophanes and their school as a frigid and licentious poet, and a worthless and profligate man. In the accusation of Socrates it was Meletus who laid the indictment before the Archon Basileus, but in reality he was the most insignificant of the accusers, and according to one account he was bribed by Anytus and Lycon to take part in the affair. Soon after the death of Socrates, the Athenians repented of their injustice, and Meletus was atoned to death. (*Plat. Apol.* pp 25 26. *Athen.* p 531, *Diod.* xiv 37, *Diog. Laert.* ii 43).

Melia (*Μελία*) a nymph, daughter of Oceanus, became by Inachus the mother of Phoroneus.



Meleager (Berlin)

and Aegialeus or Pegeus; and by Silenus the mother of the centaur Pholus; and by Poseidon of Amycus. She was carried off by Apollo, and became by him the mother of Ismenius, and of the seer Tenerus. She was worshipped in the Ismenium, the sanctuary of Apollo, near Thebes. (Paus. ix. 10, 26; Strab. p. 413; Apollod. ii. 5, 4). In the plural form, the *Meliae* or *Meliades* (Μελίαι, Μελιάδες) are the nymphs who, along with the Gigantes and Erinnyes, sprang from the drops of blood that fell from Uranus and were received by Gaia (Hes. *Th.* 187).

**Meliboea** (Μελίβοια; Μελίβοεύς). 1. A town on the coast of Thessaly in Magnesia, between Mt. Ossa and Mt. Pelion, is said to have been built by Magnes, and to have been named Meliboea in honour of his wife (Hdt. vii. 188; Strab. p. 443). It is mentioned by Homer (*Il.* ii. 717) as belonging to the dominions of Philoctetes, who is hence called by Virgil (*Aen.* iii. 401) *dux Meliboeus*. It was celebrated for its purple dye (Lucret. ii. 499; Virg. *Aen.* v. 251). —2. A small island at the mouth of the river Orontes in Syria.

**Melicerates**. [PALAEMON.]

**Melinno** (Μελίννω), a lyric poetess of Locri in S. Italy who wrote the ode to Rome beginning Χαίρε μοι Πῶμα, which has been wrongly ascribed to Erinna. She lived in the third century B.C.

**Melissus** (Μελίσσος). 1. Of Samos, a Greek philosopher, the son of Ithageneas, was, according to the common account, the commander of the fleet opposed to Pericles, B.C. 440 (Plut. *Per.* 26). He belonged to the Eleatic school, and was a pupil of Parmenides (Arist. *de Xenoph. Gorg. et Meliss.* 1). —2. A Latin grammarian and a comic poet, was a freedman of Maecenas, and was entrusted by Augustus with the arrangement of the library in the portico of Octavia (Suet. *Gramm.* 21).

**Mēlita** or **Mēlīte** (Μελίτη; Μελιταῖος, Melitensis). 1. (*Malta*), an island in the Mediterranean sea, situated 58 miles from the nearest point of Sicily, and 179 miles from the nearest point of Africa. Its greatest length is 17½ miles, and its greatest breadth 9½ miles. The island was first colonised by the Phoenicians, who used it as a place of refuge for their ships, on account of its excellent harbours. It afterwards passed into the hands of the Carthaginians, but was taken possession of by the Romans in the second Punic war, and annexed to the province of Sicily (Liv. xxi. 51). The Romans, however, appear to have neglected the island, and it is mentioned by Cicero as a frequent resort of pirates (Cic. *Verr.* iv. 46). It contained a town of the same name founded by the Carthaginians, and two celebrated temples, one of Juno on a promontory near the town, and another of Hercules in the S.E. of the island. The inhabitants manufactured fine cloth, which was in much request at Rome. They also exported a considerable quantity of honey; and from this island, according to some authorities, came the *catuli Melitaci*, the favourite lapdogs of the Roman ladies (Strab. p. 277; Athen. p. 518); Pliny, iii. 151, believes that they came from the Adriatic island. —2. (*Meleda*), a small island in the Adriatic sea off the coast of Illyria (Dalmatia), N.W. of Epidaurus (Ptol. ii. 16, 14; Plin. iii. 141). —3. A demus in Attica, which also formed part of the city of Athens, was situated S. of the inner Ceramiens, and probably included the hill of the Muscum. One of the gates of Athens was called the Melitian gate, because it led to this demus. [See p. 142.] —4.

A lake in Aetolia near the mouth of the Achelous, belonging to the territory of the town Oeniadae.

**Melitaëa**, **Melitēa** or **Melitiā** (Μελιταῖα, Μελιταῖα, Μελιταῖός), a town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, and near the river Enipeus. It is said to have been called Pyrrhia in more ancient times, and the tomb of Hellen, son of Deucalion, was in its market-place (Thuc. iv. 78; Strab. p. 432).

**Mēlītē** (Μελίτη), a nymph, one of the Nereids (*Il.* xviii. 42; Hes. *Th.* 240).

**Mēlītēnē** (Μελιτηνή), a district of Eastern Cappadocia, celebrated for its fertility. The town **Melitene** (*Malatia*) stood near the Euphrates at the junction of roads leading from Pontus to Mesopotamia and from Cappadocia to Amida in Armenia (Strab. p. 537; Tac. *Ann.* xv. 26; Procop. *de Aed.* iii. 4). It was the station of the Twelfth Legion (*Fulminata*) after 70 A.D., and in the later division of provinces was the capital of Armenia Secunda. In A.D. 577 the Romans defeated Chosroes near it.

**Mēlītō** (Μελίτων), bishop of Sardes in the reign of M. Aurelius. (*Dict. of Christ. Biogr.*)

**Mella** or **Mela** (*Mella*), a river in Gallia Transpadana, flowing by Brixia and falling into the Ollus (Catull. 77, 33; Verg. *Georg.* iv. 278).

**Mellaria**. 1. A town of the Bastuli in Hispania Baetica between Belon and Calpe, on the road from Gades to Malaca (Plut. *Sertor.* 12; Strab. p. 140; Ptol. ii. 4, 6; Plin. iii. 7). —2. A town in the same province, considerably N. of the former, on the road from Corduba to Emerita (Plin. iii. 14).

**Melodūnum** (*Melun*), a town of the Senones in Gallia Lugdunensis, on an island of the Sequana (*Seine*), and on the road from Agendicum to Lutetia Parisiorum (Caes. B. G. vii. 58).

**Mēlos** (Μήλος; Μήλιος; *Milo*), an island in the Aegean sea, and the most westerly of the group of the Cyclades, whence it was called *Zephyria* by Aristotle (Plin. iv. 70). It is about seventy miles N. of the coast of Crete, and sixty-five E. of the coast of Peloponnesus. Its length is about fourteen miles from E. to W., and its breadth about eight miles. It contains on the N. a deep bay, which forms an excellent harbour, and on which was situated a town, bearing the same name as the island. The island is of volcanic origin; it contains hot springs and mines of sulphur and alum (Athen. p. 43; Plin. xxxv. 174). Its soil is very fertile, and it produced in antiquity, as it does at present, abundance of corn, oil, wine, &c. It was first colonised by the Phoenicians, who are said to have called it *Byblus* or *Byblis*, after the Phoenician town Byblus. It was afterwards colonised by Lacedaemonians, or at least by Dorians; and consequently in the Peloponnesian war it embraced the side of Sparta. (Hdt. viii. 48; Thuc. v. 84–116; Diod. xii. 80; Strab. p. 481.) In B.C. 426 the Athenians made an unsuccessful attack upon the island; but in 416 they obtained possession of the town after a siege of several months, killed all the adult males, sold the women and children as slaves, and peopled the island by an Athenian colony. —Melos was the birthplace of Diogenes, the atheist, whence Aristophanes calls Socrates also the Melian (Arist. 830). The 'Venus of Milo,' now in the Louvre, was found here in 1820.

**Melpōmēnē**. [MUSAE.]

**Memini**, a people in Gallia Narbonensis, on the W. bank of the Durentia, whose chief town was Carpentoracte (*Carpentras*).

**Memmiā Gens**, a plebeian gens at Rome, N N

whose members do not occur in history before s c 173. They pretended to be descended from the Trojans Mnesteus (Virg. *Aen.* v. 117).

**Memmius** 1 C, tribune of the plebs s c 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthine war. Among the nobles impeached by Memmius were L. Calpurnius Bestia and M. Aemilius Scaurus. Memmius was slain by the mob of Saturninus and Glauca, while a candidate for the consulship in 100 (Cic. *Cat.* iv. 2, Appian, *B. C.* i. 32, Sall. *Jug.* 27-34). — 2 C **Memmius Gemellus**, tribune of the plebs 68, curule aedile 60, and praetor 58. He belonged at that time to the Senatorian party, since he impeached P. Vatinius opposed P. Clodius, and was vehement in his invectives against Julius Caesar. But before he competed for the consulship, 54, he had been reconciled to Caesar, who supported him with all his interest. Memmius, however, again offended Caesar by revealing a certain coalition with his opponents at the comitia. He was impeached for ambition, and, receiving no aid from Caesar, withdrew from Rome to Mytilene where he was living in the year of Cicero's proconsulate. Memmius married Faneta, a daughter of the dictator Sulla, whom he divorced after having by her at least one son, C. Memmius (No. 9). He was eminent both in literature and in eloquence. Lucrētius dedicated his poem, *De Rerum Natura*, to him. He was a man of profligate character and wrote indecent poems (Plut. *Lucull.* 87, C. c. ad Att. i. 18 v. 15-18, ad Fam. xiii. 1-3, Plin. *Ep.* v. 3. Or. *Trist.* ii. 433, Gall. xix. 9). — 3 C **Memmius**, son of the preceding, was tribune of the plebs 54 when he prosecuted A. Gabinius for malversation in his province of Syria, and Domitius Calvus for ambition at his consular comitia. Memmius was stepson of T. Annus Milo who married his mother, Faneta, after her divorce. He was consul suffectus 84 (Val. Max. vii. 1, 3, Dio Cass. xlix. 42, Cic. ad Q. Fr. iii. 2). — 4 P **Memmius Regulus**, consul suffectus a.d. 31, afterwards praefect of Macedonia and Achaia. He was the husband of Lollia Paulina, and was compelled by Caligula to divorce her (Tac. *Ann.* xii. 23, Suet. *Cal.* 25, Dio Cass. lix. 12).

**Memnon (Μεμνον)** 1 The beautiful son of Tithonus and Eos (Aurora), and brother of Emathion. He does not belong to the *Iliad* but is mentioned in the *Odyssey* as the handsomest of mortals and as the slayer of Antilochus (*Od.* iv. 187, xl. 522). As son of the Dawn he comes in all variations of the myth from the land of the sun; but this is placed sometimes in the extreme south, sometimes in the east. Memnon is brought into the Trojan story by Arctinus in his *Aethiopis*: he was a prince of the Ethiopians, who came to the assistance of his uncle Priam, for Tithonus and Priam were half brothers both being sons of Laomedon by different mothers. He came to the war in armour made for him by Hephaestus, and slew Antilochus, the son of Nestor, but was himself slain by Achilles after a long and fierce combat. While the two heroes were fighting, Zeus weighed their fates, and the scale containing Memnon sank (Quint. Smyrn. i. ; Dict. *Cret.* ii. 2, 3, cf. Pind. *Pyth.* vi. 51, *Ol.* ii. 83, *Nem.* ii. 63, vi. 50). Details have been added by a succession of poets. The mother of Memnon was inconsolable at his death. She wept for him every morning, and the dew-drops of the morning are the tears of Eos. To soothe the grief of his mother, Zeus caused a number of birds to issue out of the funeral pile on which

the body of Memnon was burning, which, after flying thrice around the burning pile divided into two separate companies, which fought so fiercely, that half of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. These birds were called *Memnonides*, and, according to a story current on the Hellespont, they visited every year the tomb of the hero. At the entreaties of Eos, Zeus conferred immortality upon Memnon (*Or. Met.* xiii. 575-622, Serv. ad *Aen.* i. 493, 745, Paus. x. 31, 2). — The weighing of the fates, which recalls the Homeric weighing of the fates of Hector and Achilles (*Il.* xxii. 209), gave this name to the *Weyherstraße* of Aeschylus, in which the mothers of the two heroes stand on either side each entreating for her son (Plut. *de Aud. Poet.* 17, Pollux, iv. 130). There are besides various traditions belonging to different countries as to the country whence Memnon came, and the place and manner of his burial. Clemens says that Memnon was sent by the king of Assyria to aid his feudatory Priam while the Egyptians said that he had come directly from Egypt (Diod. ii. 22). The stories are harmonised in a later tradition which makes Memnon come from Ethiopia and Egypt to Susa (where he built the citadel called *Memnonium*) and thence to Troy (Paus. x. 31, cf. *Hdt.* v. 53, vii. 151). The body of Memnon was saved from dishonour and borne away for burial, like that of Sarpedon in *Il.* xvi. 687. In the play of Aeschylus Eos herself, by a mechanical contrivance, was shown bearing it away (Poll. iv. 130), in another account it is wafted to its grave near the Aesepus by the winds (Quint. Smyrn. ii. 549), in another, the Ethiopians themselves carry it home to Tithonus (Diod. ii. 22). Tombs of Memnon were shown in Egypt, on the banks of the Phrygian Aesepus and at Paltos on the Syrian coast (Strab. pp. 587, 748). It must remain a matter of doubt how far the connexion of the myth with different places may have been due to accidental similarity of local names. At Susa, for instance, it is certain that the acropolis was called τὸ Μενέμωνιον, and it is possible that the story may have been subsequently attached to it. The most famous of all the traditions is that which represented a colossal statue near Thebes as the figure of Memnon the son of Eos. The statue is really that of Amenhotep III (or Amenophis), who reigned in the eighteenth dynasty, about 1430 s.c. It was placed there beside another statue of Thi, the wife of Amenhotep, and a Mesopotamian princess, and was the work of a royal architect and minister, who bore the same name as his master, at some time or other it began to give forth a musical note when it was touched by the rising sun—explained by modern writers as due to the sudden change of temperature creating currents of air, which pressed through crevices of the stone and caused a melancholy singing note. It may have been an attempt to account for it, and some likeness in the name, which attached the story of Memnon bewailed by his mother the Dawn to this statue, not however, as it appears, at a very early date. The name τὸ Μενέμωνιον had been applied when Strabo visited the place and heard the musical note (not recorded before his time), though he does not definitely state the vocal statue to be Memnon's. A little later it is frequently alluded to as Memnon's statue (Plin. *xxvii.* 53; Tac. *Ann.* ii. 61; *Juv.* v. 5, *Lucian.* *Tor.* 27). Pausanias (i. 42) in describing it notices correctly that the Egyptians themselves called it the statue, not of Memnon, but

of Phamenoph (i.e. Amenophis). On the statue were inscribed also verses by visitors, mostly of the first and second cent. A.D. (C. I. G. 4738). Herodotus (ii. 106) mentions with disapproval a conjecture that a monument between Smyrna and Ephesus (really Hittite: see p. 218, b) was a figure of Memnon. It may be noted as a curious coincidence that the recently-discovered correspondence of Amenhotep III. and IV. shows that they were intimately connected by alliance and by marriage with kings of Babylon, Assyria, and Mesopotamia, and also with the prince of a country apparently near Palmyra in Syria. In art the weighing of the fates of Memnon and Achilles is a favourite subject for vase paintings, as is also the bearing of the body of the dead Memnon: in some he is carried by Eos; in one, like Sarpedon, by Death and Sleep.

—2. A native of Rhodes, joined Artabazus, satrap of Lower Phrygia, who had married his sister, in his revolt against Darius Oebus. When fortune deserted the insurgents they fled to the court of Philip. Mentor, the brother of Memnon, being high in favour with Darius, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the W. coast of Asia Minor (about B.C. 336). When Alexander invaded Asia, Memnon defended Halicarnassus against Alexander, until it was no longer possible to hold out. He then collected an army and a fleet, with the design of carrying the war into Greece, but died at Mytilene in 333, before he could carry his plan into execution. His death was an irreparable loss to the Persian cause; for several Greek states were prepared to join him, had he carried the war into Greece. (Arrian, *An.* i. 12–23, ii. 1; Diod. xvi. 34, 52, xvii. 18–21.) —3. A native of Hemelea Pontica, wrote a large work on the history of that city. Of how many books it consisted we do not know. Photius had read from the ninth to the sixteenth inclusive, of which portion he has made a tolerably copious abstract. The first eight books he had not read, and he speaks of other books after the sixteenth. The ninth book began with an account of the tyrant Clearchus, the disciple of Plato and Isocrates, and the sixteenth book came down to the time of Julius Caesar, after the latter had obtained the supreme power. The work was probably written in the time of Augustus, and certainly not later than the time of Hadrian or the Antonines. The Excerpta of Photius are published separately, by Orelli, Lips. 1816.

Memnonium. [MEMNON.]

Memphis (Μέμφις, Μέμφ: O. T. Moph: Μεμφίτης, Memphites; in Egyptian Men-rufur, 'the good abode'; *Menf* and *Metrahennu*, Kn.), a great city of Egypt which stood on the left (W.) bank of the Nile, about ten miles above the pyramids of Jizeh, near the N. limit of the Heptanomis, or Middle Egypt, a name of which (Μεμφίτης) was named after the city. It was connected by canals with the lakes of Moeris and Mareotis. It was the chief seat of the worship of Ptah (whom the Greeks identified with Hephaestus). It was of unknown antiquity, its foundation being ascribed to Menes, and was the capital of the third, fifth, seventh and eighth dynasties. It ranked during the great period of Thebes as second only to that city, and after the downfall of Thebes remained the wealthiest and most important city of Egypt (though it was partially destroyed by

Cambyzes in B.C. 524) until Alexandria superseded it. In the time of its splendour it is said to have been 150 stadia in circumference, and half a day's journey in every direction. Of the splendid buildings with which it was adorned, the chief were the palace of the Pharaohs; the temple-palace of the god-bull Apis; the temple of Serapis, with its avenue of sphinxes, now covered by the sand of the desert; and the temple of Ptah. (Hdt. ii. 99, 114, 136, 153, 154; Diod. i. 50; Strab. pp. 803–817.)

Menaenae or Menae (Menenius Cic., Menaenus Plin., but on coins Menaenus; *Mineo*), a town on the E. coast of Sicily, S. of Hybla, the birthplace and residence of the Sicel chief Ducetius, who was long a formidable enemy of the Greek cities in Sicily. [DUCETIUS.] On his fall the town lost all its importance. (Diod. xi. 78, 88, 90; Cic. *Verr.* iii. 22, 42).

Ménalippus. [MELANIPPUS.]

Ménander (Μένανδρος), of Athens, the most distinguished poet of the New Comedy, was the son of Diopithes and Hegesistrate, and flourished in the time of the successors of Alexander. He was born B.C. 342. His father, Diopithes, commanded the Athenian forces on the Hellespont in the year of his son's birth. Alexis, the comic poet, was the uncle of Ménander, on the father's side; and we may naturally suppose that the young Ménander derived from his uncle his taste for the comic drama, and was instructed by him in its rules of composition. His character must have been greatly influenced by his intimacy with Theophrastus and Epicurus, of whom the former was his teacher and the latter his intimate friend. His taste and sympathies were altogether with the philosophy of Epicurus; and in an epigram he declared that 'as Themistocles rescued Greece from slavery, so Epicurus from unreason.' From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire in the *Characteres* of the philosopher, and which formed the great charm of the comedies of Ménander. Of the actual events of his life we know but little. He enjoyed the friendship of Demetrius Phalereus, whose attention was first drawn to him by admiration of his works. Ptolemy, the son of Lagus,



Bust of Menander. (Visconti, *Icon. Gr.* vi. 3.)

was also one of his admirers; and he invited the poet to his court at Alexandria; but Ménander seems to have declined the proffered honour. He died at Athens B.C. 291, at the age of fifty-two, and is said to have been drowned while swimming in the harbour of Piraeus. Notwithstanding Ménander's fame as a poet, his public dramatic career was not eminently successful; for, though he composed upwards of 100 comedies, he only gained the prize eight times. His preference for vivid delineation of character instead of coarse jesting may have been the reason why he was not so great a favourite with the common people as his principal rival, Philemon, who is said, moreover, to have used unfair means of gain-



ing popularity Menander appears to have borne the popular neglect very lightly, in the consciousness of his superiority, and once, when he happened to meet Philemon, he is said to have asked him, 'Pray, Philemon, do you not blush when you gain a victory over me?' The neglect of Menander's contemporaries has been amply compensated by his posthumous fame. His comedies retained their place on the stage down to the time of Plutarch and the unanimous consent of antiquity placed him at the head of the New Comedy and on an equality with the great masters of the various kinds of poetry. It is clear that in the New Comedy Menander had much more scope for an immense plot than was attainable in the older comedy in the first place, because it was no longer a political pasquinade attacking known persons, under real or feigned names, but a picture of social life, in which the characters were typical and whatever satire was used was directed at manners not at persons, and secondly, the Chorus, which was an impediment to the plot was abandoned. Menander seems to have been skillful in the invention and development of his story—usually an intrigue or love story—clever in his character-drawing, polished and witty in his dialogue. His comedies were imitated by the Roman dramatists, by Plautus in the *Bacchides*, *Stichus*, and *Poenulus*, and still more by Terence, who was little more than a translator of Menander. But we cannot form from any one play of Terence a fair notion of the corresponding play of Menander, as the Roman poet frequently compressed two of Menander's plays into one by what was called *Contaminatio*. Of Menander's comedies only fragments are extant, edited by Meineke, in *Fragm. Comic. Graec.*

**Menapii**, a powerful people in the N. of Gallia Belgica, originally dwelt on both banks of the Rhine, but were afterwards driven out of their possessions on the right bank by the Uspetes and Tencteri, and inhabited only the left bank near its mouth, and W. of the Mosæ (Caes. *B. G.* iv 4, 23, 39, Tac. *Hist.* iv 29, Strab. pp. 194, 199). Their country was covered with forests and swamps. They had a fortress near the Mosæ called Castellum Menapiorum (*Cassel*, a little N. of Hasebrouck).

**Menas** (Μηνάς) also called Menodorus (Μηνόδορος) by Appian a freedman of Pompey the Great, was one of the principal commanders of the fleet of Sextus Pompey in his war against Octavian and Antony, *B. C.* 40. In 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony, and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompey (*Dio Cass.* xlviii. 50, 56–57, Appian *B. C.* v 56, 66, 70–73, Plut. *Ant.* 53, Vell. Pat. ii 73, 77). On the breaking out of the war again in 38, Menas deserted Pompey and went over to Octavian. In 36 he returned to his old master's service, but in the course of the same year he again played the deserter, and joined Octavian. In 35 he accompanied Octavian in the Pannonian campaign, and was slain at the siege of Siscia. (*Dio Cass.* xlviii. 54, xlix 1, 37, Appian *B. C.* v 77–101, Suet. *Aug.* 74). According to the old scholars, this Menas is the person so vehemently attacked by Horace in his fourth Epode. It is difficult to reconcile with this Horace's description of the

person attacked in the Epode as 'tribunus militum.' There is less difficulty in accepting the tradition that the fickleness of Menas is alluded to in *Od.* iii 16.

**Mende** or **Mendae** (Μένδη Μενδαῖος), a town on the W. coast of the Macedonian peninsula Pallene and on the Thermaic gulf, was a colony of the Eretrians, and was celebrated for its wine. It was for some time a place of considerable importance but was ruined by the foundation of Cassandria (*Hdt.* vii 123, Thuc. iv 123 130, Paus. x 5, 27, Liv. xxi 45).

**Mendes** (Μένδης Μενδιότορος) Ru near Matruh, a considerable city of the Delta of Egypt, on the S. side of the lake of Tanis (*Menzaleh*), and on the bank of one of the lesser arms of the Nile, named after it *Μενδιότορος στόμα* the seat of the worship of the sacred ram Mendes, whose worship the Greeks connected with that of Pan. Mendes became the capital of the 20th and 30th dynasties (*Hdt.* ii 42, 46, *Diod.* i 84, Strab. p. 802).

**Mēnēcles** (Μηνεκλῆς) 1 Of Alabanda, a celebrated rhetorician. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about *B. C.* 94 (*Cic. Brut.* 95, 325, *de Or.* ii 23, Strab. p. 661)—2 A historian of Barca mentioned by Athenaeus, p. 184.

**Mēnēcrates** (Μηνεκράτης) 1 A Syracusan physician at the court of Philip, king of Macedonia, *B. C.* 350–326. He made himself ridiculous by calling himself 'Jupiter,' and assuming divine honours. There is a tale that he was invited one day by Philip to a magnificent entertainment, where the other guests were sumptuously fed, while he himself had nothing but incense and libations, as not being subject to the human infirmity of hunger. He was at first pleased with his reception, but afterwards perceiving the joke, and finding that no more substantial food was offered him, he left the party in disgust (*Athen.* p. 269, *Ael. V. H.* xii 51)—2 Tiberius Claudius Menecrates, a physician mentioned by Galen, composed more than 150 medical works, of which only a few fragments remain.

**Mēnedemus** (Μενέδημος), a Greek philosopher, was a native of Eretria, and though of noble birth was poor, and worked for a livelihood either as a builder or as a tent-maker. According to one story he seized the opportunity afforded by his being sent on some military service to Megara, to hear Plato, and abandoned the army to addict himself to philosophy, but it may be questioned whether he was old enough to have heard Plato. According to another story, he and his friend Asclepiades got their livelihood as millers, working during the night, that they might have leisure for philosophy in the day (*Athen.* p. 168). The two friends afterwards became disciples of Stilpo at Megara. From Megara they went to Elis, and placed themselves under the instruction of some disciples of Phaedo. On his return to Eretria Menedemus established a school of philosophy, which was called the Eretrian. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and came to be the leading man in the state. He went on various embassies to Lysimachus, Demetrius, and others; but being suspected of the treacherous intention of betraying Eretria into the power of Antigonus he quitted his native city secretly, and took refuge with Antigonus in Asia. Here he starved himself to death in

the 74th year of his age, probably about B.C. 277. (Diog. Laërt. ii. 125-144; Strab. p. 393.) Of the philosophy of Menedemus little is known, except that it closely resembled that of the Megarian school. [EUCLIDES, No. 2.]

**Mēnēlai**, or -us, **Portus** (Μενελάιος λιμὴν, *Mēvélaos: Marsa-Toubrouk*, or *Ras-el-Milhr?*), an ancient city on the coast of Marmarica, in N. Africa, founded, according to tradition, by Menelaus. It is remarkable as the place where Agesilaus died. (Hdt. ii. 119; Strab. pp. 40, 838; Nep. Ages. 8.)

**Mēnēlaium**. [THERAPAE.]

**Mēnēlaos** (Μενέλαος, *Mēvélaos*, or *Mēvélas*). 1. Son of Plisthenes or Atreus, and younger brother of Agamemnon. His early life is related under AGAMEMNON. He was king of Lacedaemon, and married to the beautiful Helen, by whom he became the father of Hermione. When Helen had been carried off by



Menelaus and Helen. (Millingen, *Anc. Uned. Mon.* pl. 32.)

Paris, Menelaus and Odysseus sailed to Troy in order to demand her restitution. Menelaus was hospitably treated by Antenor, but the journey was of no avail; and the Trojan Antimachus even advised his fellow-citizens to kill Menelaus and Odysseus (II. xi. 139). Thereupon Menelaus and his brother Agamemnon resolved to march against Troy with all the forces that Greece could muster. In the Trojan war Menelaus was under the special protection of Hera and Athene, and distinguished himself by his bravery in battle (II. ii. 581, iv. 8, 129, v. 50, 576, xiii. 614). He killed many illustrious Trojans, and would have slain Paris also in single combat, had not the latter been carried off by Aphrodite in a cloud (II. iii. and iv.). Menelaus was one of the heroes concealed in the wooden horse; and as soon as Troy was taken he and Odysseus hastened to the house of Deiphobus, who had married Helen after the death of Paris, and put him to death in a barbarous manner (Od. iv. 280, viii. 518; Verg. *Aen.* vi. 523). Menelaus is said to have been secretly introduced into the chamber of Deiphobus by Helen, who thus became reconciled to her former husband. He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor; but he was eight years wandering about the shores of the Mediterranean and in Egypt, before he reached home (Od. iii. 276-312, iv. 125, 229; cf. Hdt. ii. 113, 116; Paus. x. 25 2 Strab. p. 801). He ar-

rived at Sparta on the very day on which Orestes was engaged in burying Clytaemnestra and Aegisthus (Od. iv. 365). Henceforward he lived with Helen at Sparta in peace and wealth, and his palace shone in its splendour like the sun or the moon. When Telemachus visited Sparta to inquire after his father, Menelaus was solemnising the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alector (Od. iv. 1-80; Paus. iii. 14, 6). In the Homeric poems Menelaus is described as a man of an athletic figure; he spoke little, but what he said was always impressive; he was brave and courageous, but milder than Agamemnon, intelligent and hospitable. According to the prophecy of Proetus in the *Odyssey* (iv. 561), Menelaus and Helen were not to die, but the gods were to conduct them to Elysium: for Helen was the daughter and Menelaus the son-in-law of Zeus. Menelaus was worshipped as a hero at Therapne, where his tomb and that of Helen were shown. Respecting the tale that Helen never went to Troy, but was detained in Egypt, see HELENA. [For the conjectural history of the rule of the Pelopidae in the Peloponnesus see MYCENAE and TIRYNS; and for the Trojan war see TROJA.]—2. Son of Lagos, and brother of Ptolemy Soter, held possession of Cyprus for his brother, but was defeated and driven out of the island by Demetrius Poliorcetes, B.C. 306 (Diod. xx. 21-53; Plut. *Demetr.* 15-17).—3. A Greek mathematician, a native of Alexandria, the author of an extant treatise in three books, on the Sphere. He made astronomical observations at Rome in the first year of the emperor Trajan, A.D. 98.

**Mēnēlaos** (Μενέλαος), a city of Lower Egypt, on the Canopic branch of the Nile, named after the brother of Ptolemy the son of Lagos. It was made the capital of the district between the lakes of Moeris and Mareotis (νομός Μενελαίτης). (Strab. pp. 801, 803.)

**Mēnēnius Lanātus**. 1. Agrippa, consul, B.C. 503, conquered the Sabines. It was owing to his mediation that the first great rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a happy and peaceful termination in 493; and it was upon this occasion he is said to have related to the plebeians his well-known fable of the belly and the members (Liv. ii. 16, 32; Dionys. v. 44, 49).—2. T., consul 477, was defeated by the Etruscans. He had previously allowed the Fabii to be destroyed by the Etruscans, although he might have assisted them with his army. For this act of treachery he was brought to trial by the tribunes and condemned to pay a fine. He took his punishment so much to heart, that he shut himself up in the house and died of grief. (Liv. ii. 51 Dionys. ix. 18-27; Gell. xviii. 21.)

**Mēnes** or **Mēna** (Μήνης), first king of Egypt, according to tradition. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephaestus (Ptah). Diodorus tells us that he introduced into Egypt the worship of the gods and the practice of sacrifices, as well as a luxurious style of living. His date is placed at 4000-4500 B.C. (Hdt. ii. 4, 99; Diod. i. 43, 45, 89; Plut. *Is. et Os.* 8.)

**Menesthēi Portus** (*Puerto de S. Maria*), a harbour in Hispania Baetica, not far from Gades, with an oracle of Menestheus, who is said to have settled in Spain (Strab. p. 140).

**Mēnestheus** (*Μενεσθεύς*) 1 Son of Peceos, an Athenian king, who led the Athenians against Troy. With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, but to have been afterwards expelled by the Theseids and to have died in Spain (*II* ii 552, iv 327, Paus. i 17, 6, ii 25, 6, *Plut. These* 32, Strab. p. 140).—2 Son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. He married the daughter of Timotheus, and in 356 was chosen commander in the Social war. His father and his father-in-law being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, Chares, for alleged misconduct and treachery in the campaign, but Iphicrates and Menestheus were acquitted. (*Nep. Iph* 3 Tim. 3, *Diod.* xvi. 21.)

**Meninx** or **Lotophagitis**, *αἰτ. Gërba* (*Μήνιξ*, *Λωτοφάγτις*, *Λωτοφάγος νῆσος* *Jerbah*), a considerable island close to the coast of Africa Propria, at the SE extremity of the Lesser Syrtis, with two cities, Meninx (*Μένις*) on the NE, and Gërba, or Gerra, on the SW. It was the birthplace of the emperors Vibia Gallus and Volusianus (*Strab.* pp. 20, 123, 157, 834, *Aurel. Vict. Ep.* 81).

**Menippē** (*Μενίππη*) daughter of Orion and sister of Mehoche. These two sisters put themselves to death in order to propitiate the two Erinyes who had visited Aonia with a plague. They were metamorphosed by Persephone and Hades into comets, and the Aonians erected to them a sanctuary near Orchomenos (*Or. Met.* xii 685, *Ant. Lib.* 25).

**Menippus** (*Μενίππος*)—1 Usurped the rule of Oresus in Euboea, with the aid of Philip of Macedon (*Dem. de Cor.* pp. 218, 202, *Diod.* xvi 74).—2 An officer of Philip V of Macedon (*Liv.* xxvii 82, xxviii 5 *Pol.* x 42).—3 An envoy from Antiochus to Rome, afterwards invited and aided the Aetolians in their war with Rome (*Liv.* xxxiv 57, xxxv 32, 50).—4 A Cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria. He seems to have been a hearer of Diogenes, and flourished about B.C. 60. He amassed great wealth as a usurer, but was cheated out of it all, and committed suicide. We are told that he wrote nothing serious, but that his books were full of jests, whence it would appear that he was one of those Cynic philosophers who threw all their teaching into a satirical form. In this character he is several times introduced by Lucian. His works are lost, but we have considerable fragments of Varro's *Saturae Menippeae*, written in imitation of Menippus. (*Diog. Laert.* ii. 23, vi. 101.)

**Mennis** a city of Adiabene, in Assyria, only mentioned by Curtius (v. 1).

**Menodōtus** (*Μηνόδοτος*), a physician of Nicomedia in Bithynia, who was a pupil of Antiochus of Laodicea, and tutor to Herodotus of Tarsus, he belonged to the medical sect of the Empirics, and lived probably about the beginning of the second century after Christ.

**Mēnoceus** (*Μηνόκεύς*) 1 A Theban, grand son of Pentheus and father of Hippomache, Jocasta, and Creon (*Eur. Phoen.* 10, *Apollod.* ii. 4, 8).—2. Grandson of the former, and son of Creon. He put an end to his life because Theseus had declared that his death would bring victory to his country, when the seven Argive heroes marched against Thebes. His tomb was at Thebes near the Neitum gate (*Eur. Phoen.* 768, 930, Paus. ii. 20, *Apollod.* ii. 6, 7).

**Menoctus** (*Μηνόκτις*) 1. Son of Ispeus

and Clymene or Asia, and brother of Atlas, Prometheus, and Epimetheus. He was killed by Zeus with a flash of lightning, in the battle with the Titans, and was hurled into Tartarus. (*Hes. Th.* 507, *Apollod.* i. 2, 3).—2 Son of Actor and Aegina, husband of Polynele or Sthenela, and father of Patroclus, who is hence called *Menoctades*. Menoetus fled with the young Patroclus, who had slain the son of Amphidamas, to Pelus in Phthia, and had him educated there (*II* xi. 770, xxiii 85, *Strab.* p. 420).

**Mēnon** (*Μένων*)—1 A noble of Pharsalus in Thessaly who aided the Athenians at Eion (*Thuc.* ii. 22, iv. 102, *Dem. c. Arist.* pp. 686, 687).—2 A Thessalian adventurer, was one of the generals of the Greek mercenaries in the army of Cyrus the Younger when the latter marched into Upper Asia against his brother Artaxerxes, B.C. 401. After the death of Cyrus he was apprehended along with the other Greek generals by Tissaphernes, and was put to death by lingering tortures, which lasted for a whole year. His character is drawn in the blackest colours by Xenophon. He is the same as the Menon introduced in the dialogue of Plato which bears his name (*Xen. An.* i. 1, 10, ii. 6 21, *Diod.* xiv. 19, 27).

**Mēns**, a personification of mind, worshipped by the Romans had a sanctuary on the Capitol.

**Mēntēa** (*Μέντεσσα*), surnamed *Bestia*, a town of the Oretani in Hispania Tarraconensis, on the road from Castulo to Carthago Nova (*Liv.* xxvi. 17, *Ptol.* ii. 6, 59).

**Mentor** (*Μέντορ*) 1. Son of Alcunus and faithful friend of Odysseus, frequently mentioned in the *Odyssey* (ii. 236, iii. 18, xiv. 415).—2 A Greek of Rhodes, who, with his brother Memnon, rendered active assistance to Artabazus. When the latter found himself compelled to take refuge at the court of Philip, Mentor entered the service of Nectanebus king of Egypt. He was sent to the assistance of Tenes, king of Sidon, in his revolt against Darius Ochus, and when Tenes went over to the Persians, Mentor was taken into the service of Darius. He rose rapidly in the favour of Darius, and eventually received a satrapy, including all the western coast of Asia Minor. His influence with Darius enabled him to procure the pardon of his brother Memnon. He died in possession of his satrapy, and was succeeded by his brother Memnon. [*Μέντορ*] (*Diod.* xvi. 42-52, *Arrian.* *An.* vii. 419).—3 The most celebrated silver chaser among the Greeks, who must have lived before B.C. 356, since some of his work perished with the temple of Ephesus in that year. His works were vases and cups, which were most highly prized by the Romans (*Plin.* vii. 127, xxviii. 151; *Propert.* i. 14, 2, *Mart.* xi. 15, 5; *Cic.* *Verr.* iv. 18, 39; *Juv.* viii. 104).

**Mēnyllus** (*Μενύλλος*) commanded at Mynychia for Antipater after the Lamiian war (*Diod.* xviii. 18; *Plut. Phoc.* 28-31).

**Mercurius** *Promoutorium*. [*HERMAEUM*]

**Mercurius**, a Roman divinity of commerce and gain, especially the tutelary god of the mercatores and their guild (*collegium*). The character of the god is clear from his name which is connected with *merx* and *mercari*. It is, however, doubtful whether he was a god of the original settlers at Rome of the Latin and Sabine stock. There is more reason to believe that his worship was introduced by the Etruscans, possibly first in consequence of the development of the corn trade with Etruria and with Sicily (*Liv.* ii. 34), and grew in importance

under the Tarquins, as the commerce was extended not only to Magna Græcia but also to Carthage. The equivalent god of commerce among the Etruscans was called *Turms* (probably an Etruscan word, not a corruption of *Hermes*), and it is likely that the Romans adopted the worship of that deity, but substituted a name formed from their own language. The earliest temple to *Mercury* was built near the *Circus Maximus*, B.C. 493 (Liv. ii. 21, 27), where his festival was celebrated, together with that of *Maia*, on the Ides of May (Macroh. i. 12, 19). Besides this, numerous shrines of the god were set up in streets frequented by traders, and various names were applied to the statues in them: e.g. *Mercurius Malevolus*, *M. Sohrius*, *M. Epulo* (Fest. pp. 161, 296; *C. I. L.* vi. 622), some of which may refer to the character which the sculptor gave in each case to the statue. Hence one street was called *Sohrius Vicus*, which some have curiously explained as being named from the absence of wine-shops in the street, or because milk, and not wine, was offered (Fest. p. 297). The title *Epulo* designated *Mercury* as one of the deities honoured with banquets by the *Epulones*. Merchants also visited the well near the *Porta Capena*, to which magic powers were ascribed; and with water from that well they used to sprinkle themselves and their merchandise, that they might be absolved from guilt of lying, and make a large profit (*Or. Fast.* v. 673). The name of *Mercury's* Well clung even in the middle ages to this spot, which is still traceable. The Romans of later times identified *Mercurius*, the patron of merchants and tradespeople, with the Greek *Hermes* (as god of gain), and transferred all the attributes and myths of the latter to the former. The *Fetiales*, however, never recognised the identity, and instead of the *caduceus* used a sacred branch as the emblem of peace. [*Dict. of Ant. art. Sagmina.*] For the Greek myths transferred to *Mercurius*, and for representations of him in works of art, see *HERMES*.

*Mercurius Trismegistus*. [*HERMES TRISMEGISTUS.*]

*Mérionēs* (*Μηριόνης*), a Cretan hero, son of *Molus*, who, conjointly with *Idomeneus*, led the Cretans in 80 ships against *Troy*. He was one of the bravest heroes in the *Trojan* war, and usually acted together with *Idomeneus*. Later traditions relate that on his way homeward he was thrown on the coast of *Sicily*, where he was received by the Cretans who had settled there; whereas according to others he returned safely to *Crete*, and was buried and worshipped as a hero, together with *Idomeneus*, at *Cnossus*. (*Il.* ii. 651, viii. 264, xvii. 669 *Diod.* iv. 79.)

*Mermērus* (*Μέρμερος*). 1. Son of *Jason* and *Medea*, also called *Macareus* or *Mormorus*, was murdered, together with his brother *Phereus*, by his mother at *Corinth* (*Apollod.* i. 9, 28; *Diod.* iv. 54).—2. Son of *Phereus*, and grandson of *Jason* and *Medea* (*Od.* i. 260).

*Mermessus* or *Myrmessus* (*Μερμυσσός*, *Μυρμυσσός*), also written *Marmessus* and *Marpassus*, a town of *Mysia*, in the territory of *Lampsacus*, not far from *Policchna*; the native place of a sibyl (*Pans.* x. 12, 2; *Suid.* s.v.).

*Merohaudes*, *Flavius*, a general and a poet, whose merits are recorded in an inscription on the base of a statue dug up in the *Ulpian* forum at *Rome* in the year 1812 or 1813. We learn from the inscription that the statue was erected, in A.D. 435. He wrote a *Laus Christi*, and some historical poems, especially on *Actius*, of which fragments were discovered by *Nichuhr* upon a

palimpsest belonging to the monastery of *St. Gall*, and were published by him at *Bonn*, 1823; also in *Weher's Corp. Poët. Lat.*

*Mērōē* (*Μερόη*: pts. of *Nubia* and *Sennar*), the island, so called, and almost an island in reality, formed by the rivers *Astapus* (*Blue Nile*) and *Asaboras* (*Atbarah*), and the portion of the *Nile* between their mouths, was a district of *Ethiopia*. Its capital, also called *Meroë*, stood near the N. point of the island, on the E. bank of the *Nile*, below the modern *Shendy*, where the plain, near the village of *Assour*, is covered with ruins of temples, pyramids, and other works, in a style closely resembling the *Egyptian*. Standing in a fertile district, rich in timber and minerals, at the foot of the highlands of *Abyssinia*, and at the junction of two great rivers, *Meroë* became at a very early period a chief emporium for the trade between *Egypt*, *N. Africa*, *Ethiopia*, *Arabia*, and *India*, and the capital of a powerful state. From *Meroë*, in the eighth century B. C., was founded the *Ethiopian* dynasty (the twenty-fifth), which reigned at *Thebes* [see p. 30, b]. The power at *Meroë* was generally in the hands of a ruling caste of priests, who chose a king from among themselves, and bound him to govern according to their laws; until king *Ergameues* (about B.C. 300) threw off the yoke of the priests (whom he massacred) and converted his kingdom into an absolute monarchy.—For further details see *ÆTHIOPIA*, and *ÆGYPTUS*.

*Merom Lacus*. [*ΣΕΜΕΧΟΝΙΤΙΣ.*]

*Mērōpē* (*Μερόπη*). 1. One of the *Heliades* or sisters of *Phæthon* (*Or. Met.* ii. 340; *Hyg. Fab.* 154).—2. Daughter of *Atlas*, one of the *Pleiades*, and wife of *Sisyphus* of *Corinth*, by whom she became the mother of *Glaucus*. In the constellation of the *Pleiades* she is the seventh and the least visible star, because she is ashamed of having had intercourse with a mortal man (*Apollod.* i. 9, 3, iii. 10, 1; *Or. Fast.* iv. 175).—3. Daughter of *Cypselus*, wife of *Cresphontes*, and mother of *Aegyptus*. For details, see *ÆGYPTUS*.

*Mérops* (*Μέροψ*). 1. King of the island of *Cos*, husband of the nymph *Ethemæa*, and father of *Eumelus*. His wife was killed by *Artemis*, because she had neglected to worship that goddess. *Merops*, in order to rejoin his wife, wished to make away with himself, but *Hera* changed him into an eagle, whom she placed among the stars. (*Eur. Hel.* 384; *Hyg. Astr.* ii. 16; *Ant. Lib.* 15).—2. King of the *Ethiopians*, by whose wife, *Clymene*, *Helios* became the father of *Phæthon* (*Strab.* p. 33; *Or. Met.* i. 763).—3. King of *Rhynchus*, on the *Hellespont*, also called *Macar* or *Macareus*, was a celebrated soothsayer, and father of *Clite*, *Ariscus*, *Amphius*, and *Adrastus* (*Il.* ii. 831, xi. 329; *Strab.* p. 586).

*Merula*, *L. Cornélius*, was *flamen dialis*, and, on the deposition of *L. Cinna* in B.C. 87, was elected consul in his place. On the capture of *Rome* by *Marius* and *Cinna* at the close of the same year, *Merula* put an end to his own life. (*App. B. C.* i. 65–75; *Tac. Ann.* iii. 58; *Plut. Mar.* 41, 45.)

*Mesambria* (*Μεσαμβρία*: *Bushehr*), a peninsula on the coast of *Persia*, near the river *Padargus*, the present *Abu-shir*.

*Meschela* (*Μεσχέλα*: prob. near *Bonah*), a large city on the coast of *N. Africa*, said to have been founded by Greeks returning from the *Trojan* war. It was taken by *Enmachus*, the lieutenant of *Agathocles* (*Diod.* xx. 57).

*Mesembria* (*Μεσημβρία*, *Herod. Μεσαμβρία*: *Μεσημβριανός*). 1. (*Missivri* or *Messurt*), a

celebrated town of Thrace on the Pontus Euxinus, and at the foot of Mt Haemus, founded by the inhabitants of Chalcidion and Byzantium in the time of Darius Hystaspis, and hence called a colony of Megara, since those towns were founded by the Megarians (Hdt vi 53, Strab p 319, Ptol iii 10, 8)—2 A town in Thrace, but of much less importance, on the coast of the Aegæan sea, and in the territory of the Cicones, near the mouth of the Lissus, and the most westerly of the Samothracian settlements on the mainland (Hdt vii 108).

Mēsēnē (Μεσηνή, *c. Midland*), a name given to that part of Babylonia which consisted of the great island formed by the Euphrates, the Tigris, and the Royal Canal, containing the greater part of Babylonia (Strab p 84).

Mēsōa or Mēsōda [SPARTA]

Mēsōgia [LYDIA, p. 507, h]

Mēsōmedēs (Μεσομήδης) a lyric and epigrammatic poet under Hadrian and the Antonines, was a native of Crete, and a freedman of Hadrian, whose favourite Antonine he celebrated in a poem. A salary which he had received from Hadrian, was diminished by Antoninus Pius. Three poems of his are preserved in the Greek Anthology.

Mēsōpōtāmīa (Μεσοποταμία, *h. Mesopotamia*) O T Aram Nabataram *i.e.* Syria between the Rivers LXX Μεσοποταμία Συρία *Al-Jezira* *i.e.* The Island, a district of W Asia, named from its position between the Euphrates and the Tigris, of which rivers the former divided it from Syria and Arabia on the W, the latter from Assyria on the E. on the N it was separated from Armenia by a branch of the Taurus, called Masius, and on the S from Babylonia by the Median Wall. The name was probably first used by the Greeks in the time of the Seleucidae (Arris v, vii 7, Tac Ann. vi 43). In earlier times the country was reckoned a part, sometimes of Syria, and sometimes of Assyria. Nor in the division of the Persian empire was it recognised as a distinct country, but it belonged to the satrapy of Babylonia. Excepting the mountainous region on the N and NE formed by the chain of Masius, and its prolongation parallel to the Tigris, the country formed a vast plain, broken by few hills, well watered by rivers and canals and very fertile, except in the S part, which was more like the Arabian Desert, on the opposite side of the Euphrates. Besides corn, and fruit, and spices (e.g. the *amomum*), it produced fine timber and supported large herds of cattle, in the S, or desert part, there were numerous wild animals, such as wild asses, gazelles, ostriches, and lions. Its chief mineral products were naphtha and jet (Curt v 1, 32, Strab xvi 747). The N part of Mesopotamia was divided into the districts of Myriobolia and Osmoene. It belonged successively to the Assyrian, Babylonian, Persian, Macedonian, Syro-Grecian, Parthian and later Persian empires, but at times formed part of the Roman empire. Trajan conquered it in 115, when he formed the three provinces called Armenia, Assyria and Mesopotamia; but Hadrian relinquished it. Aurelius reconquered it, and found a colony at Singara, Sept. Severus founded others at Nisibis and Rheasena. (Dio Cass. lxxvii 22, lxxviii 1, 3, Entrop viii 6.) It was really of small value to Rome, and little else but a battlefield. Julian finally gave it up to the Persians (Amm. Marc xxv 9).—In a wider sense the name is sometimes applied to the whole country between the Euphrates and the Tigris.

Mespila (*h. Mespila* Ru at Kouyounjik, opp. to Mosul, Layard), a city of Assyria, on the E side of the Tigris, which Xenophon (*Anab.* iii 4) mentions as having been formerly a great city, inhabited by Medes, but in his time fallen into decay. It had a wall six parasangs in circuit, composed of two parts, namely, a base fifty feet thick and fifty high, of polished stone full of shells (the limestone of the country), upon which was built a brick wall fifty feet thick and 100 high. It had served, according to tradition, as the refuge for the Median queen when the Persians overthrew the empire of the Medes, and it resisted all the efforts of the Persians to take it, until a thunderstorm frightened the inhabitants into a surrender.

Messa (Μεσσα, *Μεσση Μεζαπο*) a town and harbour in Laconia near C Tsenarum (II ii 502, Paus. iii 25, 9).

Messābātēnē or -lēō (Μεσσαβατηνή, *Μεσσαβατή* Μεσσαβάται), a small district on the SE margin of the Tigris and Euphrates valley, on the borders of Media, Persia, and Susiana, reckoned sometimes to Persia and sometimes to Susiana. The name is derived from the mountain passes in the district (Strab pp 524, 744).

Messallina [MESSALLINA]

Messalla, less correctly Messala, the name of a distinguished family of the Valeria gens at Rome. They appear for the first time on the consular Fasti in A.C. 263, and for the last in A.D. 506.—1 M. Valerius Maximus Cerrinus Messalla, was consul A.C. 263, and, in conjunction with his colleague M. Otacilius, earned on the war with success against the Carthaginians in Sicily. The two consuls concluded a peace with Hiero. In consequence of his relieving Messana he obtained the cognomen of Messalla. His triumph was distinguished by two remarkable monuments of his victory—by a pictorial representation of a battle with the Carthagenian and Punic armies, which he placed in the Curia Hostilia, and by a sundial (Horologium), from the booty of Catania, which was set up on a column behind the rostra, in the forum. Messalla was censor in 232. (Pol. i 16, 17, Liv. Ep. 16; Plin. vii 214, xxiv 22).—2 M. Valerius Messalla, consul 226 (Zonar. xviii 19).—3 M. Valerius Messalla, praetor peregrinus 194, and consul 183, when he had the province of Liguria (Liv. xxxiv 54, xxxvii 42, xlii 23).—4 M. Valerius Messalla, consul 161, and censor 154 (Val. Max. ii 9, 9).—5 M. Valerius Messalla Niger, praetor 63, consul 51, and censor 55. He belonged to the aristocratic party. He married a sister of the orator Q. Hortensius. (Dio Cass. xxxviii 46, Caes. B.G. i 2, Cic. ad Fam. viii 2).—6 M. Valerius Messalla, son of the preceding, consul 53; belonged, like his father, to the aristocratic party, but in consequence probably of his enmity to Pompey, he joined Caesar in the Civil war, and served under him in Africa. He was in high repute for his skill in surgery, on which science he wrote (Cic. ad Fam. vi 18, ad Att. iv 16, Dio Cass. xl 17, 43; Bell. Afr. 29, Gell. xiii 14).—7 M. Valerius Messalla Corvinus, son of the preceding, was educated partly at Athens, where probably began his intimacy with Horace and L. Bibulus (Hor. Sat. i 10, 81, App. B.C. i 38). After Caesar's death (44) he joined the republican party, and attached himself especially to Cassius, whom, long after, when he had become the friend of Octavianus, he was accustomed to call 'my general' (Tac. Ann. iv 34; Dio Cass. xlii 24, Vell. Pat. ii 71). Messalla was proscribed,

but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumvirs erased his name from the list, and offered him security for his person and property. Messalla, however, rejected their offers, followed Cassius into Asia, and at Philippi, in the first day's battle, turned Octavianus's flank, stormed his camp, and narrowly missed taking him prisoner (Plut. *Brut.* 41). After the death of Brutus and Cassius, Messalla, with a numerous body of fugitives, took refuge in the island of Thasos. His followers, though defeated, were not disorganised, and offered him the command. But he induced them to accept honourable terms from Antony, to whom he attached himself until Cleopatra's influence made his ruin certain and easy to be foreseen. Messalla then again changed his party, and served Augustus effectively in Sicily, 36; against the Salassians, a mountain tribe lying between the Graian and the Pennine Alps, 34; and at Actium, 31. (App. *B. C. v.* 102-113; Dio Cass. xlix. 38; Strab. p. 189.) A decree of the senate had abrogated Antony's consulship for 31, and Messalla was appointed to the vacant place. He was proconsul of Aquitania in 28-27, and obtained a triumph for his reduction of that province. Shortly before or immediately after his administration of Aquitania, Messalla held a prefecture in Asia Minor. He was deputed by the senate, probably in 30, to greet Augustus with the title of 'Pater Patriae'; and the opening of his address on that occasion is preserved by Suetonius (*Aug.* 58; cf. *Or. Fast.* ii. 127, *Trist.* i. 89; Dio Cass. lvi. 8, 41). During the disturbances at the comitia in 27, Augustus nominated Messalla to the revived office of warden of the city; but he resigned it in a few days. Messalla soon afterwards withdrew from all public employments except his aurgurship, to which Augustus had specially appointed him, although, at the time of his admission, there was no vacancy in the augural college. About two years before his death, which happened about the middle of Augustus's reign, B.C. 3-A.D. 8, Messalla's memory failed him, and he often could not recall his own name (Tac. *Dial.* 17). His tomb was of remarkable splendour. Messalla was distinguished as much in the literary as in the political world of Rome. He was a patron of learning and the arts, and was himself a historian, a poet, a grammarian, and an orator. He wrote commentaries on the civil wars after Caesar's death, and a genealogical work, *De Romanis Familiis*. (Plut. *Brut.* 40, 41, 45, 53; Tac. *Ann.* iv. 34; Suet. *Aug.* 74; Plin. xxxiii. 50.) The treatise, however, *De Progenie Augusti*, which sometimes accompanies Eutropius and the minor Roman historians, is the forgery of a much later age. Messalla's poems were of a satirical or even licentious character (Plin. *Ep.* v. 3). His writings as a grammarian were numerous and minute, comprising treatises on construction and lexicography, and on the powers and uses of single letters (Quint. i. 7, 37). His eloquence reflected the character of his age. More smooth and correct than vigorous or original, he persuaded rather than convinced, and conciliated rather than persuaded (Quint. iv. 1, 8). He recommended and practised translation from the Greek orators; and his version of the *Phryne* of Hyperides was thought to exhibit remarkable skill in either language (Quint. x. 5, 2). His political eminence, the wealth he inherited or acquired in the civil wars and the favour of Antony and Augustus,

rendered Messalla one of the principal persons of his age, and an effective patron of its literature. His friendship for Horace and his intimacy with Tibullus are well known. In the elegies of the latter poet, the name of Messalla is continually introduced. (Hor. *Od.* iii. 21, *Sat.* i. 6, 42, *A. P.* 371; Tib. i. 7, iv. 1.) The dedication of the *Ciris*, a doubtful work, is not sufficient proof of his friendship with Virgil; but the companion of 'Plotius and Varius, of Maecenas and Octavius' (Hor. *Sat.* i. 10, 81, cannot well have been unknown to the author of the *Eclogues* and *Georgics*. He directed Ovid's early studies (*ex Pont.* iv. 16), and Tiberius sought his acquaintance in early manhood, and took him for his model in eloquence. —8. M. Valerius Messalla Barbatus Appianus, was consul B.C. 12, and died in his year of office. He was the father (or grandfather) of the empress Messallina. (Dio Cass. liv. 28; Suet. *Claud.* 26.) —9. L. Valerius Messalla Volesus, consul A.D. 5, and afterwards proconsul of Asia, where his cruelties drew on him the anger of Augustus and a condemnatory decree from the senate (Tac. *Ann.* iii. 68). —10. L. Vipstianus Messalla, legationary tribune in Vespasian's army, A.D. 70, was brother of Aquilinus Regulus, the notorious declator in Domitian's reign (Plin. *Ep.* i. 5). He is one of Tacitus's authorities for the history of the civil wars after Galba's death, and a principal interlocutor in the dialogue *De Oratoribus*. (Tac. *Hist.* iii. 9, 18, iv. 42, *Dial.* 15-25.)

Messallina, or Messallina. 1. Statilia, granddaughter of T. Statilius Taurus, cos. A.D. 11, was the third wife of the emperor Nero, who married her in A.D. 66. She had previously espoused Atticus Vestinus, whom Nero put to death without accusation or trial, merely that he might marry Messallina (Tac. *Ann.* xv. 68; Suet. *Ner.* 35, *Oth.* 10). —2. Valeria, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius. She



Bust of Messallina, wife of Claudius. (from the Capitol, Rome)

married Claudius, to whom she was previously related, before his accession to the empire. Her profligacy and licentiousness were noto-

nous, and the absence of virtue was not concealed by any sense of shame or regard for decorum. She was as cruel as she was profigate, and many members of the most illustrious families of Rome were sacrificed to her fears or her hatred. She long exercised an unbounded empire over her weak husband who alone was ignorant of her infidelities. For some time she was supported in her career of crime by the freedmen of Claudius but when Narcissus, the most powerful of the emperor's freedmen perceived that he should probably fall a victim to Messallina's intrigues he determined to get rid of her. The insane folly of Messallina furnished the means of her own destruction. Having conceived a violent passion for a handsome Roman youth C. Silius she publicly married him with all the rites of a legal connubium during the absence of Claudius at Ostia. A.D. 49. Narcissus persuaded the emperor that Silius and Messallina would not have dared such an outrage had they not determined also to deprive him of empire and life. Claudius wavered long and at length Narcissus himself issued Messallina's death warrant. She was put to death by a tribune of the guards in the gardens of Lucullus. Tac. Ann. xi. 26-29. Dio Cass. lx. 14-31, Suet. Claud. 17-39. Juv. vi. 115-135. x. 333. xv. 831.

Messana (*Μεσσηνία*, *Μεσσηνα* Dor. *Μεσσηνία* Messina) a celebrated town on the N.E. coast of Sicily on the straits separating Italy from this island which are here about four miles broad. It was originally a town of the Sicels and was called Zancle (*Ζανκλή*) or a sickle, on account of the shape of its harbour which is formed by a singular curve of sandy shores. The first Greek colonists were according to Thucydides, natives from the Chalcedonian town of Camas in Italy, who were joined by Chalcedians from Euboea, and, according to Strabo, by Naxians, but these two accounts are not contradictory, for since Naxos in Sicily was also a colony from Chalcedon, we may easily suppose that the Naxians joined the other Chalcedonians in the foundation of the town (Thuc. vi. 4, Strab. p. 268, Paus. iv. 23. 7, Diog. vi. 65). Since the people of Zancle helped the Chalcedonians to found Rhegium, in conjunction with Messenians expelled during the first Messenian war, Zancle itself must have been founded between 735 (the date of Naxos) and the end of the first Messenian war (B.C. 700). Zancle soon became so powerful that it founded the town of Himera, about B.C. 649. After the capture of Miletus by the Persians, the inhabitants of Zancle invited the Ionians, who had been expelled from their native country, to settle on their 'beautiful coast' (*καλὴ ἀκρὶς* Hist. vi. 23); and a number of Samians and other Ionic Greeks accepted their offer. On landing in the S. of Italy, they were persuaded by Anaxilaus, tyrant of Rhegium, to take possession of Zancle during the absence of Scythas, the tyrant of the city, who was engaged in the siege of some other Sicilian town. But their treachery was soon punished, for Anaxilaus himself shortly afterwards drove the Samians out of Zancle, and made himself master of the town, the name of which he changed into *Messana* or *Messene* both because he was himself a Messenian, and because he transferred to the place a body of Messenians from Rhegium (Hist. vi. 24, vii. 164, Thuc. lc., Strab. lc., Diog. vi. 48). Anaxilaus died B.C. 476, and about ten years afterwards (466) his sons were driven out of Messana and Rhegium, and republican

governments established in these cities. Messana now enjoyed great prosperity for several years, and in consequence of its excellent harbour and advantageous position, it became a place of great commercial importance. The Athenians failed in their attempt to seize it in 415 (Thuc. vi. 48. 74). But in 336 it was taken by the Carthaginians, who destroyed the town because they saw that they should be unable to maintain so distant a possession against the power of Dionysius of Syracuse (Diog. xiv. 66-68). Dionysius began to rebuild it in the same year and besides collecting the remains of the former population he added a number of Locrians, Messenians, and others, so that its inhabitants were of a very mixed kind. After the banishment of the younger Dionysius, Messana was for a short time free, but it fell into the power of Agathocles about 312 (Diog. xix. 65, 102). Among the mercenaries of this tyrant were a number of Mamertini, an Oscan people from Campania who had been sent from home under the protection of the god Mamers or Mars to seek their fortune in other lands. These Mamertini were quartered in Messana, and after the death of Agathocles (282) they made themselves masters of the town, killed the male inhabitants and took possession of their wives, their children and their property. The town was now called Mamertina, and the inhabitants



Coin of Messana (5th cent. B.C.)

Obs. MESSANION here dolphin below. rev. MRS drawn by male. CHARITON owned by VICTORY. (CHRISTIANUS won a victory with MILES at GYRANIA, and introduced MILES into Sicily.)

Mamertini, but its ancient name of Messana continued to be in more general use (Pol. i. 7, Diog. xii. 18, Cic. Verr. ii. 5, 48, iii. 6). The new inhabitants could not lay aside their old predatory habits, and in consequence became involved in a war with Hiero of Syracuse, who defeated them in several battles, and would probably have conquered the town, had not the Carthaginians come in to the aid of the Mamertini, and, under the pretext of assisting them, taken possession of their citadel. The Mamertini had at the same time applied to the Romans for help, who gladly availed themselves of the opportunity to obtain a footing in Sicily. Thus Messana was the immediate cause of the first Punic war 264 (Pol. i. 10, Diog. xiii. 1. 14, Ep. 16). The Mamertini expelled the Carthaginian garrison, and received the Romans. Messana then passed under the Roman dominion, but nominally as a *civitas foederata* retaining its own land and subject to tribute only in time of war (Cic. Verr. v. 22, 56, Plut. Pomp. 19). It was the headquarters of the fleet of Sextus Pompeius and, probably on that account, lost its privileges, and simply received the Roman franchise as an *oppidum circum Romanorum* (Plin. iii. 84) but still continued a flourishing place, and as late as the Gothic war was an important fortress (Procop. iii. 9, Procop. B.G. i. 8. iii. 39).

Messapia (*Μεσσηπία*), the Greek name of CALABRIA.

Messāpium (τὸ Μεσάπιον ὄρος), a mountain in Boeotia on the E. coast, near the town Anthedon, from which Messapus is said to have sailed to the S. of Italy (Strab. p. 405).

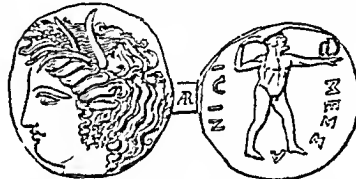
Messāpus (Μέσσαπος), a Boeotian, from whom Messapia in the S. of Italy was believed to have derived its name (Strab. l.c.).

Messēnē (Μεσσηνή), daughter of Triopas, and wife of Polycæon, whom she induced to take possession of the country which was called after her, Messenia. She introduced there the worship of Zeus and the mysteries of the great goddess of Eleusis (Paus. iv. 1, 3, 27).

Messēnē (Μεσσηνή: Μεσσηνίος). 1. (Μαυρο-*mati*), the later capital of Messenia, was founded by Epaminondas B.C. 369, and completed and fortified within the space of eighty-five days. It was situated at the foot of the steep hill of Ithome, which was celebrated as a fortress in the history of the Messenian wars, and now formed the acropolis of the new city. (Pans. iv. 27; Diod. xv. 66.) Messene was one of the most strongly fortified cities of Greece. It was surrounded by massive walls built entirely of stone and flanked with numerous towers (Pans. iv. 31). There are still considerable remains of some of these towers, as well as the foundations of the walls, and of several public buildings. The northern gate of the city is extant, and opens into a circular court, 62 feet in diameter. The city was supplied with water from a fountain called *Clepsydra*, still a fine spring.—2. See *MESSANA*.

Messēnia (Μεσσηνία: Μεσσηνίος; in older writers *Μεσσηνή*: *Od.* xli. 15; cf. *Pind. Pyth.* iv. 126), a country in Peloponnesus, bounded on the E. by Laconia, on the N. by Elis and Arcadia, and on the S. and W. by the sea. It was separated from Laconia by Mt. Taygetus; but part of the W. slope of Taygetus belonged to Laconia; and it is difficult to determine the exact boundaries between the two countries, as they were different at different periods. In the most ancient times the river Nedon formed the boundary between Messenia and Laconia towards the sea; but later the true frontier line was further SE., at a woody hollow called Choerius, twenty stadia S. of Abia (Paus. iv. 1), in the mountain district which Tacitus speaks of as *Ager Dentebelates* (*Ann.* iv. 43). The river Neda formed the N. frontier between Messenia and Elis. The area of Messenia is about 1162 square miles. It was for the most part a mountainous country, and contained only two plains of any extent, in the N. the plain of *Stenyclerus*, and in the S. a still larger plain, through which the Pamisus flowed, and which was called *Macaria* or the Blessed, on account of its great fertility (Strab. p. 361). There were, however, many smaller valleys among the mountains; and the country was much less rugged and far more productive than the neighbouring Laconia. Hence Messenia is described by Pausanias as the most fertile country in Peloponnesus; and it is praised by Euripides on account of its climate, which was neither too cold in winter nor too hot in summer (*Eur. ap. Strab.* p. 366). The most ancient inhabitants of Messenia were Leleges, intermingled with Argives. According to tradition Polycæon, the younger son of Lelex, married the Argive Messene, a daughter of Triopas, and named the country Messene in honour of his wife. This is the name by which it is called in Homer, who does not use the form *Messenia*. Five generations afterwards Aeolians settled in the country, under the guidance of Pericles, a son

of Aeolus. His son Appareus gave a home to Neleus, who had been driven out of Thessaly, and who founded the town of Pylos, which became the capital of an independent sovereignty. For a long time there was properly no Messenian kingdom. The western part of the land belonged to the dominions of the Neleid princes of Pylos, of whom Nestor was the most celebrated, and the eastern to the Lacedæmonian monarchy. Thus it appears to have remained till the conquest of Peloponnesus by the Dorians, when Messenia fell to the share of Cresphontes, who destroyed the kingdom of Pylos, and united the whole country under his sway. The ruling class were now Dorians, and they continued to speak the purest Doric down to the latest times. The Spartans soon coveted the more fertile territory of their brother Dorians; and after many disputes between the two nations, and various inroads into each other's territories, open war at length broke out. This war, called the first Messenian war, lasted twenty years, B.C. 743-723; and notwithstanding the gallant resistance of the Messenian king, Aristodemus, the Messenians were obliged to submit to the Spartans after the capture of their fortress Ithome, and to become their subjects. [ARISTODEMUS.] After bearing the yoke thirty-eight years, the Messenians again took up arms under their heroic leader Aristomenes. [ARISTOMENES.] The second Messenian war



Coin of Messenia (4th cent. B.C.).

Obv., head of Demeter; rev., MEZENION; figure of Zeus bearing the eagle (supposed to be copied from the statue by Ageladas).

lasted seventeen years, B.C. 685-668, and terminated with the conquest of Ithome and the complete subjugation of the country. Most of the Messenians emigrated to foreign countries, and those who remained behind were reduced to the condition of Helots or serfs. In this state they remained till 464, when the Messenians and other Helots took advantage of the devastation occasioned by the great earthquake at Sparta to rise against their oppressors. This third Messenian war lasted ten years, 464-455, and ended by the Messenians surrendering Ithome to the Spartans on condition of their being allowed a free departure from Peloponnesus. They settled at Naupactus on the Corinthian gulf opposite Peloponnesus, which town the Athenians had lately taken from the Locri Ozolæ, and gladly granted to such deadly enemies of Sparta. At the conclusion of the Peloponnesian war (404) the unfortunate Messenians were obliged to leave Naupactus and take refuge in Italy, Sicily, and other countries; but when the supremacy of Sparta was overthrown by the battle of Leuctra, Epaminondas resolved to restore the independence of Messenia. He accordingly gathered together the Messenian exiles from the various lands in which they were scattered; and in the summer of 369 he founded the town of Messene at the foot of Mt. Ithome. [MESSENE.] Messenia was never again subdued by the Spartans, and it maintained its independence till the conquest



MESTLETA

MESTLETA  
of Greece by the Romans 146 when it formed  
part of the province of Achaia.  
Mestlela or Mestechthea  
Iberia, in Asia.

of the province of Achaea.  
Mestleia or Mesthetha (*Mistakith*) a city of  
Iberia, in Asia, on the river Cyrus  
Mestra (*Mystra*), daughter of Erys chthon  
and granddaughter of Tropas whence she is  
called Tropeus by Ornd She was sold by her  
hungry father that he might obtain the means  
of satisfying his hunger In order to escape  
from slavery she prayed to Ioseph, who loved  
her and who conferred upon her the power of  
metamorphosing herself whenever she was sold  
According to one tradition she became sold  
wards the wife of Autolykus (Ov Met vi  
738-878 Ze x ad Lyc 1093 Ant. Lib. vi  
where the name is Hypemestra cf. EETSI  
Mestogis (LYDIA n. 1000)  
Mestaleia

Messogis (LYDIA p 207 b)  
Metagonitina (Meteo  
non fac)

Metallinum or Metellinum 71

Medellinum or Metellinum Metellinus a  
Anas near Augusta colonv n Lu tania on the  
Mettina (Merda pa) wife of Celesus and  
mother of Triptolemus, rece ved Demeter on her  
arrival in Att ca. Pousanias called her Mega-  
ra te. (Hymn in Cer 161 Apollod 1.5.1  
Paus. 39.1) For details see CELLS  
Metaphrasites Symeon (see CELLS  
etym) a Byzantine monk

Metaphrastes Symeon (Symeon & Metaphrastes) a Byzantine writer lived in the ninth and tenth centuries and held high offices at the Byzantine court. His surname Metaphrastes was given to him on account of his having composed a paraphrase of the Lives of the Saints. He wrote a History of the Lives of the Saints beginning with the emperor entitled Annales 813 and finishing with Leo Armenus, A.D. Constantine Porphyrogenitus, the son of Emperor Basil II, who died in 1025.

1908

Metapontum, the Roman name for the Greek Mete pontium (Metapont <sup>or Metarion</sup> or Metapontinus Torre di Mare) a celebrated Greek city in the S of Italy on the Tar-  
rentine gulf and on the E. coast of Lucania, is said to have been originally called Meta-  
bum (Metabos). It was an Achaean colony under the command of a leader named Leu-  
cippus, but prob-  
ably occupied the  
site of an older  
city (which would  
account for tradi-  
tions of its exis-  
tence).

METELLA

Diogenes 67) Pythagoras transferred his school  
to Metapontum and died there. In 415 they  
allied themselves to the Athenians (Thuc. vi.  
41. vii. 33). His fertility was so great that the  
people of Metapontum dedicated a golden harp  
in his honor (Strabo p. 264). It fell into the



Coln of Metapontum the cent 2 c1  
head of Lucippus the founder  
corn, as sign of fertility

hands of the Romans with the other Greek cities in the S of Italy in the war against Pyrrhus but revolted to Hannibal after the battle of Cannae (Liv xxi 61). From the time of the second Punic war it disappears from history and was in ruins in the time of Pausanias (vi 19 11).  
Metaurum. Meturum.

**Metastaurus**. 19 11) — runs in the T  
**Metasturus**. 1 (**Metaro**) = small river in  
the flowing into the Adriatic sea, but rendered  
memorable by the defeat and death of the  
drubal, the brother of Hannibal, on his ban-  
e c 207). It rises in the group of Apennines  
called **Monte Nerone**, and flows forty five miles  
into the sea, two miles S of Faenza.  
p 207 Sil II. viii. 488 S of Faenza (Strabo  
(Marro) a river on the E coast of E. Italy  
of whose mouth was the **Eodrius** (E 387)  
Metella **Cecilia**. 1 Daughter of Met. Ma-  
donicus (No 2), married Scipio Nasica (con-  
111 bc). Her grandson was Metellus Scipio  
(No 15) (Cicero Brut 65 212) — 2 Daughter of  
Pulcher and Metellus (No 5) married App. Claud.  
enemy of **CLAUDIUS** (No 21) — 3 Daughter of Met.  
Calpurnia (No 4) and mother of Lucullus (Plot.



settlement by Phylania of the time of Xerxes or  
 by Phocians) which had been destroyed before  
 the Achaeans of Sybaris and Crotona founded a  
 new city there about 600 B.C. (Strab. pp. 222, 224)

Tomb of Cassilia Metella, on the Appian Way (See Metella, No. 6)

Lucull 1) — A. Daughter of Met. Dalmatians  
 (No. 9, married first to Scarpus, secondly to  
 Sulla who avenged upon Athens an affront  
 offered to her by the Athenians (Plut. Sulla 6

13, 22, 35; Cic. *Scaur.* 45).—5. Daughter (probably) of Met. Nepos [No. 14], wife of P. Leutatus Spintner, the younger, from whom she was divorced in 45 (Hor. *Sat.* ii. 3, 339; Cic. *ad Att.* xi. 15, 23. xii. 52, xiii. 7).—6. Daughter of Met. Creticus [No. 16], and wife of Crassus, the son of the triumvir, to whose memory the magnificent tomb on the Appian Way was raised.

Metellus, a distinguished plebeian family of the Caecilia gens at Rome. 1. L. Caecilius Metellus, consul B.C. 251, carried on the war in Sicily against the Carthaginians. In the following year he gained a great victory at Panormus over Hasdrubal, the Carthaginian general. The elephants which he took in this battle were exhibited in his triumph at Rome. (Pol. i. 39, 40; Plin. vii. 139). Metellus was consul a second time in 249, and was elected pontifex maximus in 243, and held this dignity for twenty-two years. He must therefore have died shortly before the beginning of the second Punic war. In 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence. (Ov. *Fast.* vi. 436; Dionys. ii. 66; Val. Max. i. 4, 4). He was dictator in 224, for the purpose of holding the comitia.—2. Q. Caecilius Metellus, son of the preceding, was plebeian aedile 209; curule aedile 208; served in the army of the consul Claudius Nero 207, and was one of the legates sent to Rome to convey the joyful news of the defeat and death of Hasdrubal; and was consul, with L. Veturius Philo, 206. In his consulship he and his colleague carried on the war against Hannibal in Bruttium, where he remained as proconsul during the following year. In 205 he was dictator for the purpose of holding the comitia. Metellus survived the second Punic war many years, and was employed in several public commissions. (Liv. xxviii. 2, xxxix. 24; Cic. *Brut.* 14, 57; Val. Max. vii. 2, 3).—3. Q. Caecilius Metellus Macedonicus, son of the last, was praetor 148, and carried on war in Macedonia against the usurper Andriseus, whom he defeated and took prisoner. He next turned his arms against the Achaean, whom he defeated at the beginning of 146. On his return to Rome in 146 he triumphed, and received the surname of Macedonicus. Metellus was consul in 143, and received the province of Nearer Spain, where he carried on the war with success for two years against the Celtiberi. He was succeeded by Q. Pompeius in 141. Metellus was censor 131. He died 115, full of years and honours. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. He had filled all the highest offices of the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his father's death. (Liv. *Ep.* 49, 50, 52, 53, 59; Vell. Pat. i. 11; Cic. *Fin.* v. 27, 82; Paus. vii. 13, 15).—4. L. Caecilius Metellus Calvus, brother of the last, consul 142 (Cic. *ad Att.* xii. 5; Val. Max. viii. 5).—5. Q. Caecilius Metellus Balcaricus, eldest son of No. 3, was consul 123, when he subdued the inhabitants of the Balcaric islands, and received in consequence the surname of Balcaricus. He was censor 120. (Liv. *Ep.* 60; Diod. v. 17; Strab. p. 167).—6. L. Caecilius Metellus Diadematus, second son of No. 3, has been frequently confounded with Metellus Dalmaticus, consul 119 [No. 9]. Metellus Diadematus received the latter surname from his wearing for a long time a bandage round his forehead, in consequence of

an ulcer. (Cic. *post Red. ad Quir.* 3, 6; Plut. *Cor.* 11.) He was consul 117.—7. M. Caecilius Metellus, third son of No. 3, was consul 115, the year in which his father died. In 114 he was sent into Sardinia as proconsul, and suppressed an insurrection in the island, in consequence of which he obtained a triumph in 113, on the same day as his brother Caprarius. (Eutrop. iv. 25).—8. C. Caecilius Metellus Caprarius, fourth son of No. 3. The origin of his surname is quite uncertain. He was consul 113, and carried on war in Macedonia against the Thracians, whom he subdued. He obtained a triumph in consequence in the same year, and on the same day with his brother Marcus. He was censor 102 with his cousin Metellus Numidicus. (Vell. Pat. ii. 8; Tac. *Germ.* 37).—9. L. Caecilius Metellus Dalmaticus, elder son of No. 4, and frequently confounded, as has been already remarked, with Diadematus [No. 5], was consul 119, when he subdued the Dalmatians, and obtained in consequence the surname Dalmaticus. With the booty obtained in this war he repaired the temple of Castor and Pollux. He was censor with Cn. Domitius Ahenobarbus in 115, and he was also pontifex maximus. (Cic. *Clu.* 42, 119.) He was alive in 100, when he is mentioned as one of the senators of high rank who took up arms against Saturninus (Liv. *Ep.* 62; Appian, *Illyr.* 11; Plut. *Pomp.* 2).—10. Q. Caecilius Metellus Numidicus, younger son of No. 4, was one of the most distinguished members of his family. The character of Metellus stood very high among his contemporaries; in an age of growing corruption his personal integrity remained unsullied; and he was distinguished for his abilities in war and peace. He was one of the chief leaders of the aristocratical party at Rome. He was consul 109, and carried on the war against Jugurtha in Numidia with great success. [JUGURTHA.] He remained in Numidia during the following year as proconsul; but, as he was unable to bring the war to a conclusion, his legate, C. Marius, industriously circulated reports in the camp and the city that Metellus designedly protracted the war for the purpose of continuing in the command. These rumours had the desired effect. Marius was raised to the consulship, Numidia was assigned to him as his province, and Metellus saw the honour of finishing the war snatched from his grasp. [MARIUS.] On his return to Rome in 107 he was received with the greatest honour. He celebrated a splendid triumph, and received the surname of Numidicus. In 102 he was censor with his cousin Metellus Caprarius. In 100 the tribune Saturninus and Marius resolved to ruin Metellus. Saturninus proposed an agrarian law, to which he added the clause that the senate should swear obedience to it within five days after its enactment, and that whosoever should refuse to do so should be expelled the senate and pay a heavy fine. Metellus refused to take the oath and was therefore expelled the senate; but Saturninus, not content with this, brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence; but Metellus quitted the city and retired to Rhodes, where he bore his misfortune with great calmness. He was, however, recalled to Rome in the following year (99), on the proposition of the tribune Q. Calpurnius. The orations of Metellus are spoken of with praise by Cicero, and they continued to be read with admiration in the time of Fronton. (Sall.

*Jug* 43-63, *Plut. Marius*, *Flor* in 16, *Liv* *Ep* 63, 63, *App B C* 1 28-33, *Cic pro Balb* 2, 11)—11 *Q. Caecilius Metellus Nepos* son of *Balaenicus* (No 5 and grandson of *Macedonius* (No 3), appears to have received the surname of *Nepos* because he was the eldest grandson of the latter. *Metellus Nepos* exerted himself in obtaining the recall of his kinsman *Metellus Numidicus* from banishment in 99 and was consul in 98 with *T. Didius*. In this year the two consuls carried the *Lex Caecilia* (*Cic post Red in Sen* in 2 *Att* ii 9).—12 *Q. Caecilius Metellus Pius* son of *Numidicus*. He received the surname of *Pius* on account of the love which he displayed for his father when he besought the people to recall him from banishment in 92. He was praetor 89 and was one of the commanders in the *Marsic* or *Social* war. He was still in arms in 87 prosecuting the war against the *Samites*, when *Marius* landed in Italy and joined the consul *Cinna*. The senate in alarm summoned *Metellus* to Rome, but as he was unable to defend the city against *Marius* and *Cinna* he crossed over to Africa. After remaining in Africa three years he returned to Italy and joined *Sulla*, who also returned to Italy in 87. In the war which followed against the *Marian* party, *Metellus* was one of the most successful of *Sulla's* generals and gained several important victories both in Umbria and in *Campania*. In 86 *Metellus* was consul with *Sulla* himself and in the following year (74) he went as proconsul into Spain in order to prosecute the war against *Sertorius*, who adhered to the *Marian* party. Here he remained for the next eight years and found it so difficult to obtain any advantages over *Sertorius* that the senate sent *Pompey* to his assistance with proconsular power and another army. *Sertorius*, however, was a match for them both, and would probably have continued to defy all the efforts of *Metellus* and *Pompey* if he had not been murdered by *Perperna* and his friends in 72. (*SERTORIUS*) *Metellus* was *pontifex maximus* and, as he was succeeded in this dignity by *Julius Caesar* in 63, he must have died either in this year or at the end of the preceding (*Sall Jug* 84, *Plut. Mar* 49, *Sertor* 12-27, *Vell Pat* ii 15 28-30).—13 *Q. Caecilius Metellus Celer* elder son of *Nepos* (No 11). In 66 he served as legate in the army of *Pompey* in Asia, and was praetor in 63, the year in which *Cicero* was consul (*Cic. Sall* 23, 65). During his year of office he afforded warm and efficient support to the aristocratic party. He prevented the condemnation of *C. Fabinus* by removing the military flag from the *Janiculum*. He co-operated with *Cicero* in opposing the schemes of *Catiline*, and, when the latter left the city to make war upon the republic, *Metellus* had the charge of the *Pventine* and *Senonian* districts. By blocking up the passes he prevented *Catiline* from crossing the *Apennines* and penetrating into *Gaul*, and thus compelled him to turn round and face *Antonius*, who was marching against him from *Etruria*. In the following year, 62 *Metellus* went with the title of proconsul into the province of *Campania* and *Gaul*, which *Cicero* had relinquished because he was unwilling to leave the city. In 60, *Metellus* was consul with *L. Afranius*, and opposed all the efforts of his colleague to obtain the ratification of *Pompey's* acts in Asia, and the assignment of lands for his soldiers. He died in 59, and it was suspected that he had been poi-

soned by his wife *Clodia*, with whom he lived on the most unhappy terms, and who was a woman of the utmost profligacy (*Sall. Cat* 57, *Dio Cass* xxxviii xxxviii, cf. *Index* to *Cicero*).—14 *Q. Caecilius Metellus Nepos*, younger son of the elder *Nepos* (No 11). He served as legate of *Pompey* in the war against the pirates and in Asia from 67 to 64. He returned to Rome in 63 in order to become a candidate for the tribunate that he might thereby favour the views of *Pompey*. His election was opposed by the aristocracy, but without success. His year of office was a stormy one. One of his first acts in entering upon his office on the 10th of December 63 was a violent attack upon *Cicero*. He maintained that the man who had condemned Roman citizens without a hearing ought not to be heard himself and accordingly prevented *Cicero* from addressing the people on the last day of his consulship and only allowed him to take the usual oath whereupon *Cicero* swore that he had saved the state. In the following year (62) *Metellus* brought forward a bill to summon *Pompey* with his army to Rome in order to restore peace. But on the day on which the bill was to be read the two parties came to open battle and *Metellus* was obliged to take to flight. He repaired to *Pompey*, with whom he returned to Rome in 61. He was praetor in 60 and consul in 57 with *P. Lentulus Spinther*. Notwithstanding his previous enmity with *Cicero*, he did not oppose his recall from exile. In 56 *Metellus* administered the province of *Neaera* Spain where he carried on war against the *Vaccas*. He died in 53. *Metellus* did not adhere strictly to the political principles of his family. He did not support the aristocracy, like his brother, nor, on the other hand, can he be said to have been a leader of the democracy. He was, in fact, little more than a servant of *Pompey*, and, according to his bidding at one time opposed and at another supported *Cicero*. (See *Index* to *Cicero*, *Dio Cass* xxxviii 85-91, xxxix 1-7, 54).—15 *Q. Caecilius Metellus Pius Scipio*, the adopted son of *Metellus Pius* (No 12). He was the son of *P. Scipio Nasica*, praetor 94, and grandson of *Caecilia Metella*, daughter of *Maeconius* (No 3). Hence his name is given in various forms. Sometimes he is called *P. Scipio Nasica*, sometimes *Q. Metellus Scipio*, and sometimes simply *Scipio* or *Metellus*. (*Cic. Brut* 58 212, *Dio Cass* xl 51). He was tribune of the plebs in 53, and was a candidate for the consulship along with *Manlius Hypsaecus* and *Milo* in 53. He was supported by the *Clodian* mob, since he was opposed to *Milo*, but in consequence of the disturbances in the city the comitia could not be held for the election of consuls. After the murder of *Clodius* at the beginning of 53 *Pompey* was elected sole consul. In the course of the same year *Pompey* married *Corneia*, the daughter of *Scipio*, and on the 1st of August he made his father-in-law his colleague in the consulship. *Scipio* showed his gratitude by using every effort to destroy the power of *Caesar* and strengthen that of *Pompey*. He took an active part in all the proceedings which led to the breaking out of the civil war in 49, and in the division of the provinces made among the *Pompeian* party he obtained Syria, to which he hastened without delay. After plundering the province in the most unmerciful manner, he crossed over into Greece in 48 to join *Pompey*. He commanded the centre of the *Pompeian* army at the battle

of Pharsalia. After the loss of the battle he fled, first to Corcyra and then to Africa, where he received the chief command of the Pompeian troops. He was defeated by Caesar at the decisive battle of Thapsus in 46. He attempted to escape by sea, but his squadron having been overpowered by P. Sittius, he put an end to his own life. Metellus Scipio never exhibited any proofs of striking abilities either in war or in peace. In public he showed himself cruel, vindictive, and oppressive; in private he was mean, avaricious, and licentious, even beyond most of his contemporaries. (Plut. *Pomp.* 55, *Caes.* 30, *Cic.* 15; App. *B. C.* ii. 60-100; *Caes. B. C.* i. 1-4, iii. 31, *Bell. Afric.* 79.)—16. Q. Caecilius Metellus Creticus, was consul 69, and carried on war against Crete, which he subdued in the course of three years. He returned to Rome in 66, but was unable to obtain a triumph, in consequence of the opposition of Pompey, to whom he had refused to surrender his command in Crete, which Pompey had claimed in virtue of the Gabinian law, which had given him the supreme command in the whole of the Mediterranean. Metellus, however, would not relinquish his claim to a triumph, and accordingly resolved to wait in the neighbourhood of the city till more favourable circumstances. He was still before the city in 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves; and in the following year, 62, after the death of Catiline, he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus. Metellus, as was to be expected, joined the aristocracy in their opposition to Pompey, and succeeded in preventing the latter from obtaining the ratification of his acts in Asia. (Liv. *Ep.* 93-100; Flor. iii. 7, iv. 12; Vell. Pat. ii. 34; Dio Cass. xxxvi. 1; Sall. *Cat.* 30.)—17. L. Caecilius Metellus, brother of the last, was praetor 71, and as propraetor succeeded Verres in the government of Sicily in 70. He defeated the pirates, and compelled them to leave the island. His administration is praised by Cicero; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from justice. He was consul 68 with Q. Marcius Rex, but died at the beginning of the year. (Cic. *Verr.* iii. 53, 122, v. 21, 55; Dio Cass. xxxv. 4.)—18. M. Caecilius Metellus, brother of the two last, was praetor 69, in the same year that his eldest brother was consul. The lot gave him the presidency in the court *de pecuniis repetundis*, and Verres was very anxious that his trial should come on before Metellus. (Cic. *Verr.* i. 8, 9.)—19. L. Caecilius Metellus Creticus, was tribune of the plebs, 49, and a warm supporter of the aristocracy. He did not fly from Rome with Pompey and the rest of his party; and he attempted to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death. (Plut. *Caes.* 35, *Pomp.* 62; *Caes. B. C.* i. 32; Dio Cass. xli. 17; App. *B. C.* ii. 41; Lucan, iii. 114.)

Methana. [METHONE, No. 4.]

Metharme (*Μεθάρμη*): daughter of king Pygmalion, and wife of Cinyras. See CINYRAS.

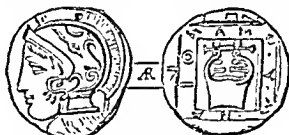
Methonē (*Μεθώνη*; *Μεθωναίος*). 1. Or Mothōnē (*Μοθώνη*; *Μοδον*), a town at the SW. corner of Messenia, with an excellent harbour, protected from the sea by a reef of rocks, of which the largest was called Mothon. The ancients regarded Methone as the Pedasus of Homer (*Il.* ix. 294). After the conquest of Mes-

senia, it became one of the Lacedaemonian harbours, and is mentioned as such in the Peloponnesian war. The emperor Trajan made it a free city. (Strab. p. 359; Paus. iv. 35.)—2. (*Eleutherokhorē*), a Greek town in Macedonia on the Theraic gulf, forty stadia NE. of Pydna, was founded by the Eretrians, and is celebrated from Philip having lost an eye at the siege of the place. After its capture by Philip it was destroyed, but was subsequently rebuilt, and is mentioned by Strabo as one of the towns of Macedonia. (Thuc. iv. 129, vi. 7; Strab. p. 330; Diod. xvi. 31.)—3. A town in Thessaly mentioned by Homer, which does not occur in historical times (*Il.* ii. 716). The ancients placed it in Magnesia.—4. Or Methana (*Μέθανα*; *Methana* or *Mitone*), an ancient town in Argolis, situated on a peninsula of the same name, opposite the island of Aegina. The peninsula runs a considerable way into the sea, and is connected with the mainland by a narrow isthmus, lying between Troezen and Epidaurus. The town lay at the foot of a mountain of volcanic origin. (The name appears as *Μεθώνη* in Thuc. iv. 45; but, according to Strabo, not in all MSS. In Strab. p. 374, and Paus. ii. 34, it is *Μέθανα*.)

Mēthōra (*Μέθορα*, *Μόδορα* ή *τῶν Θεῶν*; *Matra*, the sacred city of Krishna), a city of India intra Gangem, on the river Jomanes (Jumna), was a great seat of the worship of the Indian god whom the Greeks identified with Heracles (Arrian, *Ind.* 8; Plin. vi. 69).

Methydrium, (*Μεθύδιον*; *Μεθυδρείς*), a town in central Arcadia, 170 stadia N. of Megalopolis (Paus. viii. 35, 36; Thuc. v. 58).

Methymna (*ή Μήθυμνα*, *Μέθυμνα*, the former generally in the best writers; also on coins the Aeolic form *Μάθυμνα*; *Μηθυμναίος*, *Μεθυμναίος*; *Molivo*), the second city of Lesbos, stood at the north extremity of the island, and had a good harbour. It was the birthplace of the musician and dithyrambic poet Arion, and of the historian



Coin of Methymna (4th cent. B.C.).

Obv., head of Athene; rev., ΜΑΘΥΜΝΑΙΟΝ; Tyche inclosed in a square.

Hellanicus. The celebrated Lesbian wine came from its neighbourhood. In the Peloponnesian war it remained faithful to Athens, even during the great Lesbian revolt [MYTILENE]: afterwards it was sacked by the Spartans (B.C. 406) and never quite recovered its prosperity, though in the time of Diocletian it was reckoned among the chief towns of the *Insularum Provincia*. (Hdt. i. 151; Thuc. iii. 2, 18; Liv. xlv. 31; Hierocl. p. 686.)

Mētōn (*Μητίων*), son of Erechthens and Praxithca, and husband of Alcippe. His sons, the Metionidae, expelled their cousin Pandion from his kingdom of Athens, but were themselves afterwards expelled by the sons of Pandion. (Apollod. iii. 15; Pans. i. 5, 3.)

Mētis (*Μῆτις*), the personification of prudence, is described as a daughter of Oceanus and Tethys, and the first wife of Zeus. Afraid lest she should give birth to a child vicer and more powerful than himself, Zeus devoured her in the first month of her pregnancy. After-

wards he gave birth to Athens, who sprang from his head. [See p 133, a.]

### Mētius [Μῆτις]

Meton (Μέτων) an astronomer of Athens who in conjunction with Euctemon, introduced the cycle of nineteen years by which he adjusted the course of the sun and moon since he had observed that 23½ lunar months correspond very nearly to nineteen solar years. The beginning of this cycle has been placed a c 432 [See further in *Diet of Ant art Calendarium*] We have no details of Meton's life with the exception that his father's name was Pausanias and that he feigned insanity to avoid sailing for Sicily in the ill-fated expedition of which he is stated to have had an evil presentiment. (Ael V H x 7, Dod. xi 36)

**Metrodorus (Μητρόδορος)** 1 Of Cos, son of Epicharmus and grandson of Thyreus. Like several of that family he addicted himself partly to the study of the Pythagorean philosophy partly to the science of medicine. He wrote a treatise upon the works of Epicharmus Hel vedabout a c 460 (Iamb. Vit Pyth 31)—2. Of Lampsacus a contemporary and friend of Anaxagoras. He wrote on Homer the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena. He died 464 (Diog Laert ii 11)—3. Of Chios a disciple of Democritus, or according to other accounts, of Demus of Chios lived about 330. He was a philosopher of considerable reputation, and professed the doctrines of the sceptics in their fullest sense. He also studied, if he did not practise medicine, on which he wrote much. He was the instructor of Hippocrates and Anaxarchus. (Diog Laert ix 58, Cic Acad ii 23, 73)—4. A native of Lampsacus or Athens, was the most distinguished of the disciples of Epicurus, with whom he lived on terms of the closest friendship. He died 277, in the fifty third year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him. The philosophy of Metrodorus appears to have been of a more grossly sensual kind than that of Epicurus. Perfect happiness, according to Cicero's account he made to consist in having a well-constituted body. He found fault with his brother Timocrates for not admitting that the appetite was the test and measure of every thing that pertained to a happy life. He was the author of several works quoted by the ancient writers. (Cic Tusc v 37 103 V D i 40, 113 Fin ii 28 92, Diog Laert x 22)—5. Of Scepsis, a philosopher who was raised to a position of great influence and trust by Mithridates Eupator being appointed supreme judge without appeal even to the king. Subsequently he was led to desert his allegiance, when sent by Mithridates on an embassy to Tigranes, king of Armenia. Tigranes sent him back to Mithridates, but he died on the road. According to some accounts he was despatched by order of the king, according to others he died of disease. He is frequently mentioned by Cicero, he seems to have been particularly celebrated for his powers of memory. In consequence of his hostility to the Romans he was surnamed the *Roman-hater*. (Cic de Or ii 88, 360, Strab p. 609)—6. Of Stratonice in Caria, was at first a disciple of the school of Epicurus, but afterwards attached himself to Carneades. He lived about 110 (Diog Laert x 9, Cic Acad ii 6, 16.)

**Metropolis (Μητρόπολις)** 1 The ancient capital of Phrygia, but in historical times an inconsiderable place (Strab pp 576 663, Athen p 574, Liv xxviii 15) It stood between Celsaene and Synnada and in the great road from Ephesus to the Cappadocian Caesarea. Its site is according to Ramsay, half way between the modern towns Tatarlı and Haudarlı—2 In Lydia (Turbali, Ru), a city in the plain of the Cayster, between Ephesus and Smyrna 120 stadia from the former and 200 from the latter (Strab p 630)—3 (Kastri) a town of Thessaly in Histiaeotis, near the Peneus, and between Gomphi and Pharsalos, formed by the union of several small towns to which Ithome also belonged (Strab p 428, Caes. B C iii 81)—4. Another town of Thessaly near Gyrtion (Liv xxvi. 10)—5 A town of Acarnania in the district Amphiloehia, between the Ambracian gulf and the river Achelous (Pol. iv 64)

**Mettius or Metius** 1 Curtius [Κυρτίος]—2 Puffestius, dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horati and Curiati had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fidenae and the Veientes. On the field of battle Mettius drew off his Albans to the hills, and awaited the issue of the battle. On the following day the Albans were all deprived of their arms and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions. (Liv i 23-28, Dionys. ii 6-30)

**Metilum**, the chief town of the Iapydes in Illyria, was near the frontiers of Liburnia and was situated on two peaks of a steep mountain. Augustus nearly lost his life in reducing this place, the inhabitants of which fought against him with the most desperate courage. (Strab. p 207, Dio Cass xlii 30)

**Mevina** (Μεβεννα also Βεραγνα), an ancient city in the interior of Umbria on the river Tinea, was situated on the road from Rome to Ancona in a very fertile country, and was celebrated for its breed of beautiful white oxen. It was a strongly fortified place though its walls were built only of brick. (Liv ix 41, Tac Hist iii 55, Verg Georg ii 146, Lucan. i 473, Strab p 227, Plin xxiv 173)

**Mezentius (Μεζεντιος)**, king of the Tyrrhenians or Etruscans at Caere or Argylla, was expelled by his subjects on account of his cruelty, and took refuge with Turnus, king of the Rutuli, whom he assisted in the war against Aeneas and the Trojans. Mezentius and his son Lausus were slain in battle by Aeneas. This is the account of Virgil (Verg Aen viii. 490 x 689, 783, 800). Livy and Dionysius, however say nothing about the expulsion of Mezentius from Caere but represent him as an ally of Turnus, and relate that Aeneas disappeared during the battle against the Rutuli and Etruscans at Lavinium. Dionysius adds that Aeneas was besieged by Mezentius and Lausus, that the besieged in a sally by night slew Lausus, and then concluded a peace with Mezentius, who from henceforth continued to be their ally (Liv i 2, Dionys. i 64). Another tradition states that Mezentius demanded from the Latins the produce of their vineyards, but they vowed the firstfruits to Jupiter and so won the victory (Plin. Q R ii, Or Fast iv 631, Macrobi. iii 5, see p 464 h)

**Micipsa (Μικίπας)** king of Numidia, the eldest of the sons of Masinissa. After the death of

the latter (B.C. 148) the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanahal, in such a manner that the possession of Cirta, the capital of Numidia, together with the financial administration of the kingdom, fell to the share of Micipsa. It was not long, however, before the death of both his brothers left him in possession of the undivided sovereignty of Numidia, which he held from that time without interruption till his death. His rule was mild and equitable, and he encouraged literature and art. (Diod. xxxv. *Sall. Jug.* 5-11; *Flor.* iii. 2; *Strab.* p. 832.) He died in 118, leaving the kingdom to his two sons, Adherbal and Hiempsal, and their adopted brother Jugurtha.

**Micon** (*Μίκων*), of Athens, son of Phanochus, was a very distinguished painter and also a sculptor, contemporary with Polygnotus, about B.C. 460. Several of his pictures are mentioned by Pausanias as in the *Stoa Poecile* and the Temple of Theseus (i. 17, 18), and by Pliny (xxxv. 59). Among his statues Pausanias mentions Callias the pancratiast at Olympia (vi. 6, 1).

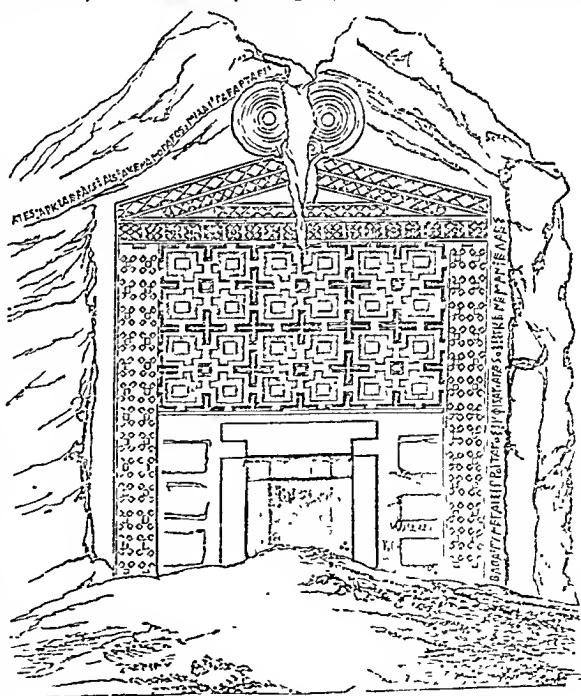
**Midaëum** (*Μίδαίων*), a city of Phrygia Epictetus, between Dorylaeum and Pessinus; the place where Sextus Pompeius was captured by the troops of Antony, B.C. 35 (*Strab.* p. 576; *Dio Cass.* xlix. 18).

**Midas** (*Μίδας*), son of Gordius and Cybele, is said to have been a wealthy but effeminate king of Phrygia, a pupil of Orpheus, and a promoter of the worship of Dionysus (*Hdt.* i. 14; *Paus.* i. 4, 5; *Strab.* p. 304). His

wealth is alluded to in a story connected with his childhood, for it is said that while a child, ants carried grains of wheat into his mouth, to indicate that one day he should be the richest of all mortals (*Cic. Div.* i. 36, 78; *Ael. V.H.* xii. 45). He is said to have built the town of Ancyra, and as king of Phrygia he is called *Berecynthius heros* (*Ov. Met.* xi. 106). There are several stories connected with Midas, of which the following are the most celebrated. (1) Silenus, the companion and teacher of Dionysus, had gone astray in a state of intoxication, and was caught by country people in the rose gardens of Midas. He was bound with wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Bromion, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges. Midas received Silenus kindly; and, after treating him with hospitality, he led him back to Dionysus, who allowed Midas to ask a favour of him.

Midas in his folly desired that all things which he touched should be changed into gold. The request was granted; but as even the food which he touched became gold, he implored the god to take his favour back. Dionysus ac-

cordingly ordered him to bathe in the source of Pactolus near Mount Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand. (*Hyg. Fab.* 191; *Ov. Met.* xi. 90; *Verg. Ecl.* vi. 13.)—(2) Midas, who was himself related to the race of Satyrs, once had a visit from a Satyr, who indulged in all kinds of jokes at the king's expense. Thereupon Midas mixed wine in a well; and when the Satyr had drunk of it, he fell asleep and was caught. (*Paus.* i. 4, 5; *Athen.* p. 45.) This well of Midas was at different times assigned to different localities. Xenophon (*Anab.* i. 2, § 13) places it in the neighbourhood of Thymbrium and Tyraeum, and Pausanias at Ancyra.—(3) Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Midas was chosen to decide between them. The king decided in favour of Pan, whereupon Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much harassed this man that, as he could not betray it to a human being, he dug a hole in the earth, and whispered into it, 'King Midas has ass's ears.' He then filled the hole up again, and his heart was relieved. But on the same spot a reed grew up, which in its whispers betrayed the secret. (*Hyg. Fab.* 191; *Ov. Met.* xi. 146; *Pers.* i. 121; cf. *Aristoph. Plut.* 287.) Midas is said to have killed himself by drinking the blood of an ox (*Strab.* p. 61).—The rock tomb of Midas, so



Tomb of Midas at Dogan in Phrygia.

called, is SW. of Pessinus between Oreistus and Conni, and is interesting as one of the earliest specimens of sculptured architecture, adorned with ornaments chiefly composed of squares.—It is probable that the stories of Midas grew



ordinary feats of strength: such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia, and afterwards eating the whole of it in a single day. The mode of his death is thus related: as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves. (Hdt. iii. 137; Diod. xii. 9; Pans. vi. 14; Athen. p. 412; Gell. xv. 16; Cic. *de Sen.* 10.)—2. A general in the service of Pyrrhus king of Epirus, who sent him forward with a body of troops to garrison the citadel of Tarentum, previous to his own arrival in Italy. When Pyrrhus finally quitted that country and withdrew into Epirus, he still left Milo in charge of the citadel of Tarentum, together with his son Helennus. (Zonar. viii. 2; Jnst. xxv. 3.)—3. T. ANNIVS MILIO PAPINIANS, was the son of C. Papinius Celsus and Annia, and was adopted by his maternal grandfather, T. Annius Lusens. He was born at Lanuvium, of which place he was in B.C. 53 dictator or chief magistrate. Milo was a man of a daring and unscrupulous character; and as he was deeply in debt, he resolved to obtain a wealthy province. For this purpose he connected himself with the aristocracy. As tribune of the plebs, B.C. 57, he took an active part in obtaining Cicero's recall from exile, and from this time he carried on a fierce and memorable contest with P. Clodius. In 53 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. Milo supported the senate in opposition to the popular party, which favoured Pompey and Caesar, at present the joint rulers of the state; and since Pompey wished to become temporary dictator, for reasons at this time approved by Caesar, he hoped to make the affray on the Appian road a handle for getting rid of Milo. [POMPEY.] Each of the candidates kept a gang of gladiators, and there were frequent combats between the rival ruffians in the streets of Rome. At length, on the 20th of January, 52, Milo and Clodius met apparently by accident at Bovillae on the Appian road. An affray ensued between their followers, in which Clodius was slain. At Rome such tumults followed upon the burial of Clodius that Pompey was appointed, not indeed dictator, but sole consul to restore order to the state. Pompey immediately brought forward various laws in connexion with the late disturbances. As soon as these were passed Milo was formally accused. All Pompey's influence was directed against him; but Milo was not without hope, since the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, 52. He was impeached on three counts—*de Vi*, *de Ambitu*, or bribery, and *de Sodalitibus* or illegal interference with the freedom of elections. L. Domitius Ahenobarbus, a consul, was appointed quaesitor by a special law of Pompey's, and all Rome and thousands of spectators from Italy thronged the forum and its avenues. But Milo's chances of acquittal were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses, the process, and the conductors of the defence. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated, and Milo was condemned. Had he even been

acquitted on the first count, *de Vi*, the two other charges of bribery and conspiracy awaited him. He therefore went into exile. Cicero, who could not deliver, re-wrote and expanded the defence of Milo—the extant oration—and sent it to him at Marseilles. Milo remarked, 'I am glad this was not spoken, since I must have been acquitted, and then had never known the delicate flavour of these Marseilles mullets.' Caesar refused to recall Milo from exile in 49, when he permitted many of the other exiles to return. In the following year (48) M. Caelius, the praetor, had, during Caesar's absence, promulgated a bill for the adjustment of debts, and needing desperate allies, invited Milo to Italy. At the head of a band of criminals and runaway slaves, Milo appeared in the S. of Italy, but was opposed by the praetor, Q. Pedius, and slain under the walls of an obscure fort in the district of Thurii.—Milo, in 57, married Fausta, a daughter of the dictator Sulla. She proved a faithless wife, and Sallust, the historian, was soundly scourged by Milo for an intrigue with her. (See Index to Cicero; Plutarch's Lives of Pompey, Cicero, and Caesar; Dio Cass. xxxix. 6–21; App. B. C. ii. 16–24, 48.)

**MILTIADES** (Μιλτιάδης). 1. Son of Cypselus, was a man of considerable distinction in Athens in the time of Pisistratus. The Dolonians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Pisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonesus, which he fortified by a wall built across its isthmus. In a war with the people of Lampsacus he was taken prisoner, but was set at liberty on the demand of Croesus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon. Sacrifices and games were instituted in his honour, in which no Lampsacene was suffered to take part. (Hdt. vi. 34, 38, 103.)—2. Son of Cimon and brother of Stesagoras, became tyrant of the Chersonesus on the death of the latter, being sent out by Pisistratus from Athens to take possession of the vacant inheritance. By a stratagem he got the chief men of the Chersonesus into his power and threw them into prison, and took a force of mercenaries into his pay. In order to strengthen his position still more, he married Hegesipyla, the daughter of a Thracian prince named Olorus. (Hdt. vi. 89.) He joined Darins Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube (Hdt. iv. 187). When the appointed time had expired, and Darins had not returned, Miltiades recommended the Greeks to destroy the bridge and leave Darins to his fate. Some time after the expedition of Darius an inroad of the Scythians drove Miltiades from his possessions; but after the enemy had retired, the Dolonians brought him back. It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros, and subjected the islands to the dominion of Attica. Lemnos and Imbros belonged to the Persian dominions; and it is probable that this encroachment on the Persian possessions was the cause which drew upon



Miltiades the hostility of Darius and led him to fly from the Chersonesus, when the Phœnician fleet approached, after the subjugation of Ionia. Miltiades reached Athens in safety but his eldest son, Metiochus, fell into the hands of the Persians. At Athens Miltiades was arraigned, as being amenable to the penalties enacted against tyranny but was acquitted. When Attica was threatened with invasion by the Persians under Darius and Artaphernes Miltiades was chosen one of the ten generals. Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy the polemarchs of the ten generals being equally divided. Miltiades waited till his turn came and then drew his army up in battle array on the ever memorable field of Marathon (MILTIADES). After the defeat of the Persians Miltiades endeavoured to urge the Athenian measures of retaliation and induced them to entrust to him an armament of seventy ships without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enemy. His attacks however were unsuccessful and after receiving a dangerous hurt in the leg while penetrating into a sacred cave on some superstitious errand he was compelled to raise the siege and return to Athens where he was impeached by Xanthippus. Having deceived the people. His wound had turned into a gangrene and being unable to plead his cause in person he was brought out to court on a couch, his brother Timagoras conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of 50 talents, the cost of the equipment of the armament. Being unable to pay this, he was thrown into prison, where he died of his wound. The fine was paid by his son Cimon (Hdt. vi. 132-136, Nep. Miltiades).

#### Milvius Pons (Rome.)

Milvius (5 Miles). MILVIA, Milviae, was originally the name of all Lycia (Hdt. i. 173), but it was afterwards applied to the high table-land in the N. of Lycia, between the Cadmus and the Taurus, and extending considerably into Pisidia. Its people seem to have been the descendants of the original inhabitants of Lycia (Hdt. vi. 77; Strab. pp. 570, 573, 667). After the defeat of Antiochus the Great, the Romans gave it to Euxenes, king of Pergamus (Liv. xxxviii. 39), eventually it became part of the province called Lycia-Pamphylia or Pamphylia.

Mumillōnea (Mumillōnes), the Macedonian name of the Bacchantes, or, according to others, of Bæchiæ Amazons. Ord. (*Are. Arc.* i. 541) uses the form Mumillōnes.

Mimas (Mīpas), 1. A giant, said to have been killed by Ares, or by Zeus, with a flash of lightning. The island of Prochyta, near Sicily, was supposed to rest upon his body (Eur. Ion, 215, Hor. Od. iii. 4, 53, Sol. 31. xii. 137, Grævæus).—2. Son of Amycus and Theano, companion of Aeneas (Verg. Aen. i. 702).—3. A mountain in the peninsula of Erythræ on the coast of Ionia, which terminates in the promontory Melæna. Its spurs ran also S. and W. to the promontories of Corycæum and Argænum, but its name belongs to the N. part of the range (Od. iii. 173, Thuc. viii. 51, Strab. pp. 615, 645; Or. Met. ii. 222).

Mimnermus (Mīmnerpos) a celebrated elegiac poet, generally called a Colophonian, but properly a native of Smyrna, was descended from

those Colophonians who reconquered Smyrna from the Aæolians. He flourished from about B.C. 631 to 600 (Strab. p. 713. Athen. pp. 470, 597). He was a contemporary of Solon, who, in a short fragment of one of his poems, addresses him as still living. Only a few fragments of Mimnermus have come down to us. They belong chiefly to a poem entitled *Nanno*, and are addressed to the flute player of that name. The compositions of Mimnermus form an epoch in the history of elegiac poetry. Before his time the elegy had been devoted chiefly either to warlike or national or to convivial and joyous subjects. Archilochus had, indeed, occasionally employed the elegy for lamentation, but Mimnermus was the first who systematically made it the vehicle for plaintive, mournful, and erotic themes. A double motive for his stream of melancholy may be found in the condition of his country at that time under Lydian domination and in his own disappointment in love. The instability of human happiness, the helplessness of man to escape the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in the wretchedness of old age are plaintively dwelt upon by him, while life is held up as the only consolation that men possess. As an erotic poet he was held in high estimation in antiquity (Hor. Epist. ii. 2100). The fragments are published separately by Bach, Lips. 1836.

Minaei (Mīnaei) one of the chief peoples of Arabia, dwelt on the W. coast of Arabia Felix, and in the interior of the peninsula, and carried on a large trade in spices, incense, &c. (Strab. pp. 763, 776. Plin. xii. 54).

Minas Sabbātha (Mīnas Sabathā), a fort in Babylonia, built in the time of the later Roman empire on the site of Seleucia, which the Romans had destroyed (Zos. iii. 23).

Mincius (Mīncius) a river in Gallia Transpadana flows through the lake Benacus (Lago di Garda), and falls into the Po, a little below Mantua (Verg. Eccl. vii. 13, Georg. iii. 15, Aen. x. 286, Strab. p. 203; Liv. xxi. 20).

Mindæus (Mīdæus), a Lacedæmonian, succeeded Artocles in the command of the Lacedæmonian fleet, B.C. 411. He was defeated and slain by the Athenians near Cyrcus in the following year (Thuc. viii. 85, 104, Xen. Hell. i. 1, 16, cf. Hierocles, No. 5).

Minerva, a Roman goddess, afterwards identified with Athens. The Greek goddess is spoken of in a separate article. [ATHENE.] Minerva was one of the great Roman divinities. Her name seems to be of the same root as *memini*, *mentio*, *mones*, *commemiscor*, *μνησθαι*, &c., and she is accordingly the thinking, calculating, and inventive power personified. Her name takes practically the same form in Etruscan, *Menerva* or *Menfra*, but it would be difficult to reconcile a theory that the Romans borrowed both the name and the personality of the goddess from the Etruscans with the fact (as it appears) that Minerva was an ancient Italian deity worshipped from early times in Sabine and Latin communities, e.g. at Reate (Dionys. i. 14, Varr. L. L. v. 74). Accordingly, it is usually held that the worship of Minerva was established at Rome by the Latins and Sabines, and that Jupiter was the first, Juno the second, and Minerva the third in the number of the Capitoline divinities. Tarquin, the son of Demaratus, was believed to have united the three divinities in one common temple, and hence, when repasts were prepared for the gods, these three always went together. The Etrus-

cans regarded her as a goddess of lightning, and this was the origin of her being said to wield the thunderbolts of her father, Jupiter. In the genuine Italian view she was worshipped as the patroness of all the arts and trades, and at her Roman festival she was particularly invoked by all who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like. (Ov. *Fast.* iii. 809-834; August. *C. D.* vii. 16.) This character of the goddess may be perceived also from the proverbs 'to do a thing *pinguī Minervae*,' i.e. to do a thing in an awkward or clumsy manner; and *sus Minervam* (*docet*), of a stupid person who presumed to set right an intelligent one (Cic. *Ac.* i. 5, 18). The same characteristic was supposed to lie at the root of the old custom of driving a nail (*clavus annalis*) on the Ides of September into that side of the temple of Jupiter on which stood the cella of Minerva: the purpose was to preserve a record of years, and Minerva was thus designated as goddess of memory (Liv. vii. 3). As the Greek influence was felt and a resemblance was traced between Minerva the maiden goddess of arts and the Greek Athene, the Romans began to regard her as also, like Athene, a goddess of war. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was frequently dedicated to her. (Liv. xlv. 33; Plin. vii. 97.) Minerva was further believed to be the inventor of musical instruments, especially wind instruments, as used in war, which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva (Ov. *Fast.* vi. 654; Varr. *L. L.* vi. 17). There is reason, however, to think that the goddess honoured in this *tubilustrum* was Nerio, associated with Mars. This festival lasted five days, from the 19th to the 23rd of March, and was called *Quinquatrus*, because it began on the fifth day after the Ides of the month. [*Dict. of Ant. art. Quinquatrus.*] Moreover, the schools, in honour of the goddess of learning, had a five days' holiday at the greater Quinquatrus in March, and at the end of the holidays the new boys brought their entrance fee, which was called *Minerval*. [*Dict. of Ant. art. Ludus Litterarius.*] The most ancient temple of Minerva at Rome was probably that on the Capitol; another existed on the Aventine; and she had a chapel at the foot of the Caelian hill, where she bore the name of *Capta*, a name which was borrowed from *Falerii* (cf. Ov. *Fast.* iii. 843), and can only signify 'The prisoner,' whatever its origin may be. As goddess of wisdom, and from a comparison with Ἀθηνᾶ Σοφία, Minerva was in later times regarded as watching over the Senate, and at Constantinople her statue stood before the Curia (Zos. v. 24). For the Greek myths and for representations in art, see *ATHENE*.

**Minervae Castrum** or **Minervium** (*Castro*), a hill on the coast of Calabria, where Aeneas is said to have landed (Strab. p. 281).

**Minervae Promontorium** (*Punta della Campanella* or *della Minerva*), a rocky promontory in Campania, running out a long way into the sea, six miles SE. of Surrentum, on whose summit was a temple of Minerva, which was said to have been built by Odysseus, and which was still standing in the time of Seneca. Here the Sirens are reported to have dwelt. The Greeks regarded it as the NW. boundary of Oenotria. (Strab. p. 247; Plin. iii. 62.)

**Minio** (*Mignone*), a small river in Etruria,

which rises near Satrium, and falls into the Tyrrhene sea between Graviscae and Centum Cellae (Verg. *Aen.* x. 185; Mel. ii. 4, 9).

**Minius** (*Minho*), a river in the NW. of Spain, rising in the Cantabrian mountains, also called *Baenis*, derived its name from the *minium* or vermilion carried down by its waters. (Strab. p. 153; Plin. iv. 112.)

**Minōa** (*Mivēa*). 1. A small island in the Saronic gulf, off the coast of Megaris, and opposite a promontory of the same name, was united to the mainland by a bridge, and formed, with the promontory, the harbour of Nisaea. [*MEGARAE*].—2. A town on the E. coast of Laconia, and on a promontory of the same name, NE. of Epidaurus Limera.—3. A town on the W. part of the N. coast of Crete, between the promontories Drepanum and Psacum. (Ptol. iii. 17, 7).—4. A town on the E. part of the N. coast of Crete, belonging to the territory of Lyctus, and situated on the narrowest part of the island (Strab. p. 475; Ptol. iii. 17, 5).—5. A town in Sicily. See *HERACLEA MINOA*.

**Minos** (*Mivēs*). 1. Son of Zeus and Europa, brother of Rhadamanthus, was the king and legislator of Crete, ruling especially at Cnossus, in friendly intercourse with Zeus. After his death he became one of the judges of the shades in Hades. He was the father of Deucalion and Ariadne, and, according to Apollodorus, the brother of Sarpedon. (Il. xiii. 450; xiv. 322; Od. xi. 321, 567, xvii. 523, xix. 178; Hes. *Th.* 948; cf. Strab. p. 476.) Many other stories were added by later poets, or attached to his name from old local legends. He is described as the husband of Pasiphaë, a daughter of Helios, by whom he was the father of Catrens, Deucalion, Glaucus, Androgens, Aeale, Xenodice, Ariadne, and Phaedra. After the death of Asterius, king of Crete, who married Europa and adopted her children, Minos aimed at the supremacy of Crete, and declared that it was destined to him by the gods; in proof of which, he asserted that the gods always answered his prayers. Accordingly, as he was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete. (Others say that Minos disputed the government with his brother, Sarpedon, and conquered.) But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another in his place. Poseidon therefore rendered the bull furious, and made Pasiphaë conceive a passion for the animal. Daedalus enabled Pasiphaë to gratify her passion, and she became by the bull the mother of Minotaurus, a monster with a human body and a bull's head, or, according to others, with a bull's body and a human head. The monster was kept in the labyrinth at Cnossus, constructed by Daedalus. Daedalus fled from Crete to escape the wrath of Minos and took refuge in Sicily. Minos followed him to Sicily, and was there slain by Cocalus and his daughters. (Hdt. vii. 170; Diod. iv. 78; cf. Ar. *Pol.* ii. 10, 4; Cocalus.)—In another story, Minos, in order to avenge the wrong done to his son Androgens [*ANROGETES*] at Athens, made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians either every year or every nine years to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaurus. The monster was slain by

Theseus (Plut. *Thes* 15-19, Diod. iv 60, Paus. i 17, 2, Ov. *Ariadne*, 101)—Minos is further said to have divided Crete into three parts, and to have ruled nine years. The Cretans traced their legal and political institutions



THESEUS AND MINOTAUROS (From a painted vase)

to Minos. He is said to have been instructed in the art of lawgiving by Zeus himself and the Spartan Lycurgus was believed to have taken the legislation of Minos as his model. In his time Crete was a powerful maritime state and Minos not only checked the piratical pursuits of his contemporaries but made himself master of the Greek islands of the Aegean. In this connexion comes the story of his getting possession of Megara through the treachery of Sicylla, daughter of king Nees, who for love of Minos cut off the lock of her father's hair on which his power depended. (NISSES)—The more philosophical historians accept the traditions of an ancient king Minos of Crete, and regard him as a ruler of Crete considerably before the Dorian migration, and as the organiser of a powerful navy by means of which he put down piracy in the Aegean and extended his empire northwards along the coast of Greece and through the islands, from which he had driven out the Carians, and who even attempted to conquer Sicily (Thuc. i 4, 8, Ar. *Pol.* ii 10—p 1271, iv 10—p 1322). It is not improbable that this account is mainly true and that the legends of Cocalus conceal an old maritime invasion of Sicily by the Cretan king and those of Arius and of Androgeus a conquest which made Megara and Aetia at one time tributary to Crete. Later writers, attempting to reconcile contradictions in the legends, altered the genealogy and made a Minos I son of Zeus and lawgiver, who married Itona, daughter of Lycus, by whom he had a son Lycastus. Lycastus by Ida was father of Minos II, who married Pasiphaë gathered a navy, and was connected with various legends mentioned above (Diod. iv 60 Apollod. i 12). Herodotus (vii 163) recounts a tradition that Minos after his translation from the world visited the Cretans with famine and pestilence because they had aided the Greeks against Troy.

#### Minotaurus [MINOS]

Mintha (Μίνθη), a daughter of Coeytus, beloved by Hades, was metamorphosed by Demeter or Persephone into a plant called after her *mintha*, or mint. In the neighbourhood of Pylos there was a hill called Minthe, and at its

foot there was a temple of Pluto, and a grove of Demeter (Ov. *Met.* x 723, Strab. p 344).

Minturnae (Minturnensis *Trojella*), an important town in Latium on the frontier of Campania, was situated on the Appia Via, and on both banks of the Liris, and near the mouth of this river. It was an ancient town of the Ausones or Aurunci, but surrendered to the Romans of its own accord and received a Roman colony *n.c.* 206. It was subsequently reconquered by Julius Caesar (Liv. viii 10, ix 25, x 21 Cic. *ad Att.* v 1 xvi 10). In its neighbourhood was a grove sacred to the nymph Marica and also extensive marshes (*Paludes Minturnenses*) formed by the overflowing of the river Liris in which Marius was taken prisoner (See p 529 a.) The neighbourhood of Minturnae produced good wine. There are the ruins of an amphitheatre and of an aqueduct at the modern *Trojella*.

**MINUCIANS** (Μινωκκίανος) 1 A Greek rhetorician was a contemporary of the celebrated rhetorician Hermogenes of Tarsus (fl. *a.d.* 170) with whom he was at variance—2 An Athenian the son of Nicagoras, was also a Greek rhetorician, and lived in the reign of Gallienus (*a.d.* 260-263). He was the author of several rhetorical works, and a portion of his *Τέχνη ῥητορικὴ* is extant and is published in the ninth volume of Walz's *Rhetores Graeci*.

Minicius Angustinus [AUGURINUS]

Minicius Basilus [BASILUS]

Minicius Felix [FELIX]

Minicius Rufus 1 M., consul *s.c.* 231, when he carried on war against the Istrians. In 217 he was master equitum to the dictator Q. Fabius Maximus. The cautious policy of Fabius displeased Minicius, and accordingly, when Fabius was called away to Rome, Minicius disobeyed the positive commands of the dictator, and risked a battle with a portion of Hannibal's troops. He was fortunate enough to gain a victory, in consequence of which he became so popular at Rome, that a bill was passed, giving him equal military power with the dictator. The Roman army was now divided, and each portion encamped separately under its own general. Anxious for distinction, Minicius eagerly accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the timely arrival of Fabius with all his forces. Thereupon Minicius generously acknowledged his error, gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannae in the following year (Liv. xxi. 8 22-30, Pol. iii 101, Plut. *Fab.* 4-11).—2. Q., plebeian *aed.* in 201, praetor 200 and consul 127, when he carried on war against the Bos with success. In 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great, and in 183 he was one of the three ambassadors sent into Gaul (Liv. xxxii 27, xxxvii 55).—3. M., praetor 197 (Liv. xxxii 27, xxxvii 53).—4. M., tribune of the plebs 121, brought forward a bill to repeal the laws of C. Gracchus (Flor. in 15). This Marcus Minicius and his brother Quintus are mentioned as arbiters between the inhabitants of Genoa and the Vitruvi in a very interesting inscription which was discovered in the year 1506, about ten miles from the modern city of Genoa (*C. I. L.* ii 109).—5. Q., consul 116, obtained Macedonia as his province carried on war with success against the barbarians in Thrace, and triumphed on his return to Rome.

He perpetuated the memory of his triumph by building the Porticus Minucia, near the Circus Flaminius. (Cic. *Phil.* ii. 31, 84.)—The Minucia Via, leading from Rome to Brundisium (Cic. *Att.* ix. 6; Hor. *Ep.* i. 18, 20), was made by Minucius Angurinus, consul B.C. 305.

**Minucius Thermus.** [THERMUS.]

**Minyae** (Μινυαί), an ancient Greek race, who originally dwelt in Thessaly. Iolcos, in Thessaly, was one of their original seats. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the N. of Boeotia, and there to have established the empire of the Minyae, with the capital Orchomenos. [ORCHOMENOS.] When the Armaeans were pressed southwards by the Thesprotians, they drove out the Minyae from the south of Thessaly and from Boeotia. Some of the Minyae colonised Lemnos and Imbros, some settled in Attica, and some in the valley of the Eurotas, where they seem to have been joined by some of their kinsmen who were in turn driven from Lemnos and Attica. They withstood the Dorians in Sparta for some time, but eventually migrated again, some to Triphylia in the west of Peloponnesus, and some to Melos and Thera. (Hdt. i. 146, iv. 145–148; Thuc. i. 12; Paus. ii. 29, iv. 27, vii. 9, ix. 36; Strab. p. 937.) The stories of the Argonauts (most of whom were traditionally sprung from this race), sailing to various lands, probably to some extent grew out of these migrations of the Minyae. [See pp. 106, 107.]

**Minyas** (Μινύας), son of Chryses, and the ancestral hero of the races of the Minyae. The accounts of his genealogy vary very much in the different traditions, for some call him a son of Orchomenos or Eteocles, others of Poseidon, Aëns, Ares, Sisypheus, or Halmus. He is further called the husband of Tritogenia, Clytadora, or Phanosyra. Orchomenos, Presbon, Athamas, Dioclythoudas, Eteoclymene, Periclymene, Leucippe, Arsinoë, and Alcathoë or Alcithoë, are mentioned as his children. His tomb was shown at Orchomenos in Boeotia. (Paus. ix. 36, 38; Schol. ad Pind. *Ol.* xiv. 4, *Pyth.* iv. 69.) A daughter of Minyas was *Minyeias* (-ādis) or *Minēis* (-idis). (Or. *Met.* iv. 32.)

**Mirobriga.** 1. A town of the Celtici in Lusitania, on the ocean (Ptol. ii. 5, 6).—2. A Roman municipium in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesarangusta (Ptol. ii. 4, 13).

**Misēnum** (*Punta di Miseno*), a promontory in Campania, S. of Cumae, said to have derived its name from Misenus, the companion and trumpeter of Aeneas, who was drowned and buried here (Verg. *Aen.* vi. 163, 212; Propert. v. 18, 3). The bay formed by this promontory was converted by Augustus into an excellent harbour, and was made the principal station of the Roman fleet on the Tyrrhene sea. A town sprang up around the harbour, and here the admiral of the fleet usually resided. (Tac. *Ann.* iv. 5, xiv. 3, xv. 51, *Hist.* ii. 100; Suet. *Aug.* 49; Plin. *Ep.* vi. 16, 20). The inhabitants were called Misenates and Misenenses, but the name Misenates most frequently signifies the men of the fleet. The Roman nobles had previously built villas on the coast. Here was the villa of C. Marius, purchased by Lucullus, which afterwards passed into the hands of the emperor Tiberius, who died at this place. (Plut. *Mar.* 34; Tac. *Ann.* vi. 50; Suet. *Tib.* 72.)

**Misithus**, the father-in-law of the emperor Gordian III., who married his daughter Sahinia Tranquillina in A.D. 241. He accom-

panied Gordian in his expedition against the Persians, whom he defeated; but in the course of this war he was cut off either by disease or by the treachery of his successor Philippus, 243 (Zos. i. 16).

**Mithras** (Μίθρας), the god of light and of the sun among the Persians (Strab. p. 732), whose worship was widely spread over Asia Minor, and took root in many Greek towns of Asia and the islands after the wars of Alexander. It was first introduced to the Romans through the wars of Pompey with the Cilician pirates (Plut. *Pomp.* 24). Its influence in Italy was continually increased by Roman legionaries returning from Eastern service during the first and second centuries of our era. The first shrine of Mithras in Italy of which record is preserved is that at Ostia dating from the reign of Antoninus Pius. In the time of Septim. Severus the worship of Mithras was added to the observances of the Domus Augusta (C. I. L. vi. 2271). Mithras was spoken of as Sol Invictus, a style which Aurelian, the son of a priestess of Mithras, sometimes adopted. Though Mithras was thus adopted as sun-god by the Romans towards the decline of paganism, his peculiar Oriental rites were retained. His sanctuary was a cave, real or artificial, explained as signifying that Mithras was born from a rock (Lyd. *Mens.* iii. 26); it is more likely that it symbolises the world of darkness against which the sun-god fights. A bull was sacrificed in these caves and the blood purified the worshippers (Dict. of Ant. art. *Taurobo-lum*), who passed through various grades of initiation as *κόρακες*, *κρύφιοι*, *λέοντες* and *λέανται* (the lion seems to mean the sun), *Ἡλιδόδρομοι*, and finally *Patres* or *Aetoi*. The initiated were regarded as purified from the earth by these rites and by the fastings and penances which they endured. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting. Frequently (as in the complete relief from which



The Sacrifice of Mithras. (From a relief now in the Louvre.)

the engraving is taken) the grotto in which the sacrifice is offered is shown.

**Mithridates** or **Mithradates** (Μιθριδάτης or Μιθραδάτης), a common name among the Medes

and Persians, probably connected with that of Mithras the god of light. 1 I, king, or, more properly, satrap of Pontus, was son of Ariobarzanes I, and was succeeded by Ariobarzanes II, about B.C. 363. The kings of Pontus claimed to be lineally descended from one of the seven Persians who had conspired against the Magi, and who was subsequently established by Darius Hystaspes in the government of the countries bordering on the Euxine sea (Xen. Cyr. vii. 8 4; Diod. xv. 90. xix. 40; Pol. v. 43).—2 II king of Pontus (337–302), succeeded his father Ariobarzanes II, and was the founder of the independent kingdom of Pontus. After the death of Alexander the Great, he was for a time subject to Antigonus, but during the war between the successors of Alexander, he succeeded in establishing his independence. He died at the age of 84 (Diod. xvi. 90, xv. 111; Appian, *Mithr.* 9, 112; Strab. p. 562).—3 III, king of Pontus (302–266), son and successor of the preceding. He enlarged his paternal dominions by the acquisition of great part of Cappadocia and Paphlagonia. He was succeeded by his son Ariobarzanes III. (Diod. xv. 111).—4 IV king of Pontus (about 240–190) son and successor of Ariobarzanes III. He gave his daughter Laodice in marriage to Antiochus III. He was succeeded by his son Pharnaces I. (Pol. iv. 66, v. 43, 90).—5 V, king of Pontus (about 156–120) surnamed Euergetes, son and successor of Pharnaces I. He was the first of the kings of Pontus who made an alliance with the Romans, whom he



Statue of Mithridates VI., King of Pontus B.C. 120–63.

Obv. head of Mithridates VI. rev. BASILEVS MITHRIDATOV KYBAETHPOC, stag feeding sun and crescent moon. The ivy wreath is supposed to refer to the title New Dionysus which the Asiatic cities gave to Mithridates.

assisted in the third Punic war and in the war against Antiochus (131–129). He was assassinated at Sinope by a conspiracy among his own immediate attendants (App. *Mithr.* 12, 56; Just. xxxviii. 5; Strab. p. 477).—6 VI, king of Pontus (120–63), surnamed Eupator, also Dionysus, but more commonly the Great, was the son and successor of the preceding, and was only eleven years old at the period of his accession. We are told by Justin that on ascending the throne he found himself assailed by the designs of his guardians, but that he succeeded in eluding their machinations, partly by a courage and address beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. For the same reasons he devoted much of his time to hunting, and took refuge in the remotest and most unfrequented regions, under pretence of pursuing the pleasures of the chase. Whatever truth there may be in these accounts, it is certain that when he attained to manhood, he not only had great skill in martial exercises and a frame inured to hardships, but his naturally vigorous intellect had been improved by careful culture. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education, and so powerful was his memory that he

said to have learnt the incredible number of twenty two languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect (Just. xxxviii. 2; Strab. p. 545; Plin. xiv. 5; Gell. xvi. 17). The first steps of his career were marked by blood. He is said to have murdered his mother, to whom a share in the royal authority had been left by Mithridates Euergetes, and this was followed by the assassination of his brother (App. *Mithr.* 112; Memn. 30). In the early part of his reign he subdued the barbarian tribes between the Euxine and the confines of Armenia, including the whole of Colchis and the provinces called Lesser Armenia, and even extended his conquests beyond the Caucasus. He assisted Parisades, king of the Bosphorus, against the Sarmatians and Roxolani, and rendered the whole of the Tauric Chersonese tributary to his kingdom. After the death of Parisades the kingdom of Bosphorus itself was incorporated with his dominions. He was now in possession of such great power that he began to deem himself equal to a contest with Rome itself. Many causes of dissension had already arisen between them, but Mithridates had hitherto submitted to the mandates of Rome. Even after expelling Ariobarzanes from Cappadocia, and Nicomedes from Bithynia in 90, he offered no resistance to the Romans when they restored these monarchs to their kingdom. But when Nicomedes, urged by the Roman legates, invaded the territories of Mithridates the latter made preparations for immediate hostilities. His success was rapid and striking. In 88, he drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, defeated the Roman generals who had supported the latter, made himself master of Phrygia and Galatia, and at last of the Roman province of Asia. During the winter he issued the sanguinary order to all the cities of Asia to put to death, on the same day, all the Roman and Italian citizens who were to be found within their walls. So hateful had the Romans rendered themselves, that these commands were obeyed with alacrity by almost all the cities of Asia, and 80,000 Romans and Italians are said to have perished in this fearful massacre. (App. *Mithr.* 22; Plut. *Sull.* 24; Cic. *pro Flacc.* 24; Liv. *Ep.* 73; Tac. *Ann.* iv. 11.) Meantime Sulla had received the command of the war against Mithridates, and crossed over into Greece in 87. Mithridates, however, had resolved not to await the Romans in Asia, but had already sent his general, Archelaus, into Greece, at the head of a powerful army. Athens, Achaia, Boeotia and Laconia declared themselves his supporters. The war proved no favourable to the king. Archelaus was twice defeated by Sulla with immense loss, near Chaeronea and Orchomenos in Boeotia (86). About the same time Mithridates was himself defeated in Asia by Fimbria. (Fimbria.) These disasters led him to sue for peace, which Sulla was willing to grant, because he was anxious to return to Italy, which was entirely in the hands of his enemies. Mithridates consented to abandon all his conquests in Asia, to pay a sum of 3000 talents, and to surrender to the Romans a fleet of seventy ships. Thus ended the first Mithridatic war (84). (App. *Mithr.* 23–63; Plut. *Sull.* 11–25; Lucull. 4.)—Shortly afterwards Murena, who had been left in command of Asia by Sulla, invaded the dominions of Mithridates (83), under the flimsy pretext

that the king had not yet evacuated the whole of Cappadocia. In the following year (82) Murena renewed his hostile incursions, but was defeated by Mithridates on the banks of the river Halys. But Murena received peremptory orders from Sulla to desist from hostilities, and peace was again restored. This is usually called the second Mithridatic war (App. *Mithr.* 64-67).—Mithridates, however, was well aware that the peace between him and Rome was in fact a mere suspension of hostilities; and that the republic would never suffer the massacre of her citizens in Asia to remain ultimately unpunished. No formal treaty was ever concluded between Mithridates and the Roman senate; and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. The death of Nicomedes III., king of Bithynia, at the beginning of 74, brought matters to a crisis. That monarch left his dominions by will to the Roman people; and Bithynia was accordingly declared a Roman province: but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he immediately prepared to support by his arms. He had employed the last few years in forming a powerful army, armed and disciplined in the Roman manner; and he now took the field with 120,000 foot soldiers, 16,000 horse, and a vast number of barbarian auxiliaries. This was the beginning of the third Mithridatic war. The two Roman consuls, Lucullus and Cotta, were unable to oppose his first irruption. He traversed Bithynia without encountering any resistance; and when at length Cotta ventured to give him battle under the walls of Chaleedon, the consul was totally defeated both by sea and land. Mithridates then proceeded to lay siege to Cyzicus both by sea and land. Lucullus marched to the relief of the city, cut off the king's supplies, and eventually compelled him to raise the siege, and retreat. On his retreat Mithridates suffered great loss, and eventually took refuge in Pontus. The new army, which the king had collected, was entirely defeated by the Roman general; and Mithridates, despairing of opposing the further progress of Lucullus, took refuge in the dominions of his son-in-law Tigranes, the king of Armenia. Tigranes at first showed no disposition to attempt the restoration of his father-in-law; but being offended at the haughty conduct of Appian Claudius, whom Lucullus had sent to demand the surrender of Mithridates, the Armenian king not only refused the request, but determined to prepare for war with the Romans. Accordingly, in 69, Lucullus marched into Armenia, defeated Tigranes and Mithridates near Tigranocerta, and in the next year (68) again defeated the allied monarchs near Artaxata. The Roman general then turned aside into Mesopotamia, and laid siege to Nisibis. Here the Roman soldiers broke out into open mutiny, and demanded to be led home; and Lucullus was obliged to raise the siege, and return to Asia Minor. Meanwhile Mithridates had taken advantage of the absence of Lucullus to invade Pontus at the head of a large army. He defeated Fabius and Triarius, to whom the defence of Pontus had been committed; and when Lucullus returned to Pontus, he was unable to resume the offensive in consequence of the mutinous spirit of his own soldiers. Mithridates was thus able before the close of 67 to regain possession of the greater part of his hereditary dominions. (App. *Mithr.* 69-90; Plut. *Lucull.* 7-35; Cie. *pro Leg. Manil.* 8.) In the following year (66) the conduct of the war was entrusted to Pompey. Hostilities were resumed with greater vigour than ever. Mithridates was obliged to retire before the Romans, but was surprised and defeated by Pompey; and as Tigranes now refused to admit him into his dominions, he resolved to plunge with his small army into the heart of Colchis, and thence make his way to the Palus Maeotis and the Cimmerian Bosphorus. Arduous as this enterprise appeared, it was successfully accomplished; and he at length established himself without opposition at Pantiapacum, the capital of Bosphorus. He had now nothing to fear from the pursuit of Pompey, who turned his arms first against Tigranes, and afterwards against Syria. Unable to obtain peace from Pompey, unless he would come in person to make his submission, Mithridates conceived the daring project of marching round the N. and W. coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, and having gathered round his standard all these barbarian nations, to penetrate into Italy itself. But meanwhile disaffection had made rapid progress among his followers. His son Pharnaces at length openly rebelled against him. He was joined both by the whole army and the citizens of Pantiapacum, who unanimously proclaimed him king; and Mithridates, who had taken refuge in a strong tower, saw that no choice remained to him but death or captivity. Hereupon he took poison, which he constantly carried with him; but his constitution had been so long injured to antidotes, that it did not produce the desired effect, and he was compelled to eall in the assistance of one of his Gaulish mercenaries to despatch him with his sword. He died in 63. His body was sent by Pharnaces to Pompey at Amisus, as a token of his submission; but the conqueror caused it to be interred with regal honours in the sepulchre of his forefathers at Sinope. He was 68 or 69 years old at the time of his death, and had reigned fifty-seven years, of which twenty-five had been occupied, with only a few brief intervals, in one continued struggle against the Roman power. The estimation in which he was held by his adversaries is the strongest testimony to his great abilities: Cicero calls him the greatest of all kings after Alexander, and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered. (App. *Mithr.* 97-111; Dio Cass. xxvii. 3-13; Plut. *Pomp.* 32-41; Cie. *pro Muren.* 15; Vell. Pat. ii. 16.)—8. Of Pergamum, son of Arsaces, 6, 9, 13.]—8. Of Pergamum, son of Menodotus; but his mother having had an amour with Mithridates the Great, he was generally looked upon as in reality the son of that monarch. The king himself bestowed great care on his education; and he appears as early as 64 to have exercised the chief control over the affairs of his native city. At a subsequent period he served under Julius Caesar in the Alexandrian war (46); and after the defeat of Pharnaces in the following year (47), Caesar bestowed upon Mithridates the kingdom of the Bosphorus, and also the tetrarchy of the Galatians. But the kingdom of the Bosphorus still remained to be won, for Asander, who had revolted against Pharnaces, was in fact master of the whole country, and Mithridates having attempted to expel Asander, was defeated and

slain (*Bell Alex* 26-32, 78, *Strab* p 625, *Dio Cass* xli 41-43)

**Mithridatis Regio** (Μιθριδατὸν χώρα), in Sarmatia Asiatica, on the W side of the river Rha (*Volga*), so called because it was the place of refuge of the last Mithridates, in the reign of Claudius (*Tac Ann* xii 15, *Ptol* v 9, 19)

**Mitylēne** [ΜΙΤΥΛΕΝΕ]

**Mnasæas** (Μνασᾶς) of Patara in Lycia—not of Patrae in Achæa—was a pupil of Eratosthenes, and a grammarian of considerable celebrity. He wrote two works, one of a chorographical description entitled *Periplus* (Περὶπλος) and the other a collection of oracles at Delphi (*Suid* s v, *Athen* pp 158, 296, 530)

**Mnasilochus** (Μνασίλοχος) an Acarnanian leader, sided with Antiochus in 191, and surrendered to the Romans after the battle of Magnesia (*Lav* xxxvi 11, xxxviii 83, *Pol* xiii 26)

**Mnasippus** (Μνασίππος) a Lacedæmonian in command of the fleet at Corcyra in 373, was slain in a battle (*Sen. Hell* vi. 2)

**Mnemē** [ΜΝΕΜΕ]

**Mnemōsynē** [ΜΝΕΜΩΣΥΝΗ]

**Mnesarchus** (Μνησαρχος) 1 [PYTHAGORAS] —2 A Stoic philosopher, a disciple of Panaetius flourished about b c 110 and taught at Athens. Among his pupils was Antiochus of Ascalon (*Cic Fin* i 2, 6 *Acad* ii 23 69)

**Mnesicles** (Μνησικλῆς), one of the great Athenian artists of the age of Pericles, was the architect of the *Propylæa* of the Acropolis [*See* pp 11, 12, *Dict of Ant art Propylæa*]

**Mnesimachus** (Μνησιμαχος) a poet of the Middle Comedy (*Athen* pp 301 322, 323)

**Mnesticus** (Μνηστικός), a physician, was a native of Athens, and lived probably in the fourth century b c, as he is quoted by the comic poet Alexis. He is frequently mentioned by Galen and others.

**Mnester** (Μνηστέρ), a celebrated pantomime actor in the reigns of Caligula and Claudius, was one of the lovers of Messalina, and was put to death on the ruin of the latter (*Tac Ann* ix. 4, 36, *Suet. Cal* 33 53 57)

**Mnestheus**, a Trojan, who accompanied Aeneas to Italy, and was the ancestral hero of the Memmii (*Verq. Aen* v 117)

**Mōabitia** (Μωαβίτις, Μόβα Μωαβίτις, Moabita) O T Moab, for both country and people), a district of Arabia Petraea, E of the Dead Sea, from the river Arnon (*Wady-el-Mōnā*), the boundary between Palestine and Arabia) on the N, to Zoar, near the S end of the Dead Sea, on the S, between the Ammonites on the N, the Midianites on the E., and the Edomites on the S—that is, before the Israelitish conquest of Canaan [*See Dict of the Bible*]

**Mōdestinus**, Herennius, a Roman jurist, and a pupil of Ulpian, flourished in the reigns of Alexander Severus, Maximinus and the Gordians, A.D. 222-244. Though Mōdestinus is the latest of the great Roman jurists, he ranks among the most distinguished. There are 345 excerpts in the Digest from his writings.

**Modestus**, Julius, a grammarian who wrote early in the first century A.D. (*Suet. Gr* 20, *Gell* ii. 9, 1; *Mart* x 21, 1)

**Mōdestus**, a military writer the author of a *Libellus de Vocabilis Rei Militaris*, addressed to the emperor Tacitus, A.D. 275 brief, and presents no features of interest. Printed in all the collections of *Scriptores de Re Militari*.

**Modicia** (Μοντζια), a town in Galia Transpadana, on the river Lambro, N. of Mediolanum Milan), where Theodoric built a palace, and

Theodolinda, queen of the Langobards, a splendid church, which still contains many of the gifts of this queen (*Paul Langob* iv 22, 43)

**Modin** (Μόδιν, *est*, or *isla*), a village on a mountain N of Lydda or Dospolis on the extreme NW of Judæa, celebrated as the native place of the Maccabæi (*Jos Ant* xii 8, 1)

**Modra** (τὰ Μόδρα *Mudurlu*), a town of Bithynia near the source of the river Gallia (*Strab* p 543)

**Moenus**, Moenis, Maenus, or Menus (*Main*), a river in Germany, which rises in the Sudeti Montes, flows through the territory of the Hermondurii and the Agri Decumates of the Romans, and falls into the Rhine opposite Mogontiacum (*Mainz*) (*Tac Germ* 28, *Mel* iii 8, 3)

**Moeris** or **Myris** (Μοίρις, Μύρις), a king of Egypt who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about b c 450. The Greek writers state of Moeris that he formed the lake known by his name, and so led it by a canal to the Nile in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife (*Hdt* ii 13, 101, 149, *Diod* i 52, *Strab* pp 799 809). The real author of these works was Amenemhat III., who lived about 2300 b c (1000 years earlier than the date given by Herodotus). He had the enormous basin formed in the Fsydm for the storage of water protected by dykes and communicating with the river by a canal with locks to regulate the flow. He also built the Labyrinth [*Dict of Ant* s v]. The Egyptian word *meri* means 'a basin,' and from this a confused account of a king of that name was adopted by the Greeks.

**Moeris** (Μοίρις), commonly called **Moeris Atticista**, a distinguished grammarian of the time of Hadrian, the author of a work still extant, entitled *Asseis* 'Arrivals, though the title varies somewhat in different manuscripts. His treatise is a sort of comparison of the Attic with other Greek dialects; consisting of a list of Attic words and expressions, illustrated by those of other dialects, especially the common Greek. Edited by Pierson, 1759, Bekker, 1833.

**Moeris Lacus** [MOERIS]

**Moero** (Μοιρό), or **Myro** (Μυρό), a poetess of Byzantium, wife of Andromachus surnamed Philologus, and mother of the grammarian and tragic poet Homerus, lived about b.c. 300. She wrote epic, elegiac, and lyric poems. (*Suid* s v; *Athen* p. 490)

**Moerocles** (Μοιρονκλῆς), an Athenian orator, a native of Salamis, was a contemporary of Demosthenes, and like him an opponent of Philip and Alexander (*Dem. F.L* p 435; *Arran*, *An* i 10, 7)

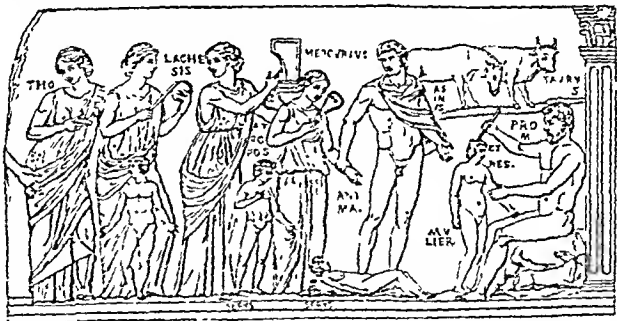
**Moesia**, called by the Greeks *Mysia* (Μυσία, also *M* ἢ *τῇ* *Eup Ery*, to distinguish it from *Mysia* in Asia), a country of Europe, was bounded on the S by Haemus, which separated it from Thrace, and by M. Orbelus and Scordus, which separated it from Macedonia, on the W by M. Scordus and the rivers Drinus and Sava, which separated it from Illyricum and Pannonia, on the N by the Danube, which separated it from Dacia, and on the E by Pontus Euxinus, thus corresponding to the present *Seræa* and *Bulgaria* (*Dio Cass* li 27, *Ptol* iii 9, 60). This country was subdued in the reign of Augustus, about 29 b c (*Lav Ep* 134, 135; *Dio Cass* li 20, *Flor* ii 26), but does

not appear to have been formally constituted a Roman province till near the end of the reign, about A.D. 6 (Dio Cass. *lrv.* 29; *Ov. Trist.* ii. 197). Tacitus (*Ann.* i. 80) mentions a *legatus Moesiae* A.D. 14. It was originally only one province, but in the reign of Domitian was formed into two provinces, called *Moesia Superior* and *Moesia Inferior*, the former being the western and the latter the eastern half of the country, and separated from each other by the river Cebrus or Cihrus, a tributary of the Danube. When Aurelian surrendered Dacia to the barbarians, and removed the inhabitants of that province to the S. of the Danube, the middle part of Moesia was called *Dacia Aureliani*; and this new province was divided into *Dacia Ripensis*, the district along the Danube, and *Dacia Interior*, the district S. of the latter as far as the frontiers of Macedonia. In the reign of Valens, some of the Goths crossed the Danube and settled in Moesia. These Goths are sometimes called *Moeso-Goths*, and it was for their use that Ulphilas translated the Scriptures into Gothic about the middle of the fourth century. The original inhabitants of the country, called *Moesi* by the Romans, and *Mysi* (*Μυσοί*) by the Greeks, were a Thracian race, and were divided into several tribes, such as the *TRIBALLI*, *PEUCINI*, &c. (*Strab.* p. 295).

**Mogontiācum**, **Moguntiācum** or **Magontiācum** (*Mains* or *Mayence*), a town on the left bank of the Rhine, opposite the mouth of the river Moenus (*Main*), was situated in the territory of the Vangiones, and was subsequently the capital of the province of Germania Prima. It was a Roman municipium, and was founded, or at least enlarged and fortified, by Drusus. It was occupied by a strong Roman garrison, and continued to the downfall of the empire to be one of the chief fortresses on the Rhine. (*Tac. Hist.* iv. 15, 24; *Amm. Marc.* xv. 11.)

**Moirae** (*Μοῖραι*), called **Parcae** by the Romans, the Fates. *Moirā* properly signifies 'a share,' and as a personification 'the deity who assigns to every man his fate or his share.' Homer speaks of the *Μοῖραι* as personal deities once (*Il.* xxiv. 49), and again of a single *Μοῖρα* who spins the thread of life (*Il.* xxiv. 209): in the *Odyssey* (vii. 197) there is once mention of the spinning deities (*Κλωῆες*) who are present at the time of birth. *Αἰσα* is mentioned there also, and it is possible that in this passage *Αἰσα Διὸς* may be regarded, like the *Ζεὺς Μοιραγέρης* at Delphi [see below], as the third in company with two *Κλωῆες*. In Homer *Moirā* is fate personified, which, at the birth of man, spins out the thread of his future life, follows his steps, and directs the consequences of his actions according to the counsel of the gods. But the personification of his *Moirā* is not complete; for he mentions no particular appearance of the goddess, no attributes, and no parentage. His *Moirā* is therefore quite synonymous with *Aisa* (*Αἰσα*).—In Hesiod the personification of the *Moirae* is more complete, but in speaking of the darker Titan dynasty he

makes them daughters of Night and sisters of *Kῆρες* and Death; whereas under the more orderly reign of *Zens* they are daughters of *Zens* himself and *Themis* (*Hes. Th.* 217, 904; cf. *Apollod.* i. 8, 1), and three in number, viz. *Clotho*, or the spinning fate; *Lachēsis*, or the one who assigns to man his fate; and *Atropos*, or the fate that cannot be avoided. Later writers give other genealogies: thus they are called children of *Erebus* and *Night*, of *Cronos* and *Night*, of *Ge* and *Oceanus*, or lastly of *Ananke* or *Necessity* (*Cic. N.D.* iii. 17; *Tzetz. ad Lye.* 406; *Plat. Rep.* p. 617). In Homer the conception of the supreme rule of the Fates is as uncertain as is their personality: in some passages all the gods, even *Zeus*, observe the decree of Fate (*Il.* xix. 87); in others the Fate is rather an attribute of *Zeus* signifying his predestined will (*Il.* xvii. 821), and it is even hinted that fate may be altered by *Zens* (*Il.* xvi. 435), and that things may possibly happen *ὑπὲρ μοῖραν* (*Il.* xx. 30, 336). But the conception which prevailed was of an unalterable decree. The fate assigned to every being by eternal laws takes its course without obstruction; and *Zens*, as well as the other gods and men, must submit to them. (*Aesch. Pr.* 516, *Eum.* 335, 963; cf. *Verg. Aen.* v. 798, xii. 147; *Or. Met.* xv. 781.) They assign to the *Erinyes*, who inflict the punishment for evil deeds, their proper functions; and with them they direct fate according to the laws of necessity, whence they are sometimes called the sisters of the *Erinyes*.—The *Moirae*, as the divinities of the duration of human life, which is determined by the two points of birth and of death, are conceived either as goddesses of birth or as goddesses of death, and hence their number was two, as at Delphi with *Zeus* as *Μοιραγέρης* (*Paus.* x. 24, 4); but even here the number of three deities is preserved, and the conception became universal of three sister Fates (as of three Hours, three Graces, &c.). The distribution of the func-



The *Moirae* or *Parcae* (Fates) and *Prometheus*. (Visconti, *Mus. Pio Clem.* vol. iv. tav. 81.)

tions among them was not strictly observed, for we sometimes find all described as spinning, although this should be the function of *Clotho* alone, who is moreover often mentioned alone as the representative of all. As goddesses of birth, who spin the thread of the beginning of life, and prophesy the fate of the newly born, they are mentioned along with *Ilithyia*, with whom, and also with the Hours, they appear as helpers at the birth of a child (*Pind. Ol.* vi. 42, *Nem.* vii. 1; *Enr. I. T.* 207, *Bacch.* 99; *Paus.* viii. 21, 2; see also *HORAE* and *ILITHYIA*). As goddesses of death, they appear also with the *Keres* and the *Erinyes* (*Hes. Scut.* 258; *Paus.*



u 11, 4) In some ancient works of art they appear, not with their several attributes, but as three crowned deities with sceptres in token of their sovereignty (as on the altar of the Twelve Gods, now in the Louvre), but usually in works of art they are represented with different attributes. Clotho with a spindle or a roll (the book of fate), Lachesis pointing with a staff to the globe, and Atropos with a pair of scales or a sun-dial, or shears. The Parcae in Latin literature received all the mythology and attributes of the Greek *Moirae*. Originally Parca was especially the goddess of birth, her name being probably derived a *pariundo* (though some take it to be from *plecto*, as weaving the thread), but with her were associated the deities Nona and Decuma presiding over different months of the birth, and subsequently the name Parcae was applied to the three Fates collectively, of whom Nona and Decuma were charged with the birth, and the third, Morta, with death (Varro, *ap. Gell. iii. 16*). The abstract noun *fortuna* meant the spoken word or decree of Heaven, equivalent to the *αἶσα Διός* (Serv. ad *Aen. i. 628*, *iii. 608*), but though the neuter form prevailed in literature, the popular and ceremonial language retained *Fati* and *Fatse*. *Fata Scribunda* was the goddess who watched over the birth (included among the *Carmentes* as being prophetic) and wrote down the destiny of the child.

#### Moliones (Μολιόνες)

Moliones or Molionidae (Μολιόνες, Μολιωνίδαι), that is, Eurytus and Cteatus, so called after their mother Molione. They are also called *Aetoridae* or *Aetorionae* (*Ἀετορίωνες*) after their reputed father Aetor, the husband of Molione, though they were generally regarded as the sons of Poseidon. The Moliones, when yet boys, took part in an expedition of the Epeans against Neleus and the Pylians (*Il. xi. 709, 750, xxiii. 638*, Or *Met. viii. 509*). They are represented as nephews of Angeas, king of the Epeans. When Heracles marched against Angeas, the latter entrusted the conduct of the war to the Moliones, but as Heracles was taken ill, he concluded peace with Angeas, whereupon his army was attacked and defeated by the Molionidae. In order to take vengeance, he afterwards slew them near Cleonae, on the frontiers of Argolis, when they had been sent from Elis to sacrifice at the Isthmian games, on behalf of the town (*Pind. Ol. xi. 34*, *Paus. viii. 14, 6*, *Apollod. ii. 7, 2*).—The Moliones are mentioned as conquerors of Nestor in the chariot race, and as having taken part in the Calydonian hunt. Cteatus was the father of Amphimachus by Theromce, and Eurytus, of Thalpius by Theraphone. Their sons Amphimachus and Thalpius led the Epeans to Troy (*Paus. v. 3, 4*). Later traditions describe them as born out of an egg, and as having only one body, but two heads (*Athen. ii. 58*, *Plin. de Fratr. Am. 1*).

Molo, surname of Apollonius, the rhetorician of Rhodes [*Apollonius, No. 2*].

Molon (Μόλων), satrap of Media under Antiochus the Great, against whom he revolted. He was defeated near Babylon *b. c.* 220, and put an end to his own life (*Pol. v. 40–54*).

#### Molochath. (Μολυχά)

Molossii (Μολοσσοί), a people in Epirus, who inhabited a narrow strip of country, called after them *Molossia* (Μολοσσία) or *Molossia*, which extended from the Aous, along the W bank of the Arachthos, as far as the Ambracian gulf. The Molossii were a Greek people, who claimed descent from Molossus, the son of Pyrrhus

(Neoptolemus) and Andromache, and are said to have emigrated from Thessaly into Epirus, under the guidance of Pyrrhus (*Plut. Pyrrh. 1, Just. xvii. 3*). In their new abodes they intermingled with the original inhabitants of the land and with the neighbouring Illyrian tribes, in consequence of which they were regarded by the other Greeks as half barbarians. They were, however, by far the most powerful people in Epirus, and their kings gradually extended their dominion over the whole of the country (*Hdt. vi. 127*, *Thuc. ii. 80*; *Liv. viii. 24*). The first of their kings who took the title of king of Epirus was Alexander, who perished in Italy *b. c.* 326. [EPIRUS] The ancient capital of the Molossi was PASSARON, but AMBRACIA afterwards became their chief town, and the residence of their kings. (*Plut. Pyrrh. 5*, *Liv. xiv. 25*) The Molossian honours were celebrated in antiquity, and much prized for hunting (*Verg. Georg. iii. 405*, *Hor. Sat. ii. 6, 114*).

Molins (Μόλιος), son of Deucalion and father of Μελιόνια (*Il. x. 260*, *xiii. 279*, *Apollod. iii. 3, 1*).

Molycrium (Μολύκρειον, also Μολύκρεια, Μολυκρία Μολύκριοι, Μολυκρικής, Μολυκρασίη), a town in the most southerly part of Aetolia, at the entrance of the Corinthian gulf, gave the name of Rhium Molycrium (*Πύον Μολύκρην*) to the neighbouring promontory of Anturium. It was founded by the Corinthians, but was afterwards taken possession of by the Aetolians (*Thuc. ii. 84*, *Strab. p. 356*).

Momemphis (Μώμειψις Panouf Khet, or Manouf el-Seffī, i. e. Lower Memphis), the capital of the Nomos Momemphites in Lower Egypt, stood on the E. side of the lake Mareotis (*Strab. p. 603*).

Mōmus (Μῶμος), the god of cruel mockery and censure, is not mentioned by Homer, but is called in Hesiod the son of Night. He is said to have found fault with the man formed by Hephaestus, because a little door had not been left in his breast, so as to enable one to look into his secret thoughts. (*Hes. Th. 214*, *Callim. Hymn. Apoll. 113*, *Lucian. Hermotim. 20*).

Mona 1. (*Anglesey*) An island off the coast of the Ordovices in Britain, one of the chief seats of the Druids, was invaded by Suetonius Paulinus, *a. d.* 61, and conquered by Agricola, 78 (*Tac. Agr. 15, 18*, *Ann. xiv. 29*, *Plin. iii. 412*, *Dio Cass. lxxv. 7*).—2. See Μοναπία.

Mōnaces 1. A Parthian general mentioned by Horace (*Od. iii. 6, 9*) is probably the same as Surenas the general of Orodes, who defeated Crassus.—2. A Parthian noble, who deserted to Antony and urged him to invade Parthia, but soon afterwards returned to the Parthian king Phraates.—3. A general of the Parthian king Vologeses I., in the reign of Nero.

Monapia or Monarina (*isle of Man*), an island between Britannia and Hibernia (*Plin. iv. 103*). It is probable that Caesar means this island when he speaks of *Mons* as half way between Britain and Ireland (*B. G. v. 13*).

Monda or Munda (*Mondego*), a river of Spain, flowing into the ocean between the Tagus and Durus (*Plin. iv. 115*; *Mei. iii. 1, 7*).

#### Mōneta. (Μῆντο)

Monima (Μονίμη), a Greek woman, either of Stratonicea, in Ionia, or of Miletus, was the wife of Mithridates, but was put to death by order of this monarch, when he fled into Armenia, *a. c.* 73 (*App. Mithr. 21, 27, 49*, *Plut. Lucull. 19*).

Monoeeci Portus, also Herculis Monoeeci Portus (*Monaco*), a port-town on the coast of Liguria, just within the province of Gallia Nar

bonensis (of which the boundary was the river *Far*), between Nicaea and Albium Intemelium, founded by the Massilians, was situated on a promontory (hence the *arx Monoeci* of Verg. *Aen.* vi. 801), and possessed a temple of Hercules Monoecus, from whom the place derived its name (Strab. p. 202; Amm. Marc. xv. 10, 9). The harbour, though small and exposed to the S.E. wind (Lucan, i. 405), was of importance, as it was the only one on this part of the coast of Liguria (Tac. *Hist.* iii. 42; Val. Max. i. 6, 7). A little above Monoeci Portus Augustus marked the highest point of the difficult coast road which he had made there by a trophy (Tropaea Alpium; Plin. iii. 136; Ptol. iii. 1, 2) inscribed with the names of conquered Alpine tribes: hence the name of the modern Alpine tribes: *Montāns, Curtiūs*, was exiled by Nero, A.D. 67; but was soon afterwards recalled at his father's petition. On the accession of Vespasian, he vehemently attacked in the senate the notorious delator, Aquilius Regulus. (Tac. *Ann.* xvi. 28, 33, *Hist.* iv. 40-43.) If he is the same person as the Curtius Montanus satirised by Juvenal (iv. 107, 131, xi. 34), Montanus in later life sullied the fair reputation which, according to Tacitus, he enjoyed in youth; for Juvenal describes him as a corpulent epicure, a parasite of Domitian, and a wind-bag (*bucca*). Some suggest that Juvenal alludes to a Junius Montanus, who appears in an inscription as consul suffectus in A.D. 81.

*Montāns Julius*, a writer of elegiac and epic poetry, contemporary with Ovid (Ov. *Pont.* iv. 16, 11; Sen. *Contr.* vii. 16, 27; Sen. *Ep.* 122).

*Montāns, Votiēns*, of Narbo, an orator and declaimer in the reign of Tiberius, was named the 'Ovid' of the rhetorical schools. He was convicted on a charge of majestas, and died an exile in the Balearic islands, A.D. 25. (Tac. *Ann.* iv. 42; Sen. *Contr.* vii. 20, ix. 28.)

*Mopsia* or *Mopsochia*, an ancient name of Pamphylia, derived from Mopsus, the mythical leader of certain Greeks supposed to have settled in Pamphylia, as also in Cilicia and Syria, after the Trojan war, whose name appears more than once in the geographical names in Cilicia. (See *Mopsucrene*, *Mopsustesia*.)

*Mopsium* (*Μόψιον*), a town of Thessaly in Pelasgiotis, on a hill of the same name between Tempe and Larissa (Strab. p. 441; Liv. xlii. 61).

*Mopsucrene* (*Μόψου κρήνη* or *κρήνη*, i.e. the Spring of Mopsus), a city of Cilicia Campestris, on the S. slope of the Taurus, and twelve Roman miles from Tarsus, the place where Constantine died, A.D. 364 (Ptol. v. 7, 7; Sozom. v. 1).

*Mopsuestia* (*Μόψου ἑστία*, also *Μόψου πόλις*, i.e. the Hearth of Mopsus, also *Μόψου πόλις*, i.e. the City of Mopsus), an important city of Cilicia Campestris, on both banks of the river Pyramus, twelve Roman miles from its mouth, on the plain called *τὸ Ἀλφειὸν πεδῖον*, was a *civitas libera* under the Romans. The two parts of the city were connected by a handsome bridge built by Constantius over the Pyramus. (Strab. p. 676; Cic. *ad Fam.* iii. 8; Arrian, *An.* ii. 5.) In ecclesiastical history it is notable as the birthplace of Theodoric of Mopsuestia.

*Mopsus* (*Μόψος*). 1. Son of Ampyx or Ampeus by the nymph Chloris (Hes. *Scut.* 181). He was one of the Lapithae of Oechalia or Tiferon (Thessaly), and took part in the combat at the wedding of Pirithous. He was one of the Calydonian hunters, and also one of the

Argonauts, and was a famous prophet among the Argonauts. He was afterwards worshipped as an oracular hero. (Pind. *Pyth.* iv. 336; Ap. Rh. i. 63; Paus. v. 17, 4; Strab. p. 443; Hyg. *Fab.* 14; Or. *Met.* viii. 316, xii. 456.)—2. Son of Apollo and Manto, the daughter of Tiresias, and also a celebrated seer. He contended in prophecy with Calchas at Colophon, and showed himself superior to the latter in prophetic power. [Calchas.] He founded Mallos in Cilicia, in conjunction with the seer Amphichus. A dispute arose between the two seers respecting the possession of the town, and both fell in combat by each other's hand. Mopsus had an oracle at Mallos, which existed in the time of Strabo (Strab. p. 675; Ptol. *Def. Or.* 45).

*Morgantium*, *Morgantia*, *Murgantia*, *Morgentia* (*Μοργάντιον*, *Μοργάντιον*, *Μοργάντιον*, *Μοργάντιον*), a town in Sicily founded by the Morgetes, after they had been driven out of Italy by the Oenotrians. According to Livy (xxiv. 27) this city was situated on the E. coast; but according to other writers it was situated in the interior of the island, S.E. of Agrigum, and near the Symaethus. The neighbouring country produced good wine. (Strab. pp. 257, 270; Diod. xi. 78; Cic. *Verr.* iii. 18, 43.)

*Morgetes* (*Μοργήτες*), an ancient people in the S. of Italy. According to Strabo they dwelt in the neighbourhood of Rhegium, but being driven out of Italy by the Oenotrians crossed over to Sicily and there founded the town of Morgantium. According to Antiochus, Morges was the successor of the Oenotrian king Italus, and hospitably received Sciculus, who had been driven out of Latium by the Aborigines, in consequence of which the earlier Oenotrians were called *Italietes*, *Morgetes* and *Sciculi*. (Strab. p. 257; Antioch. ap. Dionys. i. 12.)

*Morimēne* (*Μοριμένη*), the N.W. district of Cappadocia, on the banks of the Halys, assigned under the Romans to Galatia. Its meadows were entirely devoted to the feeding of cattle. (Strab. pp. 534, 540.)

*Morini*, a people in Gallia Belgica, W. of the Nervii and Menapii, and the most northerly people in all Gaul, whence Virgil calls them *extremi hominum* (*Aen.* viii. 727). They dwelt on the coast, opposite Britain, and at the narrowest part of the channel between Gaul and Britain, which is hence sometimes called *Fretum Morinorum* or *Morinum*. They were a warlike people (Caes. *B.G.* iv. 21; Dio Cass. li. 21). Their chief town was *GESORIACUM*.

*Morius* (*Μόριος*), a small river in Boeotia, a S. tributary of the Cephissus, at the foot of Mt. Thurius near Chaeonea.

*Mormo* (*Μορμό*), also *Μορμολίκη*, *Μορμολυκή*, a female spectre, with which the Greeks used to frighten children (Aristoph. *Ach.* 582, *Pax.* 474; Theocrit. xv. 40).

*Morpheus* (*Μορφεύς*), the son of Sleep, and the god of dreams. The name signifies the fashioner or moulder, because he shaped or formed the dreams which appeared to the sleeper (Ov. *Met.* xi. 635).

*Mors*, called *Thanatos* (*Θάνατος*) by the Greeks, the god of death. In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians (*Il.* xiv. 231, xvi. 672). In Hesiod he is a son of Night and a brother of Ker and Sleep, and Death and Sleep reside in the lower world (Hes. *Th.* 211, 756; cf. Verg. *Aen.* vi. 277). In the *Alkestis* of Euripides (75,

843), where Death comes upon the stage, he appears as an austere priest of Hades in a dark robe (some propose *μελαμπερος* for *μελαιν* *πελός*, comparing Hor *Sat* i 1, 53), and with the sacrificial sword, with which he cuts off a lock of a dying person, and devotes it to the lower world. Many of the later poets describe Death as a sad or terrific being, but the best artists of the Greeks, avoiding anything that might be displeasing abandoned the idea suggested to them by the poets, and represented Death under a more peaceful aspect. On the chest of Cypselus Night was represented with two boys one black and the other white, and at Sparta there were statues of both Death and Sleep (Paus i 18, v 18). Both were usually represented as slumbering youths, or as winged deities (*Θάνατοι*), and with torches turned upside down (cf Verg *Aen.* vi 234).

**Morsimus** (*Μόρσιμος*) a tragic poet, son of Phylacles and father of the elder Atydamas ridiculed by Aristophanes (*Ran* 181, *Suid* s.v.).

**Morjchus** (*Μ'ρjχος*), a tragic poet, a contemporary of Aristophanes, noted for his gluttony (Aristoph. *Ach.* 887 *Veep* 504).

**Mosa** (*Μαας* or *Μευσε*) a river in Galha Belgica rises in Mt Vogesus in the territory of the Langones and falls into the Vahals or W branch of the Rhine (Caes *BG* iv 10 Ptol ii 9 3).

**Moscha** (*Μόσχα* *Muscat*) a seaport on the NE coast of Arabia Felix SW of Syagrus the easternmost promontory of the peninsula (*Sas el-Had*), a chief emporium for the trade between India and Arabia (Ptol vi 7).

**Moschi** (*Μόσχοι*) a people of Asia, whose territory (*η Μοσχική*) formed originally the S part of Colchis but at the time of Augustus was divided between Colchis, Iberia, and Armenia (Hdt. iii 91 vii 78, Strab p 497).

**Moschlei Montes**, or *leus Mons* (α *Μόσχα* *δρος* *Μεσσιδ*), a range of mountains extending S and SW from the main chain of the Caucasus to that of the Anti Taurus, and forming the boundary between Colchis and Iberia named after the Moschi, who dwell among them (Strab pp 61, 492, 545, Ptol v 6, 13).

**Moschion** (*Μόσχίων*), a Greek physician, the author of a short Greek treatise 'On Female Diseases,' is supposed to have lived in the beginning of the second century after Christ. The work is edited by Dewez, Vienn. 1793.

**Moschus** (*Μόσχος*) of Syracuse, a grammarian and bucolic poet, lived about a c 200 or a little later. He was a pupil of Bion. In genius he comes far behind Theocritus, whom he imitates. But his lament for Bion has great melody and pathos. His style labours under an excess of polish and ornament. For editions see Bion.

**Mösel** (*Mosel* or *Moselle*), a river in Gallia Belgica, rises in Mt Vogesus and falls into the Rhine at Confluentes (*Coblenz*). This river forms the subject of a descriptive poem by Ausonius (cf Flor iii 10).

**Mosteni** (*Μοστώνη*, *Μόστινα*, *Μαυστήνη* *Μοστήνη*), a city of Lydia, in the Hyrcanian plain, SE of Thyatira, was one of the cities of Asia Minor destroyed by the great earthquake of a d 17. Its coins are numerous. (Tac. *Ann.* ii 47, Ptol. v 2, 16).

**Mosychius** (*Μεσυχός*)

**Mosynoeci** (*Μοσυνόικοι*, *Μοσυνόικοι*), or *Ma* *syn* or *Mosynni* (*Μοσυννί*, *Μοσυννί*) a people on the N coast of Asia Minor in Pontus, E of the Chalybes and the city of Cerasus, celebrated for their warlike spirit and savage customs, which are described by Xenophon (*Anab* iv 4,

v 4). Their name was derived from the conical wooden houses in which they dwelt. Their government was curious a king chosen by them was strictly guarded in a house higher than the rest, and maintained at the public cost, but as soon as he displeased the commons they literally stopped the supplies, and starved him to death. (Hdt. vi 78, Strab p 549, Diod. xiv 30).

**Mothone** (*Μεθονή*)

**Motua** or **Motyca** (*Μότρουκα* *Mutyensis* *Modica*), a town in the S of Sicily, W of the promontory Pachynus and near the sources of the river Motychanus (*Fiume di Ragusa*). Since both Cicero and Pliny call the inhabitants Mutyenses, it is probable that *Mutyca* is the more correct form of the name (Cic. *Verr* iii 43 51, Plin. iii 91, Ptol. iii 4, 14).

**Motya** (*Μοτύν* *Motua*) an ancient town in the NW of Sicily, situated on a small island (*S. Pantalao*) only six stadia from the coast, with which it was connected by a mole. It was founded by the Phoenicians in the territory of the Elym. It possessed a good harbour and was in early times one of the most flourishing cities of Sicily. It afterwards passed into the hands of the Carthaginians, was taken from them by Dionysius of Syracuse, and was finally captured by the Carthaginian general Himilco, who transplanted all its inhabitants to the town of Lilybaeum, which he had founded in its neighbourhood, a c 397 (Thuc. vi 2, Diod. xiv 47, 55).

**Motychanus** (*Μοτρυκα*)

**Mucia**, daughter of Q. Mucius Scaevola, the augur, consul a c 95, married Cn. Pompey, by whom she had two sons, Cnervs and Servus, and a daughter, Pompeia. She was divorced by Pompey in 63. She next married M. Aemilius Scaurus, a stepson of the dictator Sulla. In 59 Mucia went to Sicily to mediate between her son Sex Pompey and Augustus. She was living at the time of the battle of Actium, 31. Augustus treated her with great respect (Cic. *ad Fam.* v 2, Dio Cass. xxxvii 49, lvi 33, Suet. *Jul* 50).

**Mucianus** 1 P. Lucius Crassus Divus Mucianus, was the son of P. Mucius Scaevola, and was adopted by P. Lucius Crassus Divus. He was consul a c 131, and earned on the war against Antiochus in Asia, but was defeated and killed. He succeeded Scipio Nasica as pontifex maximus. He was distinguished both as an orator and a lawyer (Gell. i 13, Val. Max. viii 7, Cic. *de Or.* i 37, 216).—2 Lucius Mucianus, three times consul, in a d 52, 70 and 75. On Nero's death in 68 Mucianus had the command of the province of Syria, and he rendered efficient aid to Vespasian when the latter resolved to seize the imperial throne. As soon as Vespasian was proclaimed emperor, Mucianus set out for Europe to oppose Vitellius, but the Vitellians were entirely defeated by Antonius Primus [PANNUS] before Mucianus entered Italy. Antonius however, had to surrender all power into the hands of Mucianus, upon the arrival of the latter at Rome. Mucianus was an orator and a historian. His powers of oratory are greatly praised by Tacitus. He made a collection of the speeches of the republican period which he published in eleven books of *Acta* and three of *Epistolae*. The subject of his history is not mentioned, but it appears to have treated chiefly of the East. (Tac. *Hist.* i 10, ii 76, iii 53 iv 60, Suet. *Veep* 6, 13). He is often cited by Pliny.

**Mucius Scaevola**. (SCAEVOLA)

**Mugilla** (*Mugillanus*) a town in Latium from

which a family of the Papirii probably derived their name Mugillanus (Dionys. viii. 36).

**Mulciber.** [VULCANUS.]

**Mulücha, Malva, or Molöchath (Μολοχάθ: Muluwi),** the largest river of Manretania, rising in the Atlas, and flowing N. by E. into the *Gulf of Melillah*, successively the boundary between the Manri and the Massaeylii, Mauretania and Numidia, Mauretania Tingitana and Manretania Caesariensis. (Strab. pp. 827, 829; Ptol. iv. 1, 7.) [MAURETANIA.]

**Mummius.** 1. L., tribune of the plebs, B.C. 187, and praetor 177 (Liv. xxxvii. 54, xli. 8).—2. L., surnamed **Αχαιεύς**, son of the last, was praetor 154, when he carried on the war successfully in Further Spain, against the Insitaniens. He was consul in 146, when he won for himself the surname of Achaicus, by the conquest of Greece, and the establishment of the Roman province of Achaia. After defeating the army of the Achaean League at the Isthmus of Corinth, he entered Coriuth without opposition. The city was burnt, rased, and abandoned to pillage: the native Corinthians were sold for slaves, and the rarest specimens of Grecian art were given up to the rapacity of an ignorant conqueror. Polybius the historian saw Roman soldiers playing at draughts upon the far-famed picture of Dionysus by Aristides; and Mummius himself was so unconscious of the real value of his prize, that he sold the rarer works of painting, sculpture, and carving, to the king of Pergamum, and exacted securities from the masters of vessels who conveyed the remainder to Italy, to replace by equivalents any picture or statue lost or injured in the passage. (Pol. iii. 82, xl. 7-11; Vell. Pat. i. 13.) He remained in Greece during the greater part of 145 with the title of proconsul. He arranged the fiscal and municipal constitution of the newly acquired province, and won the confidence and esteem of the provincials by his integrity, justice, and equanimity. He triumphed in 145. He was censor in 142 with Scipio Africanus the younger. The political opinions of Mummius inclined to the popular side. (Cic. *Mur.* 14, *Off.* ii. 22; Paus. vii. 12.)—3. Sp., brother of the preceding, and his legatus at Corinth in 146-145, was an intimate friend of the younger Scipio Africanus. In political opinions Spurius was opposed to his brother Lucius, and was a high aristocrat. He composed ethical and satirical epistles, which were extant in Cicero's age, and were probably in the style which Horace afterwards cultivated so successfully. (Cic. *de Rep.* i. 12, *ad Att.* xiii. 6, *de Amic.* 19, 27.)

**Munätius Plancus.** [PLANCUS.]

**Munda.** 1. A Roman colony and an important town in Hispania Baetica, situated on a small river, and celebrated on account of two battles fought in its neighbourhood—the victory of Cn. Scipio over the Carthaginians in B.C. 216, and the important victory of Julius Caesar over the sons of Pompey in 45. The town had fallen into decay as early as the time of Pliny. The site of the ancient town is usually supposed to be the modern village of *Monda*, S.W. of Malaga; but Munda was more probably in the neighbourhood of Cordova, and there are ruins of ancient walls and towers between Martos, Alcantete, Espejo, and Baena, which are conjectured to be the remains of Munda. (Strab. p. 141; Plin. iii. 12; Liv. xxiv. 42; Dio Cass. xliii. 39.)—2. A river. See *MONDA*.

**Munychia (Μουνυχία),** a hill in the peninsula of Piraeus, which formed the citadel of the

ports of Athens. It was strongly fortified, and is frequently mentioned in Athenian history. At its foot lay the harbour of Munychia, one of the three harbours in the peninsula of Piraeus fortified by Themistocles. The names of these three harbours were Piraeus, Zea, and Munychia. [See map on p. 142.] The hill of Munychia contained several public buildings. Of these the most important were:—(1) a temple of Artemis Munychia, in which persons accused of crimes against the state took refuge; (2) the Bendideum, the sanctuary of the Thracian Artemis Bendis, in whose honour the festival of the Bendidea was celebrated; (3) the theatre on the NW. slope of the hill. (Strab. p. 395; Pans. i. 1, 4.)

**Murcia, Murtea, Murtia.** [VENUS.]

**Murcus, L. Statius,** was Caesar's legatus B.C. 48, and praetor 45. He went into Syria after his year of office expired; and after Caesar's death became an active supporter of the republican party. Cassius appointed him prefect of the fleet. After the ruin of the republican party at Philippi, in 42, Murcus went over to Sex. Pompey in Sicily. Here he was assassinated by Pompey's order at the instigation of his freedman Menas, to whom Murcus had borne himself loftily. (Caes. *B. C.* iii. 15; App. *B. C.* iv. 58-86, 100-117, v. 15, 70; Dio Cass. xlviii. 19; Vell. Pat. ii. 77.)

**Muræna, Licinius.** The name Murena is said to have been given in consequence of P. Licinius, praetor in 104, having a great liking for the lamprey (*murena*), and building tanks (*vivaria*) for them (Plin. ix. 170; Macrobi. ii. 11).—1. P., a man of some literary knowledge, lost his life in the wars of Marius and Sulla, B.C. 82 (Cic. *Brut.* 67, 90).—2. L., brother of the preceding, served under Sulla in Greece, in the Mithridatic war. After Sulla had made peace with Mithridates (84), Murena was left as propaetor in Asia. Anxious for distinction, Murena sought a quarrel with Mithridates: and after carrying on the war for two years, was at length compelled by the strict orders of Sulla to stop hostilities. Murena returned to Rome, and had a triumph in 81. (App. *Mithr.* 64; Cic. *pro Leg. Manil.* 3, 7).—3. L., son of the last, served under his father in the second Mithridatic war, and also under Lucullus in the third Mithridatic war. In 65 he was praetor, in 64 propaetor of Gallia Cisalpina, and in 63 was elected consul with D. Junius Silanus. Serv. Sulpicius, an unsuccessful candidate, instituted a prosecution against Murena for bribery (*ambitus*), and he was supported in the matter by M. Porcius Cato, Cn. Postumius, and Serv. Sulpicius the younger. Murena was defended by Q. Hortensius, M. Tullius Cicero, who was then consul, and M. Licinius Crassus. The speech of Cicero, which is extant, was delivered in the latter part of November. The orator handled his subject skilfully, by making merry with the formulae and the practice of the lawyers, to which class Sulpicius belonged, and with the paradoxes of the Stoics, to which sect Cato had attached himself. Murena was acquitted, and was consul in the following year, 62. (Plut. *Lucull.* 16-19, *Cat. Min.* 21; Cic. *pro Murena*; *ad Att.* xii. 21, xiii. 6).—4. A. Terentius Varro Murena, probably the son of the preceding, was adopted by A. Terentius Varro, whose name he took, according to the custom in such cases. This is the common and on the whole most probable account, inferred from the mention of him in Dio Cass. v. 8, Suet. *Tib.* 8, and Vell. Pat.

n 91 But there is no certain authority for his parentage, and there is some difference in the names given to him. Hence some believe that he was a real and not an adopted Varro. It is impossible to accept this view without rejecting the authority of Dio, who calls him Lucius Murena. If he was born a Lucius and adopted by Varro, he might be spoken of either as Lucius or as Terentius, and there is nothing impossible in his sister also taking the name Terentia. Again, there is no authority for supposing that a Varro would take the cognomen Murena. In the civil wars he is said to have lost his property (Scol. ad Hor. *Od.* ii. 2), and C. Proculus, a Roman eque, is said to have given him a share of his own property. This Proculus is called the brother of Varro, but, if we take the words of Horace literally, Proculus had more than one brother. The plural, however, may be merely generalising. Again it is not necessary to suppose that he was a brother, for it was common enough among the Romans to call consurs by the name of brothers (*frater patruelis* and *frater*). That Proculus was brother (or cousin) of Murena, and also of Terentia the wife of Maecenas, is stated by Dio Cassius (liv. 3). It is a further question whence Murena obtained wealth enough to fit him for the position of angur (see Hor. *Od.* iii. 19) for which the portion likely to have come from Proculus would scarcely suffice, and it has been conjectured with much probability that the great Varro (M. Terentius the scholar and antiquarian) who died about 28 B.C., and was very wealthy, may have left his property, or much of it, to Murena. Horace mentions also a villa of Murena's at Formiae about 88 B.C. This, however, must have belonged to him before any bequest from Varro (Hor. *Sat.* i. 6, 38). It is probable, though not absolutely certain, that Murena was the Terentius Varro who subdued the Salassi in the Alps, and founded the town of Augusta (*Aosta*) in their territory (Dio Cass. liv. 25, Strab. p. 206), and was consul suffectus in 23 (*C. I. L.* p. 450). In 23 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Proculus and Terentia, the sister of Murena. Horace (*O.* ii. 10) addresses Murena by the name of Lucius, and probably intended to give him some advice as to being more cautious in his speech and conduct (cf. Sen. *Ep.* 19). His execution is mentioned by Dio Cass. liv. 3, Suet. *Tib.* 8, Tac. *Ann.* i. 10. (For the consequences to his brother-in-law, see *MAECENAS*.)

**Murgantia** 1. See *MOBANTUM*.—2. A town in Samnium, E. of Bovianum (Liv. x. 17).

**Murgia**, a town in Hispania Baetica, on the frontier of Tarraconensis, and on the road from Acci to Malaga (Ptol. ii. 4, 11).

**Mursa** or **Mursia** (*Eszek*, capital of Slavonia), an important town in Pannonia Inferior, situated on the Dravus, not far from its junction with the Danube was a Roman colony founded by the emperor Hadrian (hence *Aelia Mursa*), and was the residence of the governor of Lower Pannonia (Ptol. ii. 16, 8). Here Magnentius was defeated by Constantius II., A.D. 351.

**Mursella**, or **Mursa Minor**, a town in Pannonia Inferior, only ten miles W. of the great Mursa.

**Mus, Dēcius** (*DECIVS*.)

**Musae**, Antonius, a celebrated physician at Rome about the beginning of the Christian era. He was brother to Euphorbus, the physician to

king Juba, and was himself the physician to the emperor Augustus. He had been originally a slave. When the emperor was seriously ill, and had been made worse by a hot regimen and treatment, B.C. 23, Antonius Musa succeeded in restoring him to health by means of cold bathing and cooling drinks, for which service he received from Augustus and the senate a large sum of money, and the permission to wear a gold ring, and also had a statue erected in his honour near that of Aesculapius by public subscription. He seems to have been attached to this mode of treatment, to which Horace alludes (*Epist.* i. 15, 3) but failed when he applied it to the case of M. Marcellus, who died under his care a few months after the recovery of Augustus, 23 (Dio Cass. liv. 20, Suet. Aug. 59, 61, Plin. xiv. 128, xiv. 77, xix. 117). He wrote several pharmaceutical works, which are frequently quoted by Galen, but of which nothing except a few fragments remain. There are, however, two short Latin medical works ascribed to Antonius Musa, but these are generally considered to be spurious.

**Mūsā** or **Mūza** (*Moīsa*, *Moīsa* prob. *Mou-shā*, N. of *Mokha*), a port of Arabia Felix, on the W. coast, near the Straits of Babel-Mandeb (Ptol. vii. 15).

**Mūsae** (*Moīsa*), the *Muses*, were, according to the earliest writers, the inspiring goddesses of song, and, according to later notions, divinities presiding over the different kinds of poetry and over the arts and sciences. They were originally nymphs of wells and springs, which were regarded as sacred and inspiring, and were in the earliest times honoured with choruses and dances. (Thus one of the altars of the *Musae* at Athens was sacred to *The Muses of the Ilissus*.) Hence the nymphs themselves were supposed to be the sources of song and poetry. Such worship was common in Thracia and Boeotia, and it was especially important at the plentiful springs of Mt. Helicon. Aganippe and Hippocrene. They were thus brought into connexion with the great deities of that country, with Dionysus, and more especially with Apollo, who represented their characteristics as being the god of music and of prophetic and of poetical inspiration. Hence he is the leader of the *Muses* (*Moīsa*).

**Mūsae** (*Moīsa*), the *Muses* of History. (From a statue now in England.)

Dem. v. 23, Paus. v. 18, 4; p. 89, b). They not only taught the poet his art (Hes. *Th.* 22), but, as gifted with oracular power, they came to be regarded as teaching arts and knowledge in general.—1. *Genealogy of the Muses*. The most common notion was that they were the daughters of Zeus and Mnemosyne, and born in Pieria, at the foot of Mt. Olympus (*Il.* ii.



491, *Od.* i. 10; *Hes. Th.* 52, 915; *Apollod.* i. 3, 1). There were other traditions of their being daughters of Uranus and Ge (in allusion to the origin of springs), or of Pierus, from their worship in Pieria and their names Pierides or

in Hesiod, who states the names of all the nine, and these nine names became the usual ones. They are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia* or *Polyhymnia*, *Urania*, and *Calliope*. In some local tradi-



2 *Euterpe*, the Muse of Lyric Poetry (from a statue in the Vatican)



3 *Thalia*, the Muse of Comedy (from a statue in the Vatican)



4 *Melpomene*, the Muse of Tragedy (from a statue in the Vatican)

*Pieriae nymphae* (*Cic. N.D.* ii. 21, 54) — 2 *Number of the Muses*. That there were nine Muses instead of the usual three (according to the number of Graces, Hours, &c.) was probably due to the form which the choruses took round

tious the number three was asserted. Pansanias and Plutarch speak of three Muses at one time honoured on Helicon (where their names were said to be Melete, Mneme, and Aoides), at Delphi and at Sicyon (*Paus.* ix. 29; *Plut.*



5 *Terpsichore*, the Muse of the Choral Dance (from the Apotheosis of Homer, in the British Museum)



6 *Erato*, the Muse of Erotic Poetry (from a statue in the Vatican)



7 *Polymnia*, the Muse of the Sublime Hymn (from a statue in the Louvre)

the sacred springs, in three rows of three maidens. In the *Iliad* the Muses are spoken of sometimes in the singular, sometimes in the plural, but without definite number. Nine Muses are first mentioned in *Od.* xxiv. 60, and

*Symp.* ix. 15; and *Cicero* (*l.c.*) speaks of four Muses as belonging to one tradition; but there is no sufficient reason for regarding the number nine, which eventually prevailed, as a more recent tradition than the others. — 3. *Nature*

*and Character of the Muses.* In Homera poems they are the goddesses of song and poetry and live in Olympus. There they sing the festive songs at the repasts of the immortals. They bring before the mind of the mortal poet the events which he has to relate, and confer upon him the gift of song (*Il.* i 603, ii 484, *Od.* i 1, viii. 63, *Hes.* Th 22). There is no reason to doubt that the earliest poets in their invocation of the Muse or Muses were perfectly sincere, and actually believed in their being inspired by the goddesses, though in later times the invocation of the Muses was conventional. There are traces of a contest between the worship of the Muses and other local myths, thus Thamyris, who presumed to excel the Muses, was deprived by them of the gift they had bestowed on him, and punished with blindness (*Il.* ii 594, *Apollod.* i 3, 3), the Sirens who likewise ventured upon a contest with them, were deprived of the feathers of their wings (*Paus.* ix 34, 2). The nine daughters



8 Urania, the Muse of Astronomy (From a statue now in Sweden.)

of Pierus, who presumed to rival the Muses, were changed into birds. The earliest worship of the Muses is perhaps correctly assigned to Thrace and Pieria about Mt. Olympus, whence it was introduced into Boeotia (*Strab.* pp 410, 471), and the names of mountains, grottoes, and wells, connected with their worship in the



8 Calliope the Muse of Epic Poetry (From a statue in the Vatican.)

North, were likewise transferred to the South Pierus, a Macedonian, is said to have been the first who introduced the worship of the nine Muses, from Thrace to Thespiæ, at the foot of Mt. Helicon (*Paus.* xiii 2). It is possible that in this story is concealed the fact that the Thracian worship of nine Muses superseded a Boeotian worship of three. Near Mt. Helicon, Ephialtes and Otus are said to have offered the first sacrifices to them. In the same place there was a sanctuary with their statues, the sacred wells Aganippe and Hippocrene, and on Mt. Libethron, which is connected with Helicon, there was a sacred grotto of the Muses. At Thespiæ they had a temple and statues, and the

Thespians celebrated a solemn festival of the Muses on Mt. Helicon, called *Musea* (*Paus.* ix. 29, 1, xiii. 3; *Pint. Amat.* p 748, *CIG* 1585). Mt. Parnassus was likewise sacred to them, with the Castalian spring, near which they had a temple. At Athens there was an altar of the Muses in the Academy, besides that to the 'Muses of the Ilissus' near the river. At Sparta they had a temple at which sacrifices were offered before a war, because they inspired the martial music of the Spartans (*Paus.* iii. 17). At Troezen (where they were called Ardalides, from a mythical Ardalus who introduced their worship), they shared an altar with Hypnos, the god of sleep (*Paus.* ii 31, 4). The sacrifices offered to the Muses consisted of libations of water or milk, and of honey (*Schol. ad Oed. Col.* 100, *Serv. ad Æl.* vii 21). The various surnames by which they are designated by the poets are for the most part derived from the places which were sacred to them or in which they were worshipped, while some are descriptive of the sweetness of their songs.

*Representations of the Muses in works of art.* In the most ancient works of art we find only three Muses, and their attributes are musical instruments, such as the flute, the lyre or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes. (1) *Clio*, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books, (2) *Euterpe*, the Muse of lyric poetry, with a flute, (3) *Thalia*, the Muse of comedy and of merry or idyllic poetry, appears with a comic mask, a shepherd's staff, a wreath of ivy, and a tam bourne, (4) *Melpomene*, the Muse of tragedy, with a tregio mask, the club of Hercules, or a sword, her head is surrounded with ruse leaves, and she wears the cothurnus, (5) *Terpsichore*, the Muse of choral dance and song appears with the lyre and the plectrum, (6) *Erdé*, the Muse of erotic poetry and mimic imitation, sometimes also has the lyre; (7) *Polymnia*, or *Polyhymnia*, the Muse of the sublime hymn, usually appears without any attribute, in a pen sive attitude; (8) *Urania*, the Muse of astronomy, with a staff pointing to a globe, (9) *Calliope*, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper.—The Italian Camenæ or Cæmenæ were nymphs of springs and of prophecy, and were therefore identified with the Greek Muses. When the worship of the Muses superseded that of the native Camenæ, all the Greek attributes and legends were adopted by Roman poets, who used the names *Musæ* and *Camenæ* as synonyms. [CAMENÆ.]

*Musæus (Mousaios).* 1. A semi-mythological personage, to be classed with Olen, Orpheus, and Parnassus. He was regarded as the author of various poetical compositions, especially connected with the mystic rites of Demeter at Eleusis, over which the legend represented him as presiding in the time of Heracles (*Diod.* iv 25). He was reputed to belong to the family of the Eumolpidae, being the son of Eumolpus and Selene (*Philochorus*, ap. *Schol. ad Ar. Ran.* 1065). In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of Orpheus, of whom he was generally considered as the imitator and disciple. Some accounts gave him a wife, Demoe, and a son, Eumolpus (*Suid. s. v.* *Serv. ad Æn.* vi. 667, *Diod. l. c.*). There was a tradition that the Museum in Pærus bore that name from having been the place where Musæus

was buried (Paus. i. 25, 8). Among the numerous compositions attributed to him by the ancients the most celebrated were his *Oraeles*. Onomacritus, in the time of the Pisistratidae, made it his business to collect and arrange the oracles that passed under the name of Musaeus, and was banished by Hipparchus for interpolating in the collection oracles of his own making. (Hdt. vii. 6, viii. 96; Ar. Ran. 1031; Paus. i. 22, x. 9).—2. A grammarian, the author of the celebrated poem on the loves of Hero and Leander. Nothing is known of the writer; but it is certain that the poem is a late production, perhaps not earlier than the fifth century of our era. Edited by Passow, Lips. 1810; and by Schaefer, Lips. 1825.

*Mūsagētes*. [APOLLO.]

*C. Mūsōnius Rufus*, a Stoic philosopher, was the son of a Roman equester, and was banished by Nero to the island of Gyarus, in A.D. 66, under the pretext of his having been privy to the conspiracy of Piso. He returned from exile on the accession of Galba, and seems to have been held in high estimation by Vespasian, as he was allowed to remain at Rome when the other philosophers were banished from the city. (Tac. Ann. xv. 71; Dio Cass. lxii. 57, lxvi. 13.)

*Musti* (*Μούστη*), a town in the Carthaginian territory (Zugitana), near the river Bagradas, on the road from Carthage to Sicea Veneria (Ptol. iv. 3, 33).

*Muthul* (*Μελλεγ*), a river of Numidia, the boundary between the kingdoms of Jugurtha and Adherbal. It joins the Bagradas. (Sall. Jug. 48.)

*Mutius, C. Papius*, one of the principal Samnite generals in the Marsic war, B.C. 30–89 (App. B.C. i. 40–51).

*Mutina* (*Mutinensis*: *Modena*), an important town in Gallia Cispadana, on the high road from Mediolanum to the S. of Italy, was originally a Celtic town, and was the first place which the Romans took away from the Boii. It is mentioned at the beginning of the second Punic war (B.C. 218) as a fortified place inhabited by the Romans (Liv. xxi. 25, xxvii. 21; Pol. iii. 40); but it was not till 183 that it was made a Roman colony (Liv. xxxix. 55). *Mutina* is celebrated in the history of the Civil war after Caesar's death. Decimus Brutus was besieged here by M. Antonius from December, 44, to April, 43; and under its walls the battles were fought in which the consuls Hirtius and Pansa perished. Hence this war was called the *Bellum Mutinense*. (App. B.C. iii. 49–72; Suet. Aug. 9.) The best wool in all Italy came from the neighbourhood of *Mutina* (Strab. p. 218).

*Mutunus Tutunus*, an old Italian deity of fruitful marriage, worshipped by the symbol of the phallus, and compared by Roman writers with Priapus (Arnob. iv. 7; cf. *INDIGETES*, p. 443, a).

*Mycæ* (*Μυκάλη*: *Samsun*), a mountain in the S. of Ionia in Asia Minor, N. of the mouth of the Maeander. It forms the W. extremity of M. Messogis, and runs far out into the sea, opposite to Samos, forming a sharp promontory, which was called *Mycale* or *Troglion* (*Τρωγίλιον*, *Τρωγύλιον*: *C. S. Maria*). This cape and the SE. promontory of Samos (*Posidonium*) overlap one another, and the two tongues of land are separated by a strait only seven stadia (little more than three-fourths of a mile) in width, which is renowned in Greek history as the scene of the victory gained over the Persian fleet by Leotychides and Xanthippus, B.C. 479. There seems to have been a city of the same name on or near the promontory. On the N.

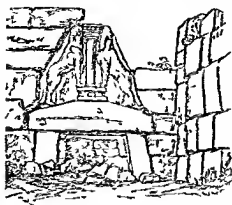
side of the promontory, near Priene, was the great temple of Poseidon, which was the place of meeting for the Panionic festival and Amphictyony. (II. ii. 869; Hdt. i. 148; Thuc. i. 14; Strab. p. 621; Paus. v. 7, 3.)

*Mycalessus* (*Μυκαλήσσος*: *Μυκαλήσσιος*), an ancient and important city in Boeotia, mentioned by Homer, was situated on the road from Aulis to Thebes. In B.C. 413 some Thracian mercenaries in the pay of Athens surprised and sacked the town, and butchered the inhabitants. From this blow it never recovered, and was in ruins in the time of Pausanias. It possessed a celebrated temple of Demeter, who was hence surnamed *Mycalessia*. (II. ii. 498; *Hymn. Apoll.* 224; Thuc. vii. 29; Strab. p. 404; Paus. ix. 19.) The ruins of the walls and towers and the position of the gateways are still traceable.

*Mycænæ*, sometimes *Mycênê* (*Μυκῆναι*, *Μυκῆν*: *Μυκηναῖος*: *Karvata*), an ancient town in Argolis, about six miles NE. of Argos, and nine and a quarter miles inland from Tiryns, was situated on a spur rising from the valley of the Cephissus, at the NE. corner of the plain (hence described in *Odyssey* iii. 263 as *μυχρὸν ἄργεος*). Traditionally it was founded by Perseus; its massive walls were regarded as the work of the Cyclopes (Strab. p. 377; Paus. ii. 15, 16; Eur. I.A. 1500); but there is little doubt that *Mycænæ* was an offshoot from the older *Tiryns*, which it eventually surpassed in importance. It was built in a secure position on the hillside commanding the passes through which several very ancient roads have been discovered leading to Corinth and the Corinthian gulf. It is therefore a reasonable conclusion that the princes of Tiryns (see *PELOPS*; *TIRYNs*) built *Mycænæ* as an outpost to give them the trade routes to the Corinthian gulf, and that this practical command of the commerce from both seas caused it to outstrip Tiryns in prosperity and to become the chief city of the Pelopidae; hence in the Homeric age and story it is regarded as the capital of Agamemnon and the first city in all Greece (II. ii. 569, iv. 52, vii. 180, xi. 46). After the conquest of Peloponnesus by the Dorians, it ceased to be a place of importance, but is mentioned as sending a small contingent of troops to Thermopylae and to Plataeae (Hdt. vii. 202, ix. 28). At length, in 468, Argos, having recovered from her former defeats by Sparta, began to strengthen her dominion and attacked *Mycænæ*, angry, as some relate, because the *Mycænaeans* had helped the Greek armies against Persia (Paus. ii. 16, 5). The massive walls resisted all attacks, but the inhabitants were at length compelled by famine to abandon their town. They effected their escape without a surrender, and took refuge, some at Cleonae, some in Achaia, and others in Macedonia. (Diod. xi. 65; Strab. p. 377; Paus. vii. 25, 3.) The chief known remains of the ancient city were until recent years part of the fortifications, especially the 'Lion Gate,' and some 'bee-live' tombs, often called treasuries. The excavations carried out by Schliemann in 1876, and continued in later years, were of the utmost importance, not only for the history of *Mycænæ* and of the Peloponnesus in pre-Dorian times, but also for the study of Greek archaeology, and for the light which is thrown on the Homeric poems. The walls of the citadel of *Mycænæ* enclose a triangular space: the walls of the lower city start from the SW. side of the citadel. The oldest part of the walls is of Cyclopean masonry resembling that at Tiryns,



and this occurs in the lower city also, though less thick. In the gates and towers part of the work is of more carefully hewn blocks, and in one part of the wall the masonry is polygonal [see *Dict. of Ant. art. Murus*]. The 'Lion' gate which formed the chief entrance, was on



Lion Gate of Mycenae

the east side and was so contrived that as at Tiryns, the invader had to pass through a narrow exposed passage before he reached the actual gate. The (now headless) lions carved on the triangular slab above the arched form with the column between them are a style of decoration exactly resembling sculptures which have been found in Phrygia. On the summit of the citadel further excavations by the Greek Archaeological Society, in 1886 revealed the palace of the kings, of which the ground plan was like that of the palaces at Tiryns and Troy, and nearest and partly overlapping a Doric temple of about the sixth or seventh century B.C. Of the 'beehive tombs' (like those at Mycenae: Orchomenus, Pharis and Volo) seven altogether have been found in the lower city, the largest being the falsely named 'Treasury of Atreus'. They consist of a long passage leading to a vaulted chamber or *tholos* with a smaller square chamber adjoining (*Dict. of Ant. art. Sepulchrum*). They seem in their form to copy primitive Phrygian huts, as described by Vitruvius and this is another sign of connection with Phrygia. Since these graves had been rifled, there was great importance in Schliemann's discovery of five graves within the citadel, not far from the Lion Gate where a sixth has since been found. These are probably the six graves traditionally said to be the graves of Agamemnon and his companions and Atreus, though Pausanias seems to have thought that the tradition referred to the beehive tombs (Paus. ii. 10). There is good reason to think that whether Agamemnon is buried there or not, there is a considerable interval of time between the earlier and later graves. The real importance however lies in the discovery of the rich store of gold and silver works of art and pottery which these graves contained, the product of a civilization which extended probably from about 1500 to 1000 B.C. This 'Mycenaean' art has been traced along the east coast of Greece from Amyclae to Thessaly, in the islands and part of the opposite Asiatic coast. It seems to point to an origin mainly Luvian and Phrygian, perhaps with some Carian admixture, it is apparently the art described in the *Iliad*, con-

tinuing, among other things, examples of tin-plated metal work which appeared in the shield of Achilles. [For further account of the history of the pre-Dorian rulers at Mycenae see PELOPIDAE and TIRYNS.]

**Myceñe** (*Μυκῆναι*), daughter of Inachus and wife of Arestor, from whom the town of Mycenae was believed to have derived its name (*Ol. n. 120*, Pans. ii. 16, 3).

**Mycerinus** (*Μυκερῖνος*, the Egyptian Merka Ra), son of Cheops (Chnfa), king of Egypt, succeeded his uncle Chephren (Khaf Ra) on the throne, in the fourth dynasty (Memphite), about 3600 B.C. According to Herodotus his conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. On the death of his daughter, he placed her corpse with in the hollow body of a wooden cow, which was covered with gold. Herodotus tells us that it was still to be seen at Sais in his time. We further hear that being warned by an oracle that he should die at the end of six years because he had been a gentle ruler and had not wreaked the vengeance of the gods on Egypt, Mycerinus, indignant at this injustice gave himself up to revelry and strove to double his allotted time by turning night into day (*Hdt. ii. 129-134*; *Diod. i. 61*, Athen. p. 438). The pyramid of Mycerinus, or Menka Ra, is in the SW. part of the plain of Gizeh. The coffin containing the body of the king is in the British Museum.

**Myceñus** (*Μυκεῖνος*, *Μυκόνιος*, *Μυκωνος*) a small island in the Aegean sea, one of the Cyclades, SE. of Tenos and E. of Delos, never attained any importance in history, but is celebrated in mythology as one of the places where the giants were defeated by Hercules. The island was poor and unproductive, and its inhabitants were rapacious, whence the proverb *Μυκόνιος γυῖναι* (Athen. p. 7, Suid. s.v.). It contained two towns, a promontory called *Phorbia*, and a mountain named *Dynastus*. The large number of bald persons in this island was considered worthy of record by several ancient writers (Strab. p. 487, Plin. ii. 130).

**Mygdon** (*Μυγδών*) son of Aemón, a Phrygian king who fought with Otrius and Priam against the Amazons and from whom some of the Phrygians are said to have been called Mygdonians. He had a son Coroebus, hence called *Mygdonides* (*IL. ii. 186*, Pans. i. 2).

**Mygdonia** (*Μυγδονία*, *Μυγδορία*) 1. A district in the E. of Macedonia, bordering on the Thracian gulf and the Chalcidic peninsula. Its people were of Thracian origin. (*Hdt. vi. 123*, Thuc. i. 58)—2. A district in the N. of Asia Minor, between M. Olympus and the coast in the P. of Phrygia and Mysia and the W. of Bithynia, named after the Thracian people Mygdones, who formed a settlement here but were afterwards subdued by the Bithynians (Strab. pp. 293, 558, 575). Hence *Mygdonia* is used in the Latin poets for Phrygian (*Hor. Od. ii. 12*, 23)—3. The NE. district of Mesopotamia between M. Masius and the Chaboras which divided it from Osrone. From its great fertility, it was also called *Anthemusia* (*Ἀνθεμυσία*) (Strab. p. 747, Pol. v. 31).

**Myia** (*Μυία*), daughter of Pythagoras and Theano, and wife of Milon of Crotona (and s.v.). A letter addressed to a certain Phyllis is extant under her name.

**Myia** (*Μυία*, *Μυλαῖος*, *Μυλαῖος*) 1. (*Μελαῖος*), a town on the E. part of the N. coast of Sicily, situated on a promontory running out

far into the sea, with a harbour and citadel. It was founded by Zancle (Messana), and continued subject to the latter city. (Strab. p. 272.) It was off Mylae that C. Duilius won his victory in 260, and Agrippa defeated the fleet of Sex. Pompeius, B.C. 36 (Pol. i. 23; App. B.C. v. 195).—2. A town of Thessaly in Magnesia, of uncertain site.

**Mylässa** or **Mylassa** (τὰ Μύλασσα, Μύλασσα: Μυλασσεύς: *Melasso*, Ru.), a very ancient inland city of Caria (Hdt. i. 171), lay eighty stadia from the coast at the Gulf of Iassus, in a fertile plain, on and at the foot of an isolated rock of white marble, which furnished the material for the temples and other public buildings of the city. Among them were two temples of Zeus, Zeus Osagos, and Zeus Labrandenus. (Strab. p. 658; Paus. viii. 10.) Under the Romans it was made a free city (Pol. xvi. 24; Liv. xxxviii. 39). In the civil wars, it was taken and partly destroyed by Labienus. Its remains are very extensive, and include the ruins of one of the temples of Zeus on the rock which formed the Acropolis.

**Myndus** (Μύνδος: Μύνδιος: prob. *Port Gumişlu*, Ru.), a Dorian colony on the coast of Caria, in Asia Minor, founded by settlers from Troezen, probably on the site of an old town of the Leleges, which continued to exist under the name of *Palaemyndus*. Myndus stood at the W. end of the peninsula on which Halicarnassus stood. (Paus. ii. 80; Strab. p. 638.)

**Myōn** or **Myōnia** (Μύων, Μυωνία: Μυωνεύς), a town of the Locri Ozolae, situated on a considerable height thirty stadia from Amphissa, and in one of the passes which lead from Aetolia into Phocis (Thuc. iii. 101; Paus. x. 38, 8).

**Myonnēsus** (Μυοννησος: *C. Hypsilis*) a promontory of Ionia, with a town and a little island of the same name, S. of Teos and W. of Lebedus, and forming the N. headland of the Gulf of Ephesus. Here the Romans, under the praetor L. Aemilius, gained a great naval victory over Antiochus the Great, B.C. 190. (Thuc. iii. 42; Strab. p. 643; Liv. xxxviii. 27.)

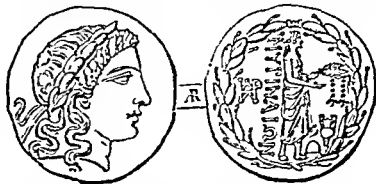
**Myos Hormos** (ὁ Μυδὸς ὄρμος, i.e. probably *Muscle-port*, rather than *Mouse-port*, for *μῦς* is also the Greek for *muscle*, and this shell-fish is very common on the W. coast of the Red Sea), aft. *Veneris Portus* (Ἀφροδίτης ὄρμος), an important seaport town of Upper Egypt, built by Ptolemy II. Philadelphus on a promontory of the same name, six or seven days' journey from Coptos. (Diod. iii. 39; Strab. p. 760, 315; Ptol. iv. 5, 14.) Its position is occupied by the modern *Abou-Shaar*.

**Myra** or **Myron** (τὰ and ἡ Μύρα, ἡ Μύρων: Μυρεύς: *Myra*, Grk., *Dembre*, Turk., Ru.), one of the chief cities of Lycia, and, under the later Roman empire, the capital of the province, was built on a rock twenty stadia from the sea, and had a port called *Andriaca* (Ἀνδριακή) (Strab. p. 666). St. Paul touched here on his voyage to Rome (Acts, xxvii. 5, 6). There are still magnificent ruins of the city, in great part hewn out of the rock.

**Myriandus** (Μυριάνδος), a Phoenician colony in Syria, on the E. side of the Gulf of Issus, a day's journey from the Cilician Gates (Xen. An. i. 4, 6; Arrian, An. ii. 6, 1). It probably stood a little S. of Alexandria, at a spot where there are ruins. Herodotus calls the Gulf of Issus ὁ Μυριανδικὸς κόλπος (iv. 38).

**Myrina** (ἡ Μυρίνα, or Μύρινα, Μύριννα, Μυρίνη: Μυρινεύς). 1. (*Sandarlik*?), a very ancient and strongly fortified city on the W. coast of Mysia, founded, according to mythical tradi-

tion, by Myrinus or by the Amazon Myrinea, and colonised by the Aeolians, of whose confederacy it formed a member (Hdt. i. 149; Strab. p. 605). Within its territory, at Gryneum, was an ancient oracle of Apollo. It was also called *Smyrna*, and, under the Roman empire, *Sebastopolis*: it was made by the Romans a *civitas libera*. It was destroyed by earthquakes under Tiberius and Trajan, but each time rebuilt. (Liv. xxxiii.



Coin of Myrina (2nd cent. B.C.).

Obv., head of Apollo, rev., ΜΥΡΙΝΑΙΩΝ; Apollo with patera; before him omphalos and vase, laurel wreath surrounding.

30; Tac. Ann. ii. 47; Oros. vii. 12.) It was the birthplace of the epigrammatic poet Agathias. —2. [See *ΛΕΥΚΟΣ*.]

**Myrlēa** (Μύρλεια: Μυρλεαῖος: *Amapoli*, Ru., a little distance inland from *Mudanieh*), a city of Bithynia, not far from Prusa, founded by the Colophonians, and almost rebuilt by Prusias I., who called it *Apamea* after his wife. The Romans colonised it under Julius Caesar and Augustus. (Strab. pp. 563, 564; Plin. v. 149.)

**Myrmecides** (Μυρμηκίδης), a sculptor and engraver, of Miletus or Athens, is generally mentioned in connexion with Callicrates, like whom he was celebrated for the minuteness of his works. [CALICRATES.] His works in ivory were so small that they could scarcely be seen without placing them on black hair. (Varro, L. L. ix. 62; Cic. Acad. ii. 33; Suid. s.v.)

**Myrmēcium** (Μυρμήκιον), a Milesian colony of the Chersonesus Taurica, situated on a promontory of the same name a little N. of Panticapaeum (Strab. p. 310; Ptol. iii. 6, 4).

**Myrmidōn** (Μυρμιδών), son of Zeus and Eury-medusa, daughter of Clitus, whom Zeus deceived in the disguise of an ant. Her son was for this reason called Myrmidon (from *μύρμηξ*, an ant), and was regarded as the ancestor of the Myrmidons in Thessaly. He was married to *Pisidice*, by whom he became the father of Antiphus and Actor. (Apollod. i. 7, 3; Ap. Rh. i. 56.)

**Myrmidōnes** (Μυρμιδόνες), an Achaean race in Phthiotis in Thessaly, whom Achilles ruled over and who accompanied this hero to Troy. They are said to have inhabited originally the island of Aegina, and to have emigrated with Peleus into Thessaly; but modern critics on the contrary suppose that a colony of them emigrated from Thessaly into Aegina. In Homer's time they are Thessalians. (Il. ii. 681, xvi. 65, xix. 278; Strab. pp. 275, 433.) The Myrmidones disappear from history at a later period. The ancients derived their name either from a mythical ancestor *Myrmex*, or from the ants (*μύρμηκες*) in Aegina, which were supposed to have been metamorphosed into men in the time of Aeacus. [AEACUS.]

**Myrcinus** (Μύρκινος), a town on the N. side of the Strymon, near Mt. Pangaeus, founded by *Histræus* (Hdt. v. 23, 97, 124; Thuc. iv. 102).

**Myron** (Μύρων). 1. Tyrant of Sicyon, the father of Aristonymus, and grandfather of Clisthenes. He gained the victory at Olympia in the chariot-race in B.C. 648. (Hdt. vi. 126;

PAUS. VI 19)—2 One of the most celebrated of the Greek sculptors was born at Eleutherae, in Boeotia, about 480. He is also called an Athenian, because Eleutherae had been admitted to the Athenian franchise. He was the disciple of Ageladas, the fellow-disciple of Polyctetus, and a younger contemporary of Phidias. He flourished about 431, the time of the beginning of the Peloponnesian war. The chief characteristic of Myron seems to have been his power of expressing a great variety of forms. Not content with the human figure in its most difficult and momentary attitudes, he directed his art towards various other animals and he seems to have been the first great artist who did so. In some matters of detail he is said to have retained some of the roughness, or rather conventionalism of earlier art from which Phidias freed himself (Plin. xxiv 58). His great works were nearly all in bronze. The most celebrated of his statues were his *Discobolus* and his *Cow*. Of his *Discobolus* (see Lucian *Philopseud* 18 Quintil. ii 13 8) there are marble copies in existence. Of these copies



Copy of the *Discobolus* of Myron.

one is in the British Museum which was found in the grounds of Hadrian's Tiburine villa, in 1791; another in the Massimi palace at Rome. The *Cow* of Myron was celebrated in many popular verses, and the Greek Anthology still contains no less than thirty-six epigrams upon it (cf. Anson *Epigr* 58). The *Cow* was represented as lowing, and the statue was placed on a marble base, in the centre of the largest open place in Athens,

where it still stood in the time of Cicero (Cic. *Verr* iv 60). In the time of Pausanias it was no longer there: it must have been removed to Rome, where it was still to be seen in the temple of Peace in the time of Procopius (B. G. iv 21). Myron was the author of a group representing the scene between Marsyas and Athena when she cast away the flute (Plin. xxiv 57, perhaps alluded to, but differently described, by Paus. i 24 1). It is now believed by many critics that the statue of Marsyas in the Lateran Museum at Rome is a marble copy from this group, of which a relief on a marble vase in the museum at Athens is doubtless also a representation.—3. Of Priene, the author of an account of the first Messenian war, probably lived not earlier than the third century B.C. (Paus. iv 6, Athen. pp. 657).

Myronides (Μυρωνίδης) a skilful and successful Athenian general. In B.C. 457 the Corinthians had invaded Megara in order to draw away the Athenian forces from the war with Aegina. The rest of the Athenian forces were in Egypt but Myronides raised an army of boys and old men, defeated the Corinthians, and repulsed them from Megara. In 456 he

defeated the Boeotians at Oenophyta, and gave Athens the supremacy over Phocis and most of the Boeotian towns. (Thuc. i. 105, 106, 107, iv 95. Aristoph. *Ecol* 303.)

Myrrha (Μύρρα) or Smyrna daughter of Cinyras and mother of Adonis. For details see *Adonis*.

Myrrhinus (Μυρρινός) Μυρρινόβιος a deme on the E coast of Attica, belonging to the tribe Pandionis, a little S. of the promontory Cynosura. It is said to have been built by a hero Colaenus, and it contained a temple of Artemis Colaenus (Paus. i. 31, 4).

Myrsilus (Μυρσίλος) I [CANDAULES]—2 A Greek historical writer of uncertain date, a native of Lesbos, from whom Dionysius of Halicarnassus borrowed a part of his account of the Pelasgians (Dionys. i. 23, Strab. pp. 60, 610).

Myrsinus (Μυρσίνιος)

Myrtillus a town of the Tardetani on the Anas in Lusitania possessing the Jus Latu.

Myrtillus (Μυρτίλος), son of Hermes by Cleobule, Clytia, Phaetusa, or Myrto. He was the charioteer of Oenomaus king of Elis, whom he betrayed when Pelops contended with his master in the chariot race. He was afterwards thrown into the sea by Pelops near Gerasta in Euboea: and that part of the Aegean is said to have thenceforth been called after him the Myrtoan sea (ΟΖΝΟΜΑΥΣ, ΠΕΛΟΣ). At the moment he expired, he pronounced a curse upon the house of Pelops which was henceforward tormented by the Erinyes. His father placed him among the stars as *Auriga* (Soph. *El* 509, Eur. *Or* 993, Paus. ii. 19 v 1, r. 11, Trzetzsch *Lyc* 156, Byg *Fab* 84 *Astr* ii. 18).

Myrtis (Μύρτις), a lyric poetess, a native of Anthedon, in Boeotia, said to have instructed Pindar, and to have contended with him for the palm of superiority. This is alluded to in an extant fragment of Corinna. There were statues in her honour in various parts of Greece (*Anth. Pal* ix 26, Said s.v. *Πρόδρομος*).

Myrtoum Mare (vδ Μυρτίωνος ὠκεῖον) the part of the Aegean sea, S. of Euboea, Attica and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from Myrtillus, whom Pelops threw into this sea. [MYRTILLUS]

Myrtuntium (Μυρτύντιον Μυρτύντιον), called Myrtillus (Μύρτιλος) in Homer, a town of the Epeans in Elis, on the road from Elis to Dyme (Il. ii. 616, Strab. p. 811).

Myrtus (MYRTOUN MARE)

Myr (Μύρ) an artist who engraved the battle of the Lapithae and the Centaurs and other figures on the shield of Phidias; a colossal bronze statue of Athena Promachos, in the Acropolis of Athens (Paus. i. 28 2). He is mentioned as one of the most distinguished engravers (Plin. xxxiii. 154, Mart. xiv 95).

Mysceilus (Μύσκελος, or Μύσκελλος) a native of Achaia, and, according to Ovid (*Metam* xv 1) a Heraclid and the son of an Argive named Alemon. He founded Croton in Italy B.C. 710, in accordance with the Delphic oracle. The oracle had commanded him to build a city where he should find rain with fine weather. For a long time he thought it impossible to fulfil the command of the oracle, till at length he found in Italy a beautiful woman in tears, whereupon he perceived that the oracle was accomplished, and founded Croton on the spot. According to Antiochus he had so much better an opinion of the site of Sybaris that he begged the oracle to let him be founder of that city but

was bidden to be content with the directions given to him (Antioch. ap. Strab. p. 262; Dionys. ii. 59: Suid. s. v.).

**Mysi** (*Μυσοί*), a people akin to the tribes of Thrace, regarding whom the early traditions varied: some accounts representing them as having migrated in early times, before the Trojan war, from Thrace into Asia Minor, while others speak of a reflex migration of Mysians and Teucrians occupying Thrace and the dispossessed Thracians crossing to Asia. The original Mysians are said to have come from Lydia, and to have spoken a language half Lydian, half Phrygian (Xanth. ap. Strab. p. 572; Hdt. vii. 20-75). It is probable that the Mysians really were a Lydian race and closely connected with the Teucuri, and that, besides occupying the territory called *Mysia*, they sent a considerable horde across the Bosphorus to Thrace, which may have resulted in some tribes from Thrace crossing into parts of Asia [cf. *ΒΡΥΤΑΝΙΑ*]. The name of the *Μεσεί* on the Danube, called also *Μύσοι* (Il. xiii. 5), pointed to the connexion of Thracians with Mysians (Strab. p. 295). They are mentioned in the *Iliad* as allies of the Trojans (ii. 858, x. 430). The Mysians are described by ancient writers as a hardy warlike race, and are contrasted with the effeminate Lydians and Phrygians (*ἀσποδίστατοι Ἀυδοί, ἀκονίστατοι Μύσοι*, Aesch. *Pers.* 40, 52; cf. Xen. *An.* iii. 2, 23, *Mem.* iii. 5, 26). Hence it is likely that the well-known proverb *Μυσῶν Λαῖα* = a helpless victim, or prey to the spoiler (Dem. *de Cor.* p. 248, § 72; Plut. *Theaet.* p. 209; Ar. *Rhet.* i. 12), was not, as is often said, derived from the character of the people, but rather from an old tradition that during the absence of Telephus and the Mysian warriors in the Trojan war their country was plundered by pirates (Harpocrat. s. v. *Μυσῶν*). But, if this was the origin of the proverb, it affixed a stigma on the Mysians, and Cicero (*pro Flacc.* 27, 65) cites it as a proof that the Mysians were regarded as contemptible.

**Mysia** (*ἡ Μυσία*, poet. *Μυσις αἰα*: *Μυσός*, Mysus and Mysius: *Chan Karasi*, the NW. district of *Anadolı*), a district of Asia Minor, called also the Asiatic Mysia (*Μυσία ἡ Ἀσιατική*), in contradistinction to Moesia on the banks of the Danube. Originally it meant of course the territory of the Mysi, but in the usual division of Asia Minor, as settled under Augustus, it occupied the whole of the NW. corner of the peninsula, between the Hellespont on the NW.; the Propontis on the N.; the river Rhyndacus and M. Olympus on the E., which divided it from Bithynia and Phrygia; M. Temnus, and an imaginary line drawn from Temnus to the S. side of the Euxine Gulf, on the S., where it bordered upon Lydia; and the Aegean sea on the W. It was subdivided into five parts: (1) *Mysia Minor* (*Μ. ἡ μικρά*), along the N. coast. (2) *Mysia Major* (*Μ. ἡ μεγάλη*), the SE. inland region, with a small portion of the coast between the Troad and the Aeolic settlements about the Euxine Gulf. (3) *Troas* (*ἡ Τρωάς*), the NW. angle, between the Aegean and Hellespont and the S. coast along the foot of Ida. (4) *Aeolis* or *Æolia* (*ἡ Αἰολία* or *Αἰολία*), the S. part of the W. coast, around the Euxine Gulf, where the chief cities of the Aeolian confederacy were planted; but applied in a wider sense to the W. coast in general; and (5) *Teuthrania* (*ἡ Τευθρανία*), the SW. angle, between Temnus and the borders of Lydia, where, in very early times, Teuthras was said to have established a Mysian kingdom, which was early subdued by the kings of Lydia; this part was also called

Pergamene, from the celebrated city of *PERGAMUM*, which stood in it (Strab. pp. 564, 615). This account applies to the time of the early Roman empire; the extent of Mysia, and its subdivisions, varied greatly at other times. In the heroic ages we find the great Teucric monarchy of Troy in the NW. of the country, and the Phrygians along the Hellespont. For the probable origin of the Mysians see *MYSI*. The Mysia of the legends respecting Telephus is the Teuthranian kingdom in the S., only with a wider extent than the later Teuthrania (Strab. p. 615). Under the Persian empire, the NW. portion, which was still occupied in part by Phrygians, but chiefly by Aeolian settlements, was called *Phrygia Minor*, and by the Greeks *HELLESPONTUS*. Mysia was the region S. of the chain of Ida, and both formed, with Lydia, the second satrapy (Hdt. iii. 90). In the division of the empire of Alexander the Great, Mysia fell, with Thrace, to the share of Lysimachus, B.C. 311, after whose defeat and death, in 281, it became a part of the Greco-Syrian kingdom, with the exception of the SW. portion, where Philaetæus founded the kingdom of *PERGAMUM* (280), to which kingdom the whole of Mysia was assigned, together with Lydia, Phrygia, Caria, Lycia, Pisidia, and Pamphylia, after the defeat of Antiochus the Great by the Romans in 190. With the rest of the kingdom of Pergamum, Mysia fell to the Romans in 133, by the bequest of Attalus III., and formed part of the province of Asia (Cic. *pro Flacc.* 27, 65). Under the later empire, Mysia formed a separate proconsular province, under the name of *Hellepontus*. The country was for the most part mountainous; its chief chains being those of *IDA*, *OLYMPUS*, and *TEMNUS*, which are terminal branches of the NW. part of the Taurus chain, and the union of which forms the elevated land of SE. Mysia. Their prolongations into the sea form several important bays and capes: namely, among the former, the great gulf of *Adramyttium* (*Adramytti*), which cuts off Lesbos from the continent, and the *Sinus Euxineus* (*G. of Chanak*); and, among the latter, *Sigenm* (*C. Fenicheri*) and *Lectum* (*G. Baba*), at the NW. and SW. extremities of the Troad, and *Cane* (*C. Coloni*) and *Hydria* (*Fokia*), the N. and S. headlands of the Euxine Gulf. Its rivers are numerous—some of them considerable, in proportion to the size of the country; and some of first-rate importance in history and poetry: the chief of them, beginning on the E., were *RHYNDACUS* and *MACESTUS*, *TARSUS*, *ÆSEFUS*, *GRANIUS*, *RHOIUS*, *SIOIS* and *SCAMANDER*, *SATNOIS*, *EVENSUS*, and *CAÏCUS*. The peoples of the country, besides the general appellations mentioned above, were known by the following distinctive names: the *Olympiæi* or *Olympiæi* (*Ὀλυμπιῆες*, *Ὀλυμπιῆες*), in the district of *Olympene* at the foot of M. Olympus; next to them, on the S. and W., and occupying the greater part of Mysia Proper, the *Abrenteni*, who had a native divinity called by the Greeks *Zeús Ἀβρεντηνός* (Strab. p. 574); the *Trimen-thurites*, the *Pentademitæ*, and the *Mysomacedonæ*, all in the region of M. Temnus.

**Mysius** (*Bergama*), a tributary of the river *Caicus* in Mysia, or rather the upper part of the *Caicus* itself (Strab. p. 616).

**Myson** (*Μύσων*), of Cheneas, is enumerated by Plato as one of the seven sages, in place of *Periander* (*Protag.* p. 343).

**Mystia**, a town in the SE. of Bruttium, a little above the *Prom. Cocintum*.

**Mýtīlēnē** or **Mítīlēuē** (*Μυτιλήνη*, *Μιτυλήνη*;

the former is the ancient form, and the one usually found on coins and inscriptions, and the latter is sometimes found on inscriptions, and is the commoner form in MSS. *Μυτιληναῖος* *Mytilenaeus*. *Mytilene* or *Melelin*, the chief city of Lesbos, stood on the E side of the island opposite the coast of Asia, upon a promontory which was once an island, and both sides of which formed excellent harbours. It was colonised by the first detachment of immigrants in the Aeolian migration from Greece, traditionally under Penthilus, son of Orestes, but they are said to have dispossessed people who are called Pelasgians (Strab pp 440 542, 117). Important hints respecting its political history are furnished by the fragments of the poetry of Alcæus whence (and from other sources) it seems that, after the rule and overthrow of a series of tyrants, the city was nearly ruined by the bitter hatred and conflicts of the factions of the nobles and the people, till Pittacus was appointed to a sort of dictatorship, and the nobles were expelled. [ALCÆUS, PITTACUS.] Meanwhile, the city had grown to great importance as a naval power and had founded colonies on the coasts of Mysia and Thrace



Coin of Mytilene

The female head, hair in elaborate style with MYT

At the beginning of the seventh century B.C., the possession of one of these colonies, Sigæum at this month of the Hellespont, was disputed in war between the Mytilenæans and Athenians, and assigned to the latter by the award of Pericles, tyrant of Corinth. Among the other colonies of Mytilene, were Achilleum, Asopus, Antandrus, &c. Mytilene submitted to the Persians after the conquest of Ionia and Aeolis, and furnished contingents to the expeditions of Cambyses against Egypt and of Darius against Scythia (Hdt. iv 97). It was active in the Ionian revolt, after the failure of which it again became subject to Persia, and took part in the expedition of Xerxes against Greece. After the Persian war it formed an alliance with Athens, and remained one of the most important members of the Athenian confederacy, retaining its independence till the fourth year of the Peloponnesian war, B.C. 428 when it headed a revolt of the greater part of Lesbos, the progress and suppression of which forms one of the most interesting episodes in the history of the Peloponnesian war (Thuc iii 1-30, Diod. xii 55). This event destroyed the power of Mytilene. Its subsequent fortunes cannot be related in detail here. It fell under the power of the Romans after the Mithridatic war. Respecting its important position in Greek literary history see *LESBOS*.

#### Mytistratum. [AMESTRATUS]

*Μύς* (*Μύς* *Μυσοπον* *Palatia*, Ru.), the least city of the Ionian confederacy, stood in Caria, on the S side of the Maeander thirty stadia from its mouth, and very near Miletus. Its original site was probably at the mouth of the river, but its site gradually became an

unhealthy marsh; and by the time of Augustus it was so deserted by its inhabitants that the few who remained were reckoned as citizens of Miletus (Strab pp 632, 636)

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*Naarmalcha* or *Nahrmaicha* (*Νααρμάλχας*, *Ναρμάλχας*, i.e. the King's Canal *ὁ βασιλεὺς ποταμός*, ἢ *Βασιλικὴ διὰρρύς*, *flumen regium*; *Nahr al-Malk* or *Ne Gruel Melek*), the greatest of the canals connecting the Euphrates and the Tigris, was situated near the N limit of Babylonia a little S of the Median Wall, in lat. 33° 5' about. Its formation was ascribed to a governor named Gobares. It was repaired upon the building of Seleucia at its junction with the Tigris by Seleucus Nicator, and again under the Roman emperors Trajan, Severus, and Julian (Hdt. i 193, Strab p 747, Plin. vi 120).

*Nabalia* or *Navalia* (*Νάβη*) a river flowing into L Flevo (*Zuyder Zee*). The conference of Cnidus and Cerealis took place on the bridge over it (Tac. Hist. v 26, Ptol. ii 11, 28).

*Nabarzanes* (*Ναβαρζάνης*), a Persian, conspired along with Bessus against Darius the last king of Persia. He was pardoned by Alexander.

*Nabāthaei*, *Nabāthae* (*Ναβαθαῖοι*, *Nabāthae* O.T. *Nabathoth*), an Arabian people, descended from the eldest son of Ishmael, had their original abodes in the NW part of the Arabian peninsula, E and SE of the Moabites and Edomites, who dwelt on the E of the Dead Sea and in the mountains reaching from it to the Persian Gulf. In the changes effected among the peoples of these regions by the Babylonian conquest of Judaea, the Nabathaeans extended W into the Sinai peninsula and the territory of the Edomites, while the latter took possession of the S of Judaea (*Idumaea*), and hence the Nabathaeans of Greek and Roman history occupied nearly the whole of Arabia Petraea, along the NE coast of the Red Sea, on both sides of the Aelantic Gulf, and in the Idamaean mountains (M. of Seir), where they had their celebrated rock-hewn capital, *Petra*. At first they were a roving pastoral people, but, as their position gave them the command of the trade between Arabia and the W, they prosecuted that trade with great energy, establishing regular caravans between Lence Come, a port of the Red Sea, in the NW part of Arabia and the port of Rhinocolura (*El Arish*) on the Mediterranean upon the frontiers of Palestine and Egypt (Strab pp 760-779). Sustained by this traffic, a powerful monarchy grew up, which resisted all the attacks of the Greek kings of Syria, and which, sometimes at least, extended its power as far N as Syria. [ARABIA.] Under Augustus the Nabathaeans are found, as nominal subjects of the Roman empire, assisting Aelius Gallus in his expedition into Arabia Felix, through which, and through the journey of Athenodorus to Petra, Strabo derived important information (Strab p 780). Under Trajan the Nabathaeans were conquered by A. Cornelius Palma, and Arabia Petraea became a Roman province, A.D. 105-107 (Dio Cass. lix. 2). In the fourth century it was considered a part of Palestine, and formed the diocese of a metropolitan, whose see was at Petra. The Mohammedan conquest finally overthrew the power of the Nabathaeans, and their very name disappeared.

*Nabis* (*Νάβης*), succeeded in making himself

tyrant of Lacedaemon on the death of Maelinidas, B. C. 207. He carried the licence of tyranny to the furthest possible extent. All persons possessed of property were subjected to incessant exactions, and the most cruel tortures if they did not succeed in satisfying his rapacity. One of his engines of torture resembled the maiden of more recent times; it was a figure resembling his wife Apega, so constructed as to elasp the victim and pierce him to death with the nails with which the arms and bosom of the figure were studded (Pol. xiii. 7). The money which he got by these means and by the plunder of the temples enabled him to raise a large body of mercenaries, whom he selected from among the most abandoned and reckless villains. With these forces he was able to extend his sway over a considerable part of Peloponnesus; but his further progress was checked by Flaminius, who after a short campaign compelled him to sue for peace (195). (Pol. xx. 13; Liv. xxiv. 33-43.) The tyrant, however, was allowed to retain the sovereignty of Sparta, and soon after the departure of Flaminius from Greece, he resumed hostilities. He was opposed by Philopoemen, the general of the Achaean League, and was soon afterwards assassinated by some Aetolians sent to his assistance (192). (Liv. xxxv. 12-35; Paus. vii. 50.)

**Nabonassar** (Ναβονάσαρος), king of Babylon, whose accession to the throne was fixed upon by the Babylonian astronomers as the era from which they began their calculations. This is called the *Era of Nabonassar*, and was dated on the 26th of February, B. C. 747.

**Nabriſsa** or **Nebrissa**, surnamed *Veneria*, a town of the Turdetani in Hispania Baetica, near the mouth of the *Bætis*.

**Nacolia** (Νακώλεια, or -ία, or Νακώλεια: *Sidi-ghasi*), a town of Phrygia Epictetus, on the W. bank of the river Thymbrius, between Dorylaeum and Cotyaeum, was the place where the emperor Valens defeated his rival Procopius, A. D. 366 (Strab. p. 576; Amm. Marc. xxvi. 6.)

**Naevius, Cn.**, an ancient Roman poet, of whose life few particulars have been recorded. He was probably a native of Campania, and was born somewhere between B. C. 274 and 264. He appears to have come to Rome early, and he produced his first play in 235. He was attached to the plebeian party, and, with the licence of the Old Attic Comedy, he made the stage a vehicle for his attacks upon the aristocracy. He attacked Scipio and the Metelli, but he was indicted by Q. Metellus and thrown into prison, to which circumstance Plautus alludes in his *Miles Gloriosus* (ii. 2, 56). Whilst in prison he composed two plays, the *Harlotus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people. (Gell. iii. 3; Ascon. in Cic. Verr. i. 29.) His repentance, however, did not last long, and he was soon compelled to expiate a new offence by exile. He retired to Utica, and it was here, probably, that he wrote his poem on the first Punic war; and here it is certain that he died, either in 204 or 202 (Cic. Brut. 15, 60; Euseb. Chron.).—Naevius was both an epic and a dramatic poet. Of his epic poem on the first Punic war a few fragments are still extant. It was written in the Saturnian metre, and was of the nature of a versified chronicle (Cic. de Sen. 14, 40; Suet. Gramm. 2). The poem appears to have opened with the story of Aeneas's flight from Troy, his visit to Carthage and amor with Dido, together with other legends connected with the early history both of

Carthage and of Rome. It was important as leading the way to Roman epic poetry, and was used both by Ennius and Virgil [see p. 24, b]. His dramatic writings comprised both tragedies and comedies, most of which were freely adapted from the Greek; but his efforts to start a national drama on Italian subjects (*praetextae*) was more important. Among these plays were *Clastidium* (on the victory of Marcellus, B. C. 222) and *Romulus*. Even in the Augustan age Naevius was still a favourite with the admirers of the genuine old school of Roman poetry; and the lines of Horace (*Ep.* ii. 1, 53) show that his works, if not so much read as formerly, were still fresh in the memories of men. His epitaph, preserved by Gellius, expresses his feeling for national, as opposed to Greek, literature:—

• Mortales immortales flere si foret fas,  
Fleret Divae Camenae Naevium poemat.  
Itaque postquam est Orcino traditus thesaurus  
Oblii sunt Romani loquiter Latina lingua.

**Fragments** in Klussmann, Jena, 1843; Vahlen, Lips. 1854; Ribbeck, *Rom. Trag.* 44.

**Naevius Sertorius Macro.** [Macro.]

**Naharvâli**, a tribe of the Lygi in Germany, probably dwelt on the banks of the Vistula. In their country was a grove sacred to the worship of two divinities called Ales, whom Tacitus compares with Castor and Pollux (*Germ.* 43).

**Nahrmaelcha.** [NARMALCHA.]

**Naiâdes.** [Nymphae.]

**Naisus**, **Naissus**, or **Naesus** (Ναῖσος, *Naissos*, *Naissos*: *Nisch*), an important town of Upper Moesia, situated on an E. tributary of the Mar-gus, and celebrated as the birthplace of Constantine the Great. It was enlarged and beautified by Constantine, was destroyed by Attila, but was rebuilt and fortified by Justinian.

**Namnetae** or **Namnètes**, a people on the W. coast of Gallia, on the N. bank of the Liger, which separated them from Aquitania. Their chief town was *Coudivincum*, afterwards *Namnètes* (*Nantes*). (Caes. B. G. iii. 9; Strab. p. 190.)

**Namûsa**, **Aufidius**, a Roman jurist, one of the numerous pupils of Serv. Sulpicius.

**Nantuâtae** or **Nantuâtes**, a people in the SE. of Gallia Belgica, who lived on the Rhone valley a little above the beginning of the Lake of Geneva, i.e. between *Villeneuve* and *Martigny*. An inscription places them at *S. Maurice*. (Caes. B. G. iii. 1; Strab. p. 204.) The reading in Caes. B. G. iv. 10, which gives their name, is faulty.

**Napaeae.** [Nymphae.]

**Napâris** (*Jalomitza*), a northern tributary of the Danube.

**Napâta** (*Nâpara*: prob. *El-Kab*, Rn., at the great bend of the Nile to the SW., between the fourth and fifth cataracts), the capital of an Aethiopian kingdom N. of that of Meroë, was the southernmost point reached by Petronius, under Augustus (Strab. p. 820).

**Napoca** or **Napûca** (*Napocensis* or *Napnecensis*; *Clausenberg*), a Roman colony in Dacia, on the high road between *Fatavissa* and *Optatiana* (*G. I. L.* iii. 860, 865).

**Nâr** (*Nera*), a river in central Italy, rises in M. Fiscellus, on the frontiers of Umbria and Picenum, flows in a south-westerly direction, forming the boundary between Umbria and the land of the Sabini, and after receiving the Velinus (*Velino*) and Tolenus (*Turano*), and passing by Interamna and Narnia, falls into the Tiber, not far from Oriculum (Strab. p. 227; Tac. Ann. i. 79). It was celebrated for its sulphureous waters and white colour (*sulphurea Nar albus aqua*, Virg. Aen. vii. 517).

Naraggara (Ναρᾱγαρα Kasir Jebur, Ru), one of the most important inland cities of Numidia, between Thagura and Secca Venena, was the scene of Scipio's interview with Hannibal before the battle of Zama (Liv. xxx. 29).

Narbo Martius, at a later time Narbona (Narbonensis Narbonne), a town in the south of Gaul and the capital of the Roman province of Gallia Narbonensis, was situated on the river Atax (Aude), also called Narbo, and at the head of the lake Rubresus or Rubrensis (also called Narbonis), which was connected with the sea by a canal. By this means the town, which was twelve miles from the coast, became a seaport. It was made a Roman colony in the consulship of Q. Marcius Rex, P. C. 218, and was the first colony founded by the Romans in Gaul. The actual founder was L. Lucinius Crassus (Vell. Pat. i. 15, Cic. pro Font. 5, 13, Brut. 43, 160). Julius Caesar also settled here the veterans of his tenth legion, whence it received the name of Colonia Decumanorum (Suet. Tib. 4). It was a handsome and populous town, the residence of the Roman governor of the province, and a place of great commercial importance. The tin from the N. of Spain and from Britain was brought overland to Narbo as well as to Massilia (Diod. v. 33).

Narbonensis Gallia. [GALLIA.]

Narcissus (Νάρκισσος). 1 A beautiful youth, son of the river god Cephissus and the nymph Liriope of Thespiae. He was wholly inaccessible to the feeling of love, and the nymph Echo, who was enamoured of him, died of grief [Echo]. One of his rejected lovers, however, prayed to Nemesis to punish him for his unfeeling heart. Nemesis accordingly caused Narcissus to fall in love with his own image reflected in a fountain. But as he could not



Narcissus. (From a Pompeian painting. His death is signified by Eros with inverted torch.)

approach it, he gradually pined away, and was changed into the flower which bears his name (Ov. Met. iii. 341-310). This is the most poetical version of the story. Canon (Narrat. 24) makes Narcissus merely a hard-hearted lover who is driven by the gods to suicide, and from whose blood sprang up the flower. Pausanias (ix. 31), giving the more usual version, adds the rationalising account that Narcissus fell in love with his twin sister. It is easy to see how myths could arise in many countries of love-

inspired by a reflected image and of the reflected image (as in other popular superstitions) being the prelude of death. The narcissus flower was probably connected with the myth of the youth who thus wasted away, because it was the symbol of early death as being the flower gathered by Persephone before she was carried off by Hades, and hence sacred to Demeter and Kore (Hymn ad Cer. 15, Soph. O. C. 682, Paus. ix. 31, 6). Possibly also, as some have thought, a narcotic fragrance perceived in the flower contributed to form the idea.—2 A freedman and secretary of the emperor Claudius, over whom he possessed unbounded influence. He long connived at the irregularities of Messalina, but fearing that the empress meditated his death, he betrayed to Claudius her marriage with C. Silus, and obtained the order for her execution, A.D. 49. After the murder of Claudius, Narcissus was put to death by command of Agrippina, 54. He had amassed an enormous fortune, amounting, it is said, to 400,000,000 sesterces, equivalent to 3,125,000l. of our money (Tac. Ann. xi. 20-25, xiii. 1, Dio Cass. lx. 15-34, Juv. xiv. 279).—3 A celebrated athlete, who strangled the emperor Commodus, 192. He was afterwards exposed to the lions by the emperor Severus. (Dio Cass. lxxii. 23, lxxiii. 16).

Narici or Variaci, a small but brave people in the S. of Germany, of the Suevic race, dwelt W. of the Marcomanni and E. of the Hermunduri, and extended from the Sudeti Montes on the N. to the Danube on the S., thus inhabiting part of the Upper Palatinate and the Fichtelgebirge (Tac. Germ. 42, Dio Cass. lxxi. 21).

Narmalecha [NARMALICHA.]

Narnia (Narnensis Narni), a town in Umbria, situated on a lofty hill, on the S. bank of the river Nar, originally called Requinum, was made a Roman colony P. C. 299, when its name was changed into Narnia, after the river (Liv. x. 9, Plin. iii. 113). This town was strongly fortified by nature, being accessible only on the E. and W. sides. On the W. side it could only be approached by a very lofty bridge which Augustus built over the river (Mart. vii. 93, Procop. B. G. i. 17).

Naro, sometimes Nar (Narenta), a river in Dalmatia, which rises in Mt. Albisus, and falls into the Adriatic sea (Ptol. ii. 13, 5).

Nerosa, a Roman colony in Dalmatia, situated on the river Naro, on the road to Dyrrhachium (Cic. ad Fam. v. 9, 10, Ptol. ii. 17, 12, vii. 7, 8).

Naræa, king of Persia. [SASANDAR.]

Narses (Ναρσής), a celebrated general and statesman in the reign of Justinian, was a eunuch. He put an end to the Gothic dominion in Italy by two brilliant campaigns, A.D. 552, 553, and annexed Italy again to the Byzantine empire. He was rewarded by Justinian with the government of the country, which he held for many years. He was deprived of this office by Justin, the successor of Justinian, whereupon he invited the Lombards to invade Italy. His invitation was eagerly accepted by their king Alboin, but it is said that Narses soon after repented of his conduct, and died of grief at Rome shortly after the Lombards had crossed the Alps (568). Narses was 95 years of age at the time of his death (Procop. B. G. i. 13, ii. 17).

Narthacium (Ναρθᾶκιον), a town in Thessaly, on Mt. Narthacius, S.W. of Pharsalus (Ven. Hell. iv. 3, Ptol. ii. 13, 46).

Naryx, also Narycus or Neryclum (Ναρύξ, Νάρικος, Νάρικιον, Ναρύκιοις Ταῖς, or Ταλάντι), a town of the Locri Opunti

on the Euboean sea, the reputed birthplace of Ajax, son of Oileus, who is hence called *Narycia heros* (Strab. p. 425; Ov. *Met.* xiv. 468). Since Locri Epizephyrii in the S. of Italy claimed to be a colony from Naryx in Greece, the town of Locri is called *Narycia* by the poets, and the pitch of Bruttium *Narycia* (Verg. *Aen.* iii. 379, *Georg.* ii. 438; Plin. *ix.* 127, 128).

**Nāsāmōnes** (Νασαμώνες), a powerful but savage Libyan people, who dwelt originally on the shores of the Great Syrtis, but were driven inland by the Greek settlers of Cyrenaica, and afterwards by the Romans. An interesting account of their manners and customs, especially of their ancestor-worship, is given by Herodotus (iv. 172), who also tells (ii. 32) a curious story respecting an expedition beyond the Libyan Desert, undertaken by five Nasamonians youths who reached a large river, possibly the Niger, and a country of dwarfs. [NIGER.]

**Nasica**, Scipio. [SCIPIO.]

**Nāsīdīēnus**, a wealthy (*beatus*) Roman, who gave a supper to Maecenas which Horace ridicules in the eighth Satire of his second book. It appears from v. 58, that Rufus was the cognomen of Nasidienus.

**Nāsīdīus**, Q. or L., was sent by Pompey, in B. C. 49, with a fleet of sixteen ships to relieve Massilia, when it was besieged by D. Brutus (Caes. *B. C.* ii. 3-7). He was defeated by Brutus, and fled to Africa, where he had the command of the Pompeian fleet. He served in Sicily under Sex. Pompey, whom he deserted in 35. He joined Antony, and commanded part of his fleet in the war with Octavian, 31 (App. *B. C. v.* 139; Dio Cass. i. 13).

**Nāso**, Ovidius. [OVIDIUS.]

**Nasus** or **Nesus**. [OENIADAE.]

**Natīso** (*Natissone*), a river in Venetia in the N. of Italy, flowing by Aquileia, and falling into the Sinus Tergestinus (Strab. p. 214; Plin. iii. 126).

**Natta** or **Nacca**, 'a fuller,' the name of a family of the Pinaria gens (Cic. *Div.* i. 12, ii. 20).

**Naucrātes** (Ναυκράτης), of Erythraea, a Greek rhetorician, and a pupil of Isocrates, is one of the orators who competed (n. c. 352) for the prize offered by Artemisia for the best funeral oration delivered over Mausolus (Gell. x. 68).

**Naucrātis** (Ναυκρατίς: *Naukratis*: *Nebireh*, Ru.), a city in the Delta of Egypt, in the Nomos of Sais, near the W. bank of the Canopic branch of the Nile, which was hence called also *Naukraticum Ostium* (Hdt. ii. 97, 179; Ptol. iv. 5, 9; Plin. v. 61; Strab. pp. 801, 803, 808). Strabo probably meant (p. 803) that it lay on the E. side of the canal by which it was reached. It was a colony of the Milesians, and remained a pure Greek city, where Greeks were permitted to settle and trade. *Naucratis* was probably founded early in the seventh century B. C. From Herodotus it appears to have been in existence before the time of Amasis. It probably lost its prosperity in the time of Apries and regained it under Amasis. Its importance was much lessened by the foundation of Alexandria, though Ptolemy Philadelphus added to its buildings and fortifications. Under the Roman empire it fell into decay, and was revived before the end of the third century. All its remains belong to an earlier date. It was the birthplace of Athenaeus and Julius Pollux.—The site of *Naucratis* was excavated by Mr. Petrie in 1886, 1888, with important results to archaeology and to the history of Greek life in Egypt. The temples of Apollo and of the Dioscuri were identified, but the most remarkable building was the Hellenion (cf. Hdt. ii. 178),

which served alike as a fortified storehouse and factory and as a place of refuge for the Greeks in Egypt in times of danger. The enclosure measured 870 feet by 746, with walls 50 feet thick, and had within it two large buildings, one of them fitted to hold stores and serve as a keep or stronghold in extremity. A great number of Greek works in scarabs, in pottery, and in statuettes has been found in these excavations.

**Naucydes** (Ναυκίδης), an Argive sculptor, son of Mothon, and brother and teacher of Polyclethus II. of Argos, flourished n. c. 420 (Paus. ii. 22).

**Naulōchus** (Ναύλοχος), that is, a place where ships can anchor. 1. A naval station on the E. part of the N. coast of Sicily between Mylae and the promontory Pelorus (Suet. *Aug.* 16; App. *B. C. v.* 116).—2. A small island off Crete, near the promontory Sammonium.—3. A naval station belonging to Mesembria in Thrace.

**Naumachius** (Ναυμάχιος), a gnomonic poet, of uncertain date, some of whose verses are preserved by Stobaeus.

**Naupactus** (Ναύπακτος: *Navráktios*: *Le-panto*), an ancient and strongly fortified town of the Locri Ozolae near the promontory Antirrhium, possessing the largest and best harbour on the whole of the N. coast of the Corinthian gulf. It is said to have derived its name from the Heraclidae having here built the fleet with which they crossed over to the Peloponnese (Strab. p. 428; Paus. x. 38, 10). After the Persian wars it fell into the power of the Athenians, who settled here the Messenians who had been compelled to leave their country at the end of the third Messenian war, B. C. 455; and during the Peloponnesian war it was the headquarters of the Athenians in all their operations against the W. of Greece (Thuc. i. 103, ii. 83). At the end of the Peloponnesian war the Messenians were obliged to leave Naupactus, which passed into the hands first of the Locrians and afterwards of the Achaeans. It was given by Philip with the greater part of the Locrian territory to Aetolia, but it was again assigned to Locris by the Romans. (Liv. xxxvi. 30; Ptol. iii. 15, 3.)

**Nauplia** (Ναυπλία: *Navplíeis*: *Nauplia*), the port of Argos, situated on the Saronic gulf, was never a place of importance in antiquity, and was in ruins in the time of Pausanias. The inhabitants had been expelled by the Argives as early as the second Messenian war on suspicion of favouring the Spartans, who in consequence settled them at Mchone in Messenia. (Paus. ii. 38, iv. 35; Strab. p. 368.) At the present day Nauplia is a flourishing seaport.

**Nauplius** (Ναύπλιος). 1. Of Argos, son of Poseidon and Amyclone, a famous navigator, and the founder of the town of Nauplia (Paus. ii. 38, 2).—2. Son of Clytioneus, was one of the Argonauts and a descendant of the preceding (Ap. Rh. i. 134).—3. King of Euboea, and father of Palamedes, Oeax, and Nausimedon, by Clymene. Catreus had given his daughter Clymene and her sister Aërope to Nauplius, to be carried to a foreign land; but Nauplius married Clymene, and gave Aërope to Plisthenes, who became by her (according to some accounts) the father of Agamemnon and Menelaus. His son Palamedes had been condemned to death by the Greeks during the siege of Troy; and as Nauplius considered his condemnation to be an act of injustice, he watched for the return of the Greeks, and as they approached the coast of Euboea he lighted torches on the dangerous promontory of Caphareus. The sailors thus misguided suffered shipwreck and perished in the sea or by the sword of Nauplius. (Apollod.



u 1, 4; m 2, 2, Tzet. ad Lyc 384, Hyg Fab 116.)

**Nauportus** (*Ober* or *Upper Laibach*), an ancient and important commercial town of the Taurisci, situated on the river Nauportus (*Laibach*), a tributary of the Savus, in Pannonia superior. The town fell into decay after the foundation of Aemona (*Laibach*), which was only fifteen miles from it. The name of Nauportus is said to have been derived from the Argonauts having sailed up the Danube and the Savus to this place and here built the town, and it is added that they afterwards earned their ships across the Alps to the Adriatic sea, where they again embarked. (Strab. pp 207, 314 The Ann. i 20, Vell Pat. ii 110.)

**Nausicaä** (*Ναυσικάδα*), daughter of Alcimus king of the Phaeacians, and Arete, who conducted Ulysses to the court of her father, when he was shipwrecked on the coast (Od. vi 16).

**Nausithoës** (*Ναυσίθοος*), son of Poseidon and Periboe, the daughter of Eurymedon, was the father of Alcimus and Rhaxenor, and king of the Phaeacians, whom he led from Hyperia in Thrinacia to the island of Scheria, to escape from the Cyclopes (Od. vi 7. vii 564).

**Nautäea** (*Ναυτάα* *Nahshê* or *Kesh*) a city of Sogdiana, near the Oxus towards the E part of its course (Arrian, An. iii 28).

**Nantes** (*ΝΑΥΤΙΑ ΓΕΝΣ*)

**Nautia gens**, an ancient patrician gens, claimed descent from Nantes, a companion of Aeneas, who brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome. The Nautii, all of whom were surnamed *Rufii*, frequently held the highest offices of state in the early times of the republic, but, like many of the other ancient gentes, they disappear from history about the time of the Summi wars. (Verg. Aen. v 704, Dionys. vi 4.)

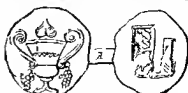
**Nava** (*Nahê*), a W. tributary of the Rhine in Gaul, which falls into the Rhine at *Bingen*.

**Navalis** (*ΝΑΥΑΛΙΑ*)

**Navius**, Attus, a renowned augur in the time of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius because Romulus had originally arranged the equites under the sanction of the auspices. The tale then goes on to say that Tarquinius thereupon commanded him to divine whether what he was thinking of could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. Navius immediately cut it. His statue was placed in the comitum, on the steps of the senate-house, the place where the miracle had been wrought, and beside the statue the whetstone was preserved (Liv. i 36, Dionys. iii 70. Cic. Div. i 17, N. D. ii 3).

**Naxos** (*Νήξος* *Nîxos*) 1 (*Naxos*), an island in the Aegean sea, and the largest of the Cyclades, is situated nearly half way between the coasts of Greece and Asia Minor. It is about eighteen miles in length and twelve in breadth. It was very fertile in antiquity, as it is in the present day, producing an abundance of corn, wine, oil, and fruit. It was especially celebrated for its wine, and hence plays a prominent part in the legends about Dionysus. Here the god is said to have found Ariadne after she had been deserted by Theseus. (Dionysius.) The marble of the island was also much prized, and was considered equal to the Parian.—Naxos is frequently called *Dia* (*Δία*) by the poets, which

is said to have been the old name of the island (Gr. Met. iii 190). It was likewise called *Strongyle* (*Στρογγύλη*) on account of its round shape, and *Dionysias* (*Διονυσιάς*) from its connexion with the worship of



Coin of the island of Naxos (6th cent. B.C.).  
Obv. cornucopia overflowing with grapes rev. female seated square

**Dionysus** (Diod. v 50). It is said to have been originally inhabited by Thracians and then by Carians, and to have derived its name from a Carian chief, Naxos. In the historical age it was inhabited by Ionians who had emigrated from Athens (Hdt. viii 46). Naxos was conquered by Pisistratus, who established Lygdamis as tyrant of the island about  $\pi$  c 540 (Hdt. i 61, 64). The Persians in 501 attempted, at the suggestion of Aristagoras, to subdue Naxos, and upon the failure of their attempt, Aristagoras, fearing punishment, induced the Ionian cities to revolt from Persia. In 490 the Persians, under Datis and Artaphernes, conquered Naxos, and reduced the inhabitants to slavery (Hdt. v 20). The Naxians recovered their independence after the battle of Salamis (480). They were the first of the allied states whom the Athenians reduced to subjection (471), after which they are rarely mentioned in history (Thuc. i 93, 137, Paus. i 27, 6). The chief town of the island was also called Naxos, and we also have mention of the small towns of Tragea and Lestadae.—2 A Greek city on the E coast of Sicily, 4 of Mt. Tauros was founded  $\pi$  c 735 by the Chalcidians of Euboea, and was the first Greek colony established in the island (Thuc. vi 3, Strab. p 267, Diod. xiv 58). It grew so rapidly in power that in only five or six years after its foundation it sent colonies to Catania and Leontini. It was for a time subject



Coin of Naxos in Sicily (5th cent. B.C.).  
Obv. head of bearded Dionysus rev. female seated with wine cup and thyrsus ivy at his side.

to Hippocrate, tyrant of Gela, and afterwards to Hiero of Syracuse (Hdt. vii 151, Diod. xi 49), but it soon recovered its independence, carried on a successful war against Messana, and was subsequently an ally of the Athenians against Syracuse. In 403 the town was taken by Dionysius of Syracuse and destroyed. Nearly fifty years afterwards (353) the remains of the Naxians scattered over Sicily were collected by Andromachus, and a new city was founded on Mt. Tauros, called *Tauromentum*.

**Naxiûna** (*Ναξιδύνα* *Naxshivan*), a city of Armenia Major on the Araxes (Ptol. v 13, 12).

**Nâzârêth**, *Nâzârâ* (*Ναζαρεθ*, or  $\pi$  c. or  $\pi$  d.

*Naζapaίos, Naζupaίos, Nazarēns, Nazarēus: en-Nasrah),* a city of Palestine, in Galilee, S. of Cana, on a hill N. of the plain of Esdrāclon. [See *Dict. of Bible.*]

**Nazianzus** (*Naζianζός: Naζianζηνός: Nenizi*), a city of Cappadocia, on the road from Archelaüs to Mazara, celebrated as the diocese of the Father of the Church, Gregory Nazianzen.

**Neæra** (*Néupa*), the name of several nymphs and maidens mentioned by the poets.

**Neæthus** (*Néaθος: Nieto*), a river in Brutium in the S. of Italy, falling into the Tarentine gulf a little N. of Croton. Here the captive Trojan women are said to have burned the ships of the Greeks. (Strab. p. 262.)

**Nealces** (*Nedāks*), a painter who flourished in the time of Aratus, B.C. 245 (Plut. *Arat.* 13; Plin. xxxv. 142).

**Neandria** (*Néandρεία: Neandréis*, pl.), a town of the Troad, on the Hellespont, probably an Aeolian colony. By the time of Augustus it had disappeared. (Strab. pp. 604, 606.)

**Neanthes** (*Nedynths*), of Cyzicum, lived about B.C. 241, was a disciple of the Milesian Philiscus, who had been a disciple of Isocrates. He was a voluminous writer, principally of history. (C. Müller, *Fragm. Hist. Graec.*)

**Neāpōlis** (*Nedpōlis: Neapōλης, Neapolitanus*). 1. *In Europe.* 1. (*Napoli or Naples*), a city in Campania in Italy, on the W. slope of Mt. Vesuvius and on the river Sebethus, was founded by the Chalcidians of Cumæ, on the site of an ancient place called *Parthēnōpē* (*Παρθενόπη*), after the Siren of that name. Hence we find the town called Parthenope by Virgil and Ovid (*Georg.* iv. 564; *Met.* xv. 711). The year of the foundation of Neapolis is not recorded. It was called the 'New City,' according to Strabo, because it afterwards received additional Chalcidian and Athenian colonists (Strab. p. 246). It is likely that Palaeopolis mentioned by Livy (viii. 22) was the old quarter, also called Parthenope, and the original settlement, and that was afterwards superseded

reign of Titus the city was destroyed by an earthquake, but was rebuilt by this emperor in the Roman style. The ancient city extended further E. than the modern city; but the modern city, on the other hand, extends further N. and W. than the ancient one, since the island of Megaris, on which the *Castel del Ovo* now stands, was situated in ancient times between the hill of Pausilypus and Neapolis. In the neighbourhood of Neapolis there were warm baths, the celebrated villa of Lucullus, and the Villa Pausilypi or Pansilypum, bequeathed by Vedius Pollio to Augustus, which has given its name to the celebrated grotto of Posilippo between Naples and Pozzuoli, at the entrance of the tomb of Virgil is still shown. [PAUSILYPUS.]—2. A part of Syracense. [SYRACUSÆ.]—3. (*Napoli*), a town on the W. coast of the island of Sardinia, celebrated for its warm baths (Ptol. iii. 3, 7).—4. (*Kavallo*), a seaport town in Thrace, subsequently Macedonia Adjacta, on the Strymonic gulf, between the Strymon and Nessus (Strab. p. 330).—II. *In Asia and Africa.* 1. (*Scala Nuova*, or near it), a small Ionian city on the coast of Lydia, N. of Mycale and SW. of Ephesus. The Ephesians, to whom it at first belonged, exchanged it with the Samians for *MARATHESIUM*.—2, 3. Two towns of Caria, the one near Harpasa, the other on the coast, perhaps the new town of Myndus.—4. (*Tutinek ? Ru.*), in Pisidia, S. of Antioch; afterwards reckoned to Galatia.—5. In Palestine, the Sychem or Sychar of Scripture (*Συχήμ, Συχάρ, Σικίμα*, Joseph.: *Nablous*), one of the most ancient cities of Samaria, stood in the narrow valley between Mts. Ebal and Gerizim, and was the religious capital of the Samaritans, whose temple was built upon Mt. Gerizim. This temple was destroyed by John Hyrcanus, B.C. 129. Its full name, under the Romans, was *Flavia Neapolis*. It was the birthplace of Justin Martyr.—6. A small town of Babylonia, on the W. bank of the Euphrates, opposite to the opening of the King's Canal.—7. In Egypt [CAENE].—8. In N. Africa, on the W. coast of the Great Syrtis, by some identified with Leptis Magna, by others with the modern *Tripoli*.—9. (*Nabal*), a Phoenician colony, on the E. coast of Zeugitana, near the N. extremity of the great gulf which was called after it *Sinus Neapolitanus* (*Gulf of Hannanet*). Under the Romans it was a libera civitas, and, according to Ptolemy, a colony. (Ptol. iv. 3, 11.)

**Nearchus** (*Néapxhos*), a distinguished friend and officer of Alexander, was a native of Crete, but settled at Amphipolis (Arrian, *Ind.* 18; Diod. xix. 19). He was banished by Philip for participating in the intrigues of Alexander. After the death of Philip he was recalled, and treated with the utmost distinction by Alexander. He accompanied the king to Asia; and in B.C. 325 he was entrusted by Alexander with the command of the fleet which he had caused to be constructed on the Hydaspes. Upon reaching the mouth of the Indus, Alexander sent round his ships by sea from thence to the Persian gulf, under the command of Nearchus, who set out on the 21st of September, 326, and arrived at Susa in safety in February, 325. (Arrian, *Ind.* 19–42, *Anab.* vii. 4, 5; Strab. pp. 721, 725; Plut. *Alex.* 68.) He was rewarded with a crown of gold for his distinguished services, and at the same time obtained in marriage a daughter of the Rhodian Mentor and of Barsine, to whom Alexander himself had been previously married. In the division of the provinces



Coin of Neapolis in Campania (about 300 B.C.).

Obv., head of Parthenope; rev., ΝΕΠΟΛΙΤΑΝ; man headed bull crowned by Victory.

in importance by the more recent settlement. It is conjectured with probability that the site of the first settlement, Palaeopolis or Parthenope, was on the hill of Pausilypus (*Posilippo*). The new town was close to the river Sebethus, and occupied the site of the eastern part of Naples. In B.C. 327 the town was taken by the Samnites, and in 320 it passed into the hands of the Romans, who allowed it, however, to retain its Greek constitution. At a later period it became a municipium (Cic. *ad Fam.* xiii. 80), and under the empire, before the time of Claudius, a colony (Petron. 44, 76). Under the Romans the two quarters of the city were united, and the name of Palaeopolis disappeared. It continued to be a prosperous and flourishing place till the time of the empire; and its beautiful scenery, and the luxurious life of its Greek population, made it a favourite residence with many of the Romans. In the

after the death of Alexander, he received the government of Lycia and Pamphylia, which he held as subordinate to Antigonus. (Just. xii. 4; Diod. l. c.)—Nearchus left a history of the voyage, the substance of which has been preserved to us by Arrian, who has derived from it the whole of the latter part of his *India*.

Nebo, a mountain of Palestine, on the E. side of the Jordan, opposite to Jericho. *Dict. of the Bible*.

Nebrôdes Montes (*Monte di Madonna*), a chain of mountains in Sicily, running through the island, and a continuation of the Apennines (Strab. p. 274, Sil. It. xiv. 276).

Necessitas, called Anankê (*Ἀνάγκη*) by the Greeks, is not personified by Homer, but appears

subsequently as a powerful goddess whom not even the gods could resist (Plat. *Symp.* p. 195, *Rep.* x. p. 616). On the Acrocoron thus there was a temple of *Ἀνάγκη* and *Βία*, which no one could enter (Paus. i. 4. 6). In Horace *satira* *Necessitas* precedes *Fortuna*, carrying in her brazen hand nails with which she fires the decrees of fate (Od. i. 55, 17, iii. 24, 5).

Neco or Necho (*Νέκος*, *Νέχος*, *Νεκάς*, *Νεχάς*, *Νεχάδης*, the Egyptian *Neku*). 1 Son of Telmek, was defeated and imprisoned by Sardanapalus, but after



Necessitas. (Canova, *Museum Borghese*, vol. i. tav. 25.)

wards released and made king of Sais and Memphis. According to Hdt. ii. 152, he was put to death by Sabacon. He was grandfather of Psammeticus = Psamthek I. (Herodotus represents him as father of Psammeticus). 2 Son of Psammeticus, whom he succeeded on the throne of Egypt in b.c. 612. His reign was marked by considerable energy and enterprise. He began to dig the canal intended to connect the Nile with the Arabian gulf, which had been projected before by Seti I. and Ramses II.; but he desisted from the work according to Herodotus, on being warned by an oracle that he was constructing it only for the use of the barbarian invader. It started from the Pelusiac branch, a little north of Bubastis, and went towards the gulf of Suez. But the greatest and most interesting enterprise with which his name is connected is the circumnavigation of Africa by the Phoenicians in his service, who set sail from the Arabian gulf and accomplished the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the Straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed, however, by the most rapid and signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Megiddo (Megiddo) by Josiah, king of Judah, who was a vassal of Babylon. In the battle

which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circassum, where he appears to have established a garrison. After the battle at Megiddo, he took the town of Cadrys, probably Jerusalem. In 606 Nebuchadnezzar attacked Carchemish, defeated Necho, and would appear also to have invaded Egypt itself. In 596 Necho died, and was succeeded by his son Psammis or Psammithus = Psamthek II. (Hdt. ii. 158, iv. 42, Diod. i. 33, Strab. p. 804).

Nectanâbis, Nectanâbus, or Nectanâbes (*Νεκτανάβης*, *Νεκτανάβος*, *Νεκτανάβης* = Nekht-Hor Heb). 1 King of Egypt, the first of the three sovereigns of the Sebennite dynasty, succeeded Nephertis on the throne about b.c. 378, and in the following year successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, having won a victory near Mendes (Diod. xv. 41-43, Nep. *Iph.* 2). He died after a reign of fourteen years, and was succeeded by Tachos.—2. = Nekht-Neb-El. The nephew of Tachos, deprived the latter of the sovereignty in 361, with the assistance of Agelaidas. For some time he defeated all the attempts of Artaxerxes III. (Ochus) to recover Egypt, but he was at length defeated himself, and despairing of making any further resistance, he fled into Aethiopia, 356. Nectanâbus was the third king of the Sebennite dynasty, and the last native sovereign who ever ruled in Egypt (Plat. *Ag.* 31-40, Diod. xv. 62; Paus. iii. 10, Athen. pp. 150, 616).

Nêda (*Nêda Buzi*), a river in Peloponnesus, rises in Arcadia in Mt. Ceranion, a branch of Mt. Lycæus, and falls into the Ionian sea after forming the boundary between Arcadia and Messenia, and between Messenia and Elis (Strab. p. 844; Paus. iv. 20, 1).

Nêtra or Nêtrana (*τὰ Νετρά* *τὴ Νεκρά*, *N of Mareb*), a city of Arabia Felix, destroyed by Aelius Gallus (Strab. p. 781).

Neleus (*Νηλεΐς*). 1 Son of Tyro, the daughter of Salmones. Poseidon once visited Tyro in the form of the river god Enipeus, and she became by him the mother of Pelias and Neleus (Od. xi. 234-235). To conceal her shame she exposed the two boys, but they were found and reared by some countrymen. They subsequently learnt their parentage, and after the death of Cretheus, king of Ioloea, who had married their mother, they seized the throne of Ioloea, excluding Aeëon, the son of Cretheus and Tyro. But Pelias soon afterwards expelled his brother, and thus became sole king (Apollod. i. 9, 8; Diod. iv. 68). Thereupon Neleus went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him, and of which he thus became king. Several towns of this name claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia, the first of which is probably the one mentioned by Homer in connexion with Neleus and Nestor (Pylos, No. 1). Neleus was married to Chloris, a daughter of Amphion of Orchomenos, according to Homer, and a Theban woman according to others. By her he became the father of Nestor, Chromius, Periclymenus, and Pero. He had in all twelve sons (Il. xi. 692, Od. l. c.). When Heracles had killed Iphitus, he went to Neleus to be purified; but Neleus, who was a friend of Eurytus, the father of Iphitus, refused to grant the request. In order to take vengeance, Heracles afterwards marched against Pylos, and slew all the sons of Neleus,

with the exception of Nestor: some later writers add that Neleus himself was also killed. (*Il.* xi. 690; *Hyg. Fab.* 10; *Apollod.* ii. 6, 2.) Neleus was now attacked, and his dominions plundered by Augens, king of the Epeans; but the attacks of the latter were repelled by Nestor. The descendants of Neleus, the Nelidae, were eventually expelled from their kingdom by the Heraclidae, and migrated for the most part to Athens.—2. The younger son of Codrus, Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded colonists who settled in Priene. Another son headed a body of settlers who re-inforced the inhabitants of Iasus, after they had lost a great number of their citizens in a war with the Carians (*Hdt.* ix. 97; *Paus.* vii. 2, 1).—3. Of Scepstis, the son of Coriscus, was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library, and appointed him one of his executors. The history of the writings of Aristotle as connected with Neleus and his heirs is related on p. 119, n.

Nēlides, Nēlēiādes, and Nēlēius (*Νηλεΐδης*, *Νηλεΐάδης*, *Νηλεΐος*), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated.

Nemausus (Nemausensis; *Nimes*), one of the most important towns of Gallia Narbonensis, was the capital of the Arecomici and a Roman colony. It was situated inland E. of the Rhone on the high road from Italy to Spain, 186; *Ptol.* ii. 10, 10; *Plin.* iii. 37.) It was celebrated as the place from which the family of the Antonines came. Though rarely mentioned by ancient writers, the Roman remains at *Nimes*, which are some of the most perfect N. of the Alps, prove that the ancient Nemausus

cent aqueduct, now called *Pont du Gard*, some miles from the town, consisting of three rows of arches, raised one above the other, and 180 feet in height.



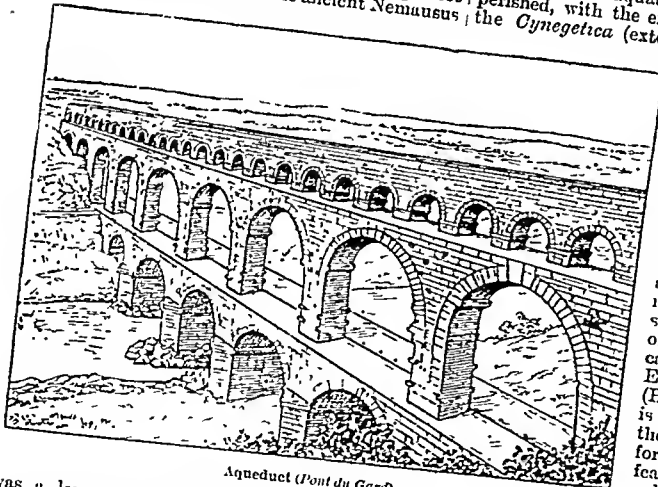
Bronze medal of Nemausus  
Obv. heads, probably of Augustus and Agrippa, with IMP. P. P. DIVI F. rev. crocodile chained to a palm tree, probably commemorating the conquest of Egypt, with COL. NEM.

Nēmēa (*Νημέα*, Ion. *Νευμένη*) a valley in Argolis between Cleonae and Phlius, celebrated in mythical story as the place where Heracles slew the Nemean lion. [*Sec* p. 396.] In this valley there was a temple of Zeus Nemeus surrounded by a sacred grove, in which the Nemean games were celebrated every other year. (*Sec Dict. of Antig.* art. *Nemea*.)

Nemesianus, M. Aurelius Olympius, a Roman poet, probably a native of Africa, flourished at the court of the emperor Carus (A.D. 283), carried off the prize in all the poetical contests of the day, and was judged second to the youthful prince Numerianus alone, who contended with him (*Vopise. Car.* 12, 2). Nemesianus was the author of poems upon fishing, hunting, and aquatics; all of which have perished, with the exception of a fragment of the *Cynegetica* (extending to 325 hexameter

lines), which, in so far as neatness and purity of expression are concerned, in some degree justifies the admiration of his contemporaries. Edited, with the poem of Grattinus, by Stern, 1832, and in Balgans, *Poët. Lat. Min.* 1879.

Nēmēsis (*Νημεσις*), a Greek goddess, is most commonly described as a daughter of Night, though some call her a daughter of Erebus or of Oceanus (*Hes. Th.* 228). She is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience (*Il.* xiii. 121). In later measures out happiness and unhappiness to mortals; and he who is blessed with too many or too frequent gifts of fortune, is visited by



Aqueduct (*Pont du Gard*)

was a large and flourishing city. Of these remains the most important are the amphitheatre, the *Maison Carrée*, a name given to a beautiful Corinthian temple, and the magnifi-

writers, as Herodotus and Pindar, Nemesia measures out happiness and unhappiness to mortals; and he who is blessed with too many or too frequent gifts of fortune, is visited by

her with losses and sufferings, in order that he may become humble. This notion arose from a belief that the gods were envious of excessive human happiness. (Hdt. i. 31, iii. 40, Pand. Ol.



Nemesis and Eupia. (From the Chigi Vase.)

viii. 86, x. 44) Nemesis was thus a check upon extravagant favours conferred upon man by Tyche or Fortune, and from this idea lastly arose that of her being an avenging and punishing fate, who, like Justice (Dike) and the Erinyes, sooner or later overtakes the reckless sinner. She is frequently mentioned under the surnames Adrastia

[Adrastia, No. 2] and Rhamnusia or Rhamnis; the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary. For the tradition that Zeus begot by Nemesis at Rhamnus an egg from which Helena and the Dioscuri sprang see p. 388, a

Nemēsios (Νεμῆσιος), the author of a Greek treatise *On the Nature of Man*, bishop of Emesa, in Syria, probably lived at the end of the fourth or beginning of the fifth century after Christ. Edited by Matthaei, Halae, 1802.

Nemetacum [NEMETOENNA]

Nemētes or Nemētae, a people on the Rhine, whose chief town was Noviomagus, subsequently Nemetae (*Speyer or Spire*). (Caes. B. G. i. 51, vi. 23, Tac. Germ. 25.)

Nemetocenna or Nemetacum (*Arras*), the chief town of the Atrebatres in Gallia Belgica, subsequently Atrebatres, whence its modern name (Caes. B. G. viii. 46).

Nemorensis Lacus [ARICIA]

Nemosus [ARVERNI]

Nenia (less correctly Naenia), i.e. a dirge or lamentation, chanted at funerals, was personified at Rome and worshipped as a goddess. She had a chapel outside the walls of the city, near the Porta Viminalis. [INDIGITES, p. 413, b.]

Néobûle, [ARCHELOCHTES]

Neocaesarea (Νεοκαισάρεια Νεοκαισάρεις, Neocaesariensis Νίκαια), the capital, under the Roman empire, of Pontus Polemoniaca, in Asia Minor, stood on the river Lycus, sixty three Roman miles E. of Amasia (Plin. vi. 8).

Neôn (Νέων Νέωνος, Νεωνος Νελίζα), an ancient town in Phocis at the E. foot of Mt. Tithorea, a branch of Mt. Parnassus, was eighty stadia from Delphi across the mountains. Neôn was destroyed by the Persians under Xerxes, but was subsequently rebuilt and named Tithoréa (Τιθόρεια Τιδωρέα) after the mountain on which it was situated. (Hdt. viii. 53, Strab. p. 439.) It was destroyed in the Sacred war, and was rebuilt, but remained an unimportant though fortified place (Paus. x. 2, 4).

Neontichos (Νέων τεύχος, i.e. *New Wall*) 1 (*Antadryk*), one of the twelve cities of Acolia, on the coast of Mysia, in Asia Minor, stood on the N. side of the Hermus, on the slope of M. Sardene, 30 stadia from Larisa (Hdt. i. 149, Strab. p. 621). — 2 A fort on the coast of Thrace, near the Chersonesus (Xen. An. vi. 5, 8).

Neoptólēmus (Νεοπτόλεμος). 1. Also called

Pyrrhus, son of Achilles and Deidamia, the daughter of Lycomedes (*Od.* xi. 431, Apollon. iii. 13, 8), according to some he was a son of Achilles and Iphigenia, and after the sacrifice of his mother was carried by his father to the island of Scyros (Tzet. ad Lyc. 133). The name of Pyrrhus is said to have been given to him by Lycomedes because he had fair (*ρυπρός*) hair, or because Achilles, while disguised as a girl, had borne the name of Pyrrha (Paus. x. 26, Serv. ad Aen. ii. 469). He was called Neoptolemus—that is, young or late warrior—either because he had fought in early youth or because he had come late to Troy. From his father he is sometimes called *Achillides*, and from his grandfather or great-grandfather, *Pelides* and *Aeacides*. Neoptolemus was brought up in Scyros in the palace of Lycomedes, and was fetched from thence by Ulysses to join the Greeks in the war against Troy, because it had been prophesied by Helenus that Neoptolemus and Philoctetes were necessary for the capture of Troy (*Soph. Phil.* 115). At Troy Neoptolemus showed himself worthy of his great father. He was one of the heroes concealed in the wooden horse (*Od.* xi. 508–521). At the capture of the city he killed Priam at the sacred hearth of Zeus and sacrificed Polyxena to the spirit of his father (*Eur. Hec.* 523, *Verg. Aen.* i. 527). When the Trojan captives were distributed among the conquerors, Andromache, the widow of Hector, was given to Neoptolemus, and by her he became the father of Molossus, Pelias, Pergamus, and Amphialus (Paus. i. 11, 1). Respecting his return from Troy and the subsequent events of his life the traditions differ. It is related that Neoptolemus returned home by land, because he had been forewarned by Helenus of the dangers which the Greeks would have to encounter at sea. According to Homer, Neoptolemus lived in Phthia, the kingdom of his father, and here he married Hermione, whom her father Menelaus sent to him from Sparta (*Od.* iv. 5). According to others, Neoptolemus himself went to Sparta to receive Hermione, because he had heard a report that she was betrothed to Orestes (Paus. ii. 25, 26). Most writers relate that he abandoned his native kingdom of Phthia, and settled in Epirus, where he became the ancestor of the Molossian kings (Paus. i. 11, *Verg. Aen.* iii. 553, cf. *Pind. Nem.* iv. 51). Shortly after his marriage with Hermione, Neoptolemus went to Delphi, where he was murdered, but the reason of his visiting Delphi as well as the person by whom he was slain are differently related. Some say he went to plunder the temple of Apollo, others, to present part of the Trojan booty as an offering to the god, and others again, to consult the god about the means of obtaining children by Hermione. Some relate that he was slain at the instigation of Orestes, who was angry at being deprived of Hermione, and others, by the priest of the temple, or by Machaereus, the son of Dactylus. His body was buried at Delphi, and he was worshipped there as a hero (Paus. x. 21, 2). — 2 I., king of Epirus, was son of Alcetas I., and father of Alexander I., and of Olympias, the mother of Alexander the Great. Neoptolemus reigned in conjunction with his brother Arymbas or Arrybas till his death about B.C. 360 (Paus. i. 11). — 3 II., king of Epirus, son of Alexander I., and grandson of the preceding. At his father's death in 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not

till 302 that the Epirots, taking advantage of the absence of Pyrrhus, the son of Aeacides, rose in insurrection against him, and set up Neoptolemus in his stead. The latter reigned for the space of six years, but was obliged to share the throne with Pyrrhus in 296. He was shortly afterwards assassinated by Pyrrhus. (Plut. *Pyrrh.* 4, 5.)—4. A Macedonian officer of Alexander the Great, after whose death he obtained the government of Armenia. In 321 he revolted from Perdiccas, and joined Craterus, but he was defeated by Eumenes, and was slain in battle by the hands of the latter. (Arrian, *An. ii.* 27; Plut. *Eum.* 4-7.)—5. A general of Mithridates (App. *Mithr.* 17).

Népète, Nepe, or Nepet (Nepesinus: Nepi), an ancient town of Etruria, but not one of the twelve cities, was situated near the Saltus Ciminius and was regarded as one of the keys and gates of Etruria (*claustra portaeque Etruriae*, Liv. vi. 9). It appears as an ally of the Romans at an early period, soon after the capture of Rome by the Gauls, and was subsequently made a Roman colony (Liv. vi. 21; Vell. Pat. i. 14). There are still remains at Nepi of the walls of the ancient city.

Néphélē (Νεφέλη), wife of Athamas and mother of Phrixus and Helle. Hence Helle is called *Nepheleis* by Ovid. For details see ATHAMAS.

Néphélis (Νεφελῖς), a small town and promontory on the coast of Cilicia Aspera, between Anemurium and Antiochia (Ptol. v. 8, 1).

Néphêris (Νέφερις), a fortified town in the immediate neighbourhood of Carthage, on a rock near the coast (Strab. p. 834).

Nēpos, Cornélius, the contemporary and friend of Cicero, Atticus, and Catullus, was probably a native of Verona, or of some neighbouring village, and died during the reign of Augustus. No other particulars with regard to his personal history have been transmitted to us. He is known to have written the following pieces, all of which are now lost, except a portion of No. 7. (1) *Chronica*, an Epitome of Universal History, probably in three books, to which Catullus appears to allude in dedicating his poems to Cornelius Nepos (Catull. i. 5; Gell. xvii. 21). From the mention in Catullus they seem to have been published not later than 63 B.C., before Varro and Atticus wrote Epitomes of the same kind. (2) *Exemplorum Libri*, probably a collection of remarkable sayings and doings. (3) *De Viris Illustribus*, perhaps the same work as the preceding, quoted under a different title. (4) *Vita Ciceronis*. (5) *Epistolae ad Ciceronem*. (6) *Vita Catonis*, a larger work alluded to in Nep. *Cat.* 3, 5. (7) His greatest work, *De Viris Illustribus*, in at least sixteen books (Charis. *G. L.* i. 141; cf. Gell. xi. 8), in which Lives of Romans and foreigners were placed side by side. Of this work the part entitled *Vitae Excellentium Imperatorum* survives, and also the Lives of Atticus and Cato the Censor, which belonged to the section including historians. The *Vitae Excellentium Imperatorum* has erroneously been regarded as spurious because the heading in the MSS. seems to name Aemilius Probus as the author. The mistake arose from a dedicatory epigram written by Probus to Theodosius, and inserted for some reason after the Life of Hannibal. Hence the copyists of the MS. derived their incorrect heading. As regards the objection that the Latinity is marked by colloquial idioms unsuited to a learned contemporary of Cicero, and that the whole style is inferior, it has been well remarked

that the style of the *Bell. Africanum* and *Hispaniense* and even of Varro differs quite as much from that of Cicero and Caesar. Nepos is clear and fair in his narration, but often inaccurate in history. Best edition by Nipperdey (revised by Lupus, Berl. 1879); others by Maemichael. Lond. 1873; Lindsay, New York, 1889.

Nēpos, Jālius, last emperor but one of the West, A.D. 474-475, was raised to the throne by Leo, the emperor of the East. Nepos deposed Glycerius, who was regarded at Constantinople as a usurper [GLYCERIUS]; but he was in his turn deposed in the next year by Orestes, who proclaimed his son Romulus. Nepos fled into Dalmatia, where he was killed in 480.

Nepotianus, Flavius Popilius, son of Eutropia, the half-sister of Constantine the Great, was proclaimed emperor at Rome in A.D. 350, but was slain by Marcellinus, the general of MAGNENTIUS, after a reign of twenty-eight days.

Neptūnus, called Poseidon by the Greeks. The Greek god is spoken of in a separate article. [POSEIDON.] Neptunus was the chief deity of the Romans. As the early Romans were not a maritime people, they had little conception of the phenomena of the sea and few myths about it. Hence nearly all the Italian mythology connected with water refers to deities of rivers and springs. Some writers even think that Neptunus was originally a god of rain, but this theory rests on the uncertain etymology from *nēpos*. The name in Etruscan is Nethuns and the Romans may possibly have borrowed his worship from Etruria. That the Etruscans regarded him as a sea-god is clear from the fact that they describe Poseidon by the name of Nethuns. To Romans he was at any rate a god of the sea before the introduction of the worship of Poseidon (under the name of Neptunus) in the first *lectisternium*, B.C. 399 (Liv. v. 13). In Roman mythology, too, his wife's name was Salacia, the goddess of the salt sea (Varro, *L. L.* v. 72; Serv. ad *Aen.* i. 144; cf. Cic. *Tim.* fr. 11). Neptunus with all the other history and attributes of the Greek Poseidon received also the patronage of horses and equestrian exercises and an altar in the Circus Flaminius. His festival was on the 23rd of July. His temple stood in the Campus Martius, not far from the *septa*. At his festival the people formed tents (*umbrae*) of the branches of trees, in which they enjoyed themselves in feasting and drinking (*Dict. of Ant. art. Neptunalia*). When a Roman commander set sail with a fleet, he first offered up a sacrifice to Neptunus, which was thrown into the sea. In the Roman poets Neptunus is completely identified with the Greek Poseidon, and accordingly all the attributes of the latter are transferred by them to the former.

Neratius Priscus, a Roman jurist, who lived under Trajan and Hadrian. It is said that Trajan sometimes had the design of making Neratius his successor in place of Hadrian. He enjoyed a high reputation under Hadrian, and was one of his consilarii. His works are cited in the Digest.

Nērēis or Nērēis (Νηρεΐς, in Hom. *Νηρηΐς*), in Verg. *Ecl.* vii. 37, Nerine, a sea-nymph, and used especially in the plural, Nereides (Νηρεΐδες, *Νηρηΐδες*), to indicate the fifty daughters of Nereus and Doris. The *Nereides* were the sea-nymphs of the Mediterranean (= *νύμφαι θαλάσσης*, Soph. *Phil.* 1470), in contradistinction to the *Naiades*, or the nymphs of fresh water, and the *Oceanides*, or the nymphs of the great ocean. Their names are not the same in all writers (*Il.* xviii. 39-48;

Hes. *Th* 210-263, Verg *Aen* v 825; of Pind *Isthm* vi 6; Ov. *Met* ii 10; Apollod. i 2, 7) One of the most celebrated was Thetis, the mother of Achilles. They are described as lovely divinities (Hes. *Th* 210), imagined probably from the play of the waves chasing each

works of art, Nereus, like other sea-gods, is represented with pointed sea-weeds taking the place of hair in the eye-brows, the chin, and the breast. His body less frequently has partly the form of a fish, or it ends in the coils of a serpent, as in the annexed ent.



Nereid. (Museum Borbonicum vol vi tav xxiv)

other, and as dwelling with their father at the bottom of the sea, and were believed to be propitious to all sailors and especially to the Argonauts (Ap. Rh. iv 859-930, Apollod. i 9 20). They were worshipped in several parts of Greece, but more especially in seaport towns (Paus. ii 1 7, iii 20 3). They are frequently represented in works of art in the older black figured vases as maidens fully clothed, so also on the sculptures of the 'Nereid monument' from Xanthos, now in the British Museum, in which the drapery seems intended to suggest a rapid, flowing movement, but most examples of fully developed art show the Nereids as youthful, beautiful, and naked maidens, and they are often grouped with Tritons, or riding on sea-monsters, as in the work of Scopas (Plin. xxxvi 26). But there was a different conception among the Romans, of maidens with fishes' tails, like mermaids, and sometimes with scales over all the body (Plin. ix 9, cf. Hor. A. P. 5).

Nereius, a name given by the poets to a descendant of Nereus Neretum or Neritum (Neretinus *Narbo*), a town of the Salentini in Calabria.

Nereus (*Nereus*), son of Pontus and Gaia, and husband of Doris, by whom he became the father of the fifty Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt (*Il.* xviii. 141, *Od.* xiv 58, Hes. *Th* 233). He was believed to have, like other deities of the sea, the power of prophesying the future and of appearing to mortals in different shapes. Heracles accordingly obtains his counsel as to what route will bring him to the Hesperides, but he had first to subdue him in wrestling (Apollod. ii 5, 11). The same account is given of Proteus in the story of Odysseus, and of Glaucus in that of the Argonauts. So also Horace makes him prophesy to Paris (*Od.* i. 15). Virgil (*Aen.* ii 418) mentions the tradition as his attribute, and the epithets given him by the poets refer to his old age, his kindness, and his trustworthy knowledge of the future. In

Nereus [*Nereus*]  
Nerine [*Nereis*]  
Nerio, Neriene, or Neriënia [*Mars.*]  
Neritum, Neritus [*ITHACA*]  
Nerium, also called Celticum (*C. Finis terre*), a promontory in the NW corner of Spain, and in the territory of the Neri, a tribe of the Celtic Artabri, whence the promontory is also called Artabrum (Strab. p. 137).

Nerius, Cn., accused P. Sestius of bribery, n. c. 56 (Cic. *ad Q. Fr.* ii 3, 5).

Nero, Cláudius. Nero is said to have signified 'brave' in the Sabine tongue (Suet. *Tib.* i, Gell. xiii. 22). Tib. i, one of the four sons of App. Claudius Cæcilius, censor n. c. 312, from whom all the Claudii Neronæ were descended (Suet. *Ner.* 3).—2. C., a celebrated general in the second Punic war. He was prætor 212, and was sent into Spain to oppose Hasdrubal, who eluded his attack, and he was succeeded by Scipio Africanus (Liv. xxvi 17, Appian, *Hisp.* 17). Nero commanded one of the three armies which drew together round Capua in 212, he was legatus under Marcellus in 209 (Liv. xxvii 14). In 207 he was consul with M. Lavinius Sabator, and marched into the S. of Italy against Hannibal, with whom he fought an indecisive battle at Grumentum, and then followed Hannibal into Apulia, and encamped opposite to him at Cannus. Having heard of Hasdrubal's arrival, he secretly broke up his camp, marched into the N. of Italy, effected a junction with his colleague M. Lavinius in Picenum, and pro-



Nereid. (Panofka, *Musee Florent.* pl. 211)

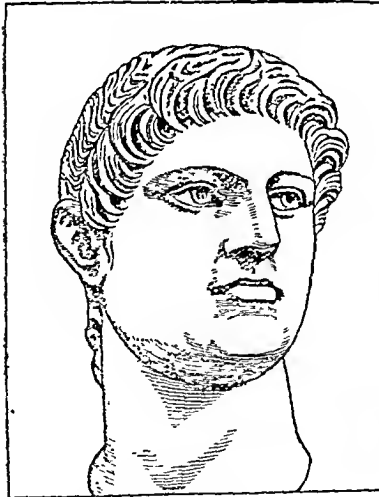
ceeded to crush Hasdrubal before his brother Hannibal could come to his assistance. Hasdrubal was defeated and slain on the river Metaurus (Liv. xxvii 41-51; App. *Annib.* 32). This great battle, which probably saved Rome, gave a lustre to the name of Nero, and con-

secreated it among the recollections of the Romans.

Quid debeas, o Roma, Neronibus,  
Testis Metaurum flumen et Hasdrubal  
Devictus. Horat. *Od.* iv. 4.

Nero was censor, 204, with M. Livius.—3. Tib., praetor, 204, with Sardinia for his province; and consul, 202, when he obtained Africa as his province, but his fleet suffered so much at sea that he was unable to join Scipio in Africa (*Liv.* xxx. 39).—4. Tib., served under Pompey in the war against the pirates, B. C. 67. He is probably the Tib. Nero who recommended that the members of the conspiracy of Catiline, who had been seized, should be kept confined till Catiline was put down (*Sall. Cat.* 50; *App. B. C.* ii. 5).—5. Tib., father of the emperor Tiberius, was probably the son of the last. He served as quaestor under Caesar (48) in the Alexandrine war (*Dio Cass.* xlii. 40). He sided with L. Antonius in the war of Perusia (41); and when this town surrendered, he passed over to Sex. Pompey in Sicily, and subsequently to M. Antony in Achaëa (*ib.* xlviii. 15). On a reconciliation being effected between Antony and Octavian at the close of the year (40), he returned with his wife to Rome. Livia, who possessed great beauty, excited the passion of Octavian, to whom she was surrendered by her husband, being then six months gone with child of her second son Drusus. Nero died shortly after, and left Octavian the guardian of his two sons. (*Tac. Ann.* i. 10, v. 1; *Dio Cass.* xlviii. 44.)

Nero. 1. Roman emperor, A.D. 54–68, was the son of Cn. Domitius Ahenobarbus and of Agrippina, daughter of Germanicus Caesar and



Bust of Nero.

sister of Caligula. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius (A.D. 50), and was called Nero Claudius Caesar Drusus Germanicus. Nero was born at Antium, on the 15th of December, A.D. 37. Shortly after his adoption by Claudius, Nero, being then sixteen years of age, married Octavia, the daughter of Claudius and Messalina (53). Among his early instructors was Seneca. Nero had some talent and taste. He was fond

of the arts, and made verses; but he was indolent and given to pleasure, and had no inclination for laborious studies. On the death of Claudius (54), Agrippina secured the succession for her son, to the exclusion of Britannicus, the son of Claudius. His mother wished to govern in the name of her son, and her ambition was the cause of Nero's first crime. Jealousy thus arose between Nero and his mother, which soon broke out into a quarrel, and Agrippina threatened to join Britannicus and raise him to his father's place; whereupon Nero caused Britannicus to be poisoned, at an entertainment where Agrippina and Octavia were present (55). During the early part of Nero's reign, the government of Rome was in the hands of Seneca and of Burrhus, the praefect of the praetorians, who opposed the ambitious designs of Agrippina, and exercised a better influence on the young emperor (*Tac. Ann.* xiii. 12; *Suet. Ner.* 10). But he soon indulged his licentious inclinations without restraint. He neglected his wife for the beautiful but dissolute Poppaea Sabina, the wife of Otho. This abandoned woman aspired to become the emperor's wife; but since she had no hopes of succeeding in her design while Agrippina lived, she used all her arts to urge Nero to put his mother to death. Accordingly in 59 Agrippina was assassinated by Nero's order, with the approbation at least of Seneca and Burrhus, who saw that the time was come for the destruction either of the mother or the son. (*Tac. Ann.* xiv. 7.) Though Nero had no longer anyone to oppose him, he felt the punishment of his guilty conscience, and said that he was haunted by his mother's spectre (*Suet. Ner.* 34). He attempted to drown his reflections in fresh riot, in which he was encouraged by a band of flatterers. He did not, however, immediately marry Poppaea, being probably restrained by fear of Burrhus and



Coin of Nero, Roman Emperor, A.D. 54–68.  
Obv., head of Nero. NERO CAESAR AVG IMP.; rev.,  
"Decursio" (see *Dict. of Ant.* s.v.); DECVR.

Seneca. But the death of Burrhus in 62, and the retirement of Seneca from public affairs, which immediately followed, left Nero more at liberty. Accordingly he divorced his wife Octavia, and in eighteen days married Poppaea. Not satisfied with putting away his wife, he falsely charged her with adultery, and banished her to the island of Pandataria, where she was shortly after put to death. (*Tac. Ann.* xiv. 64.) —In 64 the great fire at Rome happened. Its origin is uncertain, for it is hardly credible that the city was fired by Nero's order, as some ancient writers assert (*Dio Cass.* lxi. 17, 18; *Suet. Ner.* 38). Tacitus (*Ann.* xv. 38) does not support the accusation of Nero. Out of the fourteen regiones into which Rome was divided, three were totally destroyed, and in seven others only a few half-burned houses remained. The emperor set about rebuilding the city on an improved plan, with wider streets. He found money for his purposes by acts of oppression and violence, and even temples were robbed of their wealth. With these means he began to erect his sumptuous



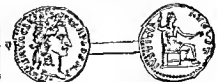
golden palace, on a scale of magnitude and splendour which almost surpasses belief. The vestibule contained a colossal statue of himself 120 feet high. The odium of the conflagration which the emperor could not remove from himself, he tried to throw on the Christians, who were then numerous in Rome and many of them were put to a cruel death.—The tyranny of Nero at last (63) led to the organization of a formidable conspiracy against him, usually called Piso's conspiracy from the name of one of the principal accomplices. The plot was discovered, and many distinguished persons were put to death, among whom were Piso himself the poet Lucan, and the philosopher Seneca, though the latter appears to have taken no part in the plot. (Tac. Ann. xv. 72.) In the same year, Poppaea died of a kick which her brutal husband gave her in a fit of passion when she was with child. Nero now married Statilia Messalina. The history of the remainder of Nero's reign is a catalogue of his crimes. Virtue in any form was the object of his fear, and almost every month was marked by the execution or banishment of some distinguished man. Among his other victims were Thrasea Paetus and Barea Soranus, both men of high rank but of spotless integrity. (Id. xvi. 21.) In 67 Nero paid a visit to Greece, and took part in the contests of both the Olympic and Pythian games. He began a canal across the Isthmus of Corinth but the works were afterwards suspended by his own orders. (Dio Cass. lxxv. 6-17.) While in Greece he sent orders to put to death his faithful general Domitius Corbulo, which the old soldier anticipated by stabbing himself. The Roman world had long been tired of its oppressor, and the storm at length broke out in Gaul where Julius Vindex, the governor, raised the standard of revolt. His example was followed by Galba, who was governor of Hispania Tarraconensis. Galba was proclaimed emperor by his troops, but he only assumed the title of legate of the senate and the Roman people. Soon after these news reached Rome, Vespasian Sabina who was praefectus praetorio along with Tigellinus persecuted the troops to proclaim Galba. Nero was immediately deserted. He escaped from the palace with a few freedmen, and made his way to a house about four miles from Rome which belonged to his freedman Phaon. Here he gave himself a mortal wound, when he heard the trampling of the horses on which his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero only said, 'It is too late. In this your fidelity?' and almost at the same moment expired. (Suet. Ner. 49.)—Nero's progress in crime is easily traced, and the lesson is worth reading. Without a good education and with no talent for his high station, he was placed in a position of danger from the first. He was sensual, and fond of idle display, and then he became greedy of money to satisfy his expenses, he was timid, and by consequence he became cruel when he anticipated danger, and like other murderers, his first crime, the poisoning of Britannicus, made him capable of another. But, contemptible and cruel as he was, there are many persons who, in the same situation, might run the same guilty career. He was only in his thirty-first year when he died, and he had held the supreme power for eighteen years and eight months. He was the last of the descendants of Julia, the sister of

the dictator Caesar.—The most important external events in the reign of Nero were the conquest of Armenia by Domitius Corbulo (Corbulo), and the destruction of the Britons, which was quelled by Suetonius Paulina. (PACENTIA)—2 Eldest son of Germanicus and Agrippina, fell a victim to the ambition of Sejanus, who resolved to get rid of the sons of Germanicus in order to obtain the imperial throne for himself. Drusus the brother of Nero was persuaded to second the designs of Sejanus in hopes that the death of his elder brother would secure him the succession to the throne. There was no difficulty in exciting the jealousy of Tiberius, and accordingly in A.D. 29, Nero was declared an enemy of the state, was removed to the island of Pontia, and was there either starved to death or perished by his own hands. (Tac. Ann. iii. 23, iv. 8, 59-67, v. 3, Dio Cass. lvi. 8.)

**Nertobriga** 1 (Valera la Vieja), a town in Hispania Baetica with the surname Concordia Julia (Plin. iii. 14, Ptol. ii. 4, 13) probably the same place which Polybius calls (xxxv. 2) Ercobriga (Ερκόβριγα)—2 (Almuna) a town of the Celtiberi in Hispania Tarracon (Ptol. ii. 6, 58).

**Nerulum**, a fortified place in Lucania on the Via Popilia (Liv. ix. 20).

**Nerva Cocceius** 1 M., consul A.D. 96, brought about the reconciliation between M. Antonius and Octavianus, 40 (App. B.C. v. 60, Dio Cass. xlviii. 54), and is the same as the Cocceius mentioned by Horace (Sat. i. 3, 28).—2 M., probably the son of the preceding, and grandfather of the emperor Nerva. He was consul in A.D. 22. In 33 he resolutely started himself to death, notwithstanding the entreaties of Tiberius whose constant companion he was (Tac. Ann. iv. 58, vi. 28, Dio Cass. lvi. 21). He was a celebrated jurist and is often mentioned in the Digest. He was notable also as having charge of public works under Tiberius, and especially of aqueducts (Frontin. Aquaed. 2). He was the originator of the tunnel (Crotta di Posilipo) on the road leading from Naples to Baiae (PACAZITRA)—3 M., the son of the last, and probably father of the emperor, was also a celebrated jurist and is often cited in the Digest under the name of Nerva Filina.—4 M., Roman emperor, A.D. 96-98, was born at Narnia, in Umbria, A.D. 22. He was consul with Vespasian, 71, and with Domitian, 90. On the assassination of Domitian, in September, 96, Nerva who had probably been privy to the



Coin of Nerva, Roman Emperor A.D. 96-98.  
Obv. head of Nerva, IMP NERVA CAES AVG P P.  
Rev. P COS II P P, rev. Justice seated, JUSTITIA AVGVST.

conspiracy, was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquility to the state. He stopped proceedings against those who had been accused of treason, and allowed many exiled persons to return to Rome. The informers were suppressed by penalties, and some were put to death. At the commencement of his reign, Nerva swore that he would put no senator to death, and he kept his word, even when a conspiracy had been formed

against his life by Calpurnius Crassus. Though Nerva was virtuous and humane, he did not possess much energy and vigour, and his feebleness was shown by a mutiny of the Praetorian



Bust of Nerva.

soldiers. The soldiers demanded the punishment of the assassins of Domitian, which the emperor at first refused, but he was obliged to put Petronius Secundus and Parthenius to death, or to permit them to be massacred by the soldiers. Nerva felt his weakness, and showed his noble character and his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. He adopted as his son and successor, without any regard to his own kin, M. Ulpius

Trajanus, who was

then at the head of an army in Germany. Nerva died suddenly on January 27, A.D. 98, at the age of sixty-five years. (Dio Cass. lxxiii.)

**Nervii**, a powerful and warlike people in Gallia Belgica, whose territory extended from the river Sabis (*Sambre*) to the Ocean, and part of which was covered by the wood Ardennas. They were divided into several smaller tribes, the Centrones, Grudii, Levaci, Plucmoxii and Geiduni. In B.C. 58 they were defeated by Caesar with such slaughter that out of 60,000 men capable of bearing arms only 500 were left. (Caes. B.G. ii. 15, v. 38, vi. 2.)

**Nesactium**, a town in Istria on the Arsia, taken by the Romans B.C. 177 (Liv. xli. 11).

**Nesis** (*Nisita*), a small island off the coast of Campania between Puteoli and Neapolis, and opposite Mount Pausilypnus. It was a favorite residence of some of the Roman nobles (Cic. ad Att. xvi. 1-4; Stat. Silv. iii. 1, 148).

**Nessōnis** (*Nessavīs*), a lake in Thessaly, a little S. of the river Peneus, and NE. of Larissa, is in summer merely a swamp, but in winter is not only full of water, but even overflows its banks. Nessonis and the neighbouring lake Boeibei were regarded by the ancients as remains of the vast lake, which was supposed to have covered the whole of Thessaly, till an outlet was made for its waters through the rocks of Tempe (Strab. p. 430).

**Nessus** (*Néssos*), a centaur, who carried Deianira across the river Evenus, but, attempting to run away with her, was shot by Heracles with a poisoned arrow, which afterwards became the cause of his own death. See p. 400, a.

**Nestor** (*Néstor*), king of Pylos, son of Nclens and Chloris, husband of Eurydice and father of Pisidice, Polycaste, Persens, Stratius, Aetna, Echephron, Pisistratus, Antilochus, and Thrasymedus (Od. iii. 413, 452, 464, xi. 285; Apollod. i. 9, 9). Some relate that, after the death of Eurydice, Nestor married Anaxibia, the daughter of Aetna, and sister of Agamemnon; but this Anaxibia is elsewhere described as the wife of

Strophius, and the mother of Pylades (Paus. ii. 29, 4). When Heracles invaded the country of Nclens, and slew his sons, Nestor alone was spared, either because he was absent from Pylos, or because he had taken no part in carrying off from Heracles the oxen of Geryones (Il. xi. 692; Apollod. ii. 7, 3; Paus. iii. 26, 6). In his youth and early manhood, Nestor was a distinguished warrior. He defeated both the Arcadians and Eleans. He took part in the fight of the Lapithae against the Centaurs, and he is mentioned among the Calydonian hunters and the Argonauts (Il. i. 260, iv. 319, vii. 133, xi. 706, xxiii. 630; Ov. Met. viii. 613; Val. Flacc. i. 380). Although far advanced in age, he sailed with the other Greek heroes against Troy. Having ruled over three generations of men, his advice and authority were deemed equal to those of the immortal gods, and he was renowned for his wisdom, his justice, and his knowledge of war (Il. i. 273, ii. 370, xi. 627). After the fall of Troy he returned home, and arrived safely in Pylos, where Zeus granted to him the full enjoyment of old age, surrounded by brave sons (Od. iii. 165, iv. 209). Various towns in Peloponnesus, of the name of Pylos, laid claim to being the city of Nestor. On this point see NÉLEWS.

**Nestōrides** (*Nestoridēs*), i.e. a son of Nestor, as Antilochus and Pisistratus.

**Nestorius**, patriarch of Constantinople A.D. 428. [See *Dict. of Christian Biog.*]

**Nestus**, sometimes **Nessus** (*Néoros*: *Mesta* by the Greeks, *Karasu* by the Turks), a river in Thraee, which rises in Mount Rhodope, flows SE., and falls into the Aegean sea W. of Abdera and opposite the island of Thasos. The Nestus formed the E. boundary of Macedonia from the time of Philip and Alexander the Great. (Hes. Th. 341; Thuc. ii. 69; Strab. p. 331.)

**Nesus**. [OENADAE.]

**Nētum** (*Nētinus*: *Noto Antiquo* near *Noto*), a town in Sicily, SW. of Syracuse, and a dependency of the latter. In Cicero's time it was a *foederata civitas*, and afterwards held Latin rights (Cic. Verr. iv. 26, v. 22; Ptol. iii. 4, 18).

**Neuri** (*Νεῦροι*, *Neupol*), a people of Sarmatia Europaea, whom Herodotus describes as not of Scythian race, though they followed Scythian customs. Having been driven out from their earlier abodes by a plague of serpents, they settled to the NW. of the sources of the Tyras (*Dniester*). They were skilful in enchantments. (Hdt. iv. 17, 51, 100, 125; Mel. ii. 1, 7.)

**Nevirnum**. [NOVIDUNUM, No. 2.]

**Nicaea** (*Nikala*: *Nikaëus*, *Nikaëus*, *Nicaeensis*, *Nicensis*). 1. (*Iznik*, Ru.), one of the most celebrated cities of Asia, stood on the E. side of the lake Ascania (*Iznik*) in Bithynia (Strab. p. 565). Its site appears to have been occupied in very ancient times by a town called Attaea, and afterwards by a settlement of the Bottiaeans, called Ancore or Helicore, which was destroyed by the Mysians (Steph. B. s.v.). Not long after the death of Alexander the Great, Antigonus built on the same spot a city which he named after himself, *Antigonea*; but Lysimachus soon after changed the name into Nicaea, in honour of his wife. Under the kings of Bithynia it was often the royal residence, and it long disputed with Nicomedia the rank of capital of Bithynia. The Roman emperors bestowed upon it numerous honours and benefits, which are recorded on its coins. Its position, at the junction of several of the chief roads leading through Asia Minor to Constantinople, made it the centre of a large traffic. It

is famous in ecclesiastical history as the seat of the great Oecumenical Council which Constantine convoked in A.D. 325. In the very year of the great Council, Nicaea was overthrown by an earthquake, but it was restored by the emperor Valens in 363. Under the later emperors of the East, Nicaea long served as the bulwark of Constantinople against the Arabs and Turks. It was taken by the Seljuks in 1078, and became the capital of the Seljuk Sultan, it was retaken by the First Crusaders in 1097. After the taking of Constantinople by the Venetians and the Franks, and the foundation of the Latin empire there in 1204, the Greek emperor Theodorus Lascaris made Nicaea the capital of a separate kingdom, in which his followers maintained themselves with various success against the Latins of Constantinople on the one side, and the Seljuks of Iconium on the other, and in 1261 regained Constantinople. At length, in 1330, Nicaea was finally taken by Orchan, the son of the founder of the Ottoman empire, Othman. *Irnik*, the modern Nicaea, is a poor village of about 100 houses, but the double walls of the ancient city still remain almost complete exhibiting four large and two small gates. There are also the remains of the two moles which formed the harbour on the lake of an aqueduct, of the



Coins of Nicaea in Bithynia

Obs., head of Julius Caesar. *ARISTON* rrr. Nike. 201.  
TAKOT O VIRIOY BAKIA. (Struck A.C. 64-4.)

theatre, and of the gymnasium.—2 A city of India, on the river Hydaspes (*Jelum*) built by Alexander to commemorate his victory over Porus (Arrian, v. 19, Strab. p. 698).—3 A fortress of the Epimenidian Locrians on the sea, near the pass of Thermopylae, which it commanded. From its important position, it is often mentioned in the wars of Greece with Macedonia and with the Romans. In the former, its betrayal to Philip by the Thracian dynast Phaulacus led to the Sacred War, B.C. 346; and after various changes, it is found, at the time of the wars with Rome, in the hands of the Aetolians. (Dem. Phil. ii. p. 153; Diod. xvi. 59, Strab. p. 426, Pol. x. 41, Liv. xxviii. 5).—4 In Illyria [NICA.] 5 (*Nizza, Nice*), a city on the coast of Liguria, a little E. of the river Var, a colony of Massilia, and subject to that city, hence it was considered as belonging to Gaul, though it was just beyond the frontier (Strab. pp. 180, 184, Pol. xxiii. 4, Ammian. xv. 11).

**Nicander** (*Νικάνδρος*) 1 King of Sparta, son of Charilaus, and father of Theopompus, reigned about B.C. 809-770 (Paus. iii. 7, 4).—2 An Aetolian who sought for his countrymen the alliance of Philip of Macedonia and Antiochus. He was General of the Aetolian League in 190 B.C., and went afterwards as ambassador to Rome (Liv. xxxv. 12, xxxvi. 29, xxxviii. 4; Pol. ix. 10, xiv. 13).—3 A Greek poet, grammarian, and physician, was a native of Claros near Colophon in Ionia, whence he is frequently called a Colophonian.

He succeeded his father as one of the hereditary priests of Apollo Clarius (Nicand. *Alexiph.* v. 11). He appears to have lived about B.C. 185-135. Of the numerous works of Nicander only two poems are extant: one entitled *Theriaca* (*Θηριακά*), which consists of nearly 1000 hexameter lines, and treats of venomous animals and the wounds inflicted by them, and another entitled *Alexipharmaca* (*Ἀλεξίφάρμακα*), which consists of more than 600 hexameter lines, and treats of poisons and their antidotes. Among the ancients his authority in all matters relating to toxicology seems to have been considered high. His works are frequently quoted by Pliny, Galen, and other ancient writers. Among his lost works was the *Ἑρεσιόβημα*, which was one of Ovid's sources for his *Metamorphoses*. His style is harsh and obscure, and his works are now scarcely ever read as poems, and are only consulted by those who are interested in points of zoological and medical antiquities. Editions by Schneider, who published the *Alexipharmaca* in 1792, Halae, and the *Theriaca* in 1816, Lips., revised by Keil, 1856.

**Nicanor** (*Νικάνωρ*) 1 Son of Parmenion, a distinguished officer in the service of Alexander, died during the king's advance into Bactria, B.C. 330 (Arr. An. i. 4, 14, iii. 21-25; Diod. xvii. 57).—2 A Macedonian officer who, in the division of the provinces after the death of Pardiaceas (321), obtained the government of Cappadocia. He attached himself to the party of Antigonus, who made him governor of Media and the adjoining provinces, which he continued to hold until 312, when he was deprived of them by Seleucus. (Diod. xviii. 59, xix. 92, 100).—3 A Macedonian officer under Cassander, by whom he was secretly despatched, immediately on the death of Antipater, 319, to take the command of the Macedonian garrison at Mynchia. Nicanor arrived at Athens before the news of Antipater's death, and thus obtained possession of the fortress. Soon afterwards he surprised the Piraeus also, and placed both fortresses in the hands of Cassander in 318. Nicanor was afterwards despatched by Cassander with a fleet to the Hellespont, where he gained a victory over the admiral of Polyperchon. On his return to Athens he incurred the suspicion of Cassander, and was put to death (Diod. xviii. 64-75; Plut. Phoc. 33).

**Nicarchus** (*Νικάρχορ*), the author of thirty-eight epigrams in the Greek Anthology, appears to have lived at Rome near the beginning of the second century of the Christian era.

**Nicator, Seleucus** [*ΣΕΛΕΥΚΟΣ*]

**Nice** (*Νίκη*), Victory [*ΝΙΚΗ*]

**Nicephorium** (*Νικηφόριον*) 1 (*Rakkah*), a fortified town of Mesopotamia, on the Euphrates, near the mouth of the river Bilecha (*el Belikh*), and due S. of Edessa, built by order of Alexander, and probably completed under Seleucus. It is doubtless the same place as the *Calliniceus* or *Calliniceum* (*Καλλινίκους* or *-ον*), the fortifications of which were repaired by Justinian. Its name was again changed to *Leontópolis* when it was adorned with fresh buildings by the Emperor Leo. (Strab. p. 747; Ptol. vii. 1, 12; Procop. *Ad. n.* 7).—2 A fortress on the Propontis, belonging to the territory of Pergamum.

**Nicephorius** (*Νικηφόρος*), a river of Armenia Major, on which Tigranes built his residence *Θιραποκέρτα*. It was a tributary of the Upper Tigris, probably the *Κεττιρτζ*, or a small tributary of it. (Tac. *Ann.* vi. 4.)

**Nicephorus** (*Νικηφόρος*) 1 Callistus Xanthopulus, the author of the *Ecclesiastical His-*

*tory*, was born in the latter part of the thirteenth century, and died about 1350. Edited by Ducaeus, Paris, 1680, 2 vols. fol.—2. *Gregoras*. [GREGORAS.]—3. *Patriarcha*, originally the notary or chief secretary of state to the emperor Constantine V., was raised to the patriarchate of Constantinople in 806. He was deposed in 815, and died in 828. Several of his works have come down to us, of which the most important is entitled *Breviarium Historicum*, a Byzantine history, extending from 602 to 770. Edited by Gedner, 1832.

*Nicer* (*Neckar*), a river in Germany falling into the Rhine at the modern *Mannheim* (Amm. Marc. xviii. 2; Anson. *Mosell.* 423).

*Niceratus* (*Νικηρατος*). 1. Father of *Nicias*, the celebrated Athenian general.—2. Son of *Nicias*, put to death by the Thirty Tyrants, to whom his great wealth was no doubt a temptation.—3. A Greek writer on plants, one of the followers of *Asclepiades* of *Bithynia*.

*Nicetas* (*Νικητας*). 1. *Acominatus*, also called *Choniates*, because he was a native of *Chonae*, formerly *Colossae*, in *Phrygia*, one of the most important Byzantine historians, lived in the latter half of the 12th, and the former half of the 13th centuries. He was present at the capture of the city by the Latins in 1204, of which he has given us a faithful description. He escaped to *Nicaea*, where he died about 1216. The history of *Nicetas* consists of ten distinct works, each of which contains one or more books, of which there are twenty-one, giving the history of the emperors from 1118 to 1206. Editions by *Bekker*, Bonn, 1835; by *Migne*, Paris, 1865.—2. *Eugenianus*, lived probably towards the end of the 12th century, and wrote *The History of the Lives of Drusilla and Charicles*, which is the worst of the Greek romances that have come down to us. Published for the first time by *Boissonade*, Paris, 1819.

*Nicia* (*Enza*), a tributary of the *Po* in *Gallia Cisalpinga*.

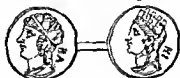
*Nicias* (*Νικίας*). 1. A celebrated Athenian general during the Peloponnesian war, was the son of *Niceratus*, from whom he inherited a large fortune. His property was valued at 100 talents. (*Xen. Mem.* ii. 5, 2; *Lys. Arist. Bon.* 47; *Athen. p.* 272.) From this cause, combined with his unambitious character, and his aversion to all dangerous innovations, he naturally belonged to the party of the aristocracy. He was several times associated with *Pericles* as strategist; and his great prudence and high character gained for him considerable influence. On the death of *Pericles* he came forward more openly as the opponent of *Cleon*, and the other demagogues of Athens; but from his military reputation, the mildness of his character, his honesty and uprightness of character, and the liberal use which he made of his great wealth, he was looked upon with respect by all classes of the citizens. He was a man of strong religious feeling, and *Aristophanes* ridicules him in the *Equites* for his timidity and superstition (*Eg.* 28, 80, 112, 358). His characteristic caution was the distinguishing feature of his military career; and his military operations were almost always successful (*Thuc.* iii. 51, 91, iv. 42, 180). He frequently commanded the Athenian armies during the earlier years of the Peloponnesian war. After the death of *Cleon* (n.e. 422) he exerted all his influence to bring about a peace, which was concluded in the following year (421), (*Thuc.* v. 15-24). For the next few years *Nicias* used all his efforts to induce the Athenians to preserve the peace,

and was constantly opposed by *Alcibiades*, who had now become the leader of the popular party. In 415, the Athenians resolved on sending their great expedition to Sicily, and appointed *Nicias*, *Alcibiades* and *Lamachus* to the command. *Nicias* disapproved of the expedition altogether, and did all that he could to divert the Athenians from this course. But his representations produced no effect; and he set sail for Sicily with his colleagues. *Alcibiades* was soon afterwards recalled [ALCIBIADES]; and the sole command was thus virtually left in the hands of *Nicias*. His early operations were attended with success. He defeated the *Syracusans* in the autumn, and employed the winter in securing the co-operation of several of the Greek cities, and of the Sicel tribes in the island. In the spring of next year he renewed his attacks, seized *Epipolae*, and commenced the circumvallation of *Syracuse*. About this time *Lamachus* was slain, in a skirmish under the walls. All the attempts of the *Syracusans* to stop the circumvallation failed. The works were nearly completed, and the doom of *Syracuse* seemed sealed, when *Gylippus*, the Spartan, arrived in Sicily. [GYLIPIPPUS.] The tide of success now turned; and *Nicias* found himself obliged to send to Athens for reinforcements, and requested at the same time that another commander might be sent to supply his place, as his feeble health rendered him unequal to the discharge of his duties. The Athenians voted reinforcements, which were placed under the command of *Demosthenes* and *Eurymedon*; but they would not allow *Nicias* to resign his command. *Demosthenes*, upon his arrival in Sicily (413), made a vigorous effort to recover *Epipolae*, which the Athenians had lost. He was nearly successful, but was finally driven back with severe loss. *Demosthenes* now deemed any further attempts against the city hopeless, and therefore proposed to abandon the siege and return to Athens. To this *Nicias* would not consent. He professed to stand in dread of the Athenians at home; but he appears to have had reasons for believing that a party amongst the *Syracusans* themselves were likely in no long time to facilitate the reduction of the city. But meantime fresh succours arrived for the *Syracusans*; sickness was making ravages among the Athenian troops, and at length *Nicias* himself saw the necessity of retreating. Secret orders were given that everything should be in readiness for departure, when an eclipse of the moon happened. The credulous superstition of *Nicias* led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and *Nicias* resolutely determined to abide by their decision. The *Syracusans* resolved to bring the enemy to an engagement, and in a decisive naval battle defeated the Athenians. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. The Athenians were again decisively defeated; and having thus lost their fleet, they were obliged to retreat by land. They were pursued by the enemy, and were finally compelled to surrender. Both *Nicias* and *Demosthenes* were put to death by the *Syracusans*. (*Thuc.* vi. vii.; *Plut. Nicias*; *Diod.* xii. 83 ff.)—2. The physician of *Pyrhus*, king of *Epirus*, who offered to the Roman consul to poison the king, for a certain

reward Fabricius not only rejected his base offer with indignation, but immediately sent him back to Pyrrhus with notice of his treachery. He is sometimes but erroneously, called Cineas. (Gell. ii. 8, Zonar. i. 48).—3 A Coan grammarian, who lived at Rome in the time of Cicero, with whom he was intimate (Cic. *ad Att.* vi. 8, Suet. *Gramm.* 14).—4 A celebrated Athenian painter, flourished about B.C. 320. He was the most distinguished disciple of Euphranor. His works seem to have been all painted in encaustic. One of his greatest paintings was a representation of the infernal regions as described by Homer. He refused to sell this picture to Ptolemy, although the price offered for it was 60 talents. (Plin. *xix.* 130–133, *Diet. of Ant. art. Pictura*.)

**Nicochæres** (Νικόχαιρος), an Athenian poet of the Old Comedy, the son of Philomides, was contemporary with Aristophanes. (Suid. s.v.)

**Nicoclea** (Νικόκλεια) 1 King of Salamis in Cyprus, son of Evagoras, whom he succeeded B.C. 374. Isocrates addressed him a long panegyric upon his father's virtues, for which Nicoclea rewarded the orator with the magnificent present of twenty talents. Scarcely any particulars are known of the reign of Nicoclea. He is said to have perished by a



Coin of Cyprus, struck by Nicoclea about a.C. 374. Obv., B, female head wearing the tænia. rev. NI, head of Aphrodite turreted.

violent death, but neither the period nor circumstances of this event are recorded. (Isocr. *Evagoras*, Diog. *xv.* 47).—2 Prince or ruler of Paphos, in Cyprus, during the period which followed the death of Alexander. He was at first one of those who took part with Ptolemy against Antigonus, but having subsequently entered into secret negotiations with Antigonus, he was compelled by Ptolemy to put an end to his own life, 310. (Diog. *xix.* 59 *xx.* 21).—3 Tyrant of Sicily, was deposed by Arista, after a reign of only four months, 251. (Plut. *Arist.* 3, Paus. *ii.* 8, 3).

**Nicoreon** (Νικόρεον), king of Salamis in Cyprus, at the time of Alexander's expedition into Asia. After the death of Alexander he took part with Ptolemy against Antigonus, and was entrusted by Ptolemy with the chief command over the whole island. Nicoreon is said to have ordered the philosopher Anaxarchus to be pounded to death in a stone mortar, in revenge for an insult which the latter had offered the king, when he visited Alexander at Tyre. (Diog. *xix.* 59–79, Cic. *Tusc.* *ii.* 22, 52, Diog. Laert. *ix.* 59).

**Nicolaus Chalcocendylea** [ΧΑΛΚΟΚΕΝΔΥΛΕΙΑ].

**Nicolaus Damascenus** a Greek historian, and an intimate friend both of Herod the Great and of Augustus. He was, as his name indicates, a native of Damascus, and a son of Antipater and Stratonice. He received an excellent education, and he carried on his philosophical studies in common with Herod, at whose court he resided. In A.C. 15 he accompanied Herod on a visit to Augustus at Rome, on which occasion Augustus made Nicolaus a present of the finest fruit of the palm tree,

which the emperor called *Nicolai*—a name by which it continued to be known down to the Middle Ages. Nicolaus rose so high in the favour of Augustus, that he was on more than one occasion of great service to Herod, when the emperor was incensed against the latter. (Plut. *Symp.* vii. 4, Athen. p. 632, Suid. s.v.) Nicolaus wrote a large number of works, of which the most important were (1) A Life of himself, of which a considerable portion is still extant. (2) A universal history, which consisted of 144 books, of which we have only a few fragments. (3) A Life of Augustus, from which we have some extracts made by command of Constantine Porphyrogenitus. He also wrote commentaries on Aristotle, and other philosophical works, and was the author of several tragedies and comedies. Stobæus has preserved a fragment of one of his comedies, extending to forty-four lines. Edition of his fragments by Orelli, Lips. 1804. Dindorf, *Hist. Gr.* 1870.

**Nicomachus** (Νικόμαχος) 1 A γράμματις at Athens employed to transcribe the laws of Solon with which he tampered for his own gain by bribes. He was in exile during the rule of the Thirty, after which he returned, and was prosecuted for misconduct in his transcription of the laws. (Lys. c. *Nicom.*, Xen. *Hell.* *i.* 7, 35).—2 Father of Aristotle. (See p. 116, a).—3 Son of Aristotle by the slave Herpyllis. He was himself a philosopher, and wrote some philosophical works. A portion of Aristotle's writings bear the name of *Nicomachean Ethics* (p. 118).—4 Called *Gerassenus*, from his native place, Gerass in Arabia, was a Pythagorean, and the writer of a Life of Pythagoras, now lost. His date is inferred from his mention of Thrasyllus, who lived under Tiberius. He wrote on arithmetic and music, and two of his works on these subjects are still extant. The work on arithmetic is edited by Nobbe, Lips. 1828, Hoehe, 1865. The work on music was printed by Meunius in his collection *Legd. Bat.* 1616, and in the collection of Meibomius, Amst. 1652.—5 Of Thebes, a celebrated painter was the elder brother and teacher of the great painter Aristides. He flourished B.C. 360, and onwards. He was an elder contemporary of Apelles and Protogenes. He is frequently mentioned by the ancient writers in terms of the highest praise. Cicero says that in his works as well as in those of Echiom, Protogenes and Apelles a perfect method had been attained. (Cic. *Brut.* 18, 70, Plin. *xxiv.* 106).

**Nicomædes** (Νικόμαχος) 1 L, king of Bithynia, was the eldest son of Zipoetes, whom he succeeded B.C. 278. With the assistance of the Gauls, whom he invited into Asia, he defeated and put to death his brother Zipoetes, who had for some time held the independent sovereignty of a considerable part of Bithynia. The rest of his reign appears to have been undisturbed, and under his sway Bithynia rose to a high degree of power and prosperity. He founded the city of Nicomedia, which he made the capital of his kingdom. The length of his reign is uncertain, but he probably died about 250. (Liv. *xxviii.* 16. Memn. 16–23). He was succeeded by his son Zilius.—2 II, surnamed *Epiphaneus*, king of Bithynia, reigned A.C. 149–91. He was the son and successor of Prusias II., and fourth in descent from the preceding. He was brought up at Rome, where he succeeded in gaining the favour of the senate. (Liv. *xiv.* 44). Prusias, in consequence, became jealous of his son, and sent secret

instructions for his assassination. The plot was revealed to Nicomedes, who thereupon returned to Asia, and declared open war against his father. Prusias was deserted by his subjects, and was put to death by order of his son, 149. (App. *Mithr.* 4-7; Just. xxxiv. 4; Strab. p. 624.) Of the long and tranquil reign of Nicomedes few events have been transmitted to us. He courted the friendship of the Romans, whom he assisted in the war against Aristonicus, 131. He subsequently obtained possession of Paphlagonia, and attempted to gain Cappadocia, by marrying Laodice, the widow of Ariarathes VI. He was, however, expelled from Cappadocia by Mithridates; and he was also forced by the Romans to abandon Paphlagonia, when they deprived Mithridates of Cappadocia (Just. xxxviii. 1). —3. III., surnamed *PHILOPATOR*, king of Bithynia (91-74), son and successor of Nicomedes II. Immediately after his accession, he was expelled by Mithridates, who set up against him his brother Socrates; but he was restored by the Romans in the following year (90). At the instigation of the Romans, Nicomedes now proceeded to attack the dominions of Mithridates, who expelled him a second time from his kingdom (88). This was the immediate occasion of the first Mithridatic



Nicomedes III., King of Bithynia, B.C. 91-74.

Obv., head of Nicomedes III.; rev., ΒΑΣΙΛΕΥΣ ΝΙΚΟΜΕΔΕΩΣ ΝΙΚΟΜΗΔΕΩΣ; Zeus with sceptre, holding out wreath. eagle on thunderbolt. Date 214 of Bithynian and Pontic era, which began B.C. 227. Therefore date of coin B.C. 83.

war; at the conclusion of which (84) Nicomedes was again reinstated in his kingdom. He reigned nearly ten years after this second restoration. Caesar, as a young man, was sent to his court by M. Minucius Thermans, B.C. 81. (Plut. *Caes.* i.; Suet. *Jul.* 2, 49; p. 181, b.) He died at the beginning of 74, and, having no children, by his will bequeathed his kingdom to the Roman people (App. *Mithr.* 7-19; Plut. *Sull.* 22, 24; Entrop. vi. 6).

Nicomēdia (Νικομηδεία: Νικομηδεύς, fem. Νικομηδισσα; Izmid or Iznikmid, Ru.), a cele-



Coin of Nicomedia.

Obv., head of Sept. Severus; AVT. V. CEN. CΕΥΗΡΩΣ. Π. C.; rev., Sarapis seated; ΝΙΚΟΜΗΔΕΩΝ ΔΙΩ ΝΕΚΡΟΠΩΝ.

brated city of Bithynia, in Asia Minor, built by king Nicomedes I. (B.C. 264), at the N.E. corner of the Sinus Astacenus (Gulf of Izmid: comp. *Astacus*). It was the chief residence of the

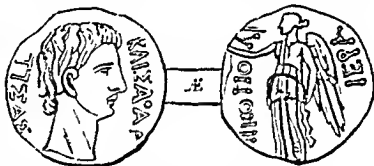
kings of Bithynia, and it soon became one of the most splendid cities of the then known world. Under the Romans it was a colony, and a favourite residence of several of the later emperors, especially of Diocletian and Constantine the Great. Though repeatedly injured by earthquakes, it was always restored by the munificence of the emperors. (Strab. p. 563; Paus. v. 12, 5; Vict. *Caes.* 39; Amm. Marc. xxii. 9, 12.) Like its neighbour and rival, NICAÆA, it occupies an important place in the wars against the Turks; it is also memorable in history as the scene of Hannibal's death. It was the birthplace of Arrian.

Nicon (Νίκων), a Tarentine, who put Tarentum in the hands of Hannibal, in B.C. 212, was killed when the Romans recovered the city, 209 (Liv. xxv. 8, xxvi. 39, xxvii. 16; Pol. viii. 26).

Nicōnia or Nicōnium, a town in Scythia on the Tyras (*Dniester*), (Strab. p. 806).

Nicōphon and Nicōphron (Νικοφῶν, Νικοφρων), an Athenian comic poet, a contemporary of Aristophanes (Suid. s.v.; Athen. p. 126).

Nicōpōlis (Νικόπολις: Νικοπολίτης, Nicopolitāns). 1. (*Paleoprevyza*, Rn.), a city at the SW. extremity of Epirus, on the point of land which forms the N. side of the entrance to the Gulf of Ambracia, opposite to Actium. It was built by Augustus in memory of the battle of Actium, and was peopled from Ambracia, Anactorium, and other neighbouring cities, and



Coin of Nicopolis in Epirus.

Obv., head of Augustus; ΑΥΤΙΣΜΑ ΚΑΙΣΑΡ. Α.; rev., Nike; ΝΙΚΑΙΑ ΝΙΚΟΠΟΛΙΣ.

also from Aetolia. Augustus also built a temple of Apollo on a neighbouring hill, and founded games in honour of the god, which were held every fifth year. [See map, p. 14.] The city was received into the Amphictyonic League in place of the Dolopes. It is spoken of both as a libera civitas and as a colony. (Dio Cass. li. 12; Suet. *Aug.* 12, 18; Strab. p. 824; Pans. v. 23, vi. 18, x. 38; Tac. *Ann.* v. 10.) It had a considerable commerce and extensive fisheries. It was made the capital of Epirus by Constantine, and its buildings were restored both by Julian and by Justinian.—2. (*Nicopoli*), a city of Moesia Inferior, on the Danube, built by Trajan in memory of a victory over the Dacians, and celebrated as the scene of the great defeat of the Hungarians and Franks by the sultan Bajazet, on Sept. 28, 1396 (Amm. Marc. xxxi. 5).—3. (*Enderes*), a city of Armenia Minor, on or near the Lycus, and not far from the sources of the Halys, founded by Pompey on the spot where he gained his first victory over Mithridates: a flourishing place in the time of Augustus: restored by Justinian (Strab. p. 555, App. *Mithr.* 101, 105; *Bell. Alex.* 36).—4. A city in the N.E. corner of Cilicia, near the junction of the Taurus and Amanus.—5. (*Kars*, *Kiussera*, or *Caesar's Castle*, Ru.), a city of Lower Egypt, about two or three miles E. of Alexandria, on the canal between Alexandria and Canopus, was built by Augustus in memory of the last victory over Antonins. Here also, as at Nicopolis opposite to Actium,

Augustus founded a temple of Apollo with games every fifth year. It seems to have been a mere suburb of Alexandria. (Strab p 795, Dio Cass l 11) — 6 (*Nerekrup*), a town in Thrace at the mouth of the Nestos.

Nicostratus (*Nuxdrepavos*), the youngest of the three sons of Aristophanes, was himself a comic poet. His plays belonged both to the Middle and the New Comedy (Athen pp 106, 118, 230 537).

Nigeir, Nigur, or Nigris (*Nyeyr*, *Niyir*, a compounded form of the word *Geir* or *Gir*, which seems to be a native African term for a river in general), changed by a confusion which was the more easily made on account of the colour of the people of the region, into the Latin word *Niger* a great river, vaguely conceived by Greek and Roman geographers in the interior of Western Aethiopia from reports of river basins in that direction. They refer chiefly to the rivers called *Joli ba*, *Quorra* and *Niger*, though nothing can have been known of its actual course as far as the Atlantic. As early as the time of Herodotus we find a statement concerning a river of the interior of Libya which seems identical with the Nigeir or *Quorra* [*NASAMONES*]. Herodotus, like his informants, inferred from the course of the river and from the crocodiles in it, that it was the Nile, but it can hardly be any river but the *Quorra*. The opinion that the Niger was a W branch of the Nile prevailed very generally in ancient times, but by no means universally. Pliny gives the same account in a very confused manner, and makes the Nigra (as he calls it) the boundary between N Africa and Aethiopia. This confusion probably arose from the name being used of more than one of the larger rivers flowing S from the Atlas [cf GER]. Pliny, however, makes it join the Nile (v 30, vii 77). Ptolemy makes the Nigeir rise not far from its real source (allowing for the imperfect observations on which his numerical latitudes and longitudes are founded) and adds, what modern discoveries render a very remarkable statement, that a branch of the Nigeir communicates with the lake *Labya* (*Lubbi*), which he places in the position of lake *Tchad*. The *Tchad*, therefore, represents the branch of the Nigeir spoken of by Ptolemy, whose informants, however, inverted the direction of its stream. It is further remarkable that Ptolemy places on the Nigeir a city named *Thamondocans* in the exact position of *Timbuctoo*, and that the length of the river computed from his position agrees very nearly with its real length (Ptol iv 6, 14, cf Strab p 826, Melm 19 9). The error of connecting the Niger and the Nile revived after the time of Ptolemy.

Niger, C Pescennius, was governor of Syria in the reign of Commodus, on whose death he was saluted emperor by the legions in the East, A.D. 193. But in the following year he was defeated and put to death by Septimius Severus. (Dio Cass. lxxii 8, lxxiii 13, lxxiv 6, Spart. Pescenn. Niger.)

Nigra (*Niyeyr*, Ptol.), a city on the N of the river Nigeir, and the capital of the *NIGITAE* Nigir [*NIGIRI*].

Nigritae or -etia (*Nyypiras*, *Nyypiras* *Athiyes*, *Niyypiris*), according to the meaning of the native word, was 'the river people'. They dwelt in the basin of the upper Niger (Strab pp 151, 826 Ptol iv 6, 16).

Nigritia Lacus (*Nyypiris* *Lymn*), a lake in the interior of Africa, out of which Ptolemy represents the river Nigir as flowing. The

lake *Debu*, S of *Timbuctoo*, though not actually the source of the Niger, is probably the lake referred to (Ptol iv 6, 27).

Nike (*Nikē*), called *Victoria* by the Romans, the goddess of victory, is described as a daughter of the giant Pallas and Styx, and as a sister of Zelus (zeal), Cratos (strength), and Bia (force) (Hes. *Th* 883). It is probable that in earlier mythology she was rather an attribute of one or other of the greater deities than a separate personality especially an attribute of Athens at Athens. In the development of the myth comes the story that when Zeus began the fight against the Titans, and called upon the gods for assistance, Nike and her two sisters were the first who came forward, and Zeus, as a reward for their zeal,



Nike Victory (From an ancient gem.)

caused them ever after to live with him in Olympus (Hes. l c; Apollod. i 2, 3). She is often represented in ancient works of art, especially with other divinities, such as Zeus and Athena, and with conquering heroes, whose horses she guides. She is shown as a winged figure and often carries a palm or a wreath. Sometimes she is raising or decorating a trophy. A favourite attitude in the Roman period showed Nike holding a shield on which she is inscribing a record of victory. When she is represented as an attribute of a great deity, Zeus or Athena, she is a small winged figure supported in the hand of the god. On Greek vases it is common to denote the successful issue of any sort of contest by a winged figure of Victory hovering above. Among the famous statues of Nike were that of Paconius at Olympia mentioned by Paus. v 10, 26—and the greater part of the figure is still extant there, the statue from Samothrace, now in the Louvre, if the restoration (partly based on a coin of Demetrius) is right, formerly blowing a trumpet held in the right hand. For Atheno-Nike see p 153, a, and for her temple at Athens (Nike Apteros) see p 13, a. At Rome there was an ancient worship of Victoria (apparently equivalent to that of the Sabine goddess *VACCINA*) on the Palatine (Liv xxix 14; Dionys. l 82). Moreover as one of the *Indigetes*, *Vica-Pota* (= *Victoria*) was worshipped (p 415, a). Another temple of Victory was dedicated in

the Samnite wars, B.C. 294 (Liv. x. 38). The great statue of Nike by Paeonius at Olympia has been in part recovered. [PAEONIUS.] A famous statue of Victory was set up by Augustus in the Curia Julia (Suet. Aug. 100; Dio Cass. li. 22). The figures of Victory repre-



Victoria. (Bronze Victory in British Museum; from Rome. A little over full size)

sented in Greek fashion appear frequently on Roman coins, medals, and monuments.

**Nīlūpōlis** or **Nīlus** (Νεῖλος, Νεῖλος), a city of the Heptanomis, or Middle Egypt, in the Nile, 20 geographical miles NE. of Heracleopolis. There was a temple here in which, throughout Egypt, the river Nile was worshipped as a god. (Ptol. v. 5, 57.)

**Nīlus** (Νεῖλος; Nile), the great river of Egypt. The origin of the word is probably the Semitic *Nahar* or *Nahal*, meaning river. In Homer the river is called Ἀἴγυρος (*Od.* iii. 300, iv. 477); but the name Νεῖλος occurs in Hesiod (*Th.* 338), and Heataeus (*Fr.* 279). This river, one of the most important in the world, flows through a channel which forms a sort of cleft extending N. and S. through the high rocky and sandy land of NE. Africa. After leaving the great lakes, the discovery of which belongs to recent years, the Nile has a course in the general direction of NNE. as far as Khartum, when this main branch, which is called the *Bahr-el-Abiad*, i.e. *White River*, receives another large river, the *Bahr-el-Azrek*, i.e. *Blue River*, the sources of which are in the highlands of *Abyssinia*: this is the middle branch of the Nile system, the *ASTABUS* of the ancients. The third, or E. branch, called the *TACAZZE*, the *ASTABORAS* of the ancients, rises also in the highlands of *Abyssinia* in about 11° 40' N. lat., and 39° 40' E. long., and joins the Nile (i.e. the main stream formed by the union of the *Abiad* and the *Azrek*), in 17° 45' N. lat., and about 34° 5' E. long.: the point of junction the united river is about two miles broad. Hence it flows through *Nubia*, in a magnificent rocky valley, falling over six cataracts, the N. most of which, called the *First Cataract* (i.e. to a person going up the river), is and has always been the S. boundary of Egypt. Of its course from this point to its junction with the Mediterranean a sufficient general description has been given under *AEgyptus* (p. 21). The branches into which it parted at the S. point of

the Delta were, in ancient times, three in number, and these again parted into seven (whence the epithets ἑπτάροπος, Mosch. ii. 51; *septemplex*, *Ov. Met.* v. 187; *septemgeminus*, Catull. xi. 7), of which, Herodotus tells us, five were natural and two artificial. These seven mouths were nearly all named from cities which stood upon them: they were called, proceeding from E. to W., the Pelusiatic, the Tanitic or Saitic, the Mendesian, the Phatnitic or Pathmetic or Bolbitic, the Sebennytic, the Bolbitic or Bolbiac, and the Canobic or Canopic. (Hdt. ii. 17; iv. 5, 10; Plin. v. 64; Mel. i. 9, 9.) Through the alterations caused by the alluvial deposits of the river, they have now all shifted except two, and these are much diminished, namely, the *Damiat* mouth on the E. and the *Rosetta* mouth on the W. Of the canals connected with the Nile in the Delta, the most celebrated were the Canobic, which connected the Canobic mouth with the lake Mareotis and with Alexandria, and that of Ptolemy (afterwards called that of Trajan) which connected the Nile at the beginning of the Delta with the bay of Heroöpolis at the head of the Red Sea: the formation of the latter is ascribed to king Necho, and its repair and improvement successively to Darius the son of Hystapes, Ptolemy Philadelphus and Trajan. [See p. 21, b.] That the Delta (and indeed the whole alluvial soil of Egypt) has been created by the Nile cannot be doubted; but the present small rate of deposit proves that the formation must have been made long before the historical period. From the dark alluvial soil came the native name of Egypt, *Chem* or *Kamit*, 'the black land'; whence, perhaps, the erroneous notion that the name Νεῖλος meant 'black.' The periodical rise of the river has been spoken of under *AEgyptus*. It has been ascertained from the ancient records on the rocks of Semneh of the inundation of the Nile was twenty-seven feet above its highest point in our own time, and its average rise twelve feet above the present average. The difference seems to have been caused by the giving way of the rocks at Silsilis, and the result was to deprive the plains of Ethiopia above that point of much of their fertility. It was in the same dynasty that the great works for water-storage were carried out in the *Fayum*. [See *MOENIS LACUS*.] The ancient theories concerning this periodic rise, caused by tropical rains in the interior, may be found in Hdt. ii. 19-26 (cf. Plin. v. 58). It was not an uncommon error in later Greek and Roman geographers to describe the Nile as having its sources somewhere in Western Africa (Plin. v. 51, viii. 77; Dio Cass. lxxv. 13; Solin. 35). But it was well known that the sources of the Nile were a problem as insoluble as they have remained till quite recent years (Hor. *Od.* iv. 14, 45). The Nile, and took the utmost care to preserve its water from pollution (Hdt. ii. 101; Dio. i. 6-26). The famous statue (now in the Vatican) of the Nile as a river-god is a reclining figure of majestic appearance, pillowed on a sphynx, and holding a cornucopia; sixteen children, representing branches and affluents, play around; the sacred crocodile and the ichneumon are below. It is a design of the Hellenistic period.

**Nīnus**, or **Nīnus**, the reputed founder of the city of Ninus or Nineveh. An account is given under *SEMITICUS*. (Cf. *ASSTRIA*.)



NINUS or NINUS, Nīnīyē (Hdt. i. 193, ii. 150 *Ninos*, Assyri. Nīnua, O T Nīneveh, LXX *Nineveh*, *Ninevi*, Tac. *Ann.* xii. 13, *Ninus*, Ptol. viii. 21 *Ninos* η καλ *Ninevi*, Amm. Marc. xviii. 7, *Ninive*, Lucan, iii. 215, *Nīnans*), the capital of the Assyrian monarchy, stood on the E. side of the Tigris, at the upper part of its course, in the district of Aturia. For the early history of the monarchy see ASSYRIA. Nineveh became the capital of the Assyrian kings in the reign of Rimmon miran (known to the Greeks as *Ninus*) about 1330 a.c., replacing the older capital Assur on the Zab (which was called *Kalakh* in Hebrew and *Larissa* in Xenophon, and is now marked by the ruins of *Nimrud*). *Nineveh* is said by Strabo to have been larger than Babylon, and Diodorus (who incorrectly places it on the Euphrates), describes it as an oblong quadrangle of 150 stadia by 90 making the circuit of the walls 480 stadia (more than 55 statute miles), if so, the city was twice as large as London together with its suburbs (Strab. p. 737, Diod. ii. 3, 7). But the statements of Diodorus on this subject cannot have much weight. A more correct estimation gives about eight and a half miles for its circumference exclusive of suburbs. The walls of *Nineveh* are described as 100 feet high, and thick enough to allow three chariots to pass each other on them with 1500 towers, 200 feet in height. The city is said to have been entirely destroyed by fire when it was taken by the Medes and Babylonians, about a.c. 606. In the time of Xenophon

tions in an almost unknown character, called, from its shape, cuneiform or arrow headed. Since the year 1843 those shapeless mounds have been shown to contain the remains of great palaces on the walls of which the scenes of Assyrian life and the records of Assyrian conquests are sculptured, while the efforts which had long been made to decipher the cuneiform inscriptions found in Persia and Babylonia, as well as Assyria, have been crowned with remarkable success and have given the means of ascertaining the early history and the religion of Assyria. The excavations conducted by Sir H. Layard and M. Botta in 1843, 1845, brought to light the sculptured remains of immense palaces, not only at the traditional site of *Nineveh*—namely, *Konyunjik* and *Nebsi-Iunus* opposite to *Mosul* and at *Akorsabad*, about ten miles to the NNE—but also in a mound 18 miles lower down the river in the tongue of land between the Tigris and the *Great Zab* which still bears the name of *Nimrud* (see above). These excavations have been pursued at various times since, especially in 1876. Many pieces of sculpture obtained from the ruins may be seen in the British Museum.

**NINYAS** (*Nīnyās*), son of *Ninus* and *Semiramis*. See *SEMIRAMIS*.

**NIOBE** (*Nīōbē*) 1 Daughter of *Tantalus* by the Pleiad *Taygete* or the Hyad *Dione* (*Or Met.* vi. 174, *Hyg. Fab.* 9). She was the sister of *Pelops* and the wife of *Amphion*, king of



The Group of Niobe (Zannoni, *Gal. de France* series vol. 1.)

the ruins, then completely desolate, were called *Mespila*. Xenophon (*An.* iii. 4, 10) describes the walls as of brick, built on a foundation of λίθον κορυβαίον (apparently indusial lime stone). He gives the circuit as six parasangs (about 20 miles), which probably included the ruined villages in the suburbs. The site is mentioned by *Arrian* (*Ind.* 42), and *Nineveh* is classed among old ruined cities by *Pausanias* (viii. 33, 2). A Roman colony, however, was established on or near its site and called *Ninus* or *Niniva* *Claudiopolis* (see Tac. *Ann.* xii. 13, Amm. Marc. xviii. 7, and coins of *Trajan*, *Maximinus*, *Severus*, and *Gordian*). Of all the great cities of the world none was thought to have been more utterly lost than the capital of Assyria. Tradition pointed out a few shapeless mounds opposite *Mosul* on the Upper Tigris, as all that remained of *Nineveh*, and a few fragments of masonry were occasionally dug up there and elsewhere in Assyria, bearing inscrip-

*Tiēbes*, by whom she became the mother of 15 sons and six daughters. Being proud of the number of her children, she deemed herself superior to *Leto*, who had given birth to only two children—*Apollo* and *Artemis* indignant at such presumption, slew all her children with their arrows. For nine days their bodies lay in their blood without anyone burying them, for *Zeus* had changed the people into stones, but on the tenth day the gods themselves buried them. *Niobe* herself, who had gone to *Mount Sipylus*, was changed into stone, and still periodically wept for her children in streams which trickled down the rock. (*Il.* xiv. 602-617, cf. *Apollod.* iii. 5, 6, *Soph. Ant.* 824, *Paus.* vii. 2, 7, *Or Met.* vi. 155-162.) This is the Homeric story, which later writers have greatly modified and enlarged. The number and names of the children of *Niobe* vary very much in the different accounts, for while *Homer* states that their number was 12, *Hesiod*

and others mentioned 20, Alcman only 6, Sappho 18, and Herodotus 4; but the most commonly received number in later times appears to have been 14—namely, 7 sons and 7 daughters (Apollod., *Or.*, *ll. cc.*; Ael. *V. H.* xii. 36; Gell. *xx.* 6; Schol. ad Eur. *Phoen.* 156; Eustath. *Hom.* p. 1367; Hyg. *Fab.* 11; Tzet. ad Lye. 520). According to Homer all the children of Niobe fell by the arrows of Apollo and Artemis; but later writers state that one of her sons, Amphion or Amyclas, was saved, but that Meliboea, having turned pale with terror at the sight of her dying brothers and sisters, was afterwards called Chloris (Apollod. *l. c.*; Pans. ii. 21, 3, v. 16, 3). The time and place at which the children of Niobe were destroyed are likewise stated differently. According to Homer they perished in their mother's house. According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near Thebes, and the daughters during the funeral of their brothers. This is owing to the fact that the story also belonged to Thebes, where

by ancient artists. It was carved in relief on the throne of Zeus at Olympia; but the most famous representation was a work of which a copy is still extant: the group of Niobe and her children, which filled the pediment of the temple of Apollo Sosianus at Rome (Plin. *xxxvi.* 28). There was a dispute even in Pliny's time whether the author of the original was Scopas or Praxiteles, which is continued at the present day. Most authorities believe that Scopas was the sculptor of the original, but some have traced a resemblance in type to that of the *Hermes* of Praxiteles. The copy of this group (which possibly follows a detailed description in the lost *Niobe* of Sophocles) is now at Florence, and consists of the mother, and thirteen statues of her sons and daughters, besides a figure usually called the pedagogue of the children. The central figures of this group are given on p. 604.



Head of Niobe from the Florentine group

Amphion reigned, and the tombs of Niobe's children were shown at Thebes (Paus. ix. 16, 17). Others make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on Mount Sipylus, where Zeus, at her own request, changed her into a stone, which during the summer always shed tears. The idea of the slaughter of the children by Apollo is probably a poetical myth of streams flowing down a rock-face from the melted snow in spring and dried up by the heat of the summer sun; but the localisation at Mount Sipylus has a more definite cause. Here were the rock sculptures with the figures of the goddess Cybele, which the author of the description in the *Iliad* must have seen himself. Pausanias (i. 21, 5) says that he saw it; but of course in his time, as in the time of the *Iliad*, it was connected with the legend of Niobe. It is likely that this was one of the two sculptured figures (probably Hittite) mentioned by Herodotus ii. 106, of which the other was the so-called Sesostris [see p. 216, a]. He cannot have visited them himself, since he places them together, whereas one is on the road from Phocaea to Sardis, the other on the road from Sardis to Sardis.—The story of Niobe and her children was frequently taken as a subject

*Balan*), a mountain chain of Armenia; where an E prolongation of the Taurus from the Lake of Van, before reaching which it turns to the S., and approaches the Tigris below Tigranocerta; thus surrounding on the N. and E. the basin of the highest course of the Tigris (which is enclosed on the S. and SW. by Mount Masius), and dividing it from the valley of the Arsamas (*Murad*) or S. branch of the Euphrates. The continuation of the Tigris valley to the SE. along the E. margin of the Carduch (Mountains of Kurdistan). (Strab. pp. 522, 529; Ptol. v. 13, 4; Verg. *Georg.* iii. 30; Hor. *Od.* ii. 9, 20) Some Roman poets mistook it for a river (Lucan, iii. 245; *Juv.* vi. 409; Sil. xiii. 765). The geographers give no countenance for the idea that there is a river of the same name, and perhaps the error may have grown out of a misunderstanding of the passages in Virgil and Horace, which might easily be supposed to refer to a river.

**Nireus** (*Nipeús*), son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy. He came from the island of Syme (between Rhodes and Cnidus). Later writers relate that he was slain by Eurypylos or Aeneas. (*Il.* ii. 671; *Diod.* v. 53; *Dict. Cret.* iv. 17; Hyg. *Fab.* 113, 276.)

**Nisaea**, [*Μεγάρα*]. **Nisaei**, **Nisaeus Campus** (*Νίσαια*, *Νίσαιον*, *τὸ Νίσαιον πεδῖον*). These names are found in the Greek and Roman writers used for various places on the S. and SE. of the Caspian: thus one writer mentions a city Nisaea in Margiana, and another a people Nisaei in the N. of Aria; but most apply the term Nisacan Plain to a plain in the N. of Great Media, near Rhagae, the pasture-ground of a great number of horses of the finest breed, which supplied the steds of the king and nobles of Persia. It seems not unlikely that this breed of horses was called Nisaeen from their original home in Margiana (a district famous for its horses) and that the Nisaeen plain received its name from the horses kept in it. (Strab. pp. 529, 536; *Snid.* s.v.)

**Nisibis** (*Νίσιβις*; *Νισίβηρος*). 1. Also **Antiochia** **Mygdoniae** (O.T. *Aram* Zoba? *Ru.* nr. *Nisibin*), a celebrated city of Mesopotamia, and the capital of the district of Mygdonia, stood on the river Mygdounis (*Nahr-al-Hadli*) thirty-seven Roman miles SW. of Tigranocerta.

in a very fertile district. It was the centre of a considerable trade, a metropolis of the province of Mesopotamia after the time of Alex Severus, and was of great importance as a military post. In the successive wars between the Romans and Tigranes, the Parthians, and the Persians, it was several times taken and retaken, until at last it fell into the hands of the Persians in the reign of Julian. (Strab. pp 522, 747, Plin. Lucull. 32, Dio Cass. lxxv 23, lxxv 2, Amm. Marc. xxv 9)—2. A city of Asia, at the foot of Mount Paropamisus (Ptol. v 18 11).

**Nisus (Nīros)** 1 King of Megara, was son of Pandion and Pylia, brother of Aegeus, Pallas, and Lycus, and husband of Abrote, by whom he became the father of Scylla. When Megara was besieged by Minos, Scylla, who had fallen in love with Minos, pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. Nisus thereupon died, and Minos obtained possession of the city. Minos, however, was so horrified at the conduct of the unnatural daughter, that he ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf. (Apollod. ii 15 5-8, Pans. ii 34, 7, Schol. ad Eur. Hippol. 1090) According to others, Minos left Megara in disgust, Scylla leapt into the sea, and swam after his ship, but her father, who had been changed into a sea-eagle (*haliaetus*), pounced down upon her, whereupon she was metamorphosed into either a fish or a bird called *Cura* (Ov. Met. viii 6-151, Verg. Georg. i 404, Hyg. Fab. 199)—Scylla, the daughter of Nisus, is sometimes confounded by the poets with Scylla the daughter of Phorcus (Verg. Eclog. vi 74). Hence the latter is sometimes erroneously called *Niseta virgo*, and *Nisus* (Scylla)—Nisaea, the port town of Megara, is supposed to have derived its name from Nisus, and the promontory of Scyllaeum from his daughter. The Megarian tradition (Pans. i 29, 6) records a dispute for the sovereignty of Megara between Nisus and Sciron, decided by Aeacus, the arbitrator, in favour of Nisus, who was to be king while Sciron was to be general. In this tradition Nisus had a daughter Iphinoe, whose husband, Megareus, succeeded Nisus in the kingdom; nothing is known in this Megarian account of the war with Minos. The story of Scylla and her treachery appears, therefore, to be mainly of Athenian origin, with an end very common in Attic stories (especially in those which refer to the children of Pandion), the metamorphosis of the chief actors into birds—2. Son of Hyrtacus, and a friend of Eurvalus. The two friends accompanied Aeneas to Italy, and perished in a night attack against the Rutulian camp. (Verg. Aen. ii 176 ff.)

**Nisyros (Nīseiros Nīkerō)**, a small island in the Carpathian Sea, a little distance off the promontory of Caria called Triopium, of a round form, eighty stadia (eight geographical miles) in circuit, and composed of lofty rocks, the highest being 2271 feet high. Its volcanic nature gave rise to the fable respecting its origin, that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes (p. 365, a). It was celebrated for its warm springs, wine, and mill stones. Its capital, of the same name, stood on the NW of the island, where considerable ruins of its Acropolis remain (Strab. pp 488, 650). Its first inhabitants are said to have been Carians; but already in the heroic age it had received a Dorian population,

like other islands near it, with which it is mentioned by Homer as sending troops to the Greeks. It received other Dorian settlements in the historical age (Il. ii 676, Diod. v 54, Hdt. vii 99). At the time of the Persian war it belonged to the Carian queen Artemisia, it next became a tributary ally of Athens, though transferred to the Spartan alliance by the issue of the Peloponnesian war, it was recovered for Athens by the victory at Cnidus, B.C. 394 (Diod. xiv 84). After the victory of the Romans over Antiochus the Great, it was assigned to Rhodes, and, with the rest of the Rhodian republic, was united to the Roman empire about A.D. 70.

**Nitobriges**, a Celtic people in Gallia Aquitania between the Garumna and the Liger, whose fighting force consisted of 5000 men (Caes. B.G. vii 46, Strab. p. 193, Ptol. ii 7, 4). Their chief town was *AGINUM* (*Agen*).

**Nitocris (Nīrocris)** 1 A queen of Babylon, mentioned by Herodotus (i 185-189), who ascribes to her many important works at Babylon and its vicinity. It is supposed that she was the wife of Nebuchadnezzar, who reigned B.C. 604-562 (Babylon)—2 or Nitocris, a queen of Egypt, was elected to the sovereignty in place of her brother, Menkara, of the sixth dynasty, whom the Egyptians had killed, about 2000 B.C. The story in Herodotus is that in order to take revenge upon the murderer of her brother, she built a very long chamber under ground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe, and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes (Hdt. ii 100). Manetho describes her as the most beautiful woman in Egypt and the builder of the third pyramid, by which we are to understand that she finished the third pyramid, which had been begun by Menkara, or MYCENNAE, 400 years before. This agrees with the fact that the pyramid, which contains two sarcophagus chambers, has been enlarged since its first building. Nitocris was the last sovereign of the sixth dynasty, and her reign corresponds with a period of confusion which might be explained by the circumstances in her story.

**Nitriae, Nitariae (Nīrtiai, Nērtia, Nīrtai; Wadi-en-Natrun)**, the celebrated natron lakes in Lower Egypt, which lay in a valley on the SW margin of the Delta, and gave to the surrounding district the name of the *Nērtai* *Nīrtai* or *Nīrtai*, and to the inhabitants, whose chief occupation was the extraction of the natron from the lakes, the name of *Nīrtai* (Plin. xxxi 111, Strab. p. 803, Ptol. iv 5 2a). This district was (according to Strabo) the chief seat of the worship of Serapis, and the only place in Egypt where sheep were sacrificed.

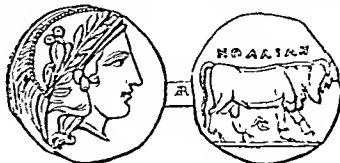
**Nixi Di**, were (probably erroneously) supposed to be gods who, in conjunction with Lucina, aided in childbirth (Ov. Met. ix 294; Fest. p. 174). Festus says that there were three statues in the Capitol before the cella of Minerva in a kneeling attitude which were said to have been brought by Aeneas from Syria, and to represent deities aiding in childbirth. It is altogether contrary to ordinary mythology that male deities should preside over childbirth, and it is supposed that these statues were really only kneeling figures supporting a slab

(as *telamones*) which had formed part of the spoils in the Syrian war and the significance of which had been misinterpreted.

**Nobilior, Fulvius.** The Fulvii were a plebeian family with the name *Paetinus*, and the name of *Nobilior* was first assumed for distinction by No. 1.—1. *Ser.*, consul B.C. 255, with M. Aemilius Paulus, about the middle of the first Punic war. The two consuls were sent to Africa, to bring off the survivors of the army of Regulus. On their way to Africa they gained a naval victory over the Carthaginians; but on their return to Italy, they were wrecked off the coast of Sicily, and most of their ships were destroyed. (Pol. i. 36; Eutrop. ii. 22).—2. *M.*, grandson of the preceding, curule aedile 195; praetor 198, when he defeated the Celtiberi in Spain, and took the town of Toletum (Liv. xxxv. 7, 22, xxxvi. 21, 39); and consul 189, when he received the conduct of the war against the Aetolians. He took the town of Ambracia, and compelled the Aetolians to sue for peace (Pol. xxii. 8-15; Liv. xxxviii. 3-35, xxxix. 22). On his return to Rome in 187, he celebrated a most splendid triumph. In 179 he was censor with M. Aemilius Lepidus, the pontifex maximus. Fulvius Nobilior had a taste for literature and art; he was a patron of the poet Ennius, who accompanied him in his Aetolian campaign; and he belonged to that party among the Roman nobles who were introducing into the city a taste for Greek literature and refinement (Cic. *Tusc.* 1, 2, *de Orat.* iii. 63). He was therefore attacked by Cato the censor, who made merry with his name, calling him *mobilior* instead of *nobilior*. Fulvius, in his censorship, erected a temple to Hercules and the Muses in the Circus Flaminius, as a proof that the state ought to cultivate the liberal arts; and he adorned it with the paintings and statues which he had brought from Greece upon his conquest of Aetolia (Cic. *pro Arch.* 11, 27; Plin. xxxv. 66; Macrobi. i. 12).—3. *M.*, son of No. 2, tribune of the plebs 171; curule aedile 166, the year in which the *Andria* of Terence was performed; and consul 159 (Liv. xlii. 32).—4. *Q.*, also son of No. 2, consul 153, when he had the conduct of the war against the Celtiberi in Spain, by whom he was defeated. He was censor in 136. He inherited his father's love for literature: he presented the poet Ennius with the Roman franchise when he was a triumvir for founding a colony. (App. *Hisp.* 45-47; Pol. xxxv. 4; Cic. *Brut.* 20, 79.)

**Nôla** (Nolānus: *Nola*), one of the most ancient towns in Campania, twenty-one Roman miles SE. of Capua, on the road from that place to Nuceria. Its origin is doubtful. Hecataeus calls it an Ausonian city (Steph. Byz. s.v.), which merely means that he considered it very ancient. It seems to have received a colony from Cumae, since it is called Chalcidian (Just. xx. 1, Sil. It. xii. 161). Other writers asserted an Etruscan origin (Vell. Pat. i. 7). It is quite possible that there was an old Italian city on that spot; occupied by Etruscan invaders and subsequently colonised from Cumae, if the statement of Justin and Silius is to be accepted. In B.C. 327 Nola was sufficiently powerful to send 2000 soldiers to the assistance of Neapolis. In 318 the town was taken by the Romans (Liv. viii. 23, ix. 28). It retained the Oscan language (in which its name was *Núvia*) till after the Punic wars, though on coins the Greek lettering appears earlier. It remained faithful to the Romans even after the battle of Cannae, when the other Campanian towns revolted to

Hannibal; and it was allowed in consequence to retain its own constitution as an ally of the Romans (Liv. xxiii. 14-46). In the Social war it fell into the hands of the confederates, and was taken by Sulla (Liv. *Ep.* 93), and probably received a military colony. It was again colonised by Augustus, and also by Vespasian. The emperor Augustus died at Nola (Plin. iii. 63; Suet. *Aug.* 93; Tac. *Ann.* i. 5). It was still a wealthy city after Alaric invaded Italy (Ang. C. D. i. 10), but was destroyed by Genserik, A.D. 455). In the neighbourhood of



Coin of Nola, about 320 B.C.

Obv., head of Pallas: the helmet has on it an olive wreath and (probably) an owl; rev., NOLAION: man-headed bull. The coinage of Nola ceased after 311 B.C.

the town some of the most beautiful Campanian vases have been found in modern times. According to an ecclesiastical tradition, church bells were invented at Nola, and were hence called *Campanae*.

**Nomentānus**, mentioned by Horace, as proverbially noted for extravagance and a riotous mode of living. The Scholiasts tell us that his full name was L. Cassius Nomeutanus (Hor. *Sat.* i. 1, 102, ii. 8, 28, 25, 60).

**Nōmentum** (Nomentanus: *Mentana*), originally a Latin town founded by Alba, but subsequently a Sabine town, fourteen (Roman) miles from Rome, from which the *Via Nomentana* (more anciently *Via Ficulensis*) and the *Porta Nomentana* at Rome derived their name. The neighbourhood of the town was celebrated for its wine. (Verg. *Aen.* vi. 773; Liv. i. 38, iv. 22, viii. 14; Dionys. ii. 53, v. 61; Mart. x. 48.)

**Nōmīa** (τὰ Νόμια), a mountain in Arcadia on the frontiers of Laconia, is said to have derived its name from a nymph Nomia.

**Nōmīus** (Νόμιος), a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes, and Aristaeus.

**Nōnācris** (Νόνακρῖς: *Nonacriates*, *Nonacrius*), a town in the N. of Arcadia, NW. of Phenens, was surrounded by lofty mountains, in which the river Styx took its origin. The town is said to have derived its name from Nonacris, the wife of Lycan. (Hdt. vi. 74; Paus. viii. 17, 6.) From this town Hermes is called *Nonacriates*, Evander *Nonacrius*, Atalanta *Nonacria*, and Callisto *Nonacrina virgo*, as Arcadian (Or. *Met.* ii. 409, viii. 426, *Fast.* v. 97).

**Nōnius** Marcellus, a Latin grammarian, a native of Thubursicum Numidarum in Africa (see subscriptions of his work, and *C. I. L.* viii. 4878). He cannot be the Marcellus of Anson. *Prof. Burd.* 19. He probably lived early in the fourth century A.D., since in one MS. there is a note of a commentary on his work by a certain Julius Tryphonianus, A.D. 402. His work entitled *De Compendiosa Doctrina* is in twenty books, of which the sixteenth is lost. It is intended as a book of reference to explain difficulties of words which occur in Latin authors, playing the parts both of a glossary and a manual of antiquities. His citations from books which have perished, especially those of early writers, make his work extremely valuable,

as giving a clue in many cases alike to the language and subject matter.

### Nonius Sufenas [SUFENAS]

**Nonnus (Névvos)** 1 A Greek poet, was a native of Panopolis in Egypt, and lived in the fifth century of the Christian era. Respecting his life nothing is known, except that he became a Christian. He is the author of an enormous epic poem, which has come down to us under the name of *Dionysiaca* or *Banarica* (Διονυσιακὰ or Βαναρικά), and which consists of forty-eight books. The work is not without poetic spirit, though somewhat turgid in style. It supplies information on the growth and development of the myths of Dionysus. Edited by Græfe, Lips. 1826, and by A. Kochly, Lips. 1858. Nonnus also made a paraphrase of the Gospel of St John in hexameter verse, which is likewise extant. Edited by Heumann, Lugd. Bat. 1627.—2 Theophanes Nonnus, a Greek medical writer who lived in the tenth century after Christ. The work is entitled a 'Compendium of the whole Medical Art,' and is compiled from previous writers. Edited by Bernard, Göttingen et Amstel. 1794. 1795, 2 vols.

**Nora** (νὰ Νῶρα *Nepardis*, *Norena*) 1 (*Pula*), one of the oldest cities of Dardania, founded by Iberian settlers under Norax (Paus. 2. 17, 5), stood on a promontory now called *C di Pula*, twenty miles S of *Cagliari* (Cic. *Scour* 1. 3, *Pol.* in 313).—2 A mountain fortress of Cappadocia, on the borders of Lycania, on the N side of the Taurus, noted for the siege sustained in it by Eumenes against Antigonus. Some modern travellers place it at *Zengibar Kalesi* others on the N side of *Hassan Dagh*. In the time of Strabo, who calls it *Nypaeorés*, it was the treasury of Sianas, a pretender to the throne of Cappadocia (Strab. p. 537, *Plut. Eum.* 10).

**Norba** (*Norbanensis*, *Norbanus*) 1 (*Norma*), a strongly fortified town in Latium on the slope of the Volscian mountains midway between Cora and Setia, originally belonged to the Latin and subsequently to the Volscian League (*Dionys.* v. 61, vii. 13). As early as B.C. 493 the Romans founded a colony at Norba. In the Punic wars it was faithful to Rome. It espoused the cause of Marius in the Civil war, and was destroyed by fire by its own inhabitants when it was taken by one of Sulla's generals. (*Liv.* ii. 34, xxvi. 10; *App. B. C.* i. 94). There are still remains of polygonal walls, and a subterraneous passage at *Norma*.—2. Surnamed *Caesares* or *Caesarianæ* (*Cacere*), a Roman colony in *Lusitania* on the left bank of the Tagus, N.W. of *Augusta Emerita*. The bridge built by order of Trajan over the Tagus at this place is still extant. It is 600 feet long by twenty-eight wide, and contains six arches. (*Pol.* ii. 6, 8, *Plin.* iv. 117).—3. (*Conversano*), in *Apulia*, between *Banum* and *Tarentum*.

**Norbanna**, C, tribune of the plebs, B.C. 95, when he accused Q. Servilius *Caepio* of majestas, but was himself accused of the same crime in the following year, on account of disturbances which took place at the trial of *Caepio* (*Cic. de Or.* ii. 48, 199, 200). In 90 or 89, *Norbanus* was praetor in Sicily during the Marius war, and in the civil wars he espoused the Marian party. He was consul in 83, when he was defeated by Sulla near *Capua*. In the following year, 82, he joined the consul *Carbo* in *Cisalpine Gaul*, but their united forces were entirely defeated by *Metellus Pius*. *Norbanus* escaped from Italy, and fled to *Rhodes*, where

he put an end to his life, when his person was demanded by Sulla. (*App. B. C.* i. 83-91; *Vell. Pat.* ii. 25, *Plut. Sull.* 27).

### Norbannus Flaccus [FLACCUS]

**Norëia** (*Naphëia*, *Neumarkt* in *Styria*), the ancient capital of the *Taurisci* or *Noric* in *Noricum*, from which the whole country probably derived its name. It was situated in the centre of *Noricum*, a little S of the river *Noarus*, and on the road from *Virunum* to *Ovilava*. It is celebrated as the place where *Carbo* was defeated by the *Cimbri*, B.C. 113. It was besieged by the *Boni* in the time of *Julius Caesar* (*Caes. B. G.* i. 5; *Strab.* p. 214).

**Noricum** (i.e. *Noricum Regnum*), a Roman province S of the *Danube*, was bounded on the N by the *Danube*, on the W by *Raetia* and *Vindelicia*, on the E by *Pannonia*, and on the S by *Pannonia* and *Italy*. It was separated from *Raetia* and *Vindelicia* by the river *Aenus* (*Inn*), from *Pannonia* and the E by *M. Celus*, and from *Pannonia* and *Italy* on the S by the river *Savus*, and the *Alpes Carnicae*. It thus corresponds to the greater part of *Styria* and *Carnaria*, and a part of *Austria*, *Bavaria*, and *Salzburg*. *Noricum* was a mountainous country, for it was not only surrounded on the S and E by mountains, but a continuation of the *Raetian Alps*, sometimes called *Alpes Noricae* (in the neighbourhood of *Salzburg*), ran right through the province. In those mountains a large quantity of excellent iron was found, and the *Noric swords* were celebrated in antiquity. Gold also is said to have been found in the mountains in ancient times. (*Hor. Od.* i. 16, 9, *Epod.* xvii. 71; *Mark.* iv. 55; *Or. Met.* xiv. 711, *Strab.* pp. 208, 214). The dominant race in the country were *Celts*, divided into several tribes, of which the *Taurisci*, also called *Norici*, after their capital *Noreia*, were the most important. The bulk of the population was *Illyrian*, subordinate to the *Celtic* tribes, the whole country was styled a kingdom, and the name *Noricum Regnum* was retained after its conquest by the Romans (*C. I. L.* in 4628). They were conquered by the Romans B.C. 16 (*Dio Cass.* lii. 20), after the subjugation of *Raetia* by *Tiberius* and *Drusus*, and their country was formed into a Roman province. In the later division of the Roman empire into smaller provinces, *Noricum* was formed into two provinces, *N. Ripense*, along the bank of the *Danube*, and *N. Mediterraneum*, separated from the former by the mountains which divide *Austria* and *Styria*; they both belonged to the diocese of *Illyricum* and the prefecture of *Italy*. The Roman colonies and chief towns were *Virunum* and *Ovilava*; other important places were *Celena*, *Jovavum* and *Lauriacum*.

**Nortia** or **Nurtia**, an Etruscan divinity of Fortune, worshipped at *Volturni*, where a nail was driven every year into the wall of her temple, for the purpose of marking the number of years (*Liv.* vii. 3; *Juv.* x. 74).

**Nossia**, a Greek poetess, of *Locri* in *Italy*, lived about B.C. 310, and is the author of twelve epigrams in the *Greek Anthology*.

### Nótus [VENTUS]

**Novaria** (*Novarensis Novara*), a town in *Gallia Transpadana*, situated on a river of the same name (*Gogna*), subsequently a Roman municipium (*Pol.* in 1. 5, *Tac. Hist.* i. 70).

**Novensiles** or **Novensides** *Dii*. [*INDIOTER*, p. 442.]

**Novesium** (*Neuss*), a fortified town of the *Ubi* on the *Rhine*, and on the road leading

from Colonia Agrippina (Cologne) to Castra Vetera (*Xanten*). The fortifications were restored by Julian, in A.D. 359. (Amm. Marc. xxvii.)

**Noviodūnum**, a name given to many Celtic places from their being situated on a hill (*dun*). 1. (*Nouan*), a town of the Bituriges Cubi in Gallia Aquitania, E. of their capital, Avericum. (Caes. B. G. vii. 12.)—2. (*Nevers*), a town of the Aedui in Gallia Lugdunensis, on the road from Augustodunum to Lutetia, and at the confluence of the Nivernis and the Liger, whence it was subsequently called Nevirnum, and thus acquired its modern name (Caes. B. G. vii. 55).—3. A town of the Suessones in Gallia Belgica, probably the same as Augusta Suessonum. [Augusta, No. 6.]—4. (*Nion*), a town of the Helvetii in Gallia Belgica, on the N. bank of the Lacus Lemanus, was made a Roman colony by Julius Caesar, B.C. 45, under the name of Colonia Equestris [p. 391, b.].—5. (*Isaczi*), a fortress in Moesia Inferior on the Danube, near which Valens built his bridge of boats across the Danube in his campaign against the Goths.

**Noviomagus**. 1. (*Castelnau de Médoc*), a town of the Bituriges Vivisci in Gallia Aquitania, NW. of Burdigala (Ptol. ii. 7, 8).—2. (*Lisieux*), a town of the Lexovii (Ptol. ii. 8, 2).—3. (*Spires*), the capital of the Nemetes. [NEMETES.]—4. (*Neumagen*), a town of the Treveri in Gallia Belgica on the Mosella.—5. (*Nimwegen*), a town of the Batavi.

**Nōvius, Q.**, a writer of Atellane plays, a contemporary of the dictator Sulla (Macrob. i. 10; Gell. xv. 13).

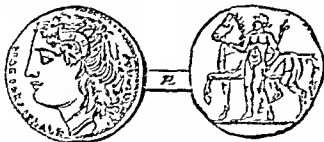
**Novum Comum**. [COMUM.]

**Nox**. [Nyx.]

**Nūba Palus** (Νοῦβα Ἀλφεινῆ), a lake in Central Africa, receiving the great river Ghr, according to Ptolemy (iv. 6, 14).

**Nūbae**, **Nubaei** (Νοῦβαί, Νουβαῖοι), an African people, situated on the W. side of the Nile, S. of Meroë—that is, in the N. central part of *Nubia*; the Nubae were governed by princes of their own, independent of Meroë. By the reign of Diocletian they had advanced northwards as far as the frontier of Egypt. (Strab. pp. 786, 810; Ptol. iv. 7, 30.)

**Nūcēria** (Nucerinus). 1. (*Nocera*), surnamed *Alfaterna*, probably from an Oscan tribe of which Nuceria was the chief town, a town in Campania on the Sarnus (*Sarno*), and on the Via Appia, SE. of Nola, and nine (Roman)



Coin of Nuceria Alfaterna in Campania, about 250 B.C.

Obv., head with ram's horn; name of town in Oscan letters; rev., one of the Dioscuri standing beside his horse.

miles from the coast, was taken by the Romans in the Samnite wars, and was again taken by Hannibal after the battle of Cannae, when it was burnt to the ground (Diod. xix. 65; Strab. p. 247; Liv. xxiii. 15, xxvii. 3). It was subsequently rebuilt, and both Augustus and Nero planted here colonies of veterans (Tac. Ann. xiii. 81).—2. Surnamed *Camellaria* (*Nocera*), a town in the interior of Umbria, on the Via Flaminia (Strab. p. 227).—3. (*Luzzara*), a small town in Gallia Cispadana on the Po, NE. of Brixellum (Ptol. iii. 1, 46).—4. A town of

Bruttium, whose coins have a Greek inscription. Its site is fixed by the modern *Nocera*.

**Nuithones**, a people of Germany, dwelling on the right bank of the Albis (*Elbe*), SW. of the Saxones, and N. of the Langobardi, in the modern *Mecklenburg* (Tac. Germ. 40.)

**Nūma, Marcus**. 1. A friend of Numa Pompilius, whom he is said to have accompanied to Rome, where Numa made him the first Pontifex Maximus. Marcus aspired to the kingly dignity on the death of Pompilius, and he starved himself to death on the election of Tullus Hostilius. (Plut. Num. 5; Liv. i. 20.) His name combines the two names of Numa and Aeneas Marcus, and belongs to the traditions of the origin of the Roman religious rites.—2. Son of the preceding, is said to have married Pompilia, the daughter of Numa Pompilius, and to have become by her the father of Aeneas Marcus. Numa Marcus was appointed by Tullus Hostilius praefectus urbi. (Plut. Num. 21, Coriol. 1; Tac. Ann. vi. 17.)

**Nūma, Pompilius**, the second king of Rome, who belongs to legend, and not to history. He was a native of Cures in the Sabine country, and was elected king one year after the death of Romulus, when the people became tired of the interregnum of the senate. He was renowned for his wisdom and his piety; and it was generally believed that he had derived his knowledge from Pythagoras. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects. He was instructed by the Camena Egeria, who visited him in a grove near Rome. [EGERIA.] He was revered by the Romans as the author of their whole religious worship. It was he who first appointed the pontiffs, the augurs, the flamens, the virgins of Vesta, and the Salii. He founded the temple of Janus, which remained always shut during his reign. The length of his reign is stated differently. Livy makes it forty-three years; Polybius and Cicero, thirty-nine years. The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, 500 years afterwards, in B.C. 181. They were carried to the city praetor Petilius, and were found to consist of twelve or seven books in Latin on religious ordinances, and the same number of books in Greek on philosophy: the latter were burnt on the command of the senate, but the former were carefully preserved. (Plut. Numa; Liv. i. 18–21; Cie. de Rep. ii. 13–15; Dionys. ii. 53; Val. Max. i. 1, 12.) The story of the discovery of these books is evidently false; and the books which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than works containing an account of the ceremonial of the Roman religion. The story of the reign of Numa himself arose from the desire to ascribe the foundation of the Roman religion to a sacerdotal monarch, and Ancus was introduced to supply the military events belonging to the same period and to make Numa, the religious founder, an entirely peaceful king.

**Nūmāna** (*Umana*), a town in Picenum, on the road leading from Aneona to Aternum, founded by the Siculi, and subsequently a municipium (Ptol. iii. 1, 21; Sil. It. viii. 431).

**Nūmantia** (Numantinus: *Guarray*), the capital of the Pelendones, in Hispania Tarraconensis, and the most important town in all Celtiberia, was situated near the sources of the

Durius, on a small tributary of this river, and on the road leading from Asturica to Caesar Augusta (Plin. iii. 26, Strab. p. 162). It was strongly fortified by nature, being built on a steep and precipitous, though not lofty, hill, and accessible by only one path, which was defended by ditches and palisades. It was twenty-four stadia in circumference, but was not surrounded by regular walls, which the natural strength of its position rendered unnecessary. It was long the head-quarters of the Celtiberians in their wars with the Romans, and its protracted siege and final destruction by Scipio Africanus the younger (B.C. 183) is one of the most memorable events in the early history of Spain. (App. *Hisp.* 49-58. *Entrop.* iv. 17, cf. *Cic. Off.* i. 11.)

Numenius (*Νουμένιος*) of Apamea in Syria, a Pythagorean-Platonic philosopher, about 150 A.D., who was highly esteemed by Plotinus and his school, as well as by Origen. His object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show that they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi, and Egyptians. Considerable fragments of his works have been preserved by Eusebius, in his *Præparatio Evangelica*.

Numerianus, M. Aurelius, the younger of the two sons of the emperor Carus, who accompanied his father in the expedition against the Persians, A.D. 283. After the death of his father, which happened in the same year, Numerianus was acknowledged as joint emperor with his brother Carinus. The army alarmed by the fate of Carus, who was struck dead by lightning, compelled Numerianus to retreat towards Europe. During the greater part of the march, which lasted for eight months, he was supposed to be confined to his litter by an affection of the eyes, but the suspicions of the soldiers having become excited, they forced their way into the imperial tent, and discovered the dead body of their prince (*Vopis. Numer.*, *Entrop.* ix. 12, *Zonar.* xii. 80). Arrius Aper, præfect of the prætorians, and father in law of the deceased, was arraigned of the murder in a military council, held at Chalcedon, and, without being permitted to speak in his own defence, was stabbed to the heart by Diocletian, whom the troops had already proclaimed emperor. [DIOCLETIANS.]

Númicus or Númicus (*Nio Torto*), a small river in Latium flowing into the Tyrrhene sea between Lavinium and Ardea. It was connected in legends with the deaths both of Aeneas and of Anna, and with the worship of Jupiter Indiges (see pp. 25, a., 72, a.; 442, b.).

Numidia (*Νουμῖα*, ἡ *Νομαδία* and *Νομαδική* *Νομας*, Numidia, pl. *Νομαδῆς* or *Νομαδῶν* *Αἴβερ*, Numidae' *Algiers*) a country of N. Africa, which, in its original extent, was divided from Mauretania on the W. by the river Malva or Meluchath (*Μελυχάθ*) and on the E. from the territory of Carthage (aft. the Roman province of Africa) by the river Tusca, its N. boundary was the Mediterranean, and on the S. it extended indefinitely towards the chain of the Great Atlas and the country of the Gætuli (App. *Pun.* 106, *Sall. Jug.* 19, 9<sup>o</sup>). Intersected by the chain of the Lesser Atlas, and watered by the streams running down from it, it abounded in fine pastures, which were early taken possession of by wandering tribes of Asiatic origin, who from their occupation as herdsmen were called by the Greeks, here as elsewhere, *Νομαδῆς*, and this name was perpetuated in that of the country. A sufficient account of these tribes, and of their connexion with their neighbours on the W., is

given under MACRETANIA. The fertility of the country, inviting to agriculture, gradually gave a somewhat more settled character to the people, and at their first appearance in Roman history we find their two great tribes the Massylians and the Massæsylians, forming two monarchies, which were united into one under Masinissa, B.C. 201. (For the historical details, see *MASINISSA*.) On Masinissa's death in 148, his kingdom was divided, by his dying directions, between his three sons, Micipsa, Mastanabal, and Gulussa, but it was soon reunited under Micipsa, in consequence of the death of both his brothers. His death, in 118, was speedily followed by the usurpation of Jugurtha, an account of which and of the ensuing war with the Romans is given under JUGURTHA. On the defeat of Jugurtha in 106, the country became virtually subject to the Romans, but they permitted the family of Masinissa to govern it with the royal title (see *HIERPSAL*, No. 2, *Jura*, No. 1) until a.C. 46 when Juba, who had espoused the cause of Pompey in the civil wars, was defeated and dethroned by Julius Caesar, and Numidia was made a Roman province (*Bell. Afr.* 97, *Dio Cass.* xlii. 9, *App. B.C.* ii. 106). In A.C. 30 Augustus restored Juba II. to his father's kingdom of Numidia, but in A.C. 25 he exchanged it for Mauretania, and Numidia was then contracted so as to retain only that part of the ancient Numidia which lay to the E. of the river Ampsaga and to extend as far as the borders of Cyrenaica. (Plin. v. 22, *Ptol.* ii. 2, 1, *Strab.* p. 840.) It was again diminished by near a half, under Claudius (see *MAURITANIA*), and henceforth, until the Arab conquest, the seasonal province of Numidia denoted the district between the river Ampsaga on the W. and the Tusca on the E. its capital was Cirta (*Constantinè*) (*ARICA*, p. 82, a.). The country in its later restricted limits, often distinguished by the name of New Numidia or Numidia Proper. The Numidians furnished the best light cavalry to the armies, first of Carthage and afterwards of Rome.

Numidicus Sinus (*Νουμῖδης κόλπος* *Bay of Storah*), the great gulf E. of Pr Tritum (Seven Capes) on the N. of Numidia.

Numistro (*Νουμιστράνους*), a town in Lucania near Apulia (*Liv.* xxvii. 2, *Ptol.* iii. 1, 74).

Númiror (*ΝΟΜΙΡΟΛ*).

Nursia (*Νορῖνους* *Norcina*), a town in the N. of the land of the Sabines situated near the sources of the Nar and amidst the Apennines, whence it is called by Virgil (*Æn.* vii. 716) *frigida Nursia* (cf. *Sil.* It. vii. 415). It was the birthplace of Sertorius and of the mother of Vespasian (Suet. *Vesp.* 1, *Plin.* *Sert.* 2).

Nycteus (*Νυκτεῖς*), that is, Antiope, daughter of Nycteus, and mother of Amphion and Zethus. [ANTIOPE, NYCTEUS.]

Nycteus (*Νυκτεῖς*), son of Hyrieus by the nymph Clonia, and husband of Polyo, by whom he became the father of Antiope, though, according to some, Antiope was the daughter of the river god Asopus (*Od.* xi. 259, *Apollod.* iii. 10, 1; *Ant. Lib.* 25). Antiope was carried off by Epopeus, king of Sicyon, whereupon Nycteus, who governed Thebes, as the guardian of Labdacus, invaded Sicyon with a Theban army. Nycteus was defeated, and being severely wounded, he was carried back to Thebes, where, before his death, he appointed his brother Lycus guardian of Labdacus, and at the same time required him to take vengeance on Epopeus. (Paus. ii. 6, 2, *Hyg. Fab.* 7, *Lycus*.)

Nyctimene, daughter of Epopeus, king of

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Lesbos, or, according to some, of Nyctens. Pursued and dishonoured by her father, she concealed herself in the shade of forests, where she was metamorphosed by Athene into an owl. (Ov. *Met.* ii. 590; Hyg. *Fab.* 204.)

**Nymphæ** (Νύμφαι). The worship of the Nymphs was handed down among the most primitive beliefs of the Greeks and Romans, and is illustrated by similar superstitions in almost every nation. The early Greeks and Romans, like other nations in an early stage of civilisation, saw in all the phenomena of ordinary nature some manifestation of the deity: springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. Over these salutary and beneficent powers of nature watched so many divinities. But the conception of the nymphs (though, as divine, they are often called *θεαί*: *Il.* xxiv. 616) differed from that of the great 'Nature' deities in being strictly localised: each spring had its own nymph, or company of nymphs, who could give or refuse the fertilising stream—who might irrigate the land or destroy it by a flood. This belief clearly belongs to an earlier stage than the conception of deities with wide provinces and varied functions, but it was firmly rooted in local traditions, and lasted on beside the later mythology, or in some cases was absorbed into it, so that the newer great deity assumed the character of the nymph of the spot, who thereupon was represented in myth as a friend or attendant of the goddess by whom she was superseded. Homer speaks of them as deities admitted to Olympus (*Il.* xx. 8), but it is only on a special occasion when every divine being is called to the council. In the Odyssey (vi. 123, ix. 154, xii. 218, xiii. 356, xvii. 240) they are the deities of special hills or fountains, honoured in their own abode; and so Hesiod expresses the old belief in nymphs as guarding the powers of nature when he calls them the children of the earth (*Th.* 130, 187). When in Homer they are called 'children of Zeus' (κοῖται Διός: *Il.* vi. 420, *Od.* xiii. 356), it is clear that nothing more definite is meant than that they partook of the divine nature. Already in Homer Artemis (who has to do with woods and streams, having herself, as the Arcadian Artemis, been partly developed from Arcadian stories of nymphs) is the deity who is specially attended by nymphs, now her subordinates, or companions in the dance (*Od.* vi. 105), just as at a later time Dionysus as god of trees has his attendant nymphs. While it is true that every hill and every tree might have its nymph as well as every spring, yet the water nymphs were those who were most regarded, and who had more distinctive personality, inasmuch as the scarcity or abundance of water was more important than anything else in nature to the herdsmen and agriculturists. Nymphs may, however, be classed under various heads, according to the different parts of nature of which they are the representatives. 1. *Nymphs of the watery element.* To these belong first the nymphs of the ocean, *Oceanides* (Ὠκεανίδαι, *Ῥυμφαὶ ἑλίας*), who were regarded as the daughters of Oceanus (Hes. *Th.* 346, 361; Aesch. *Pr.* 136; Soph. *Phil.* 1470); and next the nymphs of the Mediterranean or inner sea, the *Potameides* (Ποταμίδαι), who, as local divinities, were named after their rivers, as Acheloides, Anigrades, Iamenes, Amnisiades, Paetolides (Ap. Rh. 1219; Verg. *Aen.* vii. 70;

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Ov. *Met.* vi. 16; Paus. i. 31, v. 5). The nymphs of fresh water, whether of rivers, lakes, brooks, or springs, were also designated by the general name *Naiades* (Νηϊδες), though they had, in addition, specific names (Κρηναῖαι, Πηγαῖαι, Ἐλεονόμοι, Ἀμυρῖδες, or Ἀμυρῖδες). (*Od.* xvii. 240; Theoc. v. 17.) Even the rivers of the lower regions were described as having their nymphs; hence we read of *Nymphæ infernae paludis* and *Avernæ* (Ov. *Met.* v. 240, *Fast.* ii. 610). Many of these nymphs presided over waters or springs which were believed to inspire those who drank of them. The nymphs themselves were therefore believed to inspire with prophetic power, and to inspire men with the same, and to confer upon them the gift of poetry. [CAMELAE.] There was a belief among the Greeks and Romans (analogous to much that appears in popular stories everywhere about water-fairies) that the mortal who saw the nymph was bereft of his senses: hence the expression *νυμφόληπτος* = frenzied, and in Latin *lymphatus* or *lymphaticus*, the names *Lymphæ* and *Nymphæ* being originally the same and used interchangeably (Her. *Sat.* i. 5, 97; Varr. *L. L.* vii. 87; C. I. *L.* v. 8106).—2. *Nymphs of mountains and grottoes*, called *Orcades* (Ὀρεαίδαι, Ὀρκοειδέες), but sometimes also by names derived from the particular mountains they inhabited (e.g. *Κιθαριωνίδες*, 187; Verg. *Aen.* i. 168, 600; Paus. ix. 3, x. 32; Ap. Rh. i. 650).—3. *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers. They are designated by the names Ἀλυσίδαι, Ἰλυσίδαι, Ἀβλαναίδαι, and Νασαῖαι.—4. *Nymphs of trees*, which had been their abode, and with which they had come into existence. They were called *Dryades* and *Hamadryades* (Δρυαίδαι, Ἰσχυαίδαι, or Ἀδρυαίδαι), from *δρῦς* (cf. *Μελίαι*, Hes. *Th.* 187). All these nymphs had their special haunts and abodes in watery glades, in groves, in caves and grottoes. Here sacrifices were offered of goats, lambs, milk, and oil, but never of wine. (*Od.* xvii. 240; Theoc. v. 12, 63, 189, 140; Serv. ad *Georg.* iv. 380, ad *Ecl.* v. 74.) From these local nymphs of springs and woods was developed another class with more definite history and personality, such as Circe and Calypso, who were divine in nature but differed from goddesses in being localised in some particular place on the earth: a similar development was the conception of the nymph who presided over a particular town, e.g. Cyrene. It may be observed that the *νύμφη* is sometimes called *beds*, though the *beds* is never called *νύμφη*. Nymphs were in archaic art represented (as were all goddesses) fully clothed; but as art progressed it was customary to show them less and less clothed and at last wholly naked. They appear as companions or attendants of country deities, such as Pan; often also with Hermes, as a favourite deity of herdsmen; or with Artemis, the goddess of woods and hills; or in their prophetic character with Apollo.

**Nymphæum** (Νυμφαῖον, i.e. *Nymphs' abode*). 1. A mountain by the river Aous, near Apollonia, in Illyricum.—2. A port and promontory on the coast of Illyricum, three Roman miles from Lissus (Caes. *B. C.* iii. 26).—3. (C. *Glitor*), the SW. promontory of Aetia or Aethos, in Chalcidice.—4. A seaport town of the Chersonesus Taurica (*Crimea*) on the Cimmerian Bosphorus, 25 stadia (2½ geographical miles) from Panticaepaeum (Strab. p. 309; App.



*Mithr* 106, Ptol. iii 6 3)—5 A place on the coast of Bithynia, thirty stadia (three geographical miles) W of the mouth of the river Oxines—6 A place in Cilicia, between Celen deris and Soloe

**Nymphaeus** (Νύμφαυος) 1 (*Ninfa* or *Nimpha*), a small river of Latium falling into the sea above Astura, of some note as contributing to the formation of the Pomptine marshes (Plin iii 57) It now no longer reaches the sea but falls into a little lake, called *Lago di Monaci*—2 Also called *Nymphus* (*Banlmis*), a small river of Sophene in Armenia, a tributary of the upper Tigris flowing from N to S past Martyropolis in the valley between M Niphates and M Masius (Amm Marc xviii 9, Procop B P : 8 21)

**Nymphidius** Sebinus, commander of the praetorian troops, together with Tigellinus, attempted, on the death of Nero a n 68, to seize the throne, but was murdered by the friends of Galba (Tac Ann xv 52 Hist : 5 25 37, Plin Galb 8-15)

**Nymphis** (Νύμφη) son of Xenagoras, a native of the Pontic Heraclea, lived about a c 250, and wrote a work on Alexander and his successors, in twenty four books and a history of Heracles in thirteen books (Suid s v)

**Nymphodorus** (Νυμφόδωρος) 1 A native of Abdera and brother in law of Sitalces king of Thrace the Athenians made him their proconsul in 431, and he negotiated a reconciliation between them and Pericles (Hdt vii 137, Thuc : 23)—2 A Greek historian of Amphipolis of uncertain date, the author of a work on the Laws or Customs of Asia (Νόμους Ἀσίας)—3 Of Syracuse likewise a historian, lived about the time of Philip and Alexander the Great He wrote a *Periplus* of Asia, and a work on Sicily (Athen pp 19, 205)

**Nysa** (Νύσα), was the name of the mountain on which Dionysus was supposed to have been nursed by the nymphs (see p 294, a). Hence the name was applied to several hills or towns where early culture of the vine gave rise to local traditions of the childhood of the wine god, or, conversely, the stories may have become attached to places which bore the same name as a Mount Nysa connected with the worship of Dionysus. It is, however, noticeable that most of the places of this name are supposed to have been early homes of the vine. Among the places so named whose position can be fairly determined are the following—I (*Sultan-Hisar*), a town in Caria on the southern slope of Mount Messogis (which was famed for wine), on a small stream which falls into the Maeander from the north (Strab p 650) It was said to have been formerly called *Athymbra* and to have taken its name from Nysa one of the wives of Antiochus (Steph. Byz s v Ἀντιόχεια), but that may be only a later attempt to account for the name—2 A mountain and town in Thrace, which is the Nysa connected with Dionysus in the Iliad (vi 153, cf Plin. iv 36, see p 295 a)—3 A village on the slopes of Helicon, in Boeotia (Strab p 403)—4 A mountain and town in India, connected in myth with the journeys of Dionysus (p 294), and in reality with the earliest culture of the vine (Arr An v 1, 2 vi 2, 3, Strab p 687)—5 A town in Aethiopia near Meroe The Homeric hymn xxxiv speaks of Dionysus as being reared on a mountain in the uttermost parts of Phoenicia (i.e. far south), near the river Aegyptus. Herodotus, following the same tradition, speaks of Dionysus being carried to

Nysa, beyond Egypt, in the cinnamon country (prob *Somali*land), and there, he says, were festivals of Dionysus (Hdt iii 97, 111)

**Nysaeus**, **Nysius**, **Nysseus**, or **Nysigēna**, a surname of Dionysus, derived from Nysa, a mountain or city (see above) where the god was said to have been brought up by nymphs

**Nyseldes** or **Nysiades**, the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseis, Nysa, Erato, Erphua, Bromia, and Polyhymno (Ov Met iii 314, Fast iii 769, Apollod. iii 4 3)

**Nysa** (Νύσσα), a city of Cappadocia, on the W side of the Halys, not far from the river, on the road from Parnassus to Mazara. It was the bishopric of Gregory of Nysa. (Ptol v 7, 8)

**Nyx** (Νύξ), called **Nox** by the Romans was a partial personification of Night, in which much of the abstract idea still remained and the allegory was to a great extent recognised as such. Homer calls her the sabbler of gods and men and relates that Zeus himself stood in awe of her (Il xiv 259) In the ancient cosmogonies Night is one of the very first created beings, for she is described as the daughter of Chaos and the sister of Erebus, by whom she became the mother of Aether and Hemera. She is further said to have given birth without a husband to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Orizs, the Hesperides, Moerae, Nemesis, and similar beings (Hes Th 128, 211, 748, cf Aesch. Eum. 821) In the later poets Night is sometimes described as a winged goddess, and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course

## O

**Oenus** (Ὀἶνος *Frascolari*) a river on the S. coast of Sicily, near Oscanine (Pind. Ol v 25)

**Oārus** (Ὀἶρος), a considerable river mentioned by Herodotus as rising in the country of the Thyssagetes, and falling into the Pelus Macotis (Sea of Azov) E of the Tanais (Don) (Hdt iv 123) As there is no river which very well answers this description, Herodotus probably refers to one of the E tributaries of the Don such as the Sal or the Mansteh.

**Oāsis** (Ὀἶσις, *Afoasis*, and in later writers Ὀἶσις) is the Greek form of an Egyptian word *Uah*, an inhabited place, which was used to denote an island in the sea of sand of the great Libyan Desert: the word has been adopted into our language. The Oases are depressions in the great table land of Libya, preserved from the onward of the shifting sands by steep hills of limestone round them, and watered by springs which make them fertile and habitable. With the substitution of these springs for the Nile, they closely resemble that greater depression in the Libyan table-land, the valley of Egypt. The chief specific applications of the word by the ancient writers are to the two Oases on the W of Egypt, which were taken possession of by the Egyptians at an early period—1 **Oasis Minor**, the *Lesser* or *Second Oasis* (Ὀἶσις Μικρά, or ἡ δευτέρα *Uah el-Bahariyye*), lay W of Oxyrynchus, and a good day's journey from the SW end of the lake Moeris. It was reckoned as belonging to the Heptanomis, or Middle Egypt; and formed a separate Nomos. (Ptol. iv 5, 27, Strab. p. 816)—2 **Oasis Major**, the *Greater*, *Upper*, or *First Oasis* (Ὁ μεγάλη, ἡ πρώτη ἡ ἑνω O, and, in Herodotus, *τόλις* Ὀἶσις and *ῥήσις*

Μακάρων, *Uah el-Dakhel*), is described by Strabo as seven days' journey W. of Abydos, which applies to its N. end, as it extends over more than  $1\frac{1}{2}^{\circ}$  of latitude. It belonged to Upper Egypt, and, like the other, formed a distinct nome: these two nomes are mentioned together as 'Dno Oasitae' (*αι δὲ οὐασίται*) (Hdt. iii. 26, iv. 152; Strab. l. c.; Plin. v. 50). When the ancient writers use the word Oasis alone, the Greater Oasis must generally be understood. This Oasis contains considerable ruins of the ancient Egyptian and Roman periods. It is about level with the valley of the Nile; the Lesser is about 200 feet higher than the Nile, in nearly the same latitude.—3. A still more celebrated Oasis than either of these was that called *Ammon*, *Hammon*, *Ammonium*, *Hammōnis Oraculum*, from its being a chief seat of the worship and oracle of the god *AMMON*. It was called by the Arabs in the middle ages *Santariyah*, and now *Sivah*. It is about six miles long, and three wide: its chief town, *Sivah*, is in  $29^{\circ} 12'$  N. lat., and  $26^{\circ} 17'$  E. long.: its distance from Cairo is twelve days, and from the N. coast about 160 statute miles: the ancients reckoned it twelve days from Memphis, and five days from Paraetonium on the N. coast. It was inhabited by various Libyan tribes, but the ruling people were a race kindred to the Aethiopians above Egypt, who, at a period of unknown antiquity, had introduced, probably from Meroë, the worship of Ammon: the government was monarchical. The Ammonians do not appear to have been subject to the old Egyptian monarchy. Cambyeses, after conquering Egypt in B.C. 525, sent an army against them, which was overwhelmed by the sands of the Desert. In B.C. 331, Alexander the Great visited the oracle, which hailed him as the son of Zeus Ammon (Arrian. An. iii. 4; Curt. iv. 33). The oracle was also visited by Cato of Utica. Under the Ptolemies and the Romans, it was subject to Egypt, and formed part of the Nomos Libya. The most remarkable objects in the Oasis, besides the temple of Ammon, were the palace of the ancient kings, abundant springs of salt water (as well as fresh) from which salt was made, and a well, called Fons Solis, the water of which was cold at noon, and warm in the morning and evening. Ruins of the temple of Ammon are still standing at *Sivah*.

Oaxes. [OAXUS.]

*Oaxus* (Ὀαζος: Ὀάξιος), called *Axus* (Ἄξος) by Herodotus, a town in the interior of Crete on the river Oaxes (which flows into the sea in the centre of the N. coast of Crete) and near Eleutherna, is said to have derived its name from Oaxes or Oaxus, who was, according to some accounts, a son of Aeacallis, the daughter of Minos, and, according to others, a son of Apollo by Anchiale (Hdt. iv. 154; Verg. Ecl. i. 66; Serv. ad loc.).

*Obila* (*Avila*), a town of the Vettones in Hispania Tarraconensis (Ptol. ii. 5, 9).

*Obliviōnis Flumen*. [LIMÆA.]

*Obrimas* (*Koja-Chai* or *Sandukli Chai*), an E. tributary of the Maeander, in Phrygia (Liv. xxxviii. 15; Plin. v. 108).

*Obringa* (Ὀβρίγγας), a W. tributary of the Rhine, forming, according to Ptol. ii. 10, 17, the boundary between Germania Superior and Inferior. It is probably the small river *Ahr*, which joins the Rhine near *Remagen*, between *Bonn* and *Andernach*.

*Obsequens*, *Jūlius*, the name prefixed to a fragment entitled *De Prodigiiis* or *Prodigiorum*

*Libellus*, containing a record of the phenomena elapsed by the Romans under the general designation of *Prodigia* or *Ostenta*. The series extends in chronological order from the consulship of Scipio and Laelins, B.C. 190, to the consulship of Fabius and Aelius, B.C. 11. The materials are derived from an abridgment of Livy, whose very words are frequently employed. With regard to the compiler we know nothing. He probably wrote in the fourth century A.D.—Editions by Scheffer, Amst. 1679, and by Oudendorp, Lugd. Bat. 1720.

*Obucōla*, *Obucūla*, or *Obulcūla* (*Monclova*), a town in Hispania Baetica, on the road from Hispalis to Emerita and Corduba (Ptol. ii. 4, 4; Plin. iii. 12).

*Obulco* (*Porcuna*), surnamed Pontificense, a Roman municipium in Hispania Baetica (Strab. pp. 141, 160; Ptol. ii. 4, 11).

*Ocālēa* (Ὠκαλέα, Ὠκαλέη, also Ὠκάλεια, Ὠκαλέα: Ὠκαλέως), a town in Boeotia, between Haliartus and Alalcomenae, situated on a river of the same name falling into the lake Copais, at the foot of the mountain Tilphosion (Il. ii. 501; Hymn. Apoll. 242; Strab. p. 410).

*Oceānides*. [ΞΥΡΗΛÆ.]

*Océanus* (Ὠκεανός), in the oldest Greek poets is the god of the water which was believed to surround the whole earth, and which was supposed to be the source of all the rivers and other waters of the world. In the Homeric mythology Ocean is the father of all things, even of the gods (θεῶν γένεσις), and not only the source from which heaven and earth alike arose, and from which all streams were still derived, but also the bounding limit of everything (Il. xiv. 200, 246, 302; cf. Aristot. Met. A. p. 983), and he has his feminine counterpart, *Tethys*, who is the mother of all things. In Hesiod he is not, as in Homer, the primary source, but is the son of Heaven and Earth, the husband of *Tethys*, and the father of all the river-gods and water-nymphs of the whole earth (Th. 133, 337). Another difference in Hesiod is that, instead of all streams coming from *Oceanus*, and none flowing in, the *Styx* pours one-tenth of her water into the underworld, but nine-tenths into the ocean; yet *Styx* also is pictured as originally deriving her water from *Ocean*, since she is the chief of the daughters of *Oceanus* and *Tethys* (Hes. Th. 361, 789). As to the physical idea attached by the early Greeks to the word, it seems that they regarded the earth as a flat circle, which was encompassed by a river perpetually flowing round it, and this river was *Oceanus*. Out of and into this river the sun and the stars were supposed to rise and set; and on its banks were the abodes of the dead (Od. x. 503). The conception of *Ocean* as a stream appears in poetry long after Homer; but Herodotus rejects the idea (ii. 23, iv. 8). From this notion it naturally resulted that, as geographical knowledge advanced, the name was applied to the great outer waters of the earth, in contradistinction to the inner seas, and especially to the *Atlantic*, or the sea without the Pillars of Hercules (ἡ ἔξω θαλάττα, *Mare Exterior*) as distinguished from the *Mediterranean*, or the sea within that limit (ἡ ἐντὸς θαλάττα, *Mare Internum*); and thus the *Atlantic* is often simply called *Oceanus*. The epithet *Atlantic* (ἡ Ἀτλαντικὴ θάλασσα, Herod., δ' Ἀ. πόντος, Enrip.; *Atlantici* *Mare*) was applied to it from the mythical position of *ATLAS* being on its shores. The other great waters which were denoted by the same term are described under their specific names.

**Ocēlis** (Ὠκελῖς *Ghela*), a harbour andemporium, at the SW point of Arabia Felix, at the entrance to the Red Sea (Ptol. 7, 4).

**Ocellus** (Ὠκελλος) a Lencanian, and a Pythagorean, who wrote a work *Περὶ τῆς τοῦ ὅλου φύσεως* (*On the Nature of the Whole*) Ed. by Mullach, 1816.

**Ocellum** 1 A town in the NE of Lunstania between the Tagus and the Durus, whose inhabitants, the Ocellenses, also bore the name of Lancenses (Plin. iv 118).—2 (*Oulx*), a town in the Cottian Alps, was the last place in Cisalpine Gaul before entering the territories of king Cottius (Cacs. BG 1 10, Strab. p 179). It is on the route over the pass of Mt. Genèvre, five miles from Scingomagus (*Cesanne*), and twelve from Brigantium (*Brangon*), on the Italian side of the pass.—3 A promontory in Britain, probably *Spurn Head* (Ptol. 1 3, 6).

**Ocha** (Ὀχά) the highest mountain in Euboea, in the S of the island near Carysios, running out into the promontory Caphareus. Euboea is said to have been once called Ocha (Strab. pp 445, 446).

**Ochus** [ANTAXERXES III.]

**Ochus** (Ὀχός Ὠχός *Tedjend*) a great river of Central Asia flowing from the N side of the Paropamisus (*Hindoo Koosh*) according to Strabo, through Hyrcania, into the Caspian, according to Phny and Ptolemy through Bactria parallel with the Oxus (Strab. p 509, Ptol. vi 11, 2, Plin. vi 48, Amm. Marc. xiii. 6).

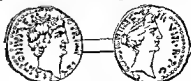
**Ocellis** (Ὠκελῖς), a town of the Celtiberi, probably *Ocana* (App. *Hisp* 47).

**Ocellulum** (*Ocellulanus* or *Otricoli*. Ra), an important municipium in Umbria, situated on the Tiber near its confluence with the Nar, and on the Via Flaminia, leading from Rome to Narnus, &c. There are ruins of an aqueduct, an amphitheatre, and temples near the modern *Otricoli* (Liv. ix. 41, xii 11, Strab. p 226, Tac. *Hist* iii 78, Plin. *Ep* vi. 25).

**Ocellia** or *Ocellia*, mother of Servius Tullius. For details, see *TULLIUS*.

**Octavia**. 1 Sister of the emperor Augustus, was married first to C. Marcellus consul n.c. 50, and subsequently, upon the death of the latter, to Antony, the triumvir, in 40. This marriage was regarded as the harbinger of a lasting peace. Augustus was warmly attached to his sister, and she possessed all the charms and virtues likely to secure a lasting influence over the mind of a husband. Her beauty was universally allowed to be superior to that of Cleopatra, and her virtue was such as to excite admiration in an age of growing licentiousness and corruption. For a time Antony seemed to forget Cleopatra; but he soon became tired of his virtuous wife, and upon his return to the East, he forbade her to follow him. When at length the war broke out between Antony and Augustus, Octavia was divorced by her husband, but instead of resenting the insult she had received from him, she brought up with care his children by Fulvia and Cleopatra. She died n.c. 11 (App. *BC* v 64, 67, 93, 94, 138; Dio Cass. xlii. 7, xliiii. 51, li 15 li 35, Plin. *Ant* 31-87). Octavia had five children, three by Marcellus, a son and two daughters, and two by Antony, both daughters. Her son, M. Marcellus, was adopted by Augustus, and was destined to be his successor, but died in 23. [MARCELLUS, No. 9.] The descendants of her two daughters by Antonius successively ruled the Roman world. The elder of them married L. Domitius Ahenobarbus, and became the grandmother of the emperor Nero, the younger

of them married Drusus, the brother of the emperor Tiberius, and became the mother of the emperor Claudius, and the grandmother of the



Octavia, the sister of Augustus and wife of M. Antonius. Obv. head of M. Antonius. M. ANTONIVS M. M. N. AVGVSTI IMP. TER. rev. head of Octavia. COS. DESIGN. ITER. ET. TER. IIIIVIR. R. P. C. (Aureus, struck at Alexandria n.c. 30-34.)

emperor Caligula. [ANTONIA]—2 The daughter of the emperor Claudius, by his third wife, Valens Messalina, was born about A.D. 42. She was at first betrothed by Claudius to L. Silanus, who put an end to his life, as Agrippina had destined Octavia to be the wife of her son, afterwards the emperor Nero. She was married to Nero in A.D. 53 but was soon deserted by her young and profligate husband for Poppaea Sabina. After living with the latter as his mistress for some time, he resolved to recognise her as his legal wife, and accordingly he divorced Octavia on the alleged ground of sterility, and then married Poppaea, A.D. 62. Shortly afterwards Octavia was falsely accused of adultery, and was banished to the little island of Pandataria, where she was put to death. Her untimely end excited general commiseration. Octavia is the heroine of a tragedy found among the works of Seneca. The author was more probably Cornutus Maternus. [NERO]



Octavia, the wife of Nero. Obv. head of Nero, laureate. (NAPOL) CAESAR AVG. rev. head of Octavia. draped. OCTAVIA TRAIAN. A.D. (year 1-4 A.D. 57) (Struck at Alexandria.)

**Octaviānus** [AUGUSTUS]

**Octavius** 1. Cn., surnamed Rufus, questor about n.c. 230, may be regarded as the founder of the family. The Octavi originally came from the Volscian town of Velitrae, where a street and an altar bore the name of Octavia. (Suet. *Aug* 2).—2. Cn., son of No. 1, plebeian aedile 206, and praetor 205 when he obtained Sardinia as his province. He was actively employed during the remainder of the second Punic war, and he was present at the battle of Zama (Liv. xlii. 36, xli. 21, xlii. 3, li. xxxiv 45, xxxvi 16).—3. Cn., son of No. 2, was praetor 163, and had the command of the fleet in the war against Perseus. He was consul 165. In 162 he was one of the three ambassadors sent into Syria, but was assassinated at Laodicea, by a Greek of the name of Leptines, at the instigation, as was supposed, of Lynceus, the guardian of the young king Antiochus V. A statue of Octavius was placed on the rostra at Rome, where it was in the time of Cicero (Liv. xlv 17-25, xlv 33, Pol. xxvii 3, 5, Vell. Pat. 1. 9, Cic. *Fin* 1. 7).—4. Cn., son of No. 3, consul 128-5 M., perhaps younger son of No. 3, was the colleague of Tib. Gracchus in the

tribunate of the plebs, 133, when he opposed his tribunitian veto to the passing of the agrarian law. He was in consequence deposed from his office by Tih. Gracchus. (Plut. *Tib. Gracch.* 10.)—6. Cn., a supporter of the aristocratical party, was consul 87 with L. Cornelius Cinna. After Sulla's departure from Italy in order to carry on the war against Mithridates, a vehement contest arose between the two consuls, which ended in the expulsion of Cinna from the city, and his being deprived of the consulship. Cinna soon afterwards returned at the head of a powerful army, accompanied by Marius. Rome was compelled to surrender, and Octavius was one of the first victims in the massacres that followed. His head was cut off and suspended on the rostra. (App. *B.C.* i. 64-71; Cic. *Cat.* iii. 10, *N.D.* ii. 5.)—7. L., son of No. 6, consul 75, died in 74, as proconsul of Cilicia, and was succeeded in the command of the province by L. Lucullus (Plut. *Lucull.* 6).—8. Cn., son of No. 7, consul 76.—9. M., son of No. 8, was curule aedile 50, along with M. Caelius. On the breaking out of the Civil war in 49, Octavius espoused the aristocratical party, and served as legate to M. Bibulus, who had the supreme command of the Pompeian fleet. After the battle of Pharsalia, Octavius sailed to Illyricum; but having been driven out of this country (47) by Caesar's legates, he fled to Africa. He was present at the battle of Actium (31), when he commanded part of Antony's fleet. (Caes. *B.C.* iii. 5; Dio Cass. xlii. 11; Plut. *Ant.* 65.)—10. C., younger son of No. 1, and the ancestor of Augustus, remained a simple Roman eques, without attempting to rise any higher in the state (Suet. *Aug.* 2).—11. C., son of No. 10, and great-grandfather of Augustus, lived in the time of the second Punic war, in which he served as tribune of the soldiers. He was present at the battle of Cannae (216), and was one of the few who survived the engagement. (Frontin. *Strat.* iv. 5, 7; Suet. *Aug.* 2).—12. C., son of No. 11, and grandfather of Augustus, lived quietly at his villa at Velitrae, without aspiring to the dignities of the Roman state (Suet. *Aug.* 2, 4, 6).—13. C., son of No. 12, and father of Augustus, was praetor 61, and in the following year succeeded C. Antonius in the government of Macedonia, which he administered with equal integrity and energy. He returned to Italy in 59, and died the following year at Nola, in Campania, in the same room in which Augustus afterwards breathed his last. By his second wife Atia, Octavius had a daughter and a son, the latter of whom was subsequently the emperor Augustus. [AUGUSTUS.]—14. L., a legate of Pompey in the war against the pirates, 67, was sent by Pompey into Crete to supersede Q. Metellus in the command of the island; but Metellus refused to surrender the command to him. [METELLUS, No. 16.]

OCTAVIUS BALBUS. [BALBUS.]

Octodurus (Octodurensis: *Martigny*), a town of the Veragri in the country of the Helvetii, is situated at the point where the valley of the Drance joins the upper Rhone valley. Caesar put Galba there B. C. 56 to keep open for the traders the pass of the Great St. Bernard, the approach to which by the valley of the Drance is completely commanded by Martigny. Galba was attacked by the natives and forced to retreat. (Caes. *B. G.* iii. 1.) The ancient town, like the modern one, was divided by the Drance into two parts. The inhabitants had the *Jus Latii* (Plin. iii. 135). Under Diocletian conjointly with *Moutiers* it was the chief town of the

division of the diocese *Galliarum* which was called *Alpes Graiae* et *Poeninae* and was the residence of a praeses.

Octogēsa, a town of the Hergetes in Hispania Tarraconensis, near the Itherus, probably S. of the Sisoris (Caes. *B. C.* i. 61).

Octolophus. 1. A town of Lyncestis in Macedonia (Liv. xxxi. 36).—2. A town in Perrhaebia (Liv. xlv. 3).

Ocypētē. [HARPYIAE.]

Ocyrhōē (Ὀκυρήνη). 1. One of the daughters of Oceanus and Tethys.—2. Daughter of the centaur Chiron, possessed the gift of prophecy, and is said to have been changed into a mare.

Odenāthus, the ruler of Palmyra, checked the victorious career of the Persians after the defeat and capture of Valerian, A. D. 260, and drove Sapor out of Syria (Procop. *Pers.* ii. 5). In return for these services, Gallienus bestowed upon Odenathus the title of Augustus. He was soon afterwards murdered, not without the consent, it is said, of his wife Zenobia, 266. He was succeeded by ZENOBIA.

Odessus (Ὀδησσός: Ὀδησσίτης, Ὀδησσεύς; (Varna), also called Odysseus and Odissus at a later time, a Greek town in Thracia (in the later Moesia Inferior) on the Pontus Euxinus nearly due E. of Maricanopolis, was founded by the Milesians in the territory of the Crohyzi in the



Coin of Odessus.

Obr., head of Caracalla, laureate: ΑΥΤ. Κ. Μ. ΑΥΤ. ΚΕΥΗ. ΦΩΚ ΑΝΤΩΝΕΙΝΟΣ; rev., figure of Serapis (according to others, of Pluto) with cornucopia and patera, standing at an altar: ΘΑΝΘΕΙΤΩΝ.

reign of Astyages, king of Media (B. C. 594-559). The town had a good harbour, and carried on an extensive commerce. (Strab. p. 319; Diod. xix. 73; Ov. *Trist.* i. 9, 37; *C. I. L.* iii. 762.)

Odoacer, usually called king of the Heruli, was the leader of the barbarians who overthrew the Western empire A. D. 476. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths. Odoacer was defeated in three decisive battles by Theodoric (489-490), and took refuge in Ravenna, where he was besieged for three years. He capitulated on condition that he and Theodoric should be joint kings of Italy; but Odoacer was soon afterwards murdered by his rival (Procop. *B. G.* i. 1, ii. 6; Jordan. *Reb. Goth.* pp. 128-141).

Odomaticē (Ὀδοματική), a district in the NE. of Macedonia between the Strymon and the Nestus, inhabited by the Thracian tribe of the Odomanti or Odomantes (Hdt. vii. 112; Thuc. ii. 101).

Odrysae (Ὀδρύσαι), the most powerful people in Thrace, dwelt, according to Herodotus, on both sides of the river Artiscus, a tributary of the Hebrus, but also spread further W. over the whole plain of the Hebrus. Soon after the Persian wars Teres, king of the Odrysae, obtained the sovereignty over several of the other Thracian tribes, and extended his dominions as far as the Black Sea. He was succeeded by his son, Sitalces, who became the master of almost the whole of Thrace. His empire comprised all

the territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon, and it is described by Thucydides as the greatest of all the kingdoms between the Ionian gulf and the Euxine, both in revenue and opulence (Hdt. iv 92, Thuc. ii 96, Strab. p. 331, 39). Sitalces assisted the Athenians in the Peloponnesian war against Pericles, king of Macedonia. [SITALCES] He died B.C. 424 and was succeeded by his nephew Seuthes I. On the death of the latter about the end of the Peloponnesian war, the power of the Odrysae declined. For the subsequent history of the Odrysae see THRACIA.

Odysseus (*Odyssæus*) a town of Hispania Baetica, N. of Abdera amidst the mountains of Turdetania, with a temple of Athens, said to have been built by Odysseus (Strab. pp. 149, 157).

Odysseus (*Odyssæus*) called in Latin Ulixes (less correctly written Ulysses, though that is the form which has prevailed in modern times), one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was a son of Laertes and Anticlea, the daughter of Autolycus, and was married to Penelope the daughter of Icarus, by whom he became the father of Telemachus (II. iii 201, Od. i 329 xi 85, xvi 118). But according to a later tradition he was a son of Sisyphus and Anticlea, who, being with child by Sisyphus, was married to Laertes, and thus gave birth to him either after her arrival in Ithaca or on her way thither (Soph. Phil. 417, A. 190. Or. Met. xiii 33, Plut. Q. Gr. 43). Hesiod (Th. 1013, 1014) makes him by Circe father of Agrius, Latinus, and (if 1014 is genuine) of Telegonus. Later traditions state that besides Telemachus, Odysseus became by Penelope the father of Arceisilus or Poliporthus, and by Circe the father of Agrius, Latinus, Telegonus, and Casiphone, by Calypso of Nausithous and Nausimachus or Anson, Telegonus, and Teledamus, and lastly, by Eriope of Leontophron, Doryclus or Euryalus. (Paus. viii 12, 3, Serv. ad Aen. iii 171, Eustath. ad Hom. p. 1796, Schol. ad Lycophr. 795, Parthen. Erot. 3.) The name Odysseus—the angry (*ὀδυσσεύς*) in Od. xix 407 it is said that his grandfather Autolycus gave the name because he himself was often at enmity with his fellow men in O. i. 60 there seems to be connection traced between his name and the anger of the gods which made him a wanderer. His wrath against the suitors is a reason not unfittingly suggested. The story ran as follows. As a young man, Odysseus went to see his grandfather Autolycus near M. Parosus. Then, in the chase, he was wounded by a boar in the knee, by the scar of which he was subsequently recognised by Eurychia (Od. xix 413 ff.). Even at that age he was distinguished for courage, for knowledge of navigation, for eloquence and for skill as a negotiator, and, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laertes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. This bow Odysseus used only in Ithaca, regarding it as too great a treasure to be employed in the field, and it was so strong that none of the suitors was able to handle it (Od. xxi 14 ff.). According to some accounts he went to Sparta as one of the suitors for Helen; and he is said to have advised Tyndareus to make the suitors swear that they would defend the chosen bridegroom against anyone who should insult him

on Helen's account. Tyndareus, to show him his gratitude, persuaded his brother Icarus to give Penelope in marriage to Odysseus, or, according to others, Odysseus gained her by conquering his competitors in the foot-race (Apollod. iii 10, 9, Paus. 12, 2). Homer, however, mentions nothing of all this, and states that Agamemnon, who visited Odysseus in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy (Od. xxiv 16). Other traditions relate that he was visited by Menelaus and Agamemnon, and that Palamedes more especially induced him to join the Greeks. When Palamedes came to Ithaca, Odysseus pretended to be mad, he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to fulfil the promise he had made when he was one of the suitors of Helen. This occurrence is said to have been the cause of his hatred of Palamedes (Tzet. ad Lyc. 818, Hyg. Fab. 95, of Aesch. Ag. 841). Being now himself pledged to the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lycomedes. [ACHILLES] Before, however, the Greeks sailed from home, Odysseus in conjunction with Menelaus went to Troy for the purpose of inducing the Trojans to restore Helen and her treasures (II. iii 206, MENELAUS). When the Greeks were assembled at Aulis, Odysseus joined them with twelve ships and men from Cephalene, Ithaca, Nertion, Croeylia, Zaeon, thus, Samos, and the coast of Epirus (II. ii 803, 631). He it was who (according to post-Homeric tradition) persuaded Clytemnestra to send Iphigenia to Aulis (Dict. Cræc. i. 20, cf. Eur. I. A. 100). During the siege of Troy he distinguished himself as a valiant and undaunted warrior, but more particularly as a prudent and eloquent negotiator (II. ii 130, iii 202, iv 494, vii 168, ix 109, 225, x. 231–263, xiv 82, xix 155, Od. xiii 295). After the death of Achilles, Odysseus contended for his armour with the Telamonian Ajax, and gained the prize (Philost. Her. x 12, Od. iv 280, viii 491). This story, which supplies the theme of the Ajax of Sophocles, appears first in Od. xi 545, of Or. Met. xii 1. The statement in the Odyssey that the Trojans adjudged the arms is explained by the *Aethiops* of Arcturus, where it is said that the captives were asked who had injured Troy most, and answered, Odysseus. In the *Lesser Iliad* the judgment is given without design by two Trojan women conversing. He is said by some to have devised the stratagem of the wooden horse, and he was one of the heroes concealed within it. He is also said to have taken part in carrying off the palladium. (Verg. Aen. ii 164, Quint. Smyrn. x 354.) But the most celebrated part of his story consists of his adventures after the destruction of Troy, which form the subject of the Homeric poem called after him, the *Odyssey*. After the capture of Troy he set out on his voyage home, but was overtaken by a storm and thrown upon the coast of Lemnos, a town of the Cicones, in Thracia, N. of the island of Lemnos. He plundered the town, but several of his men were cut off by the Cicones. Thence he was driven by an N. wind towards Malea and to the Lotus-plant on the coast of Libya. Some of his companions were so much delighted with the taste of the lotus that they wanted to remain in the

country, but Odysseus compelled them to embark again, and continued his voyage. In one day he reached the goat-island, situated N. of the country of the Lotophagi. He there left behind eleven ships, and with one he sailed to



Odysseus offering wine to the Cyclops. (From a statuette in the Vatican.)

the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon and Thoosa. This giant devoured one after another six of the companions, and kept the unfortunate Odysseus and the six others as prisoners in his

the sheep which the Cyclops let out of his cave. In this way he reached his ship. The Cyclops implored his father, Poseidon, to avenge him, and henceforth the god of the sea pursued the wandering king with implacable enmity. (*Od.* i. 68, ix. 527.) Others represent the death of Palamedes as the cause of Poseidon's anger. [PALAMÉDES.] Odysseus next arrived at the island of Aëolus; and the god on his departure gave him a bag of winds, which were to carry him home; but the companions of Odysseus opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aëolus, who indignantly refused all further assistance. After a voyage of six days, Odysseus arrived at Telepylos, the city of Lamus, in which Antiphatés ruled over the LÆSTRYGOES, a cannibal race. He escaped from them with only one ship; and his fate now carried him to a western island, Aëaea, the land of the sorceress Circe. Part of his people were sent to explore the island, but they were changed by Circe into swine. Eurylochus alone escaped, and brought the sad news to Odysseus, who was taught by Hermes how to resist the magic powers of Circe. He succeeded in liberating his companions, who were changed back again into men. When at length Odysseus begged for leave to depart, Circe desired him to descend into Hades and to consult the seer Tiresias. He now sailed W. across the river Oceanus, and having landed on the other side in the country of the Cimmerians, where Helios does not shine, he entered Hades, and asked Tiresias how he should reach his native land. Tiresias told him of the danger and difficulties arising from the anger of Poseidon, but gave him hope that all would yet turn out well, if he and his companions would leave the herds of Helios in Thrinacia unharmed. Odysseus now returned to Aëaea, where Circe treated them kindly, told them of the dangers that yet awaited them, and of the means of escaping. The wind which she sent with them carried them to the island of the Sirens, somewhere near the W. coast of Italy. The Sirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, to escape this danger, filled the ears of his companions with wax, and had himself fastened to the mast of his ship, until he was out of reach of the Sirens' song. His ship next sailed between Scylla and Charybdis, two rocks between Thrinacia and Italy. As the ship passed between them, Scylla, the monster inhabiting the rock of the same name, carried off and devoured six of the crew. From thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. Mindful of the advice of Tiresias and Circe, Odysseus wanted to sail past, but his companions urged him to land. He made them swear not to touch any of the cattle; but as they were detained in the island by storms, and were hungry, they killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by a thunderbolt. All were drowned with the exception of Odysseus, who saved himself by means of the mast and planks, and after ten days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and wished to marry him, promising immortality

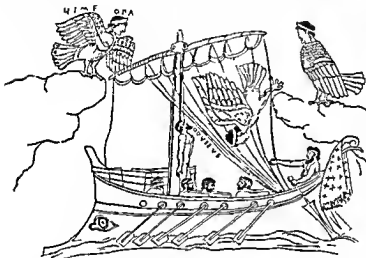


Odysseus and Tiresias. (From a relief of the Roman period, now in the Louvre.)

cave. Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the bodies of

and eternal youth, if he would consent, and forget Ithaca. But his love of home was too strong. Athene, who had always protected him, induced Zeus to promise that her favourite hero, notwithstanding the anger of Poseidon, should one day return to his native island, and take vengeance on the suitors of Penelope. Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft [*Dict. of Ant. art. Ratis*], on which, after remaining eight years with her, he left the island. In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon sent a storm which cast him off the raft. By the assistance of Leucothea and Athene he reached Scheria by swimming. Here he slept on the shore, until he was awoken by the voices of maidens. He found Nausicaa, the daughter of king Alcinous, who conducted the hero to her father's court. He was there honoured with feasts, and the minstrel Demodocus sang of the fall of Troy, which moved Odysseus to tears, and, being asked why he

seek news of his father. Odysseus made himself known to him, and with him planned revenge. Still disguised as a beggar, he accompanied Telemachus and Eumaeus to the palace, where his dog Argus alone recognised him. The plan of revenge was now carried into effect. Penelope was persuaded to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to bend this bow, Odysseus himself took it up and then began to attack the suitors. He was supported by Athene and his son, and all fell by his hands. He now made himself known to Penelope, and went to see his aged father. In the meantime the report of the death of the suitors was spread abroad, and their relatives rose in arms against their slayer, but Athene, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king.—It has already been remarked that in the Homeric poems Odysseus is represented as a prudent, cunning, inventive, and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose



Odysseus and the Sirens (From a vase in the British Museum.)

wept, he related his whole history. At length he was sent home in a ship. One night as he had fallen asleep in his ship, it reached the coast of Ithaca; the Phaeacians who had accompanied him, turned him on shore, and left him. He had now been away from Ithaca for twenty years. During his absence his father Laertes, bowed down by grief and old age, had withdrawn into the country, his mother, Anticlea, had died of sorrow, his son, Telemachus, had grown up to manhood, and his wife, Penelope, had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands. For the last few years more than a hundred nobles of Ithaca, Samos, Dulichium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own. That Odysseus might be able to take vengeance upon them, it was necessary that he should not be recognised. Athene accordingly disguised him as a beggar. He was kindly received by Eumaeus, the swineherd, a faithful servant of his house. Meanwhile his son, Telemachus, returned from Sparta and Pylos, whither he had gone to

courage no misfortune or calamity could subdue, but later poets describe him as deceitful, intriguing, and without personal courage (Soph. *Aj.* 80; Verg. *Aen.* ii. 161; Or. *Met.* xiii. 6 ff.). Of the close of his life the Homeric poems give no information, except the prophecy of Tiresias, who promised him a happy old age, in which a painless death should come upon him 'from the sea' (*Od.* xi. 135), but later writers give us different accounts. Telegonus, the son of Odysseus by Circe, was sent out by his mother to seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, and his body was afterwards carried to Ithaca. This is the prophecy was thus interpreted to mean the arrival of Telegonus by sea, or the slaying of Odysseus by a weapon made from a fish. It is probable that in the original it only meant 'away from the sea,' i.e. his wanderings being over. At the entreaty of the remorseful son, Circe made Telemachus and Penelope immortal. Telegonus was married to Penelope and Telemachus to Circe (see the argument, in Proclus, of the lost *Telegonia* by Eupompos; cf. *Dict. Crit.* vi. 15; Hyg. *Fab.* 137; Hor. *Od.* iii. 29, 8). A Thesprotian legend made Odysseus, before these events, go away to Thesprotia, to fight for that nation against the Brygians, and marry Calhucca, their queen, some time after which he returned to Ithaca and met his death there.—In works of art Odysseus is commonly represented as wearing a comical cap (*villosus pileus*), such as belonged to artisans (hence to Hephaestus and Daedalus) and to sailors (hence to Odysseus

## OEA

and Charon). [See cut on p. 617.] It is asserted by Pliny (xxxv. 108) that Nicomachus, the painter of the fourth century B.C., was the first who gave Odysseus this distinguishing mark.

Oea (Ἐώα, Ptol.: Oeensis: Tripoli? Ru.), a city on the N. coast of Africa, in the Regio Syrtica (i.e. between the Syrtes), and, under the Romans, a colony by the name of Aelia Augusta Felix. It had a mixed population of Libyans and Sicilians. (Tac. Hist. iv. 50; Ptol. iv. 3, 12; Amm. Marc. xxviii. 6.)

Oea (Οἶα), a town in the island of AEGINA, twenty stadia from the capital.

Oeagrus, or Oeager (Οἰάγρος), king of Thrace, was the father, by the Muse Calliope, of Orpheus and Linus (Apollod. i. 3, 2; Or. Ib. 484). Hence the sisters of Orpheus are called *Oeagrides*, in the sense of the Muses. The adjective *Oeagrius* is used by the poets as equivalent to Thes-

salian, *Oeagrius Haemus*, *Oeagrius Hebrus*, *Oeanthē* or *Oeanthia* (Οἰάνθη, Οἰάνθεια: a town of the Locri

*Oiawbets*: *Galaxidhi*), a town of the Crissaean gulf Ozolae near the entrance of the

(Thuc. iii. 101; Pol. iv. 57; Paus. x. 38, 9). *Oeāso* or *Oeasso* (*Oyazun*), a town of the

Vascones on the N. coast of Hispania Tarra-

conensis situated on a promontory of the same name, and on the river Magrada (Strab. p. 161).

*Oeaz* (Οἰάζ), son of Nauplius and Clymene, and brother of Palamedes and Nausimedon

(Eur. Or. 432; Apollod. ii. 1; PALAMEDES).

*Oebālus* (Οἰβάλος). 1. Son of Cynortas, husband of Gorgophone, and father of Tyndareus,

Pirene, and Arene, was king of Sparta, where he was afterwards honoured with an heroism. Ac-

cording to some he was son of Perieres and grandson of Cynortas, and was married to the

nymph Bates, by whom he had several children (Paus. iii. 1, 5, ii. 2, 3, iv. 2, 3; Apollod. ii. 10, 4).

The patronymic *Oebalides* is not only applied to his descendants, but to the Spartans generally, as

Hyalanthus, Castor, Pollux, &c. The feminine patronymic *Oebalis* and the adjective *Oebalia* are

applied in the same way. Hence Helen is called by the poets *Oebalis*, and *Oebalia* *arx*,

because it was founded by the Lacedaemonians; and since the Sabines were, according to one

tradition, a Lacedaemonian colony, we find the Sabine king Titus Tatius named *Oebalius Titus*,

and the Sabine women *Oebalides matres*. (Or. Fast. i. 260, iii. 230).—2. Son of Telon by a

nymph of the stream Sebethus, near Naples, ruled in Campania.

*Oechālia* (Οἰχάλια: Οἰχάλιεύς, Οἰχάλιότης). 1. A town in Thessaly on the Peneus near Tricca

(H. ii. 536, 730; Paus. iv. 2, 3, iv. 33, 4).—2. A town in Thessaly, belonging to the territory of

Trachis (Strab. p. 339).—3. A town in Messenia on the frontier of Arcadia, identified by Pausanias with Carnasium, by Strabo with Andania

(Strab. pp. 339, 350, 360, 448; Paus. iv. 2, 33).—4. A town of Euboea, in the district Eretria

(Soph. Trach. 74; Paus. l.c.).—The ancients were divided in opinion which of these places

was the residence of Eurytus, whom Heraeles slew. The original legend probably belonged to

the Thessalian Oechalia, and was thence transferred to the other towns [HERACLES, p. 393, b].

Oedipus (Οἰδίπους), son of Laius and Iocasta (in the *Od.* Epicaste) of Thebes in the *Iliad*, but he is described as dying a violent death and being buried at Thebes (H. xxiii. 659). The outlines of his story as it afterwards prevailed,

are known to the writer of the *Odyssey*, where

there is mention of Epicaste wedding her son and hauging herself when the truth was known

(*Od.* xi. 271), but as the banishment of Oedipus from Thebes is not suggested there is nothing in the *Odyssey* contradictory of the slight

notice in the *Iliad*. The attack of Polynices upon Thebes is mentioned in *Il.* iv. 378. In

Hesiod there is no reference to the story except the mention of the Sphinx as the bane of the

Thebes (Th. 328), and of the war of the heroes against the city who fell 'fighting for the flocks of Oedipus' (Op. 162). The story was more

fully developed in later epics, the *Oedipodeia*, against the city and the *Thebaid*; but in the first

the *Cypria* and the *Thebaid*; but in the first

of the three (as cited by Paus. ix. 5, 11), the

four children of Oedipus are not born from

Iocasta, but by a second wife, Enrygameia. The

Attic tragedians seem first to have introduced

the birth of Antigone, Ismene and their two

brothers from Iocasta to increase the tragic

horror. Oedipus is mentioned by Pindar to ex-

emplify an instance of reverse of fortune (*Ol.* ii. 35; cf. *Pyth.* iv. 263). The story of Oedipus as

it comes to us from the tragedians is as follows. Laius, son of Labdacus, was king of Menoe-

and husband of Iocasta, a daughter of Menoe-

ceus and sister of Creon. An oracle had in-

formed Laius that he was destined to perish by

the hands of his own son. Accordingly, when

Iocasta gave birth to a son, they pierced his

feet, bound them together, and exposed the

child on Mount Cithaeron. There he was

found by a shepherd of king Polybus of Corinth,

and was called from his swollen feet Oedipus.

He was carried to the palace, and the king

and his wife Merope (or Periboea) brought him

up as their own child. Once, however, Oedi-

pus was taunted by a Corinthian with not being

the king's son, whereupon he proceeded to

Delphi to consult the oracle. The oracle

replied that he was destined to slay his father

and commit incest with his mother. Thinking

that Polybus was his father, he resolved not to

return to Corinth; but on his road between

Delphi and Daulis he met his real father, Laius,

Polyphontes, the charioteer of Laius, bade

Oedipus make way for them; whereupon both

scuffle ensued in which Oedipus slew both

Laius and his charioteer. In the meantime

the Sphinx had appeared in the neighbourhood

of Thebes. Seated on a rock, she put a riddle

to every Theban that passed by, and whoever

was unable to solve it was killed by the monster.

This calamity induced the Thebans to proclaim

that whoever should deliver the country of the

Sphinx, should be made king, and should

receive Iocasta as his wife. Oedipus came

forward, and when he approached the Sphinx

she gave the riddle as follows: 'A being with

four feet has two feet and three feet, and only

one voice; but its feet vary, and when it has

most it is weakest.' Oedipus solved the riddle

by saying that it was man, who in infancy

crawls upon all fours, in manhood stands erect

upon two feet, and in old age supports his tot-

tering legs with a staff. The Sphinx, enraged

at the solution of the riddle, thereupon threw

herself down from the rock. Oedipus now ob-

tained the kingdom of Thebes, and married his

mother, by whom he became the father of

Eleocles, Polynices, Antigone, and Ismene. In

consequence of this incestuous alliance, the

country of Thebes was visited by a plague.

The oracle ordered that the murderer of Laius

should be expelled. Oedipus accordingly pro-

nounced a solemn curse upon the unknown

murderer, and declared him an exile; but when



he endeavoured to discover him, he was told by the seer Tiresias that he himself was both the parricide and the husband of his mother Iocasta now hanged herself, and Oedipus put out his own eyes (Soph. *Oedipus Tyrannus*, Apollod. iii 5, 8). An interval of several years is supposed to elapse between the events of the *Oed Tyr* and those of the *Oed Coloneus*. From the allusions to what happened in this interval it appears that Oedipus lived on at Thebes blind but not altogether unhappy with Creon as regent. Then after long years the popular feeling began to regard his presence as a pollution. Oedipus was banished, his sons did not interfere to save him, but his daughters voluntarily went into exile with him. Antigone led him to Athens, and Ismene followed. Meantime an oracle came from Delphi that the safety of Thebes depended on Oedipus remaining there and being buried there at his death, the two sons no longer acquiesced in the rule of Creon and disputed the throne, the citizens supported Eteocles, and Polyneices was exiled. Creon attempted to take Oedipus by force back to Thebes, but Theseus gave his protection and to Theseus only the secret of his death and burial was known (Soph. *Oed Coloneus*). The grave of Oedipus was in the precinct of the Eumetides on the SE. slope of the Areopagus (Paus. i 23, 7, Val. Max. v 3), but there was also a chapel (*ναός*) of Oedipus at Colonus (Paus. i 30, 4). Pausanias prefers to accept the Homeric account of Oedipus as dying at Thebes, and imagines that his bones were removed to Athens. The Boeotian story makes Oedipus die at Thebes, but the Thebans refused him burial. His body was carried to Ceos in Boeotia, thence to the precincts of a sanctuary of Demeter at Eleonae, where the oracle declared that it might remain, and his tomb there was called the Oedipodaum (Schol. ad O. C. 91). Aristides (p. 284) speaks of his being buried, as a blessing to Attica, at Colonus. The story of Oedipus forms the subject of three celebrated plays of Sophocles, and was also taken by Aeschylus for the subject of a trilogy, of which the *Septem c. Th.* only remains. Seneca wrote a tragedy, the *Oedipus*, in which he follows Sophocles closely. The chief difference is that Oedipus goes into voluntary exile after he has blinded himself. Corneille, Dryden and Voltaire wrote plays on the same subject.

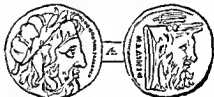
**Oedaues** (Ὀΰδανες)

**Oedaon** (Ὀΰδαρ Ὀΰεργέας), a seaport town of the Locri Ozolae (Thuc. ii 9).

**Oenaea** (Ὀΰναι), son of Eartha, husband of Althaea, by whom he became the father of Tydens and Meleager, and was thus the grandfather of Diomedes. He was king of Pleuron and Calydon in Aetolia (*H.* v 813, ix 545, xiv 115). This is Homer's account, but according to later authorities he was the son of Portibaon and Euryte, and the father of Toxus, whom he killed, also of Thyrens (Pherens), Clymenus, Periphas, Agelaus, Meleager, Gorge, Eurymede, Melanippe, Mothone, and Demaura. His second wife was Melanippe the daughter of Hipponous, by whom he had Tydens according to some accounts, though according to others Tydens was his son by his own daughter, Gorge (Apollod. i 7, 10, i 8, 4, Diocl. iv 20, Ap. Rh. i 92, Hyg. Fab. 14). He is said to have been deprived of his kingdom by the sons of his brother Agrius, who imprisoned and ill-used him. He was subsequently avenged by Diomedes, who slew Agrius and his sons and restored the kingdom either to Oeneus himself

or to his son in law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons, who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oenoe after him. According to others Oeneus lived to extreme old age with Diomedes at Argos, and died a natural death (Apollod. i 8, 5, Ant. Lib. 57, Diocl. iv 65). Homer knows nothing of all this, he merely relates that Oeneus once neglected to sacrifice to Artemis, in consequence of which she sent a monstrous boar into the territory of Calydon, which was hunted by Meleager. Bellerophon was hospitably entertained by Oeneus, and received from him a costly girdle as a present (*Il.* vi 215, ix 532).

**Oenidae** (Ὀΰναι), Trigardon or Triphardos, an ancient town of Acarnania, situated on the Achelous near its mouth, and surrounded by marshes caused by the overflowing of the river, which thus protected it from hostile attacks (Thuc. ii 102). Unlike the other cities of Acarnania, Oenidae espoused the cause of the Spartans in the Peloponnesian war. At the time of Alexander the Great, the town was



Coins of Oenidae.  
Oec, head of Zeus etc. ΟΙΝΑΙΑΙ head of river god Achelous, partly human, partly bull.

taken by the Aetolians, who expelled the inhabitants, but the Aetolians were expelled in their turn by Philip V, king of Macedonia who surrounded the place with strong fortifications. The Romans restored the towns to the Acarnanians. The fortress Neus or Nasus belonging to Oenidae was situated on a small lake near it (Diocl. xviii 8, Pol. iv 65, Liv. xxviii 11, Paus. iv 20, Strab. p. 459).

**Oenides**, a patronymic from Oeneus given to Meleager, his son, and Diomedes, his grandson.

**Oenoada** or **Oeneada**, a town of Ana Minor, in the district of Cabala, subject to Cibyra (Strab. p. 631, Liv. xxviii 87).

**Oenobares** (Ὀΰνβαρες), a tributary of the Orontes, flowing through the plain of Antioch, in Syria (Strab. p. 740).

**Oenoe** (Ὀΰναι Ὀΰναιος). 1 A demus of Attica, belonging to the tribe Hippothontis, near Eleutheræ on the frontiers of Boeotia, frequently mentioned in the Peloponnesian war (*Hdt.* v 74; Thuc. ii 18).—2 A demus of Attica near Marathon, belonging to the tribe Aiantis, and also to the Tetrapolis.—3 A fortress of the Corinthians, on the Corinthian gulf, between the promontory Olmis and the frontier of Megaris.—4 A town in Argolis, W. of Argos, on the road to Mantinea. A battle was fought here in 248 B.C., in which the Argives and Athenians defeated the Lacedaemonians (Paus. i 25, i 15, 2, x 10, 4).—5 A town in Elis, near the mouth of the Sellus.—6 A town in the island Icarus or Icaria.

**Oenaimus** (Ὀΰναιος). 1 King of Pisa in Elis, was son of Ares and Harpura, the daughter of Asopus, and husband of the Pleiad Sterope, by whom he became the father of Hippodamia (Apollod. iii 10, 1, Paus. v 10, 2,

## OENONE

vi. 21, 6). An oracle had declared that he should perish by the hands of his son-in-law; and as his horses were swifter than those of any other mortal, he declared that all who came forward as suitors for Hippodamia's hand should contend with him in the chariot-race, that whoever conquered should receive her, and that whoever was conquered should suffer death. The race was conquered from Pisa to the altar of Poseidon, on the Corinthian isthmus. The course extended from Pisa to the altar of Poseidon, on the Corinthian isthmus. The snorter started with Hippodamia in a chariot, and Oenomaus then hastened with his swift horses after the lovers. He had overtaken and slain many a suitor, when Pelops, the son of Tantalus, came to Pisa. Pelops bribed Myrtillus, the charioteer of Oenomaus, to take out the line-pins from the wheels of his master's chariot, and he received from Poseidon a golden chariot and swift horses. In the race which followed, the chariot of Oenomaus broke down, and he fell out and was killed. Thus Pelops obtained Hippodamia and the kingdom of Pisa. (Soph. *El.* 504; Paus. vi. 21; Diod. iv. 78; Hyg. *l. c.*; Schol. ad Ap. Rh. i. 752; ad *l. c.*; Ov. *Id.* 365.) There are some variations in this story, such as, that Oenomaus was himself in love with his daughter, and for this reason slew her lovers (Tzet. ad Lyc. 156; Hyg. *Fab.* 253). Myrtillus also is said to have loved Hippodamia, and as she favoured the snit of Pelops, she persuaded Myrtillus to take the line-pins out of the wheels of her father's chariot. As Oenomaus was breathing his last he pronounced a curse upon Myrtillus. This curse had its desired effect, for as Pelops refused to give to Myrtillus the reward he had promised, or as Myrtillus had attempted to dishonour Hippodamia, Pelops thrust him down from Cape Geraestus. Myrtillus, while dying, likewise pronounced a curse upon Pelops, which was the cause of all the calamities that afterwards befell his house. [PELOPS.] The tomb of Oenomaus was shown on the river Cladeus, and only one pillar of it remained standing (Paus. v. 20, 3, vi. 21, 3).—2. Of Gadara, a Cynic philosopher, who flourished in the reign of Hadrian, or somewhat later, but before Porphyry. He wrote a work to expose the oracles. Considerable fragments are preserved by Eusebius (*Praep. Ev.* v. 18, vi. 7).—3. A tragic poet. [DIOGENES, No. 5.]

Oenōnē (Οἰωνή), daughter of the river-god Cebren, and wife of Paris, before he carried off Helen. [PARIS.]

Oenōne or Oenopīa, the ancient name of AEGINA.

Oenōphŷta (τὰ Οἰνόφυτα; *Inia*), a town in Boeotia, on the left bank of the Asopus, and on the road from Tanagra to Oropus, memorable for the victory gained by the Athenians over the Boeotians, B.C. 456 (Thuc. i. 108, iv. 95).—Oenōpides (Οἰωνόπιδης) of Chios, a distinguished astronomer and mathematician. Oenōpides derived most of his astronomical knowledge from the priests and astronomers of Egypt, with whom he lived for some time. He obtained from this source his knowledge of the obliquity of the ecliptic, the discovery of which he is said to have claimed. The length of his solar year was fixed by Oenōpides at 365 days and somewhat less than nine hours. He is said to have discovered the 12th and 23rd propositions of the 1st book of Euclid, and the quadrature of the meniscus. (Diod. i. 98; Acl. V. H. x. 7; Censorin. 19.)

Oenōpion (Οἰωνόπιον), son of Dionysus and husband of the nymph Helice, by whom he became the father of Thalus, Enanthius, Melas, Salagus, Athamas, and Merope, Aerope or Haero. Some writers call Oenopion a son of Rhadamanthus by Ariadne, and a brother of Staphylus. From Crete he migrated with his sons to Chios, which Rhadamanthus had assigned to him as his habitation. (Paus. vii. 4, 6; Diod. v. 79; Schol. ad Ap. Rh. iii. 996.) When he was king of Chios, the giant Orion sned for the hand of his daughter Merope. As Oenopion refused, Orion violated Merope, whereupon Oenopion put out his eyes, and expelled him from the island. Orion went to Lemnos; he was afterwards cured of his blindness, and returned to Chios to take vengeance on Oenopion. But the latter was not to be found in Chios, for his friends had concealed him in the earth, so that Orion, unable to discover him, went to Crete. (Apollod. i. 4, 3; Hyg. *Astr.* ii. 34; Orion.)

Oenōtri, Oenōtrīa. [ITALIA.]

Oenōtrides, two islands in the Tyrrhene sea, off the coast of Lucania, and opposite the town of Elea or Velia (Strab. p. 252; Plin. iii. 85).

Oenōtrōpae. [ANJUS.]

Oenōtrus (Οἰωνότρος), youngest son of Lycoon, according to tradition, emigrated with a colony from Arcadia to Italy, and gave the name of Oenotria to the district in which he settled (Paus. viii. 3, 5; Verg. *Aen.* i. 582, iii. 165, vii. 85; Strab. p. 253). [For the probable origin of the name Oenotria, see p. 453, a.]

Oenūs (Οἰωνός; *Kelesina*), a river in Laconia, flowing into the Eurotas, N. of Sparta. There was a town of the same name upon this river, celebrated for its wine. (Pol. ii. 65; Liv. xxxiv. 28; Athen. p. 31.)

Oenussae (Οἰνωσσαί, Οἰνωσσαι). 1. A group of islands lying off the S. point of Messenia, opposite to the port of Phoeniceus: the two largest of them are now called *Sapienza* and *Cabrera* (Plin. iv. 55).—2. (*Spalmadori* or *Egonuses*), a group of five islands between Chios and the coast of Asia Minor (Hdt. i. 165; Thuc. viii. 24).

Oeŷnus (Οἰωός), son of Licymnius of Midea in Argolis, first victor at Olympia, in the foot-race, was killed at Sparta by the sons of Hippocoön, but was avenged by Hercules, whose kinsman he was. He was honoured with a monument near the temple of Hercules. (Pind. *Ol.* xi. 66; Apollod. ii. 7, 3; Paus. iii. 15.)

Oērōē (Ἠερῶν), a stream which flows into the Corinthian gulf at Creusis. It rises in Cithaeron, and passes near Plataeae. (Paus. ix. 4, 3.)

Oescus (*Isker* or *Escher*) called Oescius (*Ὀρκιος*) by Thucydides, and Scius (*Σκιος*) by Herodotus, a river in Moesia, which rises in Thracia according to Thucydides, but in reality on the W. slope of Mt. Haemus, and flows into the Danube near a town of the same name (*Oressovitz*). (Hdt. iv. 49; Thuc. ii. 96.)

Oesŷma (Οἰωσμία; *Oiorvāios*) called Aesŷma (*Ἀλσῶν*) by Homer (II. viii. 304), a town in Thraee between the Strymon and the Nestus, a colony of the Thasians (Thuc. iv. 107).

Oeta (Ὀἶτῶν, τὰ Ὀἶτῶν ὄρεα; *Katavothra*), a rugged pile of mountains in the S. of Thessaly, an eastern branch of Mt. Pindus, extended S. of Mt. Othrys along the S. bank of the Sperchius to the Maliac gulf at Thermopylae, thus forming the N. barrier of Greece. Strabo and Livy give the name of Oeta, an appellation which does not occur in Herodotus and the earlier writers. Respecting the pass of Mt. Oeta, see *Thermopylae*.

**PYLAE** Oeta was celebrated in mythology as the mountain on which Hercules was burnt (p. 400). From this mountain the S of Thessaly towards Phocis was called Oetaea (Οἰτᾶνα) and its inhabitants Oetaei (Οἰτᾶναι) (Hdt vii 217, Thuc iii 92; Strab p 428, Liv xxvi 15).

**Oetylus** (Οἰτύλος, Οἰτύλιος *Vitylo*), also called **Tylus** (Τύλος), an ancient town in Laconia, on the Messenian gulf, S of Thalama, called after an Argive hero of this name (II ii 585; Strab p 360, Paus ii 21, 7).

**Oiella**, a man of sound sense and of a straight forward character, whom Horace contrasts with the Stoic quacks of his time (*Sat* i. 2, 3).

**Oiells**, Q. Lncrctius, originally belonged to the Marian party, but deserted to Sulla, who appointed him to the command of the army employed in the blockade of Praeneste, & c. 83. Oiella became a candidate for the consulship in the following year, although he had not yet been either quaestor or praetor, thus acting in defiance of one of Sulla's laws. He was in consequence put to death by Sulla's orders (Dio Cass xxxiv 184, App. BC i 88, 101, Plut. Sull 29, 33, Vell. Pat. ii 27).

**Ofilina**, a distinguished Roman jurist, was one of the pupils of Servius Sulpicius and a friend of Cicero and Caesar (Cic. *ad Att* xiii 37, *ad Fam.* vi 21). His works are often cited in the Digest.

**Oglass** (*Monte Cristo*), a small island off the coast of Etruria (Plin. iii 80).

**Ogulnius**, Q. and Cn. two brothers, tribunes of the plebs, & c. 300, carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs (Liv i 6-9). Q. Ogulnius was sent to Epidaurus & c. 293 to bring Asclepius to Rome (p. 121, b).

**Ogygia** (Ὠκυγία), the mythical island of Calypso, is placed by Homer in the navel or central point of the sea, far away from all lands. Later writers placed it in the Ionian sea, near the promontory of Lacinium, in Brutium, or in the island of Goro (Od i 56, v 55, 268, xii 448, Strab pp. 44, 299, Plin. iii 96).

**Ogyges** or **Ogyges** (Ὠκυγύης), sometimes called a Boeotian autochthon, and sometimes son of Boeotus, and king of the Heclenes, is said to have been the first ruler of the territory of Thebes, which was called after him **Ogygia**. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the **Ogygian** (Paus ii 5, 1, Ap. Rh. iii 1177, Serv. ad Eccl vi 41). The name of Ogyges is also connected with Attic story, for in Attica an Ogygian flood, borrowed, apparently, from Thessalian tradition, is likewise mentioned, and he is described as the father of the Attic hero Eleusis and as the father of Danae, the daughter of Oceanus. In the Boeotian tradition he was the father of Alalcomenia, Thebes, noea, and Anhis (Paus. i 38, 7, ii 33, 4, Strab p. 384). Bacchus is called **Ogygius deus**, because he was born at Thebes.

**Ogyris** (Ὠγυρίς), an island of the Erythraean Sea (*Indian Ocean*), off the coast of Carmania, at a distance of 2000 stadia, noted as the alleged burial-place of the ancient king Erythras (Strab p. 766, Mel. iii 8, 6).

**Oicles** or **Oicleus** (Οἰκλῆς, Οἰκλέης), son of Antiphates, grandson of Melampus and father of Amphiarus, of Argos. He is also called a son of Amphiarus or a son of Mantus, the

brother of Antiphates. Oicles accompanied Hercules on his expedition against Iamomedon of Troy, and was there slain in battle. According to other traditions he returned home from the expedition, and dwelt in Arcadia, where he was visited by his grandson Alcmaeon, and where his tomb was shown. (Od xv 241, Diocl. iv 32, Apollod. ii 6, 4, Paus. vii 36, 4).

**Oileus** (Οἰλεύς), son of Hodoecus and Laonome, grandson of Cynus, and great-grandson of Opus, was a king of the Locrians, and married to Eriopia, by whom he became the father of Ajax, who is hence called *Oilides*, *Oilides* and *Ajax Oilei*. Oileus was the father of Medon by Rhene and is mentioned among the Argonauts (II ii 527, xiii 697, 712, Ap. Rh. i. 74).

**Olba** or **Olbē** (Ὀλβᾶ, *Usendjaburdi*), an ancient island city of Cilicia, in the mountains above Soloe, and between the rivers Lamus and Calycadnus. Its foundation was ascribed to Ajax the son of Teucer, whose descendants, the priests of the ancient temple of Zeus, once ruled over all Cilicia Aspera (Strab p. 672). In later times it belonged to Isauria, and was the see of a bishop, and its name appears as **Oropi**.

**Olbāsa** (Ὀλβᾶσα), a city in Pisidia, on the road from Selencia to Laranda, N of Lagoe and W of Iconda (Ptol. v 5, 5).

**Olbē** (Ὀλβᾶ)

**Olbia** (Ὀλβία) 1 (*Eoubes*, near *Hyeris*), a colony of Massilia, on the coast of Gallia Narbonensis, on a hill called Olbianus, E of Telo Martini (*Toulon*) (Strab. pp. 180, 184)—2 (*Terra Nova*) a very ancient city, near the N end of the E side of the island of Sardinia, with the only good harbour on this coast, and therefore the usual landing place for persons coming from Rome. A mythical tradition ascribes its foundation to the Theropidae (Paus. i 17, 5, Diocl. iv 29, Cic. *ad Q. Fr.* ii 3, 6, Cland. B. *Gild* 819)—3 In Bithynia [ASTACTA]. The gulf of Astacus was also called from it Sinus Olbianus—4 A fortress on the frontier of Pamphylia, on the coast, west of ATTALIA—5 [BONTHEUS]

**Olcides**, an ancient people in Hispania Tarraconensis, N of Carthago Nova, near the sources of the Anas, in a part of the country afterwards inhabited by the Oretani. Hannibal transplanted some of the Olcides to Africa. Their chief town was Althaea. (Ptol. ii 14, Liv. xli 5).

**Oleminum** (Oleminae *Dulcigno*), an ancient town on the coast of Illyria, SW of Scodra, belonging to the territory of Gentius (Ptol. ii 17, 5, Liv. xlv 26).

**Olēarus** (Ὀλλᾶρος)

**Oleastrum** 1 A town of the Cosetani, in Hispania Tarraconensis, on the road from Dertosa to Tartaco, probably the place from which the plumum *Oleastrense* derived its name (Plin. xxiv 164, *Ilin*)—2 A town in Hispania Baetica, near Gades (Plin. iii 15).

**Olen** (Ὀλῆν), a mythical personage, said to be a Lycian, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet, and the hymns sung at Delos from time immemorial were ascribed to him. His connexion with Apollo is also marked by his being called *Hyporbanus*. [See p. 434, b.] Of the hymns which went under his name Pausanias mentions those to Here, to Achaëa, and to Ilithyia, the

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## OLENUS

last was in celebration of the birth of Apollo and Artemis. (Hdt. iv. 85; Pans. i. 18, 5; ii. 18, 8; v. 7, 8, ix. 27, 2, x. 7, 8; Callim. Del. 304.)

**Olenus** (*Ὀλένιος*). 1. An ancient town in Aetolia, near New Pleuron, and at the foot of Mt. Arcacynthos, is mentioned by Homer, but was destroyed by the Aetolians at an early period. (Il. ii. 688; Strab. pp. 461, 460.—2. A town in Achaia, between Patrae and Dyme, refused to join the Achaean League on its restoration, in B.C. 280. In the time of Strabo the town was deserted. (Strab. pp. 384, 386, 388; Paus. vii. 18, 22.)

**Olenus** (*Ὀλένος*), son of Hephaestus and father of the nymphs Aege and Helice, who brought up Zens. Aege being really identical with Amalthea, the epithet Olenia Capella is given to the goat *AMALTHEA*. (Hys. Astr. 13.)

**Olgassus** (*Ὀλγασσός*): *Al-Gez Daghi*, a lofty, steep, and rugged mountain chain of Asia Minor, extending nearly W. and E. through the E. of Bithynia, and the centre of Papilagonia to the river Halys, nearly parallel to the chain of Olympus, of which it may be considered as a branch. Numerous temples were built upon it by the Papilagonians. (Strab. p. 562.)

**Oliarus or Oleärus** (*Ὀλίαρος, Ὀλεάρος*; *Ἰλιδίος*; *Antiparos*), a small island in the Aegean sea, one of the Cyclades, W. of Paros, colonised by the Phoenicians, is celebrated in modern times for its stalactite grotto, which is not mentioned by ancient writers (Strab. p. 485; Verg. *Aen.* iii. 126).

**Oligyrtus** (*Ὀλγύρτος*), a fortress in the NE. of Arcadia on a mountain of the same name (Pol. iv. 11, 70).

**Olisipo** (*Lisbon*), a town in Lusitania, on the right bank of the Tagus near its mouth, and a Roman municipium with the surname Felicitas Julia. It was celebrated for its swift horses. (Plin. iv. 113, viii. 166; Varr. R. R. ii. 1, 19; Col. vi. 27.) Its name is sometimes written Ulyssippo (Mel. iii. 1, 6), because it was supposed to be the town which Ulysses founded in Spain; but the town to which this legend referred was in the mountains of Turdetania. [ODYSSEAE.]

**Olizōn** (*Ὀλιζών*), a town of Thessaly, on the Pagasaeen gulf (Il. ii. 717; Strab. p. 436).

**Ollius** (*Oglio*), a river in Gallia Transpadana, falls into the Po (Plin. iii. 118).

**Olmiae** (*Ὀλμιαί*), a promontory in the Corinthian gulf, which separated the Corinthian and Alcyonian gulfs (Strab. p. 380).

**Oloosōn** (*Ὀλοσσών*): *Ὀλοσσόνοιος*; *Elas-sona*, a town of Hestiaeotis. Homer (Il. ii. 739) the district of Hestiaeotis. Homer (Il. ii. 739) calls it 'white', an epithet which it obtained according to Strabo, from the whiteness of its soil. (Strab. p. 440; Procop. *Aed.* iv. 14.)

**Olophernes** (*Ὀλοφέρνης*), sometimes called *Holophernes*. 1. Son of Ariamnes and father of Ariarathes I., king of Cappadocia.—2. Supposititious son of Ariarathes IV., got possession of the kingdom of Cappadocia for a time in B.C. 157, and ruled oppressively (Ptol. xxxii. 20; App. *Syr.* 47; Diod. *Ecl.* 3).

**Olorus** (*Ὀλός*). 1. King of Thrace, whose daughter married Miltiades.—2. Apparently grandson of the above, and father of Thincydides (Thuc. iv. 104).

**Olophryxus** (*Ὀλοφρύξος*), a town of Macedonia, on the peninsula of Mt. Athos (Thuc. iv. 109; Hdt. vii. 22; Strab. p. 331).

**Olpa or Olpe** (*Ὀλπαι*, *Ὀλπί*; *Ὀλπῆος*). 1. (Arapi), a town of the Amphilochoi in Aetania, on the Ambracian gulf, NW. of Argos Amphilochoi (Thuc. i. 107–113).—2. A town of the Locri Ozolae (Thuc. iii. 101).

**Olurus** (*Ὀλουργός*; *Ὀλουργός*). 1. A town in Achaia, near Pellene, on the Sicyonian frontier (Xen. *Hell.* vii. 4, 17).—2. Also *Oluris* (*Ὀλουργός*), called Dorium (*Δόριον*) by Homer, a town in Messenia (Il. ii. 594; Strab. p. 350).

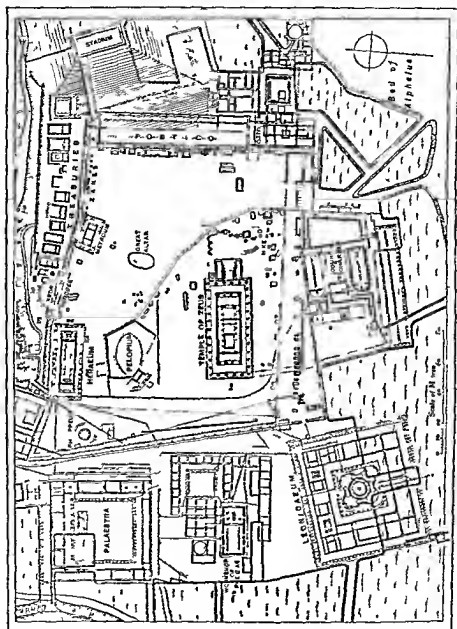
**Olūs** (*Ὀλός*; *Ὀλουντίος*), a town and harbour on the E. coast of Crete, near the promontory of Zephyrium (Paus. ix. 40, 3; Ptol. iii. 17, 6).

**Olybrius, Anicius**, Roman emperor A.D. 472, was raised to this dignity by Ricimer, who deposed Anthemius. He died in the course of the same year, after a reign of 8 months and 13 days. His successor was GLYCERUS.

**Olympēnē**, and **Olympēni**, or **Olympiēni** (*Ὀλυμπηνή, Ὀλυμπηνοί, Ὀλυμπιηνή*), the names of the district about the Mysian Olympus, and of its inhabitants (Strab. pp. 571, 576).

**Olympia** (*Ὀλυμπία*) the name of a small plain in Elis, in which the Olympic games were celebrated. It was surrounded on the N. and NE. by the hill Cronus or Cronius, on the S. by the river Alphæus, and on the W. by the river Cladus. In this plain was the sacred precinct of Zeus, called *Altis* (*Ἄλτις*), an old Elean form of *ἄλσος*, originally, no doubt, as its name signified, a sacred grove. This great enclosure, surrounded by a wall, was 750 feet long by 550 broad, stretching on the north up to the base of the hill Cronus, and situated at the angle formed by the confluence of the rivers Alphens and Cladens, 800 stadia distant from the town of Pisa. The Altis with its temples and statues and the public buildings in the immediate neighbourhood formed what was called Olympia; but there was no town of this name. Since the beginning of the German excavations in 1875, it has become possible to trace the ground plans of nearly all the buildings as they were described by Pausanias (book vi.); and this alone, apart from the sculptures which have been recovered, has made the undertaking one of the highest interest and the results of the greatest archaeological value. Nearly the central point of the enclosure of the Altis was the great altar of Zeus, a large elliptical base of undressed stone, above which are layers of ashes of the victims. To the SW. of the altar is the great temple of Zeus, the plan of which is perfectly established by the excavations. The foundations are complete, and many of the columns, overthrown by earthquakes, lie beside their bases. The temple was begun by the architect Libon of Elis in the sixth century B.C., and completed in the middle of the fifth century. It is a Doric peripteros (i.e. having a single row of columns both at the sides and ends), with six columns at each end ('hexastyle') and thirteen at the sides. So much of the sculptures of the pediments and metopes has been discovered that they can be fairly reconstructed. The S. pediment, ascribed by Pausanias to Pelops and Oenomenes, represents the fight ascribed to Alcmena. The labours of Heracles ascribed to Alcmena and Lapithae. The temple form the subject of the metopes of the Olympian stood originally the great statue of Phidias. Prominent among the statues in front of the temple through which the processions passed to reach the temple itself, and of which in many cases the inscribed verses remain, were the Eretrian bull by Phileas to the NE., and the great statue of Nike by Paconius to the SE. This famous statue which towered above those who approached

the temple has been in part recovered. [PAEONUS]. To the N of the temple of Zeus was the sanctuary of Pelops, a grove with a terraced wall and a chapel within it, of which some remains of masonry survive. NW of the Pelopion is the circular Philippeum, built by Philip of Macedon after the battle of Chaeroneia, named such to the end, others were restored in stone. The statue of Zeus by Phidias, the chief glory of the great temple has perished, but the chief ornament of the Heraeum, the *Hermes* by Praxiteles, was found in situ and is now in the museum of Olympia [PRAXITELES]. The Prytaneum, altered at various periods,



Plan of Olympia from the Court as excavations. Courtesy of the University of Chicago Press. (Copyright 1903)

and immediately N of the Pelopion is the Heraeum or temple of Hera. This seems to be the most ancient temple at Olympia. Its plan is like that of the temple of Zeus, though it is much smaller as well as older. It has, however, sixteen columns at the sides. The columns were originally wooden some re-

stood NW of the Heraeum, the plan can be partially reconstructed from the scanty remains. In it the Olympian victors were entertained. Very little remains of the Metroon or temple of the Mother of the Gods, to the E of the Heraeum, still further east are yet the bases of the statues of Zeus (called *Zanai*) erected

## OLYMPIAS

from the proceeds of fines for breaches of rules; that country, along with Polysperchon, de- and N. of these is the long line of Treasuries, feated Eurydice in battle, and put both her and twelve in number, belonging to various Greek her husband to death. Olympias followed up states, built like miniature temples, in which her vengeance by the execution of Nicanor, the were stored offerings of the different states and brother of Cassander, as well as of 100 of his leading partisans among the Macedonian nobles. The eastern front of Cassander, who was at that time in the Pello- equipment for the games. The eastern front of ponnesus, hastened to turn his arms against Macedonia. Olympias on his approach threw the Altis was the great entrance shelter to the herself (together with Roxana and the young Alexander) into Pydna, where she was closely spectators, built in the Macedonian period on the foundations of the foundations of the Alexanders throughout the winter. At length in the spring of 316, she was com- both can be distinguished. The sanctuary of pelled to surrender to Cassander, who caused her to be put to death. (Diod. xix. 11-51; Just. xiv. 5, 6; Paus. ix. 7, 2.) Olympias was not without something of the grandeur and loftiness of spirit which distinguished her son, but her ungovernable passions led her to acts of sangui- nary cruelty that disgrace her name.

Hippodamia seems to have stood in the SE. corner of the Altis. To the S. of the Altis is the Bouleuterion or senate-house, in which were the altars and statues of Zens Horkos, before which the combatants took a solemn oath that they would observe the rules of the games. The oldest part of the Bouleuterion is an oblong hall of the sixth century which was built later west: a corresponding hall was afterwards parallel with it, and the two were afterwards connected by a square building. Later still and of the Roman period is the portico which fronts them. The other important buildings outside the Altis are the great Palaestra on the west (of which the ground plan is traceable) adjoining the Gymnasium, where those who aspired to contend went through a month's training before hand. To the south another gymnasium has been discovered. Outside the NE. corner of the Altis was the Stadium, communicating with it by a covered way [Dict. of Ant. art. Stadium]. To the SE. of this was the Hippodrome. Outside the SW. corner are the remains of the building erected by Leonidas of Elis in the fourth century B.C., and enlarged in the Roman period. Near this the foundations of the heroon of Iamnis have been found and the altar used in divination by the Iamidae. The Byzantine church, of which the remains are between the Leonideum and the Palaestra, was built over or adjoining older buildings which were possibly priests' houses. [For an account of the Olympic games, see Dict. of Antig. art. Olympia, Hippodromus, Pancratium, Pentathlon.]

Olympias ('Ολυμπία), wife of Philip II., king of Macedonia, and mother of Alexander the Great, was the daughter of Neoptolemus I., king of Epirus. She was married to Philip B.C. 353. (Just. vii. 6, 10; Plat. Alex. 2; Diod. xix. 51.) The numerous amours of Olympias passionate and jealous character of Olympias occasioned frequent disputes between them; and when Philip married Cleopatra, the niece of Attalus (337), Olympias withdrew from Macedonia, and took refuge at the court of her brother Alexander, king of Epirus. It was generally believed that she lent her support to the assassination of Philip, 336; but it is hardly credible that she evinced her approbation of that deed in the open manner asserted by some writers. (Just. ix. 5, 7; Plat. Alex. 9, 19; Athen. p. 557.) After the death of Philip she returned to Macedonia, where she enjoyed great influence through the affection of Alexander. On the death of the latter (323), she withdrew from Macedonia, where her enemy Antipater had the undisputed control of affairs, and took refuge in Epirus. Here she continued to live, as it were, in exile, until the death of Antipater (319) presented a new opening to the new regent, Polysperchon, in support to Cassander, who had formed an opposition to Cassander, who had formed an alliance with Eurydice the wife of Philip Arrhidaeus, the nominal king of Macedonia. (Diod. xviii. 49-65.) In 317 Olympias, resolving to obtain the supreme power in Macedonia, invaded

Olympium. [ATHENAE, p. 143.]  
Olympiodorus ('Ολυμπιόδωρος). 1. A native of Thebes in Egypt, who lived in the fifth century after Christ. He wrote a work in twenty-two books (entitled 'Ἱστορικὸν ἀγώνι), which comprised the history of the Western empire under the reign of Honorius, from A.D. 407 to October A.D. 425. Olympiodorus took up the history from about the point at which Eunapius had ended. [EUNAPIUS.] The original work of Olympiodorus is lost, but an abridgment of it has been preserved by Photius. After the death of Honorius, Olympiodorus removed to Byzantium, to the court of the emperor Theodosius. Hierocles dedicated to this Olympiodorus his work on Providence and Fate [HIEROCLES].—2. A Peripatetic philosopher, who taught at Alexandria, where Proclus was one of his pupils.—3. The last philosopher of celebrity in the Neoplatonic school of Alexandria. He lived in the first half of the sixth century after Christ, in the reign of the emperor Justinian. His Life of Plato and commentaries on several of Aristotle's dialogues are still extant.—4. An Aristotelian philosopher, the author of a commentary on the Meteorologica of Aristotle, which is still extant, lived at Alexandria. Like Simplicius, the sixth century after Christ. He endeavours to whom, however, he is inferior, he endeavours to reconcile Plato and Aristotle.—5. An Athenian general, who opposed Cassander's attempts upon Athens, B.C. 298. In 289 he expelled the Macedonian troops of Demetrius from Athens. (Paus. i. 25, 2; i. 29, 13, x. 18, 7, x. 34, 3.)  
Olympius ('Ολύμπιος), the Olympian, occurs as a surname of Zeus, and in general of all the gods who lived in Olympus, in contradistinction to the gods of the lower world. [NEMESIANS.]  
Olympius Nemesianus. [NEMESIANS.]  
Olympus ('Ολύμπος), the name of two Greek musicians, of whom one is mythical, and the other historical.—1. The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian flute-players.—Hyagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed, under whose names we have the mythical representation of the rivalry between the Phrygian auletic music, used in the worship of Cybele, and the Greek citharoedic music. Olympus was said to have been a native of Mysia, and to have lived before the Trojan war. Olympus not unfrequently appears on works of art as a boy, sometimes instructed by Marsyas, and sometimes as witnessing and lamenting his fate. (Apollod. i. 4, 2; Hyg. Fab. 163, 273; Or. Met. vi. 233; Suid. s.v.)—2. The true Olympus was a Phrygian, and perhaps belonged to a

family of native musicians, since he was said to be descended from the first Olympus. He flourished about B.C. 660-690. Though a Phrygian, Olympus must be reckoned among the Greek musicians, for all the accounts make Oreece the scene of his artistic activity, and he may be considered as having naturalised in Greece the music of the flute, previously almost peculiar to Phrygia. (Plut. *de Mus.* pp. 1123-1140.)

**Olympus** (Ὀλύμπος) 1 (Gk. Ὀλύμπος, Turk. *Semavul-Evi* i.e. *Abode of the Celestials*). The E. part of the great chain of mountains which extends W and E from the Acroceranian promontory on the Adriatic to the Theraic Gulf and which formed the N. boundary of ancient Greece proper. In a wide sense, the name is sometimes applied to all that part of this chain which lies E. of the central range of Pindus, and which is usually called the Cambunian mountains, but strictly speaking Mount Olympus is the extreme E. part of the chain, which, striking off from the Cambunian mountains to the SE, skirts the S. end of the slip of coast called Pieria, and forms at its termination the N. wall of the vale of Thessaly. Its shape is that of a blunt cone with its outline picturesquely broken by minor summits; its height is about 9700 feet and its chief summit is covered with perpetual snow. From its position as the boundary between Thessaly and Macedonia, it is sometimes reckoned in the former sometimes in the latter (Hdt. vii. 128, Strab. p. 392).—In the Greek mythology Olympus was the chief seat of the third dynasty of gods of which Zeus was the head. It was a really local conception with the early poets, to be understood literally that the gods dwell on Olympus. Even the fable of the giants scaling heaven must be understood in this sense, not that they placed Pelion and Ossa upon the top of Olympus to reach the still higher heaven, but that they piled Pelion on the top of Ossa, and both on the lower slopes of Olympus, to scale the summit of Olympus itself, the abode of the gods. Homer describes the gods as having their several palaces on Olympus (*Il.* xi. 76, cf. Hes. *Th.* 67), on the summit is the council-chamber where they meet in solemn convocation (*Il.* vii. 3), the Muses entertain them with the lyre and song. They are shut in from the view of men upon the earth by a wall of clouds; the gates of which are kept by the Hours (*Il.* v. 749, viii. 393). In the *Odyssey* it is described as a peaceful abode unshaken by storms (*Od.* vi. 60). The same conceptions are found in Hesiod, and to a great extent in the later poets, with whom, however even as early as the lyric poets and the tragedians, the idea becomes less material, and the real abode of the gods is gradually transferred from the summit of Olympus to the vault of heaven (i.e. the sky) itself. Since locally the same idea attached to certain other high mountains, the same name was given to them. Thus **LYCAEUS** in Arcadia was sometimes called Olympus (Paus. viii. 28. 2) and especially this was the case with 2. The Mysian Olympus (Ὀλύμπος ὁ Μυσίος *Aeshish Dagh, Ala Dagh, Ishik Dagh, and Kush Dagh*), a chain of lofty mountains in the NW. of Asia Minor, forming with Ida, the W. part of the northernmost line of the mountain system of that peninsula. It extends from W. to E. through the NE. of Mysia and the SW. of Bithynia, and thence, inclining a little northwards, it first passes through the centre of Bithynia, then forms the boundary between Bithynia and Galatia, and then extends

through the S. of Paphlagonia to the river Halys. Beyond the Halys, the mountains in the N. of Pontus form a continuation of the chain. (Strab. p. 574, Hdt. i. 26, vii. 74)—3 (*Ianar Dagh*), a volcano on the E. coast of Lycia, above the city of Phoeniceus (*Ianar*). The names of the mountain and of the city are often interchanged. [**PHOENICEUS**].—There were two mountains of the same name in Cyprus and one in Lesbos.

**Olynthus** (Ὀλύνθος *Olybthos, Aio Mamas*), a town of Macedonia in Chalcidice at the head of the Toronean gulf and a little distance from the coast, between the peninsulas of Pallene and Sathonia (Strab. p. 330; Mel. ii. 2. 2). It was the most important of the Greek cities on the coast of Macedonia, though we have no record of its foundation. It afterwards fell into the hands of the Thracian Bottiae, when they were expelled from their own country by the Macedonians (Hdt. vii. 122, Strab. p. 447). It was taken by Artabazus one of the generals of Xerxes, who peopled it with Chalcidians from Torone, but it owed its greatness to Perdiccas, who persuaded the inhabitants of many of the smaller towns in Chalcidice to abandon their own abodes and settle in Olynthus (Thuc. i. 58, Ca. ii. 79). This happened about the commencement of the Peloponnesian war, and from this time Olynthus appears as a prosperous and flourishing town, with a population of 5000 inhabitants capable of bearing arms. It became the head of a confederacy of all the Greek towns in this part of Macedonia, and it long maintained its independence against the attacks of the Athenians, Spartans and Macedonians, but in B.C. 379 it was compelled to submit to Sparta, after carrying on war with this state for four years. When the supremacy of Sparta was destroyed by the Thebans, Olynthus recovered its independence and even received an accession of power from Philip, who was anxious to make Olynthus a counterpoise to the influence of Athens in the V. of the Aegean. With this view Philip gave Olynthus the territory of Potidaea, after he had wrested this town from the Athenians in 336. But when he had sufficiently consolidated his power to be able to set at defiance both Olynthus and Athens, he threw off the mask, and laid siege to the former city. The Olynthians earnestly besought Athens for assistance, and were warmly supported by Demosthenes in his Olynthiac orations, but as the Athenians did not render the city any effectual assistance, it was taken and destroyed by Philip, and all its inhabitants sold as slaves (347) [**PHILIPPAE**]. Olynthus was never restored, and the remnants of its inhabitants were at a later time transferred by Cassander to Cassandrea. At the time of its prosperity Olynthus used the town of MICESTRA as its seaport.

**OMANA** or **OMANUM** (Ὀμανα, *Quarar*) 1 A celebrated port on the NE. coast of Arabia Felix, a little above the easternmost point of the peninsula, *Pr. Byagros* (*I as el Had*) on a large gulf of the same name. The people of this part of Arabia were called Omanitae (*Opa vites*), or **OMARI**, and the name is still preserved in that of the district, *Oman*. (Ptol. vi. 15.)—2. (*Prob. Schama*), a seaport town in the E. of Carmania, the chief emporium for the trade between India, Persia, and Arabia (Plin. vi. 143).

**OMANITAE** and **OMANUM**. [**OMANA**.]

**Ombi** (Ὀμβί *Oufrai Koum Ombou*, i.e. *Hill of Ombou, Rai*), the last great city of Upper Egypt, except Syene, from which it was distant about thirty miles, stood on the E.

bank of the Nile, in the Ombites Nomos, and was celebrated as one of the chief seats of the worship of the crocodile (the crocodile-headed god Sebek). Juvenal's 15th Satire mentions a religious fight between the people of Ombi and those of Tentyra, during a festival at Ombi (Juv. xv. 35; Ptol. iv. 5, 73; Ael. H. A. x. 21).

**Omphale** (Ὀμφάλη), daughter of the Lydian king Iardanus, and wife of Tmolus, after whose death she undertook the government herself. When Heracles, in consequence of the murder of Iphitus, was afflicted with a serious disease, and was informed by the oracle that he could only be cured by serving some one for wages for the space of three years, Heracles sold Heracles to Omphale. The hero became enamoured of his mistress, and, to please her, he is said to have spun wool and put on the garments of a woman, while Omphale wore



Omphale and Heracles (Farnese Group, now at Naples)

his lion's skin. She bore Heracles several children. (Diod. iv. 31; Apollod. ii. 6, 3; Ov. Fast. ii. 305, Her. ix. 53.) For possible explanations of this myth, see p. 400, b.

**Omphaliū** (Ὀμφάλιον; Ὀμφάλιτης), a town in Crete in the neighbourhood of Cnossus (Diod. v. 70).

**On.** [HELIOPOLEIS.]

**Onātas** (Ὀνάτας), of Aegina, a famous sculptor of the later and best period of Aeginetan art, which still preserved somewhat of the archaic stiffness or rigidity as compared with the Attic style of Phidias which succeeded it. The work of Onatas was in the earlier part of the fifth century B.C. His great statues were the 'Black Demeter' at Phigalia in bronze, a female figure in black drapery with a horse's head (Paus. viii. 42, 1), a bronze Apollo at Pergamum (Paus. viii. 42, 7), and two groups of statues, described by Pausanias, at Olympia, which are held by modern critics to resemble in subject and arrangement the pediments of Aegina now at Munich: viz. the group of heroes at Troy casting lots for the fight with Hector, and the group of Tarentine warriors round the body of Opis the Pentecian king (Paus. v. 27, 8).

**Oucaē** (Ὀυκαί), a village in Boeotia near

Thebes, from which one of the gates of Thebes derived its name (Ὀυκαίαι), and which contained a sanctuary of Athene.

**Oncēum** (Ὀγκείον) a town in Arcadia on the river Ladon with a temple of Demeter Erinny (Paus. viii. 25, 4).

**Onchesmus** or **Ouchismus** (Ὀυχησμός, Ὀυχισμός; *Orchido*), a seaport town of Epirus in Chaonia, opposite the W. extremity of Corcyra. The ancients derived its name from Anchises, whence it is named by Dionysius the 'Harbour of Anchises' (Ἀγχισίου Λιμὴν). From this place Cicero calls the wind blowing from Epirus towards Italy *Onchesmites*. (Strab. p. 324; Cic. ad Att. vii. 2.)

**Ouchestus** (Ὀυχηστός; Ὀυχήστιος). 1. An ancient town of Boeotia, said to have been founded by Onchestus, son of Poseidon, was situated a little S. of the lake Copais near Haliartus. It contained a celebrated temple and grove of Poseidon, and was the place of meeting of the Boeotian Amphictyony. The ruins of this town are still to be seen on the SW. slope of the mountain *Faga*. (Il. ii. 506; Pind. 1sthm. i. 44; Strab. p. 412; Paus. ix. 26, 5).—2. A river in Thessaly which rises in the neighbourhood of Eretria, and flows by Cynoscephalae, and falls into the lake Boebæis (Pol. xviii. 3; Liv. xxxii. 6).

**Onesicritus** (Ὀνησίκριτος), a Greek historical writer, who accompanied Alexander on his campaigns in Asia, and wrote a history of them, which is frequently cited by later authors. He is called by some authorities a native of Astypalaen, and by others of Aegina. (Diog. Laërt. vi. 75; Arrian, Ind. 18.) When Alexander constructed his fleet on the Hydaspes, he appointed Onesicritus chief pilot of the fleet, a post which he held during the descent of the Indus and throughout the voyage to the Persian gulf, which was conducted under the command of Nearchus (Arrian, An. vi. 2, 6, vii. 5, 9; Plut. Alex. 66). Though an eye-witness of much that he described, it appears that he intermixed many fables and falsehoods with his narrative (Strab. pp. 70, 698).

**Oniugis** or **Oringis**. [ORINGIS.]

**Onīros** (Ὀνειρος), the Dream-God, was a personification of dreams. According to the Odyssey, Dreams dwell on the dark shores of the W. Oceanus, and the deceitful dreams come through an ivory gate, while the true ones issue from a gate made of horn (Od. xix. 562, xxiv. 12). Hesiod calls dreams the children of Night, Sleep and Death being their brothers (Th. 12). Similarly in Eur. Hec. 71 (rightly punctuated), the 'mother of dmsky-winged dreams' is Night, not Earth. Dreams were controlled by Hermes, since they were in some sense messages. Ovid calls them children of Sleep, and names three, who pervade the earth and appear in various forms to sleepers (Met. xi. 633): Morpheus, Icelus or Phobetor, and Phantasus. [For dream-oracles see Dict. of Ant. art. *Oraculum*.]

**Onōba**, surnamed *Aestuāria* (*Huelva*), a seaport town of the Turdetani in Hispania Baetica, between the mouths of the Baetis and Anas, on an estuary formed by the river Luxia. There are remains of a Roman aqueduct at *Huelva*. (Strab. p. 143; Ptol. ii. 4, 5.)

**Ouochoūs** (Ὀυόχωρος; *Sophaditikos*), a river of Thessaly which joins the Apidanus from the W. (Hdt. vii. 129).

**Onomacritus** (Ὀνομάκριτος), an Athenian, who occupies an interesting position in the history of the early Greek religious poetry.



He lived about B.C. 520-485. He enjoyed the patronage of Hipparchus, until he was detected by Lasus of Hermione (the dithyrambic poet) in making an interpolation in an oracle of Musaeus, for which Hipparchus banished him. He seems to have gone into Persia, where the Pisistratids, after their expulsion from Athens took him again into favour, and employed him to persuade Xerxes to engage in his expedition against Greece by reciting to him all the ancient oracles which seemed to favour the attempt (Hdt. vii. 6.) It appears that Onomacritus had made a collection and arrangement of the oracles ascribed to Musaeus, and that he was the real author of some of the poems which went under the name of Orpheus (Paus. i. 32, vii. 31, 37 ix. 35). Tzetzes speaks of him as one of those who arranged the books of Homer under Pisistratus, and thus he has been set down by Wolf and others as one of the 'Diascuratae' of Homer.

Onomarchus (Ὀνομαρχος) general of the Phocians in the Sacred war succeeded his brother Philomelus in this command, B.C. 357. In the following year he was defeated in Thessaly by Philip and perished in attempting to reach by swimming the Athenian ships, which were lying off the shore B.C. 352. His body fell into the hands of Philip who caused it to be crucified as a punishment for his sacrilege in the Sacred war (Diod. xvi. 31-61. Paus. x. 2 5, Just. viii. 1).

Onosander (Ὀνόσανδρος) the author of a celebrated work on military tactics (entitled *Στρατηγικὰ Λόγια*) which is still extant. All subsequent Greek and Roman writers on the same subject made this work their text book. He lived about A.D. 50. In his style he imitated Xenophon with some success. Edited by Schwebel, Nürnberg, 1761, and by Kochly, Lips. 1860.

Onu-gasthus (Ὀνύγαστος *Elaphonitis*) an island and a promontory on the S. coast of Laconia (Strab. p. 303, Paus. in 22, 23).

Onūphis (Ὀνούφης) the capital of the *Nomos Ombites* in the Delta of Egypt (Hdt. i. 166).

Ophellum (Ὀφέλιον) an Athenian comic poet, of the Middle Comedy, B.C. 330 (Athen. pp. 43 66 67, 106).

Ophellas (Ὀφέλλας) of Pella in Macedonia, was one of the generals of Alexander the Great, after whose death he followed the fortunes of Ptolemy. In B.C. 322, he conquered Cyrene of which city he held the government on behalf of Ptolemy for some years. But soon after 313 he threw off his allegiance to Ptolemy, and continued to govern Cyrene as an independent state for nearly five years. In 308 he formed an alliance with Agathocles, and marched against Carthage, but he was treacherously attacked by Agathocles near this city, and was slain. (Diod. xi. 40-42, Just. xii. 7, Strab. i. 5).

Opheltes (Ὀφέλτης) 1. Also called *Archemorus* [ARCHEMORUS]—2. One of the Tyrrhenian pirates, who attempted to carry off Dionysus and were therefore metamorphosed into dolphins [p. 274].

Ophion (Ὀφίων) 1. One of the oldest of the Titans, was married to Eurynome, with whom he ruled over Olympus, but being conquered by Cronos and Rhea, he and Eurynome were thrown into Oceanus or Tartarus (Ap. Rh. i. 503, Tzet. ad Lyc. 1191)—2. Father of the centaur Amydon, who is hence called *Ophionides* (Ov. Met. xii. 245).

Ophionenses or Ophionenses (Ὀφιονέσις *Ophionis*), a people of Aetolia (Strab. pp. 451, 465).

Ophir [See *Dict. of the Bible*].

Ophus (*Ophis*) a river in Arcadia, which flowed by Mantinea (Paus. vii. 8, 4).

Ophussa or Ophussæ (Ὀφύσσα, Ὀφιοῦσσα, Ὀφιοῦσα, i.e. *abounding in snakes*) 1 [PITYUSIA]—2. Or Ophissæ (perhaps *Palanea*), a town of European Scythia, on the left bank of the Tyras (*Dneister*) (Strab. p. 306)—3. A little island near Crete—4 (*Apsia* or *Rabbi*), a small island in the Propontis (*Sea of Marmora*) NW. of Cyzicus and SW. of Proconnesus—5 [RHODUS]—6 [TEXOS].

Ophrynum (*Ophryneior* prob. *Fren-Keri*), a small town of the Troas, near the lake of Pteleos between Dardannus and Rhoetenm, with a grove consecrated to Hector (Hdt. vii. 43, Strab. p. 595. Xen. An. vii. 8, 5).

Opici. [OPICI].

Opillus Maerinus [MACRINUS].

Opilus, Aurelius, the freedman of an Epicurean, taught at Rome, first philosophy, then rhetoric, and finally, grammar. He gave up his school upon the condemnation of Rutilius Rufus (B.C. 92), whom he accompanied to Smyrna. He composed several learned works, one of which, named *Musae*, is referred to by A. Gellius (Suet. Gramm. 6, Gell. i. 23).

Optimus L. Q., consul B.C. 154, when he subdued some of the Iaguran tribes N. of the Alps, who had attacked Massilia. He was notorious in his youth for his notions living and was described by Lucilius as '*formosus et fampus*' (Pol. xxi. 5-8, Cic. de Or. ii. 68 277, Non. av. *Fama*)—2. L., son of the preceding was praetor 125, in which year he took Fregellae which had revolted against the Romans. He belonged to the high aristocratic party, and was a violent opponent of C. Gracchus. He was consul in 121, and took the leading part in the proceedings which ended in the murder of Gracchus. Optimus and his party abused their victory most savagely, and are said to have killed more than 3000 persons. For details see p. 371, b. In the following year (120), he was accused of having put Roman citizens to death without trial, but he was defended by the consul C. Papirius Carbo and was acquitted. (Liv. Ep. 61, Cic. de Or. ii. 20 106.) In 112 he was at the head of the commission which was sent into Africa in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and was bribed by Jugurtha to assign to him the better part of the country. Three years after he was condemned under the law of the tribune C. Mamilus Lametanus, by which an inquiry was made into the conduct of all those who had received bribes from Jugurtha. (Sall. Jug. 16 40, Vell. Pat. ii. 7.) Optimus went into exile to Dyrrhachium in Epirus, where he lived for some years, hated and insulted by the people, and where he eventually died in great poverty. He richly deserved his punishment and met with a due recompense for his cruel and ferocious conduct towards C. Gracchus and his party. Cicero, on the contrary, who, after his consulship, had identified himself with the aristocratic party, frequently laments the fate of Optimus. The year in which Optimus was consul (121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Optimum* (Cic. Brut. 83, 237).

Opis (Ὀπίς), an important commercial city of Assyria, in the district of Apolloniatis, at the confluence of the Physcus (*Odornek*) with

the Tigris; not mentioned after the Christian era (Hdt. i. 189; Xen. An. vii. 7; Strab. pp. 80, 523).

**Opitergiūm** (*Opitergius*: *Oderzo*), a Roman colony in Venetia in the N. of Italy, on the river Liguentia, and on the high road from Aquileia to Verona. In the Marcomannic war it was destroyed by the Quadi, but it was rebuilt, and afterwards belonged to the Exarchate. From it the neighbouring mountains were called *Montes Opitergini*. (Strab. p. 214; Lucan, iv. 462; Tac. Hist. iii. 6; Ann. Marc. xxix. 6.)

**Oppianus** (*Ὀππιανός*), the name of the authors of two Greek hexameter poems still extant, one on fishing, entitled *Halieutica* (*Ἀλιευτικά*), and the other on hunting, entitled *Cynegetica* (*Κυνηγética*). Modern critics have shown that these two poems were written by two different persons of this name. 1. The author of the *Halieutica* was born either at Corycus or at Anazarba, in Cilicia, and flourished about A.D. 180. The poem consists of about 3500 hexameter lines, divided into five books, of which the first two treat of the natural history of fishes, and the other three of the art of fishing.—2. The author of the *Cynegetica* was a native of Apamea or Pella, in Syria, and flourished a little later than the other Oppianus, about A.D. 206. His poem, which is addressed to the emperor Caracalla, consists of about 2100 hexameter lines, divided into four books. Editions of the two poems by Schneider, Lips. 1813, and by F. Lehrs, 1846. There is also a prose paraphrase by Eutechnius of a poem on fowling (*Ἱεγνικά*) attributed to Oppianus, but the authorship of the original is doubtful.

**Oppius**. 1. C., tribune of the plebs B.C. 213, carried a law, under pressure of the second Punic war, to curtail the expenses and luxuries of Roman women. This law was repealed in 195, notwithstanding the vehement opposition of the elder Cato (Liv. xxiv. 1-8; Val. Max. ix. 1, 3; Tac. Ann. iii. 33).—2. Q., a Roman general in the Mithridatic war, B.C. 88, fell into the hands of Mithridates, but was subsequently surrendered by the latter to Sulla (Liv. Ep. 78; App. Mithr. 17, 20, 112).—3. P., quaestor to M. Aurelius Cotta in Bithynia, B.C. 74, was accused of misappropriation of supplies and also of drawing his sword upon his commander; he was tried in 69 and defended by Cicero in a speech of which only a few fragments remain (Dio Cass. xxxvi. 23; Quintil. v. 13, 17).—4. C., an intimate friend of C. Julius Caesar, whose private affairs he managed in conjunction with Cornelius Balbus (Cic. ad Att. ix. 7, 13, xi. 17, xii. 19, ad Fam. ii. 16). Oppius wrote a Life of Caesar (Plut. Pomp. 10; Suet. Jul. 53), and of Scipio Africanus the elder (Gell. vi. 1, 2). Some believed Oppius to have been the author of the continuation of Caesar's Commentaries (the *Bell. Alex., Afr. and Hisp.*). This is untenable as regards the two last and improbable as regards the first. The style of the *African* and *Spanish Wars* is too poor to be the work of a man with the reputation of Oppius, and it is clear that the author was present in both wars, whereas Oppius at that time was at Rome. There is thought to be some indication in *Bell. Alex.* (3, 1; 19, 6) that the author was present (which was not the case with either Hirtius or Oppius), but the evidence here is not conclusive (cf. Hirtius).

**Ops**, a Roman goddess of plenty and fertility, as is indicated by her name, which is connected with *opimus*, *opulentus*, *inops*, and *copia*. She was regarded as the wife of Saturnus, and the protectress of everything connected with agri-

culture. (Varro, *L. L.* vi. 22; Macrob. i. 10, 18.) As goddess of the earth and its fruits, Ops was also a goddess of the underworld, which is indicated by the ancient custom that her worshippers paid their vows crouching down and touching the earth (Macrob. i. 10, 12, iii. 9, 12), which was the attitude of the Greeks in invoking Hades and Persephone (*Il.* ix. 584). In the three days' summer festival held by the *Fratres Arvales*, Ops was worshipped with offerings of first-fruits and sacrifices under the name of *Dea Dia* (who is identified with Ops). [For the ritual see *Dict. of Ant.* art. *Fratres Arvales*.] As goddess of seed-time she was called *Ops Consiva*, whence her August festivals are called *Opiconsivia*. Her worship was intimately connected with that of Saturnus, and it is probable that the festival of the *Opalia* in the Forum on December 17, during the period of the Saturnalia, were held in the temple of Saturn. The temple of Ops was on the Capitol (Liv. xxxix. 22; Plin. vi. 174; *C. I. L.* vi. 507). Here was the treasury of which Cicero speaks (*Phil.* ii. 37, 93). There was also a sacrum of Ops in the Regia, which contained sacred vessels of the most ancient form [*Dict. of Ant.* art. *Praefereculum*]. Her worship was intimately connected with that of her husband Saturnus, for she had both temples and festivals in common with him; but she had likewise a separate sanctuary on the Capitol, and in the *Vicus Jugarius*, not far from the temple of Saturnus, she had an altar in common with Ceres.

**Opus** (*Ὀπός*, cont. of *Ὀπός*: *Ὀπώντιος*).

1. (*Talanta* or *Talanti*?), the capital of the Opuntian Locrians, was situated, according to Strabo (p. 425), fifteen stadia (two miles) from the sea, and sixty stadia from its harbour Cynos; but, according to Livy (xxviii. 6), it was only one mile from the coast. It was the birthplace of Patroclus (*Il.* xviii. 326). The bay of the Euboean sea near this town was called *Opuntius Sinus*. [Locri].—2. A small town in Elis.

**Ora**. 1. (*Ὀρα*) a city of Carmania, near the borders of Gedrosia (Ptol. vi. 8, 14).—2. (*Ὀρα*), a city in the N.W. of India, near the sources of the Indus (Arrian, An. iv. 27).

**Orae**. [ORITAE.]

**Orbēlus** (*Ὀρβήλος*), a mountain in the N.E. of Macedonia, on the borders of Thrace, extends from Mt. Rhodope along the Strymon to Mt. Pangaeus (Hdt. v. 16; Strab. p. 329).

**Orbillus Pupillus**, a Roman grammarian and schoolmaster, the teacher of Horace, who gives him the epithet of *plagiosus* from the severe floggings which his pupils received from him. (Hor. Ep. ii. 1, 71). He was a native of Beneventum, and after serving as an apparitor of the magistrates, and also as a soldier in the army, settled at Rome in the fiftieth year of his age, in the consulship of Cicero, B.C. 63. He lived nearly 100 years, but had lost his memory long before his death. (Suet. *Gramm.* 9.)

**Orbōna**, an ancient Italian goddess who by slaying children rendered parents childless. She was invoked (to avert her wrath) in the *INDIGITAMENTA*. (Tertull. *ad Nat.* ii. 15; Arnob. iv. 7.) Her sanctuary is mentioned by Cic. *N. D.* iii. 25, 63 (cf. Plin. ii. 16) as on the *Via Sacra*.

**Orcaēdes Insulae** (*Orkney* and *Shetland Isles*), a group of several small islands off the N. coast of Britain, with which the Romans first became acquainted when Agricola sailed round the N. of Britain (Tac. *Agr.* 10; Ptol. ii. 3, 31).

**Orchōmēnus** (*Ὀρχόμενος*: *Ὀρχομένιος*). 1.

(*Scripw*), an ancient wealthy, and powerful city of Boeotia, the capital of the Minyean empire in the prehistorical ages of Greece, and hence called by Homer the Minyean Orchomenos (Ὀρχ Μινύεος, *Il* ii 511). It was situated NW of the lake Copais, on the river Cephissus, and was built on the slope of a hill on the summit of which stood the acropolis. It is said to have been originally called *Andrea* (Ἀνδρεῖς), from Andrus, the son of Peneus, who emigrated from the Peneus in Thessaly, to have been afterwards called *Phlegya* (Φλεγύς), from Phlegyas, a son of Ares and Chryse, and to have finally obtained its later name from Orchomenus, son of Zeus or Eleocles and the Danaid Hesione, and father of Minyas (Paus ii 34-36). This Orchomenus was regarded as the real founder of the Minyean empire, which before the time of the Trojan war extended over the whole of the W of Boeotia. Orchomenus, the ruling town of all this district, is described as one of the wealthiest cities in Greece (*Il* ix 331). According to the legends, of Thebes it was Hercules who freed that city from its subjection to Orchomenus (Paus. ix 37, 2, Strab p 414, Diocl. iv 18). After the Trojan war the power of the Minyae was overthrown by immigrants from Thessaly, and Orchomenus became merely a member of the Boeotian League subordinate in power to Thebes [BOEOTIA]. Orchomenus continued to exist as an independent town till B.C. 367 when it was taken and destroyed by the Thebans, and its inhabitants murdered or sold as slaves (Diocl. iv 79, Paus. ix 15, 3). In order to weaken Thebes, it was rebuilt at the instigation of the Athenians, but was soon destroyed again by the Thebans, and although it was again restored by Philip in 338, it never recovered its former prosperity, and in the time of Strabo was in ruins. The most celebrated building in Orchomenus was the so-called treasury of Minyas, which, like the similar monuments at Mycenae, was really a tomb of the ancient princes. It was completely excavated and explored by Schliemann in 1880. It had a passage, or dromos, leading to the vaulted or beehive chamber and another spare room, remarkable for its beautifully decorated ceiling. The decorations, as well as the general form of the tombs, show the connexion of the Orchomenus of that date as regards art and civilisation with Mycenae (see p. 580, a). Orchomenus possessed a very ancient temple of the Chantes or Graecae, and here was celebrated in the most ancient times a musical festival from which was frequented by poets and singers from all parts of the Hellenic world (Pind. *Pyth.* vii 45, *Thuc.* vii 104). There was a temple of Hercules seven stadia N of the town, near the sources of the river Melas. Orchomenus is memorable on account of the victory which Sulla gained in its neighbourhood over Archelaus, the general of Mithridates, B.C. 85-2 (*Kalpak*), an ancient town of Arcadia, mentioned by Homer with the epithet *ωλέωνλος*, to distinguish it from the Minyean Orchomenus (*Il* ii 605, cf. *Or Met.* vi 413), is said to have been founded by Orchomenus, son of Lycaon (Paus. vii 3, 5). It was situated on a hill NW of Mantinea, and its territory included the towns of Methydrium, Theosia, Teuthia, and the Tripolis. In the Peloponnesian war Orchomenus sided with Sparta, and was taken by the Athenians (*Thuc.* v 61). After the battle of Leuctra the Orchomenians did not join the Arcadian confederacy, in consequence of its hatred against Mantinea. In the contests between the Achaeans and

Aetolians, it was taken successively by Cleomenes and Antigonus Doson; but it eventually became a member of the Achaean League (*Pol.* ii 46, 54, iv 6, Liv. xxxii 5).

#### OREUS [HABES]

*Ordessus* (Ὀρδῆσσος), a tributary of the Ister (Danube) in Scythia, but cannot be identified with any modern river (*Hdt.* iv 48).

*Ordovices*, a people of Britain, opposite the island Mona (*Anglesey*), occupying the N portion of Wales (*Tac. Ann.* xii 33, *Ag.* 18).

#### ORÉADES [NYMPHAE]

*Orestae* (Ὀρεσται), a people in the N of Epirus on the borders of Macedonia, inhabiting the district named after them, *Orestis* or *Orestias*. They were originally independent, but were afterwards subject to the Macedonian monarchs. They were declared free by the Romans in their war with Philip. According to the legend, they derived their name from Orestes, who is said to have fled into this country after murdering his mother, and to have there founded the town of Argos Oresticum. (*Thuc.* ii 80, *Strab.* pp. 326, 431, *Pol.* xvii 20).

*Orestes* (Ὀρέστης). 1 Son of Agamemnon and Clytaemnestra, and brother of Chrysothemis, Laodice (Electra), and Iphianassa (Iphigenia). The Homeric account only tells us that in the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father (*Od.* ii 306, cf. *L.* 50, 228, iv 546). From *Od.* xi 542 it appears that Orestes was not in Mycenae at the time of his father's murder. To this story much is added by later writers. Thus it is said that at the murder of Agamemnon it was intended to despatch Orestes also, but that by means of Electra he was secretly carried to Strophius, king in Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse, who allowed Aegisthus to kill her own child, supposing it to be Orestes (*Pind. Pyth.* xi 25, *Aesch. Cho.* 732). In the house of Strophius, Orestes grew up with the king's son Pylades, with whom he formed that close and intimate friendship which has become proverbial. Being frequently remanded by messengers from Electra of the necessity of avenging his father's death, he consulted the oracle of Delphi, which strengthened him in his plan. He therefore repaired in secret to Argos. Here he pretended to be a messenger of Strophius who had come to announce the death of Orestes and brought the ashes of the deceased (*Soph. El.* 11, 35, 296, 531, 1216, *Eur. El.* 1245, *Orest.* 162, 801). In *Eschylus's* version, with which Orestes slew Clytaemnestra as well as Aegisthus, and the inference from the unequalled praise of his action in the *Odyssey* is that he did not kill his mother, but in the tragedies, after visiting his father's tomb, and sacrificing upon it a lock of his hair, he made himself known to his sister Electra, and soon afterwards slew both Aegisthus and Clytaemnestra in the palace. Immediately after the murder of his mother he was seized with madness. He now fled from land to land, pursued by the Erinyes of his mother. At length by Apollo's advice, he took refuge with Athens at Athens. The goddess afforded him protection, and appointed the court of the Areopagus to decide his fate. The Erinyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athens (*Aesch. Eumenides*). According to another

modification of the legend, Orestes asked Apollo how he could be delivered from his madness and incessant wandering. The god advised him to go to Tauris in Scythia, and to fetch from that country the image of Artemis, which was believed to have fallen there from heaven, and to carry it to Athens (Eur. *Iph. Taur.* 79, 968; cf. Paus. iii. 16, 6). Orestes and Pylades accordingly went to Tauris, where Thoas was king. On their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the country. But Iphigenia, the priestess of Artemis, was the sister of Orestes, and, after recognising each other, all three escaped with the statue of the goddess. After his return to Peloponnesus Orestes took possession of his father's kingdom at Mycenae, which had been usurped by Alceus or Menelaus. When Cylarabes of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians likewise made him their king of their own accord, because they preferred him, the grandson of Tyndareus, to Nicostatus and Megapenthes, the sons of Menelaus by a slave. The Arcadians and Phocians increased his power by allying themselves with him (Paus. ii. 18, 5, iii. 1, 4; cf. Pind. *Pyth.* xi. 24). He married Hermione, the daughter of Menelaus, and became by her the father of Tisamenus. The story of his marriage with Hermione, who had previously been married to Neoptolemus, is related elsewhere. [HERMIONE; NEOPTOLEMUS.] He died of the bite of a snake in Arcadia (Schol. ad Eur. *Orest.* 1640), and his body, in accordance with an oracle, was afterwards carried from Tegea to Sparta, and there buried. His bones are said to have been found at a later time in a war between the Lacedaemonians and Tegeatans, and to have been conveyed to Sparta (Hdt. i. 67; Paus. iii. 11, 8, viii. 54, 3). According to the Arcadian story Orestes had dwelt during his time of madness in Arcadia having gone there from Mycenae in obedience to an oracle (Paus. viii. 5, 4). To this there is a further addition that in his frenzy he gnawed off one of his fingers, a story which seems to have originated in the name of a tomb near Megalopolis called *Δακτύλου μνήμα* (Paus. viii. 34, 2).—2. Regent of Italy during the short reign of his infant son Romulus Augustulus, A.D. 475–476. He was born in Pannonia, and served for some years under Attila; after whose death he rose to eminence at the Roman court. Having been entrusted with the command of an army by Julius Nepos, he deposed this emperor, and placed his own son Romulus Augustulus on the throne; but in the following year he was defeated by Odoacer and put to death. [ODOACER].—3. L. Aurelius Orestes, consul E. C. 126, received Sardinia as his province, where he remained upwards of three years. C. Gracchus was quaestor to Orestes in Sardinia (Plut. *C. Gracch.* i. 2).—4. Cn. Aufidius Orestes, consul A.C. 71, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian. (Cic. *Off.* ii. 17; Entrop. vi. 8).

Orestëum, Oresthëum, or Oresthasium (Ὀρέσειον, Ὀρέσθειον, Ὀρεσθάσιον), a town in the S. of Arcadia in the district Maenalia, near Megalopolis (Thuc. v. 64; Paus. viii. 44, 2).

Orestheus (Ὀρεσθέης), a legendary king of the Locri Ozolae, son of Dencalion. His dog brought forth a log of wood, which Orestheus buried: from it sprang up the shoots (ῥίζαι) of the vine. Hence the name of his people. (Paus. x. 31, 1; Locri.)

Orestias. 1. The country of the Orestae. [ORESTAE].—2. A name frequently given by the Byzantine writers to Hadrianopolis in Thrace.

Orestilla, Aurelia. [AURELIA.] Oretāni, a powerful people in the SW. of Hispania Tarraconensis, bounded on the S. by Baetica, on the N. by the Carpetani, on the W. by Lusitania, and on the E. by the Bastetani (Plin. iii. 25). Their chief town was CASTULO.

Oreūs (Ὀρεὺς: Ὀρεῖρος: Ores), a town in the N. of Euboea, on the river Callas, at the foot of the mountain Telethrium, and in the district Hestiaeotis, was itself originally called Hestiaeia or Histinea. According to some it was a colony from the Attic deme Histiaeia (Strab. p. 445). After the Persian wars Oreus, with the rest of Euboea, became subject to the Athenians; but on the revolt of the island, in B.C. 445, Oreus was taken by Pericles, its inhabitants expelled, and their place supplied by 2000 Athenians (Thuc. i. 114; Diod. xii. 7, 22). Oreus was an important place, and its name frequently occurs in the Grecian wars down to the dissolution of the Achaean League (Xen. *Hell.* v. 4, 56; Dem. *de Cor.* pp. 248, 252; Diod. xix. 75; Pol. xviii. 30; Liv. xxxi. 46).

Orfitus, L. Ser. Cornelius, consul A.D. 51, was put to death in Nero's reign through the informer Regulus (Tac. *Ann.* xii. 41, *Hist.* iv. 42).—2. Pacchius, a centurion of Corbulo's army (Tac. *Ann.* xiii. 36, xv. 12).

Orgetorix, the noblest and richest among the Helvetii, formed a conspiracy to obtain the royal power B.C. 61, and persuaded his countrymen to emigrate from their own country. Two years were devoted to making the necessary preparations; but the real designs of Orgetorix having meantime become known, and the Helvetii having attempted to bring him to trial, he suddenly died, probably, as was suspected, by his own hands. (Caes. *B. G.* i. 2, 25; Dio Cass. xxxviii. 31.)

Oribasius (Ὀριβάσιος or Ὀριβάσιος), an eminent Greek medical writer, born about A.D. 325, either at Sardis in Lydia, or at Pergamum in Mysia. He was an intimate friend of the emperor Julian, and was almost the only person to whom Julian imparted the secret of his apostasy from Christianity. He accompanied Julian in his expedition against Persia, and was with him at the time of his death, 363. The succeeding emperors, Valentinian and Valens, confiscated the property of Oribasius and banished him. He was afterwards recalled from exile, and was alive at least as late as 395. Of the personal character of Oribasius we know little or nothing, but it is clear that he was much attached to paganism and to the heathen philosophy. He was an intimate friend of Eunapius, who praises him very highly, and wrote an account of his life. We possess at present three works of Oribasius: (1) *Collecta Medicinalia* (Συναγῶγα Ἱατρικῶν), or sometimes *Hebdomontabiblos* (Ἑβδομηκοντάβιβλος), which was compiled at the command of Julian, when Oribasius was still a young man. It contains but little original matter, but is very valuable on account of the numerous extracts from writers whose works are no longer extant. More than half of this work is now lost, and what remains is in some confusion. There is no complete edition of the work. (2) An abridgment (Σύνοψις) of the former work, in nine books. It was written thirty years after the former. (3) *Euporista* or *De facile Parabilibus* (Ἐυπόριστα), in four books. Both this and the preceding work were intended as

manuals of the practice of medicine. The best edition is by Daremberg, Paris 1851-1876.

**Oricum** or **Oricus** (*Ὀρίκον*, *Ὀρίκος* *Ὀρίκος* *Ericho*), an important Greek town on the coast of Illyria, near the Ceramian mountains and the frontiers of Epirus (Hdt. ix 93 Pol vii 19, Hor. Od. iii 7, 5, Propert. i 8, 20, Caes. B. C. iii 11). According to tradition it was founded by the Euboeans who were cast here by a storm on their return from Troy, but according to another legend it was a Colchian colony (Scymn. 440, Ap. Rh. iv 12 16). The town was strongly fortified, but its harbour was not very secure. It was destroyed in the civil wars, but was rebuilt by Herodes Atticus. The *inipertine tree* (*terebinthus*) grew in the neighbourhood of Oricum (Verg. Aen. x 136).

**Origenes**, usually called **Origen**, one of the most eminent of the early Christian writers, born at Alexandria, A.D. 186 [See *Dict. of Christian Biogr.*]

**Oringis**, **Onagris** or **Aurinx**, a wealthy town in Hispania Baetica, with silver mines near Monda (Liv. xiv 43, xxviii 3, Plin. iii 3).

**Orion** (*Ὀρίων*), son of Hyrieus of Hyria, in Boeotia, a handsome giant and hunter (Od. xi 809), said to have been called by the Boeotians *Candaon* (Strab. p. 401, Tzet. ad Lyc. 320). In the Homeric story he is carried off by Eos on account of his beauty [cf. p. 316, b] but the gods were angry with him and Artemis slew him with her arrows in Orityia (Od. v 121). The story given by most later writers is that he came to Chios (Ophiusa) and fell in love with Aern ne Metope, the daughter of Oenopion, by the nymph Helice. He cleared the island from wild beasts, and brought the spoils of the chase as presents to his beloved, but as Oenopion constantly deferred the marriage, Orion once, when intoxicated, offered violence to the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep by satyrs, in which state Oenopion deprived him of his sight. Being informed by an oracle that he should recover his sight if he would go towards the east and expose his eye-balls to the rays of the rising sun, Orion followed the sound of a Cyclops' hammer, went to Lemnos, where Hephaestus gave him Cedalion as his guide. Having recovered his sight, Orion returned to Chios to take vengeance on Oenopion, but as the latter had been concealed by his friends, Orion was unable to find him, and then proceeded to Crete, where he lived as a hunter with Artemis. (Apollod. i 4, 3, Parthen. Erot. 20, Hyg. Astr. ii 34). The cause of his death, which took place either in Crete or Chios, is differently stated, but, as in the *Odyssey*, Artemis is in most accounts the author of his death. It is possible that he was a local god of the woods and of hunting whose worship was displaced by that of Artemis. According to some, he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her arrow a distant point which he showed her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea (Hyg. i c). Another account, which Horace follows (Hor. Od. iii 4, 72, cf. Apollod. i 4, 5, Serv. ad Aen. i 539), states that he attempted to violate Artemis and was killed by the goddess with one of her arrows. Lastly, the story followed by Ovid states that he boasted he would conquer every animal, and would clear the earth from all wild beasts, but

the earth sent forth a scorpion which destroyed him (Ov. Fast. v 537). Asclepius attempted to recall him to life, but was slain by Zeus with a flash of lightning. The accounts of his parentage and birthplace vary in the different writers, for some call him a son of Poseidon and Enryale, and others say that he was born of the Earth, or a son of Oenopion. He is further called a Theban, or Tanagraean, but probably because Hyria, his native place, some times belonged to Tanagra and sometimes to Thebes (Apollod. i 4, 3, Hyg. i c, Strab. p. 401, Paus. ix 20, 5). After his death, Orion was placed among the stars where he appears as a giant with a girdle, sword, a lion's skin and a club (Il. xviii 486, xxiii 23, Od. v 274). The constellation of Orion set at the commencement of November, at which time storms and rain were frequent, hence he is often called *imbrifer*, *nimbosus*, or *aguosus*.

**Orion** and **Orus** (*Ὀρίων* and *Ὀρος*) names of ancient grammarians who are sometimes confused with each other. It appears that three writers of these names are to be distinguished.

—1 **Orion**, a Theban grammarian, who taught at Caesarea, in the fifth century A.D. and is the author of a lexicon still extant, published by Sturz, Lips. 1820.—2 **Orus**, of Miletus, a grammarian, lived in the second century A.D., and was the author of the works mentioned by Suidas.—3 **Orus**, an Alexandrian grammarian, who taught at Constantinople about the middle of the fourth century A.D.

**Orippo**, a town in Hispania Baetica, on the road between Gades and Huelva (Plin. iii 8).

**Oritae**, **Horitae**, or **Oras** (*Ὀρίται*, *Ὀρίται*), a people of Gedrosia, who inhabited a district on the coast nearly two hundred miles long, abounding in wine, corn, rice, and palm trees, the modern *Urboos* on the coast of Beloochistan. Some of the ancient writers assert that they were of Indian origin, while others say that, though they resembled the Indians in many of their customs, they spoke a different language. (Arian. Ann. vi 21, Strab. 720, Curt. ix 10, 5).

**Orithyia**. [BOREAS]

**Ormennus** (*Ὀρμένιος*), son of Cercaphus, grandson of Aeolus and father of Amyntor, was believed to have founded the town of Ormenium, in Thessaly. From him Amyntor is sometimes called *Ormenides*, and *Astydamia*, his grand daughter, *Ormenis*.

**Orneae** (*Ὀρναί* *Ὀρναί*), an ancient town of Argolis, near the frontiers of the territory of Phlius, and 120 stadia from Argos (Il. ii 734 vi 7; Paus. ii 25, 6 v 2, 5, Strab. p. 383). The inhabitants were at an early time reduced to the condition of Perioeci or dependents of Argos, and apparently were the first people in Argolis so reduced, for the Argives used the term *Ὀρναί* as equivalent to *Περιοικοί* (Hdt. viii 73). They had, however, sufficient independence of action to be called allies of Argos in the Peloponnesian war, p. c 418, but in 416 the Lacedaemonians placed the Argive exiles, with some supporters of their own men, in Orneae. The citizens of Argos soon afterwards attacked the town and destroyed it (Thuc. vi 7).

**Orneus** (*Ὀρνεύς*), son of Erechtheus, father of Peleus, and grandfather of Menestheus, from him the town of Orneae was believed to have derived its name (Il. ii 571, Paus. ii 25, 5).

**Orosanda** (*Ὀροσάνδα* *Ὀροσάνδης*, or *Ὀροσάνδης*), a mountain city of Pinchia, SE. of Antiochia, from which the *Orosandicus tractus* obtained its name (Liv. xxxviii 18, 37).

Oroätis ('Οροάτις: *Tab.*), the largest of the minor rivers which flow into the Persian Gulf, formed the boundary between Susiana and Persis (Strab. p. 727).

Orōbiae ('Οροβίαι), a town on the coast of Euboea, not far from Aegae, with an oracle of Apollo (Strab. p. 445).

Orōdes ('Ορώδης), the name of two kings of Parthia. [ARSACES XIV., XVII.]

Oroetes ('Οροίτης), a Persian, was made satrap of Sardis by Cyrus, which government he retained under Cambyses. In B.C. 522, he decoyed POLYCRATES into his power by specious promises, and put him to death. (Hdt. i. 69, iii. 39; Thuc. i. 18; Arist. *Pol.* i. 10.) But being suspected of aiming at the establishment of an independent sovereignty, he was himself put to death by order of Darius (Hdt. iii. 120-128.)

Orontes ('Ορόντης). 1. (*Nahr-el-Asy.*), the largest river of Syria (whence Juv. iii. 62 uses its name to express the Syrian people), has two chief sources in Coelesyria, the one in the Antilibanus, the other further N. in the Libanus; flows N.E. into a lake S. of Emesa, and thence N. past Epiphania and Apamea, till near Antioch, where it suddenly sweeps round to the S.W. and falls into the sea at the foot of M. Pieria. According to tradition its earlier name was Typhon (Τυφών), and it was called Orontes from the person who first built a bridge over it. (Strab. p. 750.)—2. A mountain on the S. side of the Caspian, between Parthia and Hyrcania (Ptol. vi. 2, 4).—3. A people of Assyria, E. of Gaugamela (Plin. vi. 30).

Orōpus ('Ορώπος: *Orōpo*), a town on the eastern frontier of Boeotia and Attica, near the Euripus, originally belonged to the Boeotians, but was at an early time seized by the Athenians, and was long an object of contention between the two peoples (Paus. i. 34, 1). The Boeotians got possession of it in 412 (Thuc. viii. 60); Philip gave it to the Athenians after Chaeronea, but in 312 Cassander handed it over to the Boeotians (Diod. xix. 77; Strab. p. 401). At a later time Pausanias speaks of it as belonging to Attica. Its seaport was Delphinium, at the mouth of the Asopos, about one mile and a half from the town.

Orōsius, Paulus, a Spanish presbyter, a native of Tarragona, lived under Arcadius and Honorius. Having conceived a warm admiration for St. Augustine, he passed over into Africa about A.D. 413. The following works by Orosius are still extant. (1) *Historiarum adversus Paganos Libri VII.*, dedicated to St. Augustine, at whose suggestion the task was undertaken. The Pagans having been accustomed to complain that the ruin of the Roman empire must be ascribed to the wrath of the ancient deities, whose worship had been abandoned, Orosius, upon his return from Palestine, composed this history to demonstrate that from the earliest epoch the world had been the scene of calamities as great as the Roman empire was then suffering. The work, which extends from the creation down to A.D. 417, is, with exception of the concluding portion, extracted from various authorities. For Roman history he used chiefly an abridged Livy, and Florus; for the imperial period chiefly Eutropius, but also Tacitus and Suetonius; for general history Justin is his main authority. The later part of his history is of value as giving information on many points not procurable now from other sources. Edited by Havercamp, Lugd. Bat. 1788; by Zangemeister, Vienna, 1882. [For other writings of Orosius see *Dict. of Christian Biog.*]

Orospeđa ('Ορόσπεδα), a mountain chain in the SW. of Hispania Tarracensis, between Castulo and Carthago Nova. It is the modern *Sagra Sierra*. (Strab. p. 161.)

Orpheus ('Ορφεύς), a mythical personage, was regarded by the Greeks as the most celebrated of the early poets who lived before the time of Homer. It is possible that he may have had a real existence as the author or bard of very ancient religious hymns. Such hymns were ascribed to Olen, Musaeus, Philammon, and Orpheus; and around all these names, and especially around the last, mythical stories gathered. Orpheus is not mentioned in the Homeric or Hesiodic poems, but had attained to great celebrity in the lyric period, at any rate as early as Ibycus, in the middle of the sixth century B.C. (Ibyc. *Fr.* 22); and by Pindar he is called 'the Father of songs' (*Pyth.* iv. 177; cf. Plat. *Apol.* p. 41). There were numerous legends about Orpheus, but the common story ran as follows. Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied in their expedition (Pind. *l.c.*; cf. Plat. *Symp.* p. 179). Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music, not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp (Aesch. *Ag.* 1629; Eur. *Med.* 543, *Bacch.* 561; Hor. *Od.* i. 12, 7). The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition: at the sound of his lyre the Argo glided down into the sea; the Argonauts tore themselves away from the pleasures of Lemnos; the Symplegades, or moving rocks, which threatened to crush the ship between them, were fixed in their places; and the Colchian dragon, which guarded the golden fleece, was lulled to sleep; other legends of the same kind may be read in the *Argonautica*, which bears the name of Orpheus. After his return from the Argonautic expedition he took up his abode in a cave near Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The legends respecting the loss and recovery of his wife, and his own death, are very various. His wife was a nymph named Agriope or Eurydice. In the older accounts the cause of her death is not referred to. The legend followed in the well-known passages of Virgil and Ovid, which ascribes the death of Eurydice to the bite of a serpent, is no doubt of high antiquity; but the introduction of Aristaeus into the story cannot be traced to any writer older than Virgil himself. (Verg. *Georg.* iv. 454-527; Ov. *Met.* x. 1; cf. Plat. *Symp.* p. 179, *Rep.* p. 620; Diod. iv. 25; Paus. ix. 30, 4; Hyg. *Tab.* 161.) He followed his lost wife into the abodes of Hades, where the charms of his lyre suspended the torments of the damned, and won back his wife from the most inexorable of all deities; but his prayer was only granted upon this condition, that he should not look back upon his restored wife till they had arrived in the upper world: at the very moment when they were about to pass the fatal bonds, the anxiety of love overcame the poet; he looked round to see that Eurydice was following him; and he beheld her caught back into the infernal regions. His grief for the loss of Eurydice led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excite-

ment of their Bacchanalian orgies. After his death, the Muses collected the fragments of his body, and buried them at Libethra at the foot of Olympus, where the nightingales sang sweetly over his grave. His head was thrown into the Hebrus, down which it rolled into the sea, and was borne across to Lesbos, where the grave in which it was interred was shown at Antissa. His lyre was also said to have been carried to Lesbos, and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre; indeed Antissa itself was the birthplace of Terpander, the earliest historical musician. The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars, at the intercession of Apollo and the Muses (*Hym. Astr. ii. 7*). In these legends there are some points which are sufficiently clear. The invention of music, in connexion with the services of Apollo and the Muses, its first great application to the worship of the gods, which Orpheus is therefore said to have introduced, its power over the passions, and the importance which the Greeks attached to the knowledge of it, as intimately allied with the very existence of all



Orpheus (From a mosaic)

social order—are probably the chief elementary ideas of the whole legend. But then comes in one of the dark features of the Greek religion, in which the gods envy the advancement of man in knowledge and civilisation, and punish anyone who transgresses the bounds assigned to humanity or the conflict was viewed, not as between the gods and man, but between the worshippers of different divinities between Apollo, the symbol of pure intellect, and Dionysus, the deity of the senses, hence Orpheus the servant of Apollo, falls a victim to the jealousy of Dionysus and the fury of his worshippers.—*Orphic Societies and Mysteries*. About the time of the first development of Greek philosophy, societies were formed, consisting of persons called the followers of Orpheus (*Ὀρφικοί*), who, under the pretended guidance of Orpheus, dedicated themselves to the worship of Dionysus. They performed the rites of a mystical worship, but instead of confining their notions to the initiated, they published them to others, and committed them to literary works. Hence Orpheus is spoken of as the originator of mysteries (*Eur. Hipp. 953 Rhos. 311, Aristoph. Ran. 1032*). The Dionysus to whose worship the Orphic rites were annexed was Dionysus Zagreus, closely connected with Demeter and Core (Persephone) [see p. 226]. The Orphic legends and poems related in great part to this Dionysus, upon whom the Orphic

mystics founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The Orpheus of this mythology has an Oriental and Egyptian character, differing altogether from Orpheus the servant of Apollo and the Muses.—Many poems ascribed to Orpheus were current as early as the time of the Pythagorists. [*ORPHICISM*] They are often quoted by Plato and the allusions to them in later writers are very frequent (*Plat. Crat. p. 402, Phileb. p. 66, Rep. p. 384, Paen. ix. 30*). The extant poems which bear the name of Orpheus are the forgeries of Christian grammarians and philosophers of the Alexandrian school, but among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato and which must be assigned to the period of Orpheus or perhaps a little earlier. The Orphic literature which in this sense may be called genuine seems to have included Hymns, a Theogony, Oracles, &c. The spurious productions which have come down to us are (1) *Argonautica*, an epic poem in 1384 hexameters, giving an account of the expedition of the Argonauts. (2) *Hymns*, eighty-seven or eighty-eight in number, in hexameters, evidently the productions of the Neo-Platonic school. (3) *Lithica* (*Aisurō*), treatise of properties of stones both precious and common, and their uses in divination. (4) *Fragments*, chiefly of the Theogony. It is in this class that we find the genuine remains of the literature of the early Orphic theology, but intermingled with others of much later date.—Editions by Hermann 1803, Gesner, 1764, the *Lithica* by Abel, 1881.

**Orthia** (*Ὀρθία*), a name under which Artemis was worshipped at Limnaeum in Laconia, where boys were scourged at her altar. This rite is usually explained as having replaced human sacrifices of an earlier period [see p. 128], but some modern writers connect it with the severe ordeals through which boys are made to pass in many uncivilised tribes at the time of puberty.

**Orthocleia** (*Ὀρθοκλεία*). 1 A city of Caria on the Maeander, with a mountain of the same name, where the Rhodians defeated the Carians, B.C. 167 (*Strab. p. 650, Pol. xix. 5, Liv. xiv. 25*).—2 A city of Phoenicia, S. of the Eleutherus, 13 Roman miles from Tripolis (*Strab. p. 753*).

**Orthrus** (*Ὀρθρος*), the two-headed dog of Geryones, who was begotten by Typhon and Echidna, and was slain by Hercules [see p. 338 b].

**Ortōna** (*Ὀρτωνα*). 1 An ancient town of Latium, on the borders of the Aequi, not far from Mt. Algidus. It was taken by the Aequini B.C. 431 and 457 (*Liv. ii. 43, iii. 80, Dionys. vii. 61, x. 26*). It was probably destroyed soon after wards, as it is not mentioned again.—2 (*Ortona a Mare*) a town of the Frentani on the Adriatic coast between the rivers Aterno and Sagrus (*Strab. p. 242, Ptol. iii. 2, 19*).

**Ortospana** or -um (*Ὀρτοσπανα*), probably Cabul, a considerable city of the Paropamisadae, at the sources of a W. tributary of the river Cox, and at the junction of three roads, one leading N. into Bactria, and the others S. and E. into India. It was also called Carura or Cabura. (*Strab. pp. 514, 723 Ptol. vi. 18, 5, Arrian. Marc. xxii. 6*).

**Ortygia** (*Ὀρτυγία*). 1. The ancient name of Delos. Since Artemis (Diana) and Apollo were born at Delos, the poets sometimes call the goddess *Ortygia*, and give the name of *Ortygiae loves* to the oxen of Apollo. The ancients connected the name with *Ortyx* (*Ὀρτύξ*) a quail. [Sec. p. 485, b.]—2. An island near Syracuse. [SYRACUSAE.]—3. A grove near Ephesus, in which the Ephesians asserted that Apollo and Artemis were born. Hence Propertius calls the Cayster, which flowed near Ephesus, *Ortygius Cayster*. [EPHESUS.]

**Orus**. [HORUS; ORION.]

**Osca**. 1. (*Huesca* in Arragonia), an important town of the Ibergetes and a Roman colony in Hispania Tarraconensis, on the road from Tarraco to Ilerda, with silver mines; whence Livy speaks of *argentum Oscense*, though these words may perhaps mean silver money coined at Osca (Ptol. ii. 6, 68; Liv. xxiv. 10, 46, xl. 48; Plut. *Sert.* 14.)—2. (W. of *Hucear* in Granada), a town of the Turdetani in Hispania Baetica (Ptol. ii. 4, 12).

**Oscēla**. [LEPONTII.]

**Osci** or **Opici** (*Ὀμικοί*), appear in very early times to have inhabited a large part of central Italy, from which they had driven out the Siculi. The earliest Greek colonists of the Campanian coast found the people, whom they called *Ὀμικοί* in possession of that country (Thuc. vi. 4; Ar. *Pol.* vii. 10). The Ausones seem to have been a branch of the Oscans. In language the Oscans (whose name means 'peasant labourers') belong to the stock from which come the Samnites, but they were subdued by a later Samnite immigration. By a strange mistake Strabo (p. 283) represents the *Fabulae Atellanæ* as acted at Rome in the Oscan language. This language would have been unintelligible at Rome (Liv. x. 10; Gell. xvii. 17; Macrob. vi. 4, 23), but the plays in question were called *Osci ludi*, because they had their origin in the Oscan town Atella, and the Oscan country was regarded as the scene of the play.

**Osi**, a people in Germany, probably in the mountains between the sources of the Oder and the Gran, tributary to the Sarmatians, spoke the Pannonian language (Tac. *Germ.* 28, 43).

**Osiçerda**. [OSSIGERDA.]

**Osiris** (*Ὀσίρις*), the great Egyptian divinity, and husband of Isis. His worship, with that of Isis, was the most widely extended in Egypt (Hdt. ii. 42), and the most highly regarded, because the mysteries of these deities contained the most important secrets of Egyptian wisdom. In Egyptian mythology Ra (Amèn-Ra or Khem Ra), the Snn, was father of Shn, the Air; Seb, the son of Shu (whom the Greeks called Cronus and the Latins Saturnus) was the Earth; Osiris was the son of Seb and signified Water, and also in a mystic sense stood for the Past or completed existence. It was natural in Egypt above all countries that the god who was the son of the Earth-deity and himself the deity of Water should be the god of all fruitfulness. On the other hand, as god of the past, Osiris represented the deceased, as Ra represented the reigning king. Moreover, from his connexion with the earth and its fruits, as well as from his being the deity of the past, he was the chief deity of the underworld. According to the story of his life upon earth, he is said to have been originally king of Egypt, and to have reclaimed his subjects from a barbarous life by teaching them agriculture and enacting wise laws. He afterwards travelled into foreign lands, spreading, wherever he went, the bless-

ings of civilisation. On his return to Egypt, he was murdered by his brother Typhon (Set), who shut him up in a chest, poured in molten lead, and then cut his body into pieces, and threw them into the Nile. After a long search Isis discovered the mangled remains of her husband, and buried them at Abydos, in Upper Egypt. Then with the assistance of her son Horus, she defeated Typhon, and recovered the sovereign power, which Typhon had usurped. [See Isis; Horus.] Osiris was thus regarded as the god of the dead and, through his son Horus, of renewed life. This mythology finds its counterpart in the mysteries of Dionysus-Zagreus (see p. 236), whose story presents many similarities. Hence Osiris was identified with Dionysus by the Greeks. The 'voyage of Osiris,' when in his feast at Abydos he was lunched in a sacred ship on the lake has also perhaps some reminiscence in the myths of Dionysus (see p. 234).

**Osismii**, a people in Gallia Lugdunensis, at the NW. extremity of the coast, and in the neighbourhood of the modern Quimper and Brest (Caes. B. G. iii. 9; Strab. p. 135).

**Osroëne** (*Ὀσροήνη*; *Osroenopol*, pl.: *Pashalik of Orshak*), the W. of the two portions into which N. Mesopotamia was divided by the river Chaboras (*Khabour*), which separated it from Mygdonia on the E. and from the rest of Mesopotamia on the S.: the Euphrates divided it, on the W. and NW., from the Syrian districts of Chalybonitis, Cyrresthesia, and Commagene; and on the N. it was separated by M. Masius from Armenia (Procop. *Pers.* i. 17; Dio Cass. xl. 13; Amm. Marc. xxiv. 1). Its name was said to be derived from Osroës, an Arabian chieftain, who, in the time of the Seleucidae, established over it a petty principality, with EDESSA for its capital, which lasted till the reign of Caracalla. For its history see ANBARUS.

**Osra** (*Ὀσρα*: *Kissavo*, i.e. *ivy-clad*), a celebrated mountain in the N. of Magnesia, in Thessaly, connected with Pelion on the SE., and divided from Olympus on the NW. by the vale of TEMPE. It is one of the highest mountains in Greece, but much less lofty than Olympus. (*Od.* xi. 312; Hdt. vii. 129; Strab. pp. 430, 442.) It is mentioned by Homer, in the legend of the war of the Giants; respecting which see OLIMPOS.

**Osset**, with the surname *Constantia Julia* a town in Hispania Baetica, on the right bank of the Baetis, opposite Hispalis (Plin. iii. 11).

**Ossigerda** or **Osiçerda** (Ossigerdensis), a town of the Edetani in Hispania Tarraconensis, and a Roman municipium (Plin. iii. 24).

**Ossigi** (*Maquiz*), a town of the Turduli in Hispania Baetica, on the spot where the Baetis first enters Baetica (Plin. iii. 10).

**Ossonoba** (*Estoy*, N. of Faro), a town of the Turdetani in Lusitania, between the Tagus and Anas (Ptol. ii. 5, 3).

**Osteëdes**, probably also **Ustia** (*Ὀστεῶδης νῆσος*: *Alicur*), an island at some distance from the N. coast of Sicily, opposite the town of Soli, and west of the Aeolian islands (Diod. v. 11). Pliny and Ptolemy distinguish *Osteodes* from *Ustica*, but there is only one island to fit the two names (Plin. iii. 92; Ptol. iii. 4, 17).

**Ostia** (Ostiensis: *Ostia*), a town at the mouth of the river Tiber, and the harbour of Rome, from which it was distant sixteen miles by land, was situated on the left bank of the left arm of the river. It was founded by Ancus Martius, the fourth king of Rome (who is said to have established the salt-works there), was a Roman colony, and eventually became an important



and flourishing town, and a permanent station of the Roman fleet. (Liv. i. 83, xii. 11, xiv. 20, xviii. 22, Dionys. iii. 44. Cic. *Rep.* ii. 3, 18, Strab. p. 232.) In the civil wars it was destroyed by Marins, but it was soon rebuilt with greater splendour than before. (App. *B. C.* i. 67.) The emperor Claudius constructed a new and better harbour on the right arm of the Tiber which was enlarged and improved by Trajan. (Dio Cass. li. 11, Suet. *Claud.* i. 20. Juv. xii. 75.) This new harbour was called simply *Portus Romanus* or *Portus Augusti* and around it there sprang up a flourishing town, also called *Portus* (which in the reign of Constantine was made an episcopal see) the inhabitants *Portuenses*. The old town of Ostia remained for some time a populous city and was adorned with a forum and other buildings by Hadrian, Sept. Severus, Aurelian and Tacitus. (Vopis. *Aurel.* 45. Tac. 10.) but in the later empire Ostia gradually declined and its harbour became choked with sand. The ruins of Ostia are between two and three miles from the coast, as the sea has gradually receded in consequence of the accumulation of sand deposited by the Tiber.

Ostia Nili. (NILES)

Ostioris Scapula. SCAPULA

Ostra (Ostranus), a town in Umbria, in the territory of the Senones. (Ptol. i. 1. 51.)

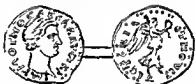
Orsellus Crassus. 1 M., consul r. c. 263 when he besieged Syracuse and forced Hiero to make a treaty with Rome. He was again consul in 216. (Ptol. i. 16.)—2 T. brother of the preceding consul in 91.—3 T., a Roman general during the second Punic war, was praetor a. c. 217, and subsequently propraetor in Sicily. In 215 he crossed over to Africa, and laid waste the Carthaginian coast. He was praetor for the second time 214, and his command was prolonged for three years. He died in Sicily 211. (Liv. xxii. 10, 56, xxiv. 7, xiv. 31, xviii. 22.)

Otaclius Philinus, L. (VOLTAELINE)

Otanes (Ordans). 1 A Persian, son of Pharnapes, was the first who suspected the imposture of Smerdis the Magian, and took the chief part in organising the conspiracy against the pretender (a. c. 521.) After the accession of Darius Hystaspes, he was placed in command of the Persian force which invaded Samos for the purpose of placing Sisylos, brother of Polycrates, in the government. (Hdt. iii. 63, 141, Strab. p. 638.)—2 A Persian, son of Sisamnes, succeeded Megabyzus (a. c. 506,) in the command of the forces on the sea-coast and took Brzantium, Chalcodon, Antandrus and Lamponium, as well as the islands of Lemnos and Imbros. He was probably the same Otanes who is mentioned as a son in law of Darius Hystaspes, and as a general employed against the revolted Ionians in 493. (Hdt. v. 102, vi. 6.)

Otho, L. Roscius, tribune of the plebs a. c. 67, was a warm supporter of the aristocratical party. He opposed the proposal of Gabinius to bestow upon Pompey the command of the war against the pirates, and in the same year he proposed and carried the law which gave to the equites a special place at the public spectacles, in fourteen rows or seats (*in quattuordecim gradibus sive ordinibus*) next to the place of the senators, which was in the orchestra. This law was very unpopular, and in Cicero's consulship (63) there was such a riot occasioned by the obnoxious measure, that it required all his eloquence to allay the agitation. (Vell. Pat. ii. 32, Cic. *pro Muren.* 19. *ad Att.* ii. 1, Tac. *Ann.* xv. 32, Hor. *Epod.* iv. 15, Ep. i. 1, 62, Juv. iii. 159, xiv. 324.)

Otho, Salvius. 1 M., grandfather of the emperor Otho was descended from an ancient and noble family of the town of Ferentinum, in Etruria. His father was a Roman eques; his mother was of low origin, perhaps even a freedwoman. Through the influence of Livia Augusta, in whose house he had been brought up Otho was made a Roman senator and eventually obtained the praetorship, but was not advanced to any higher honour. (Suet. *Oth.* 1, Tac. *Hist.* ii. 50.)—2 L., son of the preceding and father of the emperor Otho stood so high in the favour of Tiberius and resembled this emperor so strongly in person, that it was supposed by most that he was his son. He was consul suffectus in A.D. 33, was afterwards proconsul in Africa, and in 42 was sent into Illyricum, where he restored discipline among the soldiers who had lately rebelled against Claudius. At a later time he detected a conspiracy which had been formed against the life of Claudius. (Suet. *Oth.* 1, Galb. 6.)—3 L., surnamed Titianus, elder son of No. 2, was consul a. d. 2, and proconsul in Asia 63, when he had Agricola for his quaestor. It is related to the honour of the latter that he was not corrupted by the example of his superior officer who indulged in every kind of rapacity. (Tac. *Agr.* 6.) On the death of Galba in January 69 Titianus was a second time made consul, with his brother Otho, the emperor. On the death of the latter, he was pardoned by Vitellius. (Tac. *Hist.* i. 78, ii. 23, 43, 60.)—4 M., Roman emperor from January 15th to April 16th, A.D. 69, was the



Coins of Otho, Roman Emperor A.D. 69

Obv. head of Otho, IMP. N. OTHO CAESAR AVGVS. TR. P. P. rev. Victory VICTORIA OTONIS. (Deaenard)

younger son of No. 2. He was born in the early part of 32. He was of moderate stature, and had an effeminate appearance. He was one of the companions of Nero in his debaucheries, but when the emperor took possession of his wife, the beautiful but profligate Poppaea Sabina, Otho was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life. Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire. But when Galba adopted L. Piso, on the 10th of January, 69 Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death. Meantime Vitellius had been proclaimed emperor at Cologne by the German troops on the 3rd of January, and his generals forthwith set out for Italy to place their master on the throne. When these news reached Otho he marched into the north of Italy to oppose the generals of Vitellius. The fortune of war was at first in his favour. He defeated Caecina, the general of Vitellius, in more than one engagement, but his army was subsequently defeated in a decisive battle near Bedriacum by the united forces of Caecina and Valens. He had sufficient forces to continue the contest, but declared that he desired not to involve his country in more blood shed or to risk the lives of his friends, and

## OTHRYADES

put an end to his own life at Brixellum, in the



Dust of Otho

thirty-seventh year of his age. (Suet. *Otho*; Plut. *Otho*; Tac. *Hist. i. ii.*; Dio Cass. *lxiv.*)  
 Othryades (Ὀθρυάδης). 1. [PANTHOUS].—2. A Spartan, one of the 300 selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and was left for dead. He spoiled the dead bodies of the enemy, and remained at his post, while Alcenor and Chremius, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. As the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her 300 champions. (Hdt. *i. 82*; Thuc. *v. 41*; Or. *Fest. ii. 663*; *Anth. Pal. i. 63*.)

Othrys (Ὀθρυς), a lofty range of mountains in the S. of Thessaly, the most southerly part of Tymphrestus, or the E. coast and the N. point of Pindus, to the E. coast and the N. point between the Pagasæan gulf and the great Thessalian of Euboea. It shut in the great Thessalian plain on the S. (Hdt. *vii. 129*; Strab. *p. 482*; Verg. *Aen. vii. 675*; Lucan, *vi. 337*.)

Ottorocorra (Ὀττοροκόρρα), a mountain range of Serica at the east of the Emodi Montes (Ptol. *vi. 16, 2*), apparently the *Pe-Ling* Mountains of China. The name of the Attacori, who are compared to the Hyperborei, is another form of the same word (Plin. *vi. 53*).

Otus, and his brother, Ephialtes, are better known by their name of the Paeligni, on P. Ovidius Naso, the Roman poet, was born at Sulmo, in the country of the Paeligni, on March 20, B.C. 43 (Or. *Am. ii. 1, 1, iii. 15, 11*; Pont. *iv. 12, 49*; *Trist. iv. 10, 5*). He was descended from an ancient equestrian family, but possessing only moderate wealth (*Trist. ii. 113, iv. 10, 7*). He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a pleader, and received a careful education to qualify him for that calling. He studied rhetoric under Arellius Fuscus and Porcius Latro, and attained to considerable proficiency in the art of declamation. But the bent of his genius showed itself very early. The hours which should have been spent

in the study of jurisprudence were employed in cultivating his poetical talent. The elder Seneca, who had heard him declaim, tells us that his oratory resembled a *solutum carmen*, and that anything in the way of argument was irksome to him (Sen. *Controv. ii. 10, 8*). His father denounced his favourite pursuit as leading to inevitable poverty; but the death of his brother, at the early age of twenty, probably served in some degree to mitigate his father's opposition, for the patrimony which would have been scanty for two might amply suffice for one (*Trist. iv. 10, 35*). Ovid's education was completed at Athens, where he made himself thoroughly master of the Greek language (*Trist. i. 2, 77*, *Pont. ii. 10, 21*). Afterwards he travelled with the poet Macer, in Asia and Sicily. It is a disputed point whether he ever actually practised as an advocate after his return to Rome. The picture Ovid himself draws of his weak constitution and indolent temper prevents us from thinking that he ever followed his profession with perseverance, if indeed at all. The same causes deterred him from entering the senate, though he had put on the *latus clavus* when he assumed the *foga virilis*, as being by birth entitled to aspire to the senatorial dignity (*Trist. iv. 10, 29*). He became, however, one of the *Triumviri Capitales*; and he was subsequently made one of the *Centumviri*, or judges who tried testamentary and even criminal causes; and in due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the *Centumviri* (*Trist. ii. 93, iv. 10, 33*, *Pont. iii. 5, 23*, *Fast. iv. 383*).—Such is all the account that can be given of Ovid's business life. He married twice in early life at the desire of his parents, but he speedily divorced each of his wives in succession (*Trist. iv. 10, 69*). The restraint of a wife was devoted to a man like Ovid, who was devoted to galantry and licentious life. His third marriage was a happier one: he was sincerely attached to his wife (whose name is thought to have been Fabia), and she remained faithful to him in his exile. He had a legitimate daughter, who was twice married; for it is certain that she was not mentioned; for it is certain that she was not, as some have stated, the Perilla of whom he speaks in *Trist. iii. 7*. Ovid was a grand-father before he lost his father at the age of ninety; soon after whose decease his mother also died. Till his fiftieth year Ovid continued to reside at Rome, where he had a house near the Capitol, occasionally taking a trip to his Pelignian farm. Much speculation has been wasted on the question who the Corinna celebrated in the *Amores* was. In *Trist. iv. 10, 60*, he says that it was not a real name, and long afterwards, in the fifth century A.D., Sidonius Apollinaris imagined the allusions to her to be designedly mysterious, and started the notion that she was Julia, the daughter of Augustus (Sid. *Apoll. xxiii. 159*). That this Julia should have been the mistress of Ovid is improbable, and there is no evidence for it; on the contrary he speaks of Corinna in a way in which he certainly would not have ventured to speak of the emperor's daughter, even under a feigned name. The suggestion of Sidonius should therefore be absolutely rejected. It is not even certain that Corinna represents a real mistress of Ovid, and it is quite allowable to hold, as many modern critics do, that Corinna was only a name round which Ovid grouped many experiences and memories, and something of a continuous story. Ovid enjoyed not only the

friendship of a large circle of distinguished men, but the regard and favour of Augustus and the imperial family. But in A.D. 1 Ovid was suddenly commanded by an imperial edict to transport himself to Tomi (Kustindje), a town on the Euxine, near the mouths of the Danube, on the very border of the empire (*Trist.* iv 8, 83, iv 10, 97). He underwent no trial, and the sole reason for his banishment is stated by some writers to have been his having published his poem on the Art of Love (*Sidon.* xiii 157, *Vict. Epit.* i 27). The real cause of his banishment has long exercised the ingenuity of scholars. The publication of the *Ars Amatoria* may well have offended Augustus, who wished to advocate marriage and domestic life among his subjects (*Trist.* ii 7, 113), but the poem had been published nearly ten years previously, and, moreover, whenever Ovid alludes to that, the ostensible cause, he is variably coupled with it another which he mysteriously conceals, 'duo crimina carmen et error' (*Trist.* ii 207). He says repeatedly that it was *error*, not *scelus* or *facinus* (*Trist.* i 3 37, iii 1, 52, iv 10, 90). Hence it can scarcely have been owing to a guilty intrigue with the younger Julia, as some have supposed. The clue may possibly be given in his words which blame his eyes as guilty for having witnessed a crime (*Trist.* ii 103 iii 5 49, *Pont.* iii 3, 74), and it is a probable explanation that he had become acquainted with Julia's prodigality by accident, and by concealing it had given offence to Livia, or Augustus, or both. Ovid draws an affecting picture of the miseries to which he was exposed in his place of exile (*Trist.* i 3), which was a *relegatio*, not an *exilium* properly so called, &c. he retained his *civitas* and his property, but could not, until the sentence was revoked, leave the place assigned for his residence (*Trist.* ii 137, v 11). He complains of the inhospitable soil, of the severity of the climate, and of the perils to which he was exposed when the barbarians plundered the surrounding country and insulted the very walls of Tomi. He supplicated Augustus to change his place of banishment, and besought his friends to use their influence in his behalf. In the midst of all his misfortunes, however, he sought some relief in the exercise of his poetical talents. Not only did he finish his *Fasts* in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, &c., but he likewise acquired the language of the Getae, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the *Tomisae*. With his new fellow-citizens, indeed, he had succeeded in rendering himself highly popular, inasmuch that they honoured him with a decree declaring him exempt from all public burdens. He died at Tomi in the sixtieth year of his age, A.D. 18.

—The following is a list of Ovid's works, arranged, as far as possible, in chronological order.—(1) *Amorum Libri III*, the earliest of the poet's works. According to the epigram prefixed, the work, as we now possess it, is a second edition, revised and abridged, the former one having consisted of five books. (Ed. L. Müller, 1867.) (2) *Epistolas Heroidum*, twenty-one in number. (Ed. by Palmer, 1871, Shuckburgh, 1879.) Of these it is generally held with some reason that the epistle of *Sappho*, and the last six in pairs each of an epistle and an answer (viz. *Paris*, *Helena*, *Leander*, *Hero*, *Antiochus*, *Cydippe*), are by an imitator, though some critics think that the last six may be a

work of Ovid's later years. Most of the others (including also a *Sappho*) are mentioned by Ovid himself in *Amor.* ii 18, 21–40, where he also says that answers were written by Sabinus (3) *Ars Amatoria*, or *De Arte Amandi*, written about A.D. 2. At the time of Ovid's banishment this poem was ejected from the public libraries by command of Augustus. (Ed. by Williams, 1884.) (4) *Remedia Amoris*, in one book. (5) To the poems of this period belongs the *Medicamina Faciei*, an advice to ladies on their toilet, of which only portions remain (cf. *A.A.* iii 205). (6) *Metamorphoseon Libri XV*. This the greatest of Ovid's poems in bulk and pretensions, appears to have been written between the age of forty and fifty, and for its matter is indebted to Alexandrian authors, especially to Nicander and Parthenius. It consists of such legends or fables as involved a transformation, from the Creation to the time of Julius Caesar, the last being that emperor's change into a star. It is thus a sort of cyclic poem made up of distinct episodes, but connected into one narrative thread with much skill. (Ed. by Haupt, Korn, and H. J. Müller, 1871–76 and Zingerle, Prague, 1885.) (7) *Fastorum Libri VII*, of which only the first six are extant. This work was incomplete at the time of Ovid's banishment. Indeed, he had perhaps done little more than collect the materials for it, for that the fourth book was written in Ponto appears from ver. 88. The *Fasts* is a sort of poetical Roman calendar, with its appropriate festivals and mythology, and the substance was probably taken in a great measure from the old Roman annals. The work shows a good deal of learning, but it has been observed that Ovid makes frequent mistakes in his astronomy, from not understanding the books from which he took it. (Ed. by Merkel, 1841, 1873, Peter, Lips 1879, Paley, 1888, Hallam, 1881.) (8) *Tristium Libri V*, elegies written during the first four years of Ovid's banishment. They are chiefly made up of descriptions of his afflicted condition, and petitions for mercy. The tenth elegy of the fourth book is valuable, as containing many particulars of Ovid's life. (Ed. by Owen, 1889.) (9) *Epistolarum ex Ponto Libri IV*, are also in the elegiac metre, and much the same in substance as the *Tristia*, to which they were subsequent. It must be confessed that age and misfortune seem to have damped Ovid's genius both in this and the preceding work. Even the versification is more slowly, and some of the lines very prosaic. (10) *Ibis*, a satire of between 600 and 700 elegiac verses, also written in exile. The poem breathes in it against an enemy who had traduced him. The title, *Ibis*, was taken from a poem of the same kind by Callimachus. Though the variety of Ovid's imprecations displays learning and fancy, the piece leaves the impression of an impotent explosion of rage. The title and plan were borrowed from Callimachus. (11) Of the *Halieuticon*, on fishes, written during his exile (*Plan.* xiii 11, 152), only fragments remain. Of his lost works, the most celebrated was his tragedy, *Medea*, of which only two lines remain. The *Nux*, or complaint of the walnut tree, is not Ovid's, but is of an early date under the empire. The *Consilatio ad Liviam*, or *Epihedion Drusi*, is also in late MSS. wrongly attributed to Ovid. It seems to be the work of an early imitator of Ovid, though some writers assign it to the fifteenth century A.D. since no earlier MS. of it has been discovered. It is not without poetical merit.—That Ovid possessed a great poetical

genius is unquestionable; which makes it the more to be regretted that it was not always under the control of a sound judgment. He possessed great vigour of fancy, warmth of colouring, and marvellous facility of composition, but it must not be supposed that this facility implies unstudied art. Ovid is a master of form and grace of diction. His verses and their subjects reflect the grace and polish, and the artificiality also, of the most polished society of the Augustan age; indeed, he was the first to depart from that pure and correct taste which characterises the Greek poets and their earlier Latin imitators. His writings abound with those conceits which we find so frequently in the Italian poets.—Editions of Ovid's complete works are by Burmann, Amsterdam, 1727; by Merkel, Lips. 1873; by Lindemann, 1867.

**Oxia Palus**, or **Oxianus Lacus** (*the Sea of Aral*), the lake or inland sea formed by the rivers **JAXARTES** and **OXUS** (Amm. Marc. xxiii. 6, 59). Ptolemy (vi. 12, 3) knows of it as ἡ Ὠξιαρὴ λίμνη, but has been misinformed as to its size and importance.

**Oxii Montes** (τὰ Ὠξια, or Ὠξεια, ὄρη: prob. *Ak-tagh*), a range of mountains between the rivers **OXUS** and **JAXARTES**: the N. boundary of Sogdiana towards Scythia (Ptol. vi. 12, 1).

**Oxus** or **Oxarus** (Ὠξος, Ὠξος: *Jihoun* or *Amou*), a great river of Central Asia, rose, according to some of the ancient geographers, on the N. side of the Paropamisus M. (*Hindoo Koosh*), and, according to others, in the Emodi M., and flowed NW., forming the boundary between Sogdiana on the N. and Bactria and Margiana on the S., and then, skirting the N. of Hyrcania, it fell into the **Oxia Palus** (*Sea of Aral*). The Greek geographers wrongly represented the principal arms of the Oxus as flowing into the Caspian. It is thought that they were misled by the deep bay at the south of the inland sea, and also by an old river bed traceable for nearly 500 miles through the desert to the Caspian Sea. This no doubt was once a branch of the Oxus, but only in prehistoric times. (Strab. p. 509; Plin. vi. 52; cf. Pol. x. 48; Amm. Marc. xxiii. 6, 52; Ptol. vi. 9.) By a similar mistake they made the **Ochus** and even the **JAXARTES** reach the Caspian.

**Oxybii**, a Ligurian people on the coast of Gallia Narbonensis, W. of the Alps, and between the Flumen Argenteum (*Argens*) and Antipolis (*Antibes*). They were neighbors of the Salluvii and Deciates. (Strab. p. 185.)

**Oxylus** (Ὀξύλος), the leader of the Heraclidæ in their invasion of Peloponnesus, and subsequently king of Elis. [See p. 302, b.]

**Oxyrhynchus** (Ὀξύρυγχος: *Behnesch*, Rn.), a city of Middle Egypt, on the W. bank of the canal which runs parallel to the Nile on its W. side (*Bahr Yussuf*); the capital of the Nomos Oxyrhynchites, and chief seat of the worship of the fish called oxyrhynchus (Strab. p. 812; Ptol. iv. 5, 59; Amm. Marc. xxii. 16; Ael. H. A. 46).

**Ozogardana**, a city of Mesopotamia on the Euphrates, the people of which preserved a lofty throne or chair of stone, which they called Trajan's judgment-seat (Amm. Marc. xxiv. 2).

## P.

**Pacâris**. [HYPCACYNIS.]

**Pacatiâna**. [PHYVOIA.]

**Pacâtus**, **Drepanius**, a Roman rhetorician and a friend of Ansonius, wrote a panegyric on Theodosius.—Ed. Bihrens, 1874.

**Paccius** or **Paccius Antiöchus**, a physician about the beginning of the Christian era, who was a pupil of Philonides of Catana, and lived probably at Rome. He made a large fortune by the sale of a certain medicine of his own invention, the composition of which he kept a secret. At his death he left his prescription as a legacy to the emperor Tiberius, who ordered a copy of it to be placed in all the public libraries.

**Paches** (Πάχης), an Athenian general in the Peloponnesian war, took Mytilene and reduced Lesbos, B.C. 427. On his return to Athens he was brought to trial, and, perceiving his condemnation to be certain, drew his sword and stabbed himself in the presence of his judges. (Thuc. iii. 18-49; Diod. xii. 55; Plut. Nic. 6.)

**Pachymères**, **Georgius**, a Byzantine writer, was born about A.D. 1242 at Nicea, but spent the greater part of his life at Constantinople. He wrote several works, the most important of which is a *Byzantine History*, containing an account of the emperors Michael Palaeologus and Andronius Palaeologus the elder, in thirteen books.—Edited by Bekker, Bonn, 1835.

**Pachynus** or **Pachynum** (*Capo Passaro*), a promontory at the SE. extremity of Sicily, and one of the three promontories which gave to Sicily its triangular figure, the other two being Pelorum and Lilybaeum. By the side of Pachynus was a bay, which was used as a harbour, and which is called by Cicero *Portus Pachyni* (*Porto di Palo*). (Strab. pp. 265, 272; Or. Fast. iv. 479, Met. xiii. 725.)

**Pacilus**, the name of a family of the patrician Furia gens, mentioned in the early history of the republic (Liv. iv. 12, 22, ix. 33).

**Pacôrus**. 1. Son of Orodes L., king of Parthia. His history is given under **ARSACES XIV.**—2. King of Parthia. [ARSACES XXIV.]

**Pactôlus** (Πακτωλός: *Sarabat*), a small but celebrated river of Lydia, rose on the N. side of Mt. Tmolus, and flowed N. past Sardis into the Hermus, which it joined thirty stadia below Sardis. The golden sands of Pactolus have passed into a proverb. Lydia was long the gold country of the ancient world to the Greeks, its streams forming so many gold 'washings'; and hence the wealth of the Lydian kings, and the alleged origin of gold money in that country. But the supply of gold was only on the surface, and by the beginning of our era it was so far exhausted as not to repay the trouble of collecting it. (Hdt. v. 101; Xen. Cyr. vi. 2, 1; Strab. p. 554; Soph. Phil. 392; Verg. Aen. x. 142.)

**Pactyas** (Πακτύας), a Lydian, who on the conquest of Sardis (B.C. 546) was charged by Cyrus with the collection of the revenues of the province. When Cyrus left Sardis on his return to Ecbatana, Pactyas induced the Lydians to revolt against Cyrus; but when an army was sent against him he first fled to Cyzic, then to Mytilene, and eventually to Chios. He was surrendered by the Chians to the Persians.

**Pactyê** (Πακτυή: *St. George*), a town in the Thracian Chersonesus, on the Propontis, thirty-six stadia from Cardia, to which Alcibiades retired when he was banished by the Athenians, B.C. 407 (Hdt. vi. 36; Nep. Alc. 7).

**Pactyia** (Πακτυία), the country of the Pactyes (Πακτες), in the NW. of India, W. of the Indus, and in the 18th satrapy of the Persian empire, is probably the NE. part of *Afghanistan*, about *Jellalabad* (Hdt. iii. 93, vii. 67).

**M. Pacuvius**, one of the early Roman tragedians, was born about B.C. 220, at Brundisium, and is said to have been the son of the sister of Ennius (Enseb. Chron. 156, 3; Cic. Brut. 64,

229) Pacuvius appears to have been brought up at Brundisium, but he afterwards repaired to Rome. Here he devoted himself to painting and poetry, and obtained so much distinction in the former art that a painting of his in the temple of Hercules, in the Forum Boarium, was regarded as only inferior to the celebrated painting of Fabius Pictor (Plin. xxxv 19, Gell. xii. 2, 2). After living many years at Rome (for he was still there in his eightieth year) he returned to Brundisium, on account of the failure of his health, and died in his native town, in the ninetieth year of his age, *a c* 130 (Gell. i. 24). We have no further particulars of his life save that his talents gained him the friendship of Laelius, and that he lived on the most intimate terms with his younger rival, Accius. Pacuvius was universally allowed by the ancient writers to have been one of the greatest of the Latin tragic poets (Varro, ap. Gell. vii 14, *Cic. Opt. Gen. Or.* 1. 6, *Brut.* 74, 258, *Hor. Ep.* ii. 1, 56, *Pers.* i. 77, *Mart.* xi. 91; *Quintil.* i. 97). He is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him. His tragedies were taken from the great Greek writers, but he did not confine himself, like his predecessors, to a mere translation of the latter, but worked up his materials with more freedom and independent judgment. Some of the plays of Pacuvius were not based upon the Greek tragedies, but belonged to the class called *Prætextatae*, in which the subjects were taken from Roman story. One of these was entitled *Paulus*, which had as its hero L. Aemilius Paulus, the conqueror of Perses, king of Macedonia.—The fragments of Pacuvius are published by Bothe, *Poet. Lat. Scenicae Fragm.* Lips. 1834, and by Ribbeck 1871.

**Pādus** (Po), the chief river of Italy, whose name (by a doubtful etymology) is said to have been of Celtic origin, and to have been given it on account of the pine trees (in Celtic *padī*) which grew on its banks (Plin. ii. 122). In the Ligurian language it was called *Bodencus* or *Bodincus*. Almost all later writers identified the Padus with the fabulous Eridanus, from which amber was obtained, and hence the Roman poets frequently give the name of Eridanus to the Padus. The reason of this identification appears to have been that the Phoenician vessels received at the mouths of the Padus the amber which had been transported by land from the coasts of the Baltic to those of the Adriatic. The Padus rises from two springs on the E. side of Mt. Vesula (*Monte Tiro*) in the Alps, and flows with a general easterly direction through the great plain of Cisalpine Gaul, which it divides into two parts, Gallia Cispadana and Gallia Transpadana. Its importance to N. Italy gained for it the title 'King of Rivers' (*Verg. Georg.* i. 482), and Strabo believed it to be the largest river in Europe after the Danube (Strab. p. 204). It receives numerous affluents, which drain the whole of this vast plain, descending from the Alps on the N. and the Apennines on the S. These affluents, increased in the summer by the melting of the snow on the mountains, frequently bring down such a large body of water as to cause the Padus to overflow its banks. Hence through a long course of centuries the embankments of the river have been constantly raised to meet the silting up of the bed until it flows often high above the adjacent plain. Pliny states that works to relieve the overflow by cutting addi-

tional channels were made by the Etruscans during their occupation of that country (Plin. ii. 129). The whole course of the river, including its windings, is about 450 miles. About twenty miles from the sea the river divides itself into two main branches, of which the N. one was called Padus (*Maestra, Po Grande, or Po delle Fornaci*) and the S. one Olans (*Po d'Ariano*), and each of these now falls into the Adriatic by several mouths. The ancient writers enumerate seven of these mouths, some of which were canals. They lay between Ravenna and Altinum, and bore the following names according to Pliny, beginning with the S. and ending with the N. (1) Padusa, also called Augusta Fossa, was a canal dug by Augustus, which connected Ravenna with the Po. (2) Vatredda also called Eridanum Ostium or Spunctum Ostium (*Po di Primaro*) from the town of Spina at its mouth. (3) Ostium Caprasiae (*Porto Interito di bell' Ochio*). (4) Ostium Sagus (*Porto di Magnavacca*). (5) Olans or Volans, the S. main branch of the river mentioned above. (6) Padua, the N. main branch, subdivided into several small branches called Ostia Carbonaria. (7) Fossae Philistinae, connecting the river by means of the Tartarus, with the Athesis (Plin. *lc*).

#### **Padusa [PADUA]**

**PAEON** (Παιών, Παιων, Παιών), in Homer the physician of the gods (*Il.* v. 401, 639), later a designation of APOLLO and of ASCLEPIUS.

**PAEONIA** (Παιωνία Παιωνίης), a demus in Attica on the E. slope of Mt. Hymettus, belonging to the tribe Pandionis. It was the demus of the orator DEMOSTHENES.

**PAEMANI**, a people of German origin in Gallia Belgica (Caes. *B. G.* ii. 4).

**PAEONES** (Παιώνες), a powerful Thracian people who in early times were spread over a great part of Macedonia and Thrace. According to a legend preserved by Herodotus, they were of Teucrian origin, and it is not impossible that they were a branch of the great Phrygian people, a portion of which seems to have settled in Europe (Phrygia). In Homer the Paeonians appear as allies of the Trojans, and are represented as having come from the river AXIUS (*Il.* ii. 848, xvi. 287, xxi. 159). In historical times they inhabited the whole of the N. of Macedonia, from the frontiers of Illyria to some little distance E. of the river Strymon. Their country was called PAEDONIA (Παιωνία). The Paeonians were divided into several tribes, independent of each other, and governed by their own chiefs, though at a later period they appear to have owned the authority of one king. The Paeonian tribes on the lower course of the Strymon were subdued by the Persians, *a c* 513, and many of them were transplanted to Phrygia, but the tribes in the N. of the country maintained their independence (Thuc. ii. 99, *Pol.* v. 97, Strab. pp. 813, 318, 331). They were long troublesome neighbours to the Macedonian monarchs whose territories they frequently invaded and plundered, but they were eventually subdued by Philip, the father of Alexander the Great, who allowed them nevertheless to retain their own monarchs (*Diod.* xii. 2, 4, 22; *xvii.* 8). They continued to be governed by their own kings till a much later period, and these kings were often virtually independent of the Macedonian monarchy. Thus we read of their king Andoleon, whose daughter Pyrrhus married. After the conquest of Macedonia by the Romans, 168, the part of Paemonia E. of the Axios formed the second, and the part of Paemonia W. of the Axios formed the third,

of the four districts into which Macedonia was divided by the Romans.

**Paëoniûs** (Παίωνιος). 1. Of Ephesus, an architect, probably lived between B. c. 420 and 380. In conjunction with Demetrius, he finally completed the great temple of Artemis, at Ephesus, which Chersiphron had begun; and, with Daphnis the Milesian, he began to build at Miletus a temple of Apollo, of the Ionic order. The latter was the famous *Didymæum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus. The former temple, in which the Branchidae had an oracle of Apollo, was burnt at the capture of Miletus by the army of Darius, 498. The new temple, which was on a scale only inferior to that of Artemis, was never finished. (Hdt. vi. 19; Paus. vii. 5, 4; Strab. p. 634.)—2. Of Meude, in Thrace. His fame rests on his sculptures at the temple of Zeus at Olympia about 436 B. c. He executed the statues and metopes of the east front, while Alcámenes executed those of the west (Paus. v. 10, 6). According to an inscription found recently at Olympia on the base of his statue of Nike, the pediments of the east front were assigned to Paëonius as being successful in a competition. Presumably he held the first place and Alcámenes the second in this competition of artists. The eastern pediment represented the chariot-race of Pelops. The German excavations have recovered his great statue of Nike dedicated by the Messenians (Paus. v. 26, 1), of which the head and arms only have perished.

**Paëoplæ** (Παίπλαϊ), a Paëonian people on the lower course of the Strymon and the Angites, who were subdued by the Persians, and transplanted to Phrygia by order of Darius, B. c. 513. They returned to their native country with the help of Aristagoras, 500; and we find them settled N. of Mt. Pangæus in the expedition of Xerxes, 480. (Hdt. v. 15, vii. 113.)

**Paërisâdes** or **Parisâdes** (Παρισάδης or Παρισάης), the name of two kings of Bosphorus. 1. Son of Leucon, succeeded his brother Spatactus B. c. 349, and reigned thirty-eight years. He continued the same friendly relations with the Athenians which were begun by his father Leucon. (Diod. xvi. 52; Dem. *Phorm.* p. 909; Strab. p. 510.)—2. The last monarch of the first dynasty that ruled in Bosphorus. The pressure of the Scythian tribes induced Paërisades to cede his sovereignty to Mithridates the Great. The date of this event cannot be placed earlier than 112, nor later than 88. (Strab. l. c.)

**Paëstânus Sinus**. [PAËSTUM.]

**Paestum** (Paëstannus), originally called Posidonia (Ποσειδωνία; Ποσειδωνιάτης), was a city

(Hdt. vi. 127); but after its capture by the Lucanians (between 438 and 424), it gradually lost the characteristics of a Greek city, and its inhabitants at length ceased to speak the Greek language. Its ancient name of Posidonia was probably changed into that of Paestum at this time. Under the supremacy of the Romans, who founded a Latin colony at Paestum about B. c. 274, the town gradually sank in importance (Liv. *Ep.* 14, xxii. 36, xxvi. 39; Vell. Pat. i. 14; Cic. *ad Att.* xi. 17); and in the time of Augustus it is only mentioned on account of the beautiful roses grown in its neighbourhood (Verg. *Georg.* iv. 118; Propert. iv. 5, 59). The ruins of Paestum are magnificent, especially those of its two temples in the Doric style, among the most perfect and beautiful in existence. For a description of the larger temple of Paestum, see *Dict. of Ant. art. Templum*.

**Paëstus** (Παῆστος), a town in the Troad, mentioned by Homer, but destroyed before the time of Strabo, its population having been transplanted to Lampsacus. Its site was on a river of the same name (*Beïram-Dere*) between Lampsacus and Parium. (II. ii. 828, v. 612; Hdt. v. 117.)

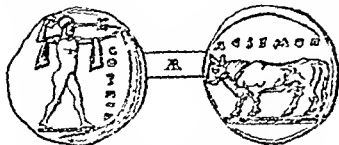
**Paëtînus**, the name of a family of the Fulvia Gens, which was eventually superseded by the name of Nobilior. [NOBILIOR.]

**Paetus**, a cognomen in many Roman gentes, signified a person with a slight cast in the eye.

**Paetus, Aelius**. 1. P., probably the son of Q. Aelius Paetus, a pontifex, who fell in the battle of Cannæ. He was plebeian ædile B. c. 204; prætor 203; magister equitum 202; and consul 201. In his consulship he fought a battle with the Boii, and made a treaty with the Ingauni Ligures. In 199, he was censor with P. Scipio Africanus. He afterwards became an augur, and died 174, during a pestilence at Rome. (Liv. xxix. 38, xxxi. 4, xli. 26.) He is mentioned as one of the Roman jurists.—2. Sex., brother of the last, curule ædile 200; consul 198; and censor 193 with Cn. Cethegus. He was a jurist of eminence, and a prudent man, whence he got the cognomen Catus. He is described in a line of Ennius as 'Egregie cordatus homo Catus Aelius Sextus.' (Cic. *de Or.* i. 45, 212, *Brut.* 20, 78; Liv. xxxii. 7, xxxiv. 44.) He is enumerated among the old jurists who collected or arranged the matter of law, which he did in a work entitled *Tripartita* or *Jus Aelianum*. This was a work on the Twelve Tables, which contained the original text, an interpretation, and the *Legis actio* subjoined (Pompon. *Dig.* i. 2, 2, 38).—3. Q., son of No. 1, was elected augur 174, and was consul 167, when he laid waste the territory of the Ligurians (Liv. xlv. 16).

**Paetus, P. Antrônus**, was elected consul for B. c. 65 with P. Cornelius Sulla; but he and Sulla were accused of bribery by L. Aurelius Cotta and L. Manlius Torquatus, and condemned. Their election was accordingly declared void, and their accusers were chosen consuls in their stead. Enraged at his disappointment, Paetus conspired with Catiline to murder the consuls Cotta and Torquatus; and this design is said to have been frustrated solely by the impatience of Catiline, who gave the signal prematurely before the whole of the conspirators had assembled. [CATILINA.] Paetus afterwards took an active part in the Catilinarian conspiracy, which broke out in Cicero's consulship, 63 (Sall. *Cat.* 18; Dio Cass. xxxvi. 27). After the suppression of the conspiracy Paetus was brought to trial for the share he had had in it; he was condemned, and went into exile

T T



Coin of Paestum (Posidonia), of 6th cent. A. c.

Obv., ΜΟC (= ΠΟCΙΔΩΝΙΑ); Posidon with trident; rev., ΡΟΜΕΛΙΑ (= ΠΟCΙΔΩΝΙΑ).

in Lucania, situated between four and five miles SE. of the mouth of the Silarus, and near the bay which derived its name from the town (Ποσειδωνιάτης κόλπος, Paëstannus Sinus: *G. of Salerno*). It was colonised by the Sybarites, probably during the time of their prosperity between 650 and 510 B. c. (Strab. p. 251; SYBARIS.) It soon became a powerful and flourishing city

to Epurus, where he was living when Cicero himself went into banishment in 58. Cicero was then much alarmed lest Paetus should make an attempt upon his life (*Sall. Cat.* 47, *Cic. pro Sulla* 6 ad *Att.* iii. 2, 7).

Paetus, C. Caesennius sometimes called Caesennius, consul a.d. 61 was sent by Nero in 63 to the assistance of Domitius Corbulo in Armenia. He was defeated by Vologeses king of Parthia, and purchased peace of the Parthians on the most disgraceful terms. (*Tac. Ann.* xv 6-25, *Dio Cass.* lxxix 21. *Suet. Ner.* 39.) After the accession of Vespasian, he was appointed governor of Syria and deprived Antiochus IV. king of Commagene of his kingdom (*Joseph. B. J.* vii. 7).

Paetus Thraex [THRAXIA].

Pagae [PAGAE].

Pagäsa, called by the Romans Pagäsa, -ae (*Pagasa Angistri* near *Volo*), a town of Thessaly, on the coast of Magnesia, and on the bay called after it Sinus Pagasæus or Pagasæus (*Παγασαῖκος κόλπος* G of *Volo*). It was the port of Iolcos, and afterwards of Phæae and is celebrated in mythology as the place where Jason built the ship *Argo*. [*Jason*] Hence some of the ancients derived its name from *πῆγμα*, but others connected the name with the fountains (*πηγῆς*) in the neighbourhood (*Strab.* p. 496, *Diod.* xvi. 31, *Propert.* i. 20. 17).—The adjective *Pagasæus* is applied to Jason on account of his building the ship *Argo* and to Apollo because he had a sanctuary at Pagasæ. The adjective is also used in the general sense of Thessalian, thus *Alceste* the wife of *Admetus*, is called by *Ovid* *Pagasæa conjux*.

Pagrus (*Πάγρος* *Bagras*), a city of Syria, on the E. side of Mt. Amanus, at the foot of the pass called by Ptolemy the Syrian Gates on the road between Antioch and Alexandria the scene of the battle between Alexander Balas and Demetrius Victor, s.c. 145 (*Strab.* p. 701, *Ptol.* v. 15. 12).

Pegus (*Πήγος*) a remarkable conical hill about 500-600 feet high, a little N. of Smyrna, was crowned with a shrine of Nemesis, and had a celebrated spring (*Paus.* v. 12. 1).

Palaemon (*Παλαίμων*) 1 In Greek legends son of Athamas and Ino, and originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself, with her boy, into the sea, both were changed into marine divinities, Ino becoming Leucothea, and Melicertes Palaemon. (*Eur. Iph. Taur.* 271, *Apollod.* iii. 4, 5, *Hyg. Fab.* 2, *Or. Met.* iv. 520, xiii. 919.) [For details see *ATHAMAS*] According to some, Melicertes after his apotheosis was called Glaucus, whereas according to another version Glaucus is said to have leaped into the sea from his love of Melicertes (see p. 266, b). The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into the port Schoenus on the Corinthian isthmus, or to that spot on the coast where the altar of Palaemon subsequently stood. There the body was found by his uncle, Sisyphus, who ordered it to be carried to Corinth, and on the command of the Nereides he instituted the Isthmian games and sacrifices of black bulls in honour of the deified Palaemon. (*Paus.* i. 44, ii. 1, 3. *Tzet. ad Lyc.* 107, 222, *Philost. Her.* 19, *Icon.* ii. 16.) In the island of Tenedos, it is said that children were sacrificed to him, and this strengthens the conclusion, which it is hard to resist, that in the name Melicertes we have the Phoenician Melcart, whose worship was spread by Phoeni-

cian traders over the coasts and islands of the Aegean and Mediterranean. It is by no means improbable that the story of the death of the child Melicertes grew out of the Phoenician custom of sacrificing a child to their deity, and that when the worship of Poseidon ousted that of Melcart, as regards the province of the sea, the name of the Phoenician deity was retained in the myth which had thus grown up. The Romans identified Palaemon with their own god Portunus, or Portumnus. [*PORTUNUS*—2. Q. Remmius Palaemon, a grammarian in the reigns of Tiberius, Caligula, and Claudius. He was a native of Vicentia (*Vicenza*), in the north of Italy, and was originally a slave, but having been manumitted, he opened a school at Rome, where he became the most celebrated grammarian of his time, though his moral character was infamous (*Suet. Gramm.* 23, *Juv.* vi. 451 vii. 21a). He was also successful in the cultivation of vines (*Plin.* xiv. 41).

Palaepolis [ΠΑΛΑΠΟΛΙΣ].

Palaephatus (*Παλαίφατος*) 1 Of Athens, a mythical epic poet of the pre-Homeric period. The time at which he lived is uncertain, but he appears to have been usually placed after Phemonoe [*Φημονοε*], though some writers assigned him even an earlier date.—2. Of Abydos a historian lived in the time of Alexander the Great (*Suid.* s.v.).—3. A Greek Peripatetic philosopher and grammarian, probably of Alexandria, in the fourth century A.D. His most celebrated work was entitled *Troica* (*Τρωικά*), which is frequently referred to by the grammarians.—There is extant a small work in fifty-one sections, entitled *Παλαίφατος περί ἀδύτου or On Incredible Tales*, giving a brief account of some of the most celebrated Greek legends. It is an abstract of a much larger work, which is lost. The original work is referred to in *Ciris*, 88. 'Docta Palaephata testatur voce papyra. He follows the Euhemeristic method of trying to rationalise the myths into history. The best edition is by Westermann, in the *Mythographi*, Brunswick, 1843.

Palaerus (*Παλαίερ* *Palaepur*) a town on the coast of Acarnania near Leucas (*Thuc.* ii. 30. *Strab.* p. 400).

Palaesto (*Παλας*) a town of Epurus, a little S. of the Acroceraunian mountains, here Caesar landed his forces when he crossed over to Greece to carry on the war against Pompey (*Lucan. Phars.* v. 460).

Palaestina (*Παλαιστίνη* *Palestine*) [For the geography and earlier history of Palestine see *Dict. of the Bible*] From s.c. 63, when Pompey took Jerusalem, the country was subject to the Romans. At the death of Herod his kingdom was divided between his sons as tetrarchs, under the sanction of Augustus, Archelaus receiving Judaea, Samaria, and Idumaea, Herod Antipas Galilee and Peraea, and Philip Batanea, Gaulonitis, and Trachonitis, all standing to the Roman empire in a relation of virtual subjection, which successive events converted into an integral union. First, A.D. 7, Archelaus was deposed by Augustus, and Judaea was placed under a Roman procurator next, about 31, Philip died, and his government was united to the province of Syria, and was in 37 again conferred on Agrippa I., with the title of king and with the addition of Abilene, the district round Damascus. In 39 Herod Antipas was banished to Gaul, and his tetrarchy was added to the kingdom of Herod Agrippa, and two years later he received from Claudius the government of Judaea and Samaria, and thus Palestine was

reunited under a nominal king. On his death, in 41, Palestine again became a part of the Roman province of Syria under the name of Judaea, which was governed by a procurator. The Jews were, however, most turbulent subjects of the Roman empire, and at last they broke out into a general rebellion, which, after a most sanguinary war, was crushed by Vespasian and Titus, and the latter took and destroyed Jerusalem in A.D. 70 [TITUS]. Under Constantine, Palestine was divided afresh into the three provinces of P. Prima in the centre, P. Secunda in the N., and P. Tertia the S. of Judaea, with Idumaea [ARABIA, p. 90, b].

**Πάλαμῆδης (Palamēdēs)** 1 Son of Nauplius and Clymene, and brother of Oeax. He joined the Greeks in the expedition against Troy, but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and bribed a servant of Palamedes to conceal the letter under his master's bed. They then accused Palamedes of treachery, upon searching his tent they found the letter which they themselves had dictated; and thereupon they crucified him to be stoned to death. When Palamedes was led to death, he exclaimed, 'Truth, I lament thee, for thou hast died even before me' (Eur. *Orest* 432, Schol. ad loc., Philostr. *Her.* 10; Or. *Met.* vii 56). According to some traditions, it was Odysseus alone who hated and persecuted Palamedes (Xen. *Mem.* iv 2, 33, *Hyg. Fab.* 105). The cause of this hatred is also stated variously. According to the usual account, Odysseus hated him because he had been compelled by him to join the Greeks against Troy [see p. 616, b]. Another story is that Odysseus had been censured by Palamedes for returning with empty hands from a foraging excursion into Thrace (Serv. ad *Aen.* i 81). There are other versions also of his death besides the commonly received story stated above. Some say that Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and when he was below they cast stones upon him, and killed him (Dict. Crēt. ii 15), others state that he was drowned by them while fishing (Paus. i 31, 2); and others, that he was killed by Paris with an arrow (Dar. *Phryg.* 23). His brother Oeax wrote the news on an oar (ὄαξ), which floated to his father Nauplius (Eur. *Orest.* 1 c, Apollod. i 1). For the vengeance taken upon the Greeks, see NAUPLIUS. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the *Cypria*, and was afterwards developed by the tragic poets (fragments remain of plays by Aeschylus and Euripides entitled *Palamedes*, and of the *Nauplius* by Sophocles), and lastly by the sophists, who liked to look upon Palamedes as their pattern. The tragic poets and sophists describe him as a sage among the Greeks, and as a poet; and he is said to have invented light-houses, measures, scales, the discus, dice, the alphabet (Eur. *Fragm.* 581, Paus. ii 20, 3; Philostr. 1 c). — 2 A Greek grammarian, was a contemporary of Athenaeus, who introduces him as one of the speakers in his work.

**Πάλατινός Mons** [ROMA]

**Πάλατιον** [ROMA]

**Πάλε** (Πάλη Παλῆς, Ion. Παλῆς, Att. Παλῆς, in Polyb. *Palaeis* nr *Lixuria*, Rn.), one of the cities of Cephalonia, on a height opposite Zacynthus (Hdt. ix 28, Strab. p. 456, Pol. i 3). **Palēs**, an old Italian goddess of pastoral life, of flocks and shepherds, by the side of whom

there seems to have been at one period a male deity of the same name (Serv. ad *Georg.* iii 1; Arnob. iii 40), though the masculine form had certainly fallen early into disuse, and the goddess only was worshipped in the April festival. Her name is connected with the root of *pasco*, *pabulum*, and also with that of *Palatium*. That is to say that while Palēs was the deity whom shepherds regarded as their protectress and the giver of increase to their flocks, the Palatine hill was originally the settlement and fortress of a pastoral community. Her festival on April 21, called properly *Parilia* (a word formed from Palēs) and less correctly *Palilia*, was a ceremony for the illustration or purification of flocks and herds at the opening of spring, and as such it was always regarded in the country, though at Rome itself, owing to the tradition that Romulus began his city on that day, it was solemnised as the birthday of the city. The special rites themselves of purification by passing through fires of lighted straw [see *Dict. of Ant. art. Parilia*], may be paralleled by similar observances in many countries (e.g. the 'St John's Fires' of more northern countries).

**Palæcæus, Lollius** [LOLLIUS]

**Palicæ**, a town of Sicily founded by DUCETIUS, leader of the Siculi, B.C. 453, near the sulphurous lake of the Palici [*Lago di Naxia*], 15 miles W. of Leontini, destroyed soon after the death of DUCETIUS (Diod. ii 88, 90; PARICÆ).

**Πάλικι (Palikoi)**, were Sicilian gods whom Aeschylus represents as the twin sons of Zeus and the nymph Thaha, the daughter of Hephæstus. According to the legend thus adopted and transformed by the Greeks, Thaha, from fear of Hera, prayed to be swallowed up by the earth; her prayer was granted, but in due time she sent forth from the earth twin boys, who were called Πάλικοι, from τοῦ πάλιν *ἰκσθαι* (see Fragments of Aesch. *Aetneae*, ap. Macrob. v 19). It is clear, however, that these were really deities of the Sicel race and not of Greek introduction, nor can it reasonably be doubted that the names Palici and Delhi are Sicilian words of no Greek origin. Their supposed descent from Hephæstus (in another version they were sons of Hephæstus by Aetna) expresses probably the truth that the springs, of which they were the deities, were hot springs of volcanic origin. They were worshipped in the neighbourhood of Mt. Aetna, near Palice, and not far from the sources of the river Symæthrus, and in the earliest times human sacrifices were offered to them. Near their sanctuary there gushed forth from the earth two sulphurous fountains, called Delhi, or brothers of the Palici, at which solemn oaths were taken. The oaths were written on tablets, and thrown into one of the fountains; if the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as a perjury, and was believed to be punished instantaneously by blindness or death. This sanctuary was also oracular and was an asylum for runaway slaves. These twin deities whom native tradition seemed to regard as sons of the Sicilian deity Adranus, were protectors of agriculture and of sailors (Diod. ii 79, Strab. p. 275; Cic. *N.D.* iii 22, Verg. *Aen.* ix 585; Or. *Met.* i. 406; Macrob. 1 c).

**Palimbothra**, a city on the Ganges, apparently the modern *Patna* (Strab. p. 70, Arrian, *Ind.* 10, Ptol. vii 1, 73).

**Palinurus** (*C. Palinuro*), a promontory on the W. coast of Lucania, said to have derived its



name from Palinnrus, son of Jasus, and pilot of the ship of Aeneas, who fell into the sea, and was murdered on the coast by the natives (Verg. *Aen.* v. 833, vi. 337, Strab. p. 252).

**Pallacopas** (Παλακώπας), a canal in Baby-lonia, cut from the Euphrates, at a point 800 stadia (eighty geog. miles) S of Babylon, westward to the edge of the Arabian Desert, where it lost itself in marshes (Arrian, vii. 21, 1).

**Palladas** (Παλλάδας), the author of a large number of epigrams in the Greek Anthology, was a pagan and an Alexandrian grammarian. Heliod at the beginning of the fifth century A.D., for in one of his epigrams (No. 115) he speaks of Hypatia, daughter of Theon, as still alive. Hypatia was murdered in A.D. 415.

**Pallādium** (Παλλάδιον), properly any image of Pallas Athene, but generally applied to an image of this goddess which was kept hidden and secret and was revered as a pledge of the safety of the town where it existed. Among these ancient images of Pallas none is more celebrated than the Trojan Palladium, concerning which there was the following tradition, developed no doubt gradually by poet-Homeric writers (nothing is said about the Palladium in the *Iliad* or the *Odyssey*). Athene was brought up by Triton, and when his daughter, Pallas, and Athene were once wrestling together, Zeus interfered in the struggle, and suddenly held the aegis before the face of Pallas. Pallas, while looking up to Zeus, was wounded by Athene, and died. Athene in her sorrow caused an image of the maiden to be made, round which she hung the aegis. When Electra had come as a suppliant to the Palladium, Zeus buried it down from heaven upon the earth, because it had been sullied by the hands of one who was no longer a pure maiden. The image fell upon the earth at Troy, when Iliad was just beginning to build the city. Iliad erected a sanctuary to it. According to some, the image was dedicated by Electra, and according to others it was given by Zeus to Dardanus. The image itself is said to have been three cubits in height, with its legs close together, and holding in its right hand a spear, and in the left a spindle and a distaff (Apollod. iii. 12, 3; Dionys. i. 69; Hehol. ad Eur. *Orest.* 1129). This Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in possession of that sacred treasure. The earliest mention of this robbery of the Palladium from Troy is preserved by Proclus from Lesches (cf. Conon, *Narr.* 34; Verg. *Aen.* i. 164). It is quite possible that this story (Paus. i. 28, 9) arose from an attempt to explain the name of the law court for accidental homicide called Palladion. According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, while the other was conveyed by Aeneas to Italy, or the one taken by the Greeks was a mere imitation, while that which Aeneas brought to Italy was the genuine image (Dionys. l.c.; Paus. ii. 23, 5; Or. *Fast.* vi. 421). But this twofold Palladium was probably a mere invention to account for its existence in more than one place. Several towns both in Greece and Italy claimed the honour of possessing the genuine Trojan Palladium, as, for example, Argos and Athens, where it was believed that Demophon took it from Diomedes on his return from Troy (Δημόφρον). In Italy the cities of Rome, Lavinium, Luceria, and Siris likewise pretended to possess the Trojan Palladium. (Strab. p.

261, Plut. *Camill.* 20; Tac. *Ann.* xv. 41; Serv. ad *Aen.* ii. 168.) The story was not unfrequently a subject for vase paintings. It was also painted by Polygnotus at Athens (Paus. i. 22, 8). It appears among the scenes in the *Tabula Iliaca*.

**Pallādus** (Παλλάδιος) 1. Rutilius Taurus Aemilianus, lived some time in the fourth century A.D., and was the author of a treatise *De Re Rustica*, in the form of a Farmer's Calendar, the various operations connected with agriculture and a rural life being arranged in regular order, according to the seasons in which they ought to be performed. It is comprised in fourteen books, the first is introductory, the twelve following contain the duties of the twelve months in succession, commencing with January, the last is a poem, in eighty five elegiac couplets, upon the art of grafting (*De Innatione*). A considerable portion of the work is taken from Columella. The work was very popular in the middle ages. Edited in the *Scriptores Rei Rusticae* by Schneider, Lips. 1794, and by J. C. Schmitt, Wurtzb. 1876—2. Surnamed *Iatrosofista*, a Greek medical writer of Alexandria, who lived after Galen.—3. Of Methone, a sophist who lived in the reign of Constantine.—4. A rhetorician and poet, who lived at the end of the fourth century A.D. and apparently imitated Anonius.—5. Bishop of Helenopolis, A.D. 400. (See *Dict. of Christian Biography*.)

**Pallantia** (Παλλάντια, *Palencia*), the chief town of the Vaccæi in the N. of Hispania Tarraconensis, and on a tributary of the Durus (Ptol. ii. 6, 50).

**Pallantias** and **Pelientis**=Aurora, the daughter of the giant Pallas (Eos).

**Pallantium** (Παλλάντιον, *Pallantion*), an ancient town of Arcadia, near Tegen, said to have been founded by Pallas, the son of Lycæon. Evander is said to have come from this place, and to have called the town which he founded on the banks of the Tiber *Pallantium* (afterwards *Palantium* and *Palatium*), after the Arcadian town (Paus. viii. 43, 44; Hes. ap. Steph. s.v., l.v. 1, 6). On the foundation of Megalopolis, most of the inhabitants of Pallantium settled in the new city, and the town remained almost deserted, till it was restored by Antoninus Pius, and exempted from taxes on account of its supposed connexion with Rome (Paus. l.c.; Strab. p. 485).

**Pallas** [ATHENS].

**Pallas** (Πάλας) 1. One of the Titans, son of Cræus and Eurybia, husband of Styx, and father of Zetes, Calais, Boreas, and Notus (Hes. Th. 376, 383; Apollod. i. 2, 2).—2. A giant, slain by Athene in the battle with the gods (Apollod. i. 6, 2).—3. According to some traditions, the father of Athene, who slew him when he attempted to violate her [p. 188 b].—4. Son of Lycæon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia (Paus. viii. 4, 44). Servius (ad *Aen.* vii. 44) calls him a son of Argæus. Hence Evander is called by the poets *Pallantius heros*.—5. Son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus (Verg. *Aen.* vii. 104, xi. 140).—6. Son of the Athenian king Pandion, and father of Clytus and Butes. His two sons were sent with Cephalus to implore assistance of Aeneas against Minos. Pallas was slain by Theseus. The celebrated family of the Pallantides at Athens traced their origin from this Pallas (Paus. i. 22, 28; Apollod. iii. 15, 5; Eur. *Hipp.* 30, Plut. *Thes.* 3).

**Pallas**, a favourite freedman of the emperor Claudius. In conjunction with another freedman, Narcissus, he administered the affairs of the empire. After the death of Messalina, Pallas persuaded the weak emperor to marry Agrippina, and as Narcissus had been opposed to this marriage, he now lost his former power, and Pallas and Agrippina became the rulers of the Roman world. It was Pallas who persuaded Claudius to adopt the young Domitius (afterwards the emperor Nero), the son of Agrippina; and it was doubtless with the assistance of Pallas that Agrippina poisoned her husband. Nero soon after his accession became tired of his mother's control, and as one step towards emancipating himself from her authority, he deprived Pallas of all his public offices, and dismissed him from the palace in 56. He was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison in 68. (Tac. *Ann.* xi. 29, xii. 2, 25, 65, xiii. 23, xiv. 65; Dio Cass. lxi. 3, lxii. 14; Suet. *Claud.* 28.) His wealth, which was acquired during the reign of Claudius, had become proverbial, as we see from the line in Juvenal (i. 107), 'ego possideo plus Pallante et Licinis.' The brother of Pallas was Antoninus or Claudius Felix, who was appointed by Claudius procurator of Judaea. [FELIX, ANTONIUS.]

**Pallas Lacus.** [Τῆτον.]

**Pallēne** (Παλλήνη). 1. (Παλληναῖος, Παλλήνιος: *Kassandra*), the most westerly of the three peninsulas running out from Chalcidice in Macedonia. It is said to have been formerly called Phlegra (Φλέγρα), and on the narrow isthmus which connected it with the mainland, stood the important town of Potidaea. (Hdt. vii. 123; Thuc. iv. 120; Pind. *Nem.* i. 100; Strab. p. 390.)—2. (Παλληνεύς, rarely Παλληναῖος), a demus in Attica belonging to the tribe Antiochis, was situated on one of the slopes of Pentelion, a few miles SW. of Marathon. It possessed a temple of Athene surnamed *Pallenis* (Παλληνίς) from the place, and in its neighbourhood took place the contest between Pisistratus and the party opposed to him. (Hdt. i. 61.)

**Palma** (*Palma*), a Roman colony on the SW. coast of the island Balearis Major (*Majorca*).

**Palmaria** (*Palmaria*), a small uninhabited island off the coast of Latium and the promontory Circeium (Plin. iii. 81).

**Palmyra** (Πάλμυρα: Παλμυρηνός, Palmyrenus: O. T. *Tadmor*: *Tadmor*, Ru.), a celebrated city of Syria, stood in an oasis of the great Syrian Desert, which from its position must have been in the earliest times a halting-place for the caravans between Syria and Mesopotamia. Here Solomon built the city which was called in Hebrew *Tadmor*. It lies in 34° 18' N. lat. and 38° 14' E. long., and was reckoned 237 Roman miles from the coast of Syria, 176 NE. of Damascus, 80 E. of Emesa, and 118 SE. of Apamea. With the exception of a tradition that it was destroyed by Nchmadnezzar, we hear nothing of it till the time of the government of the East by M. Antoninus, who marched to surprise it, but the inhabitants retreated with their moveable property beyond the Euphrates (Appian, *B. C.* v. 9). Under the early Roman emperors it was a free city and a great commercial emporium. Its position on the border between the Parthian and Roman dominions gave it the command of the trade of both, but also subjected it to the injuries of war. Under Hadrian and the Antonines it was highly favoured and reached its greatest splendour (Plin. v. 88). The history

of its temporary elevation to the rank of a capital, in the third century, is related under **ODENATHUS** and **ZENOBI**. On its capture by Anrelian, in 270, it was plundered, and soon afterwards an insurrection of its inhabitants led to its partial destruction. After that time it was made a *φρούριον* or frontier fortress, and was further fortified by Justinian (Steph. Byz. s. v.; Procop. *de Aed.* ii. 11). In the Arabian conquest it was one of the first cities taken; but it was still inhabited by a small population, chiefly of Jews, till it was taken and plundered by Timour (Tamerlane) in 1400. It has long been entirely deserted, except when a horde of Bedouins pitch their tents among its splendid ruins. Those ruins, which form a most striking object in the midst of the Desert, are of the Roman period, and decidedly inferior in the style of architecture, as well as in grandeur of effect, to those of Baalbek (**HELIOPOLIS**), the sister deserted city of Syria. The finest remains are those of the temple of the Sun; the most interesting are the square sepulchral towers of from three to five stories. The streets and the foundations of the houses are traceable to some extent; and there are several inscriptions in Greek and in the native Palmyrene dialect, besides one in Hebrew and one or two in Latin. The surrounding district of Palmyrène contained the Syrian Desert from the E. border of Coele Syria to the Euphrates (Ptol. v. 15, 24).

**Paltus** (Πάλτος: *Beide*), a town on the coast of Syria between Aradus and Laodicea (Strab. pp. 728, 735; Cic. *ad Fam.* xii. 13).

**Pambotis Lacus** (Παμβώτης λίμνη: *Janina L.*), a lake in Epirus not far from **DONONA**.

**Pamisus** (Πάμισος). 1. A southern tributary of the Peneus in Thessaly (Hdt. vii. 129).—2. (*Pirnatza*), the chief river of Messenia, rises in the E. part of the country, forty stadia E. of Ithome, flows first SW., and then S. through the Messenian plain, and falls into the Messenian gulf (Strab. pp. 267, 366).—3. A small river in Laconia, falls into the Messenian gulf near Lenetra. It was at one time the boundary between Laconia and Messenia (Strab. p. 361).

**Pammēnes** (Παμμένης), a Theban general in whom Epaminondas placed confidence. He was entrusted by the Thebans with the defence of Megalopolis in 371 and in 352 B.C. (Pans. viii. 27, 2; Diod. xv. 14). When Philip was sent as a hostage to Thebes he was put under the charge of Pammenes (Pint. *Pelop.* 26).

**Pamphía** or **Pamphium** (Παμφία, Πάμφιον), a village of Aetolia, destroyed by the Macedonians (Pol. v. 8, 13).

**Pamphila** (Παμφίλη), a female historian of considerable reputation, who lived in the reign of Nero. She is described by Suidas as a native of Epidaurus, by Photius as an Egyptian. Her principal work, of which Photius has given some extracts, was a kind of Historical Miscellany (entitled *Συμμίκτων ιστορικών ὑπομνημάτων λόγοι*). Modern scholars are best acquainted with the name of Pamphila from a statement in her work preserved by A. Gellius (xv. 23), by which is ascertained the year of the birth of Hellenicus, Herodotus, and Thucydides respectively.

**Pamphilus** (Πάμφιλος). 1. A disciple of Plato, who is only remembered by the circumstance that Epicurus, when a young man, attended his lectures at Samos (Diog. Laërt. x. 14; Cic. *N. D.* i. 26, 70).—2. An Alexandrian grammarian, of the school of Aristarchus, and the author of a lexicon, which is supposed by some scholars to have formed the foundation of

the lexicon of Hesychius. He appears to have lived in the first century of our era.—3 A philosopher or grammarian of Nicopolis, the author of a work on agriculture, of which there are considerable fragments in the *Geoponica*.—4 Presbyter of Caesarea, in Palestine, celebrated for his friendship with Eusebius, who, as a memorial of this intimacy, assumed the surname of *Pamphilus* (*Dict. of Christian Biogr.*)—5 Of Amphipolis, one of the most distinguished of the Greek painters about a c 390-350. He was the disciple of Eupompus, the founder of the Sicilian school of painting, or, rather, the artist from whose time Sicilian painting began to take a high rank. Pamphilus evidently did much to extend this reputation. It is probable that his special distinction consisted in development of the eucastic method of painting (*Plin. xxxv 74, 123, cf. Dict. of Art and Pictura*). Of his own works we have most scanty accounts, but as a teacher of his art he was surpassed by none of the ancient masters. His course of accurate and comprehensive instruction extended over ten years, and the fee was no less than a talent. Among those who paid this price for his tuition were Apelles, Melanthius, and Pausias (*Plin. xxxv 76*).

Pamphōs (Πάμφως), a mythical poet, placed by Pausanias later than Olen, and much earlier than Homer. His name is connected particularly with Attica. (*Paus. vii 21, 9, ix 27 3*).

Pamphylia (Παμφυλία Πάμφυλος, Παμφύλιος, Pamphylios), in its original and more restricted sense, was a narrow strip of the S coast of Asia Minor, extending in a sort of arch along the Sinus Pamphylus (*G. of Adalia*), between Lyca on the W, and Cilicia on the E, and on the N bordering on Pisidia. Its boundaries, as commonly stated, were Mt. Climax on the W, the river Melas on the E, and the foot of Mt. Taurus on the N, but the statements are not very exact. Strabo gives to the coast of Pamphylia a length of 640 stadia, from Olbia on the W to Ptolemais, some distance E, of the Melas, and he makes it a very narrow strip (p. 667). It was a belt of mountain coast land, intersected by rivers flowing down from the Taurus in a short course, but several of them with a considerable body of water, the chief of them, going from W to E, were the CATARRHACTES, CESTRUS ΕCΕΥΡΕΔΟΥ, and ΜΕΛΑΣ (No. 6), all navigable for some distance from their mouths. The inhabitants were a mixture of races, whence their name Παμφύλοι, of all races (the genuine o'd form the other in *ios* is later). Besides the aboriginal inhabitants, of the Semitic family, and Cilicians, there were very early Greek settlers and later Greek colonies in the land (*Hdt. vii 31, Strab. p. 663*). Tradition ascribed the first Greek settlements to Minos after the Trojan war, from whom the country was in early times called Μοσσοπία (*Plin. v 96*). It was successively a part of the Persian, Macedonian, Greco-Syrian, and Pergamene kingdoms, and passed by the will of Attalus III. to the Romans (s.c. 130), under whom it was made a province (*D. O. Cass. l. vi 26, lv 84*), but this province of Pamphylia was united with Lycia and called Lycia-Pamphylia under Claudius (*Dio Cass. lx 17*). Under Galba Pamphylia was united to Galatia (*Tac. Hist. ii 9*).

Pamphylus Mare, Παμφύλιος Σινος (τὸ Παμφύλιον πελάγος, Παμφύλιος κόλπος *Gulf of Adalia*), the great gulf formed in the S. coast of Asia Minor by the Taurus chain and by Mt. Solyma, between the Pr. Sacrum or

Chelidonium (*C. Khelidonia*), the SE point of Lycia, and Pr. Anemurium (*C. Anemour*), the S. point of Cilicia. Its depth from N to S, from Pr. Sacrum to Olbia, is reckoned by Strabo at 367 stadia (367 geog. miles), which is too little (*Strab. pp. 121, 125, 666*).

Pamphylus [*Donis, p. 203 b*]

Pan (Πάν) the great god of flocks and shepherds among the Greeks. In mythology he is usually described as the son of Hermes (a shepherd deity in Arcadia, see p. 406) by the daughter of Dryops (*Hom. Hymn vii 24*). Herodotus (ii. 145) speaks of him as born from Hermes and Penelope. He was perfectly developed from his birth, and when his mother saw him, she ran away through fear, but Hermes carried him to Olympus, where all the gods were delighted with him, and especially Dionysus. From his delighting all the gods, the Homeric hymn derives his name. He was originally only an Arcadian god, and Arcadia was always the principal seat of his worship. From this country his name and worship afterwards spread over other parts of Greece, but at Athens his worship was not introduced till the time of the battle of Marathon, when he is said to have appeared to the commander Phidippides and promised aid if the Athenians would worship him (*Hdt. vi 105, Paus. vii 54, 5*). His grotto at Athens was in the rocks on the NW side of the Acropolis and he had also a shrine near the Ilissus. In Arcadia he was the god of forests, pastures, flocks, and shepherds, and dwelt in grottoes, wandered on the summits of mountains and rocks, and in valleys, either amusing himself with the chase, or leading the dances of the nymphs. As the god of flocks, both of wild and tame animals, it was his province to increase and guard them; but he was also a hunter, and hunters owed their success or failure to him. The Arcadian hunters used to scourge the statues of the god if they had been disappointed in the chase (*Theocrit. vii 107*). During the heat of mid-day he used to slumber and the peasants feared to disturb his rest (*Theocrit. i 16*). He was especially a god of Nature, and hence associated with the Great Mother, Cybele (*Plut. Pyth. in 77*). Hence in later times he was supposed to be the god of the universe, and that signification was given to his name. As the god of everything connected with pastoral life, he was fond of music and the inventor of the syrinx or shepherd's flute, which he himself played in a masterly manner, and in which he instructed others also, such as Daphnis. He is thus said to have loved the poet Pindar, and to have sung and danced his lyric songs, in return for which Pindar erected to him a sanctuary in front of his house. Pan, like other gods who dwell in forests, was dreaded by travellers, to whom he sometimes appeared, and whom he startled with sudden awe or terror. His supposed dreadful shout was doubtless imagined from the unexplained sounds heard in the depths of forests. Hence sudden fright without any visible cause was ascribed to Pan and was called a Panic fear (*cf. Eur. Rhes 36*). He was at the same time believed to be possessed of prophetic powers, and to have even instructed Apollo in this art. While roaming in his forests he fell in love with Echo, by whom or by Pitho he became the father of Iynx (see p. 308). The shepherd's pipe (σίρυγξ) was a special attribute of Pan, and hence grew up the myth that he loved the Arcadian nymph Syrinx that she was changed into a reed by the banks of Ladon, and

that the reed-pipe was named after her (*Ov. Met.* i. 691). Fir trees were sacred to him, as the god of mountain forests, and so arose the myth that the nymph Pitys, whom he loved, had been changed into that tree. The sacrifices offered to him consisted of cows, rams, lambs, milk, and honey (*Theoc.* v. 58; *Anth. Pal.* ii. 680, 697, vi. 96, 239, vii. 59). At Athens, in his grotto under the Acropolis, there was an annual festival with a torch-race, and the Arcadian custom was to keep fire always burning on his altar (*Hdt.* vi. 105; *Paus.* viii. 37, 11). From this some modern writers deduce that Pan was originally an Arcadian god of light; but if he was regarded as a light-god at all it was probably a development of the Orphic religion. The Arcadian custom may perhaps merely indicate that he was the god of the shepherd's home and hearth in Arcadia. Pan is often brought into connexion (as are other deities and nymphs of the country) with Dionysus, and is represented in his train. He was supposed to have accompanied him to India, and to have aided him in battle by the terrors of his voice. He was credited also with



Pan with syrinx. (From a bas-relief.)

attendant deities or demons of the wood and country, called Panes or Panisei (*Cic. N. D.* iii. 17, 48; *Suet. Tib.* 43). The Romans identified with Pan their own god Inuus or Faunus [*FAUNUS*; *LUPERCUS*]. In works of art Pan is represented as a sensual being, with horns, puck-nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. [See also *cut* on p. 308.]

**Panacea.** [*ASCLEPIUS*.]

**Panachaicus Mons** (τὸ Παναχαϊκὸν ὄρος; *Voidia*), a mountain in Achaia, 6300 feet high, immediately behind Patrae.

**Panactum** (Πανάκτων), a town on the frontiers of Attica and Boeotia, originally belonged to Boeotia, and, after being a frequent object of contention between the Athenians and Boeotians, at length became permanently annexed to Attica (*Paus.* i. 25, 6).

**Panaenus** (Παναῖνος), a distinguished Athenian painter, who flourished B.C. 448. He was the nephew of Phidias, whom he assisted in decorating the temple of Zeus at Olympia. He was also the author of a series of paintings of the battle of Marathon, in the Pœcile at Athens (*Pans.* v. 11, 5; *Plin.* xxxv. 58).

**Panaetius** (Παναῖτιος). 1. A native of Rhodes (*Strab.* p. 655), and a celebrated Stoic philosopher, studied first at Pergamum under the grammarian Crates, and subsequently at Athens under the Stoic Diogenes of Babylon and his disciple Antipater of Tarsus. He afterwards went

to Rome, where he became an intimate friend of Laelius and of Scipio Africanus the younger (*Cic. Div.* i. 3, 6, *Fin.* iv. 9, 23, *Tusc.* iv. 2, 4). In B.C. 144 he accompanied Scipio on the embassy which he undertook to the kings of Egypt and Asia in alliance with Rome. Panaetius succeeded Antipater as head of the Stoic school, and died at Athens, at all events before 111 (*Cic. de Or.* i. 11, 45). The principal work of Panaetius was his treatise on the theory of moral obligation (*Περὶ τοῦ καθήκοντος*), in three books, from which Cicero took the greater part of his work *De Officiis*. Panaetius had softened down the harsh severity of the older Stoics, and, without giving up their fundamental definitions, had modified them so as to make them applicable to the conduct of life.—2. Of Leontini, made himself tyrant of that city B.C. 608 (*Polyaen.* v. 47), and was the earliest of the tyrants in Sicilian towns.

**Panaetolium**, a mountain in Actolia near Theron, in which town the general assembly of the Aetolians was held. [*AETOLIA*.]

**Panda**, a river in the country of Siracuses in Sarmatia Asiatica (*Tac. Ann.* xii. 16).

**Pandareos** (Πανδάρως), son of Merops of Miletus, is said to have stolen from the temple of Zeus in Crete the golden dog which Hephaestus had made, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw Mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. The story of Pandareos derives more interest from that of his three daughters. For the story of the eldest and best known see *AEDON*; the other daughters of Pandareos, Merope and Cleodora (according to Pausanias, Camira and Clytia), were, as is told in the *Odyssey*, deprived of their parents by the gods, and remained as helpless orphans in the palace. Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding far above other women. Artemis gave them dignity, and Athens skill in the arts. But retribution was still due for their father's crime, and, when Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies, and given as servants to the Erinyes. (*Od.* xx. 65-78; *Paus.* x. 30, 1; *Eustath. ad Hom.* p. 1875.)

**Pandarus** (Πάνδαρος). 1. A Lycian, son of Lycaon, commanded the inhabitants of Zelea on Mt. Ida in the Trojan war. He was distinguished in the Trojan army as an archer, and was said to have received his bow from Apollo. He was slain by Diomedes, or, according to some, by Sthenelus. He was afterwards honoured as a hero at Pinara in Lycia. (*Il.* ii. 624, iv. 88, v. 290; *Strab.* p. 665; *Philostr. Her.* iv. 2).—2. Son of Alcanor, and twin-brother of Bitias, was a companion of Aeneas, and was slain by Turnus (*Verg. Aen.* ix. 672, 758).

**Pandataria** (*Vendutene*), a small island off the coast of Campania, to which Julia, the daughter of Augustus, among other state prisoners, was banished (*Strab.* pp. 123, 233; *Tac. Ann.* i. 53, xiv. 63; *Suet. Tib.* 53).

**Pandemos.** [*ARMODITE*, p. 86, b.]

**Pandion** (Πανδίων). 1. I., king of Athens, son of Erichthonius, by the Naiad Pasithea, was married to Zeuxippe, by whom he became the father of Progne and Philomela, and of the twins Erechtheus and Butes. In a war against

Labdacus, king of Thebes, he called upon Tereus of Daulis in Phocis, for assistance, and afterwards rewarded him by giving him his daughter Procne in marriage [TEREUS] It was in his reign that Dionysus and Demeter were said to have come to Attica (Thuc. ii 29, Apollod. iii 14 6, Paus. i 5, 3)—2 II, king of Athens, son of Cecrops and Metadusa. Being expelled from Athens by the Metomidae, he fled to Megara, and there married Pylas, the daughter of king Pylas. When the latter in consequence of a murder, migrated into Peloponnesus, Pandion obtained the government of Megara, where his grave and *ῥῆσος* were shown (Paus. i 43 6). He became the father of Aegeus, Pallas, Nisus, Lycus, and a natural son, Oeneus, and also of a daughter, who was married to Sciron. After his death his four sons called the *Pandionidae* (*Πανδίωνιδαι*), returned from Megara to Athens, and expelled the Metomidae. Aegeus obtained Athens, Lycus the E. coast of Attica, Nisus Megaris, and Pallas the S. coast. His statue was placed at Athens among those of the eponymic heroes (Eur. *Med.* 660, Apollod. iii 15, 1, Paus. i 5, 29).

Pandora (*Πανδώρα*) the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms and beauty should bring misery upon the human race. Aphrodite adorned her with beauty, Hermes bestowed upon her boldness and cunning, and the gods called her Pandora, or *Allgifted*, as each of the gods had given her some power by which she was to work the ruin of man. Hermes took her to Epimetheus, who made her his wife, for getting the advice of his brother Prometheus that he should not receive any gifts from Zeus. In the house of Epimetheus was a closed jar, which he had been forbidden to open. But the curiosity of a woman could not resist the temptation to know its contents, and when she opened the lid all the evils incident to man poured out. She had only time to shut down the lid, and prevent the escape of hope (Hes. *Th.* 571, *Op.* 50). Later writers relate that the box contained all the blessings of the gods, which would have been preserved for the human race had not Pandora opened the vessel, so that the winged blessings escaped (Hyg. *Fab.* 142).

Pandōsia (*Πανδωσία*) 1 (*Kastri*), a town of Epirus, in the district Thesprotia, on the river Acheron, in the territory of the Cassopaes (Strab. vii 256, 324)—2 (*Castel Franco?*) a town in *Bruttium*, near the frontier of Lucania, either upon or at the foot of three hills was originally a residence of native Oenotrian chiefs. It was here that Alexander of Epirus fell, B.C. 320, in accordance with an oracle, for here also there was a stream called Acheron (Strab. p. 256, Liv. viii 24, Justin. xii 2)—3 A town of Lucania, near Heraclea (Plut. *Pyrrh.* 16).

Pandrosos [AGLAEUS]

Panēas [CAESAREA, No. 2.]

Panēum or -ium (*Πάνειον, Πάνιον*, i.e. *Pan's abode*), the Greek name of the cave, in a mountain at the S. extremity of the range of Anti Libanus, out of which the river Jordan takes its rise, a little above the town of Panēas or Caesarea Philippi. The mountain, in whose S. side the cave is, was called by the same name, and the surrounding district was called Panēas (Jos. *Ant.* xv 10).

Pangaeum or Pangaeus (*Παγγαῖον, Πάγ-*

*γαιος Pangaeos*), a celebrated range of mountains in Macedonia, between the Strymon and the Nestus, in the neighbourhood of Philippi, with gold and silver mines; famous also for its roses (Hdt. v 16, Thuc. ii 99, Aesch. *Pers.* 494; Verg. *Georg.* iv 462, Plin. iv 42).

Panhellenion [ZEUS]

Panionium [MICAŁE and Dict. of Ant. & Pannonia.]

Panion (*Πάνιον*), a town on the coast of Thrace, near Heraclea (Strid. s. v).

Pannōnia, one of the most important of the Roman provinces between the Danube and the Alps, was separated on the W. from Noricum by the Mons Cetius, and from Upper Italy by the Alpes Juliae, on the S. from Illyria by the Savus, of the E. from Dacia by the Danube, and on the N. from Germany by the same river. It thus corresponded to the eastern part of Austria, Styria, Carinthia, Carniola, the whole of Hungary between the Danube and the Save, Slavonia, and a part of Croatia and Bosnia. The mountains in the S. and W. of the country on the borders of Illyria, Italy, and Noricum belonged to the Alps, and are therefore called by the general name of the Alpes Pannonicae, of which the separate names are Oera, Carnyanae, Cetius, and Alba or Albani Montes. The principal rivers of Pannonia, besides the Danube, were the *DRAVE* (*Drave*), *SAVUS* (*Save*), and *ARRABO* (*Raab*), all of which flows into the Danube.—The Pannonians (*Pannonii*), sometimes called Paconians by the Greek writers, were probably of Illyrian origin, and were divided into numerous tribes. They were a brave and warlike people, but are described by the Roman writers as cruel, faithless, and treacherous. They maintained their independence of Rome, till Augustus, after his conquest of the Illyrians (B.C. 85), turned his arms against the Pannonians, who were shortly afterwards subdued by his general Vibius (Dio Cass. xlix 35-38). In A.D. 7 the Pannonians joined the Dalmatians and the other Illyrian tribes in their revolt from Rome, and were with difficulty conquered by Tiberius, after a desperate struggle, which lasted three years (A.D. 7-9) (Dio Cass. iv 28-33, Vell. Pat. ii 110, Suet. *Tib.* 16). It was after the termination of this war that Pannonia appears to have been reduced to the form of a Roman province, and was garrisoned by several Roman legions. The dangerous mutiny of these troops after the death of Augustus (A.D. 14) was with difficulty quelled by Drusus. From this time to the end of the empire Pannonia always contained a large number of Roman troops, on account of its bordering on the Quadi and other powerful barbarous nations. The towns Carnuntum, Siscia, and Poetovio stood near its border line. We find at a later time that Pannonia was the regular quarters of seven legions (Tac. *Ann.* i 16, Vell. Pat. ii 125). In consequence of this large number of troops always stationed in the country, several towns were founded and numerous fortresses were erected along the Danube. Pannonia originally formed only one province, but about 102 A.D. was divided into two provinces, called *Pannonia Superior* and *Pannonia Inferior*. These were separated from one another by a straight line drawn from the river Arrabo S. as far as the Savus, the country W. of this line being *P. Superior*, and the part E. *P. Inferior*. Each of the provinces was governed by a separate praetor, but they were frequently spoken of in the plural under the name of *Pannoniae*. The Danube

formed the limit and the colonies *Mursia* and *Aquincum* were founded as outposts by Hadrian (*C. I. L.* iii. p. 415). The native settlements were villages (*vici*) grouped in cantons (*pagi*). The larger towns were of Roman origin, either colonies or municipia, some of which were first established as outposts or fortresses, and afterwards increased. In the fourth century the part of P. Inferior between the *Arrabo*, the *Danube*, and the *Dravus*, was formed into a separate province with chief towns *Sopianae* (*Fünfskirchen*) and *Aquincum* (*Alt-Ofen*), by *Galcrinus*, who gave it the name of *Valeria* in honour of his wife. But as P. Inferior had thus lost a great part of its territory, Constantine added to it a portion of P. Superior, comprising the upper part of the course of the *Dravus* and the *Savus*. P. Superior was now called *Pannonia I.*, with chief towns *Savaria* and *Siscia*, and P. Inferior *Pannonia II.*, with chief town *Sirmium*; and all three Pannonian provinces (together with the two Noric provinces and *Dalmatia*) belonged to the six Illyrian provinces of the Western Empire. In the middle of the fifth century Pannonia was taken possession of by the Huns. After the death of Attila it passed into the hands of the Ostrogoths, and subsequently into those of the Lombards.

**Panomphaeus** (*Πανομφαῖος*), i.e. the author of all signs and omens, a surname of Zeus, who had a sanctuary on the Hellespont between *Capes Rhoeeteum* and *Sigenm* (*Il.* viii. 250; *Ov. Met.* xi. 198).

**Pânōpe** (*Πανόπη*), a nymph of the sea, daughter of *Nereus* and *Doris*.

**Pânōpeus** (*Πανόπευς*), son of *Phocus* and *Asteropaea*, accompanied *Amphitryon* on his expedition against the *Taphians* or *Teleboans*, and took an oath not to embezzle any part of the booty; but having broken his oath, he was punished by his son *Epeus* becoming unwarlike. He was one of the *Calydonian* hunters. (*Il.* xxiii. 665; *Paus.* ii. 29, 4; *Ov. Met.* viii. 312.)

**Pânōpeus** or **Phanoteus**, (*Πανόπευς*, *Hom.*), **Pânōpeæ** (*Πανοπείας*), or **Pânōpe** (*Πανόπη*, *Thuc.*; *Πανόπευς*: *Agio Vlasii*), an ancient town in *Phocis* on the *Cephissus* and near the frontiers of *Boeotia*, twenty stadia W. of *Chaeronea*, said to have been founded by *Panopeus*, son of *Phocus* (*Hes. ap. Strab.* p. 424; *Hdt.* viii. 34; *Ov. Met.* iii. 19).

**Pânōpōlis**. [*Σχεμμία*.]

**Panoptes**. [*Αεός*.]

**Panormus** (*Πάνορμος*), that is, 'All-Port,' or a place always fit for landing, the name of several harbours. 1. (*Πανορμίτης*, *Panormita*, *Panormitanus*: *Palermo*), an important town on the N. coast of Sicily and at the mouth of the river *Orethrus*, was founded by the Phoeni-

passed into the hands of the *Carthaginians*, in whose power it remained for a long time, and who made it one of the chief stations for their fleet (*Diod.* xi. 20, xiii. 88, xv. 17). It was taken by the Romans in the first Punic war, B.C. 254 (*Pol.* i. 21, 38). It became a municipium with immunities from taxation and considerable independence. Cicero notices its commercial prosperity (*Verr.* ii. 26, iii. 6, v. 7); but after the war with *Sextus Pompeius* it lost its independence, and was made a Roman colony. (*Strab.* p. 272.) —2. (*Porto Rapti*), the principal harbour on the E. coast of *Attica*, near the demns *Prasiae*, and opposite the S. extremity of *Enboca*. —3. (*Tekieh*), a harbour in *Achaia*, fifteen stadia E. of the promontory *Rhium* (*Thuc.* ii. 86; *Pans.* vii. 22, 10). —4. A harbour in *Epirus*, in the middle of the *Acrocerannian* mountains (*Strab.* p. 324). —5. (*Nr. Mylopotamo*, *Rn.*), a town and harbour on the N. coast of *Crete*. —6. The outer harbour of *Ephesus* formed by the mouth of the river *Caÿster* (*Strab.* p. 639; *EPHESUS*).

**Pansa**, *C. Vibius*, a friend and partisan of *Caesar*, was tribune of the plebs B.C. 51, and was appointed by *Caesar* in 46 to the government of *Cisalpine Gaul* as successor to *M. Brutus*. *Caesar* subsequently nominated him and *Hirtius* consuls for 43. *Pansa* was consul in that year along with *Hirtius*, and fell before *Mutina* in the month of April. The details are given under *HIRTIVS*.

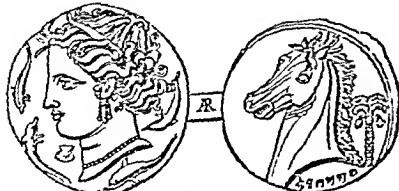
**Pantācyas**, **Pantāgiās**, or **Pantāgiēs** (*Παντακίας*: *Fiume di Pocrari*), a small river on the E. coast of Sicily, flowing into the sea between *Megara* and *Syracuse* (*Verg. Aen.* iii. 689; *Ov. Fast.* iv. 471).

**Pantālēōn** (*Πανταλέων*). 1. Son of *Omphalion*, king or tyrant of *Pisa* in *Elis* at the period of the thirty-fourth Olympiad (B.C. 644), assembled an army, with which he made himself master of *Olympia*, and assumed by force the sole presidency of the Olympic games. The *Eleans* on this account would not reckon this as one of the regular Olympiads. *Pantaleon* assisted the *Messenians* in the second *Messenian* war. (*Paus.* vi. 21, 22; *Strab.* p. 362.) —2. A king of *Bactria* or the *Indo-Caucasian* provinces, whose date, from his coins, is put at about 120 B.C.

**Panthēa**. [*ΑΒΡΑΔΑΤΑΣ*.]

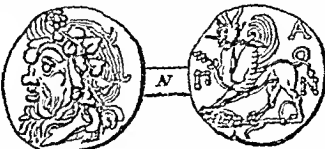
**Panthēum**. [*ΡΟΜΑ*.]

**Panthōns** contr. **Panthūs** (*Πάνθοος*, *Πάνθους*), one of the elders at *Troy*, husband of *Phrontis*, and father of *Euphorbus*, *Polydamas*, and *Hyperenor* (*Il.* iii. 146, xiv. 450, xvii. 24, 40, 81). Hence both *Euphorbus* and *Polydamas* are called *Panthoides*. He was originally a priest of *Apollo* at *Delphi*, and was carried to *Troy* by *Antenor*, on account of his beauty. He continued to be a priest of *Apollo*, and is called by *Virgil* (*Aen.* ii. 319) *Othryades*, or son of *Othryas*.



Coin of Panormus in Sicily (before 251 B.C.).

Obs., head of *Persephone* and dolphins; rev., horse's head; name of town in Punic characters.



Coin of Panticapaeum in the Tauric Chersonesus (about B.C. 300).

Obs., head of *Pan* (the Greeks erroneously connected the name, which is probably Scythian, with the god *Pan*); rev., *PAN*; a griffin with spear in its mouth; below, a stalk of corn, to signify the corn trade of the town.

cians, and at a later time received its Greek name from its excellent harbour (*Thuc.* vi. 2; *Diod.* xxii. 10). From the *Phoenicians* it

**Panticapaeum** (*Παντικαπαιον*: *Παντικαπῆος*, *Παντικαπαιεύς*, *Παντικαπιδῆτης*: *Kertsch*), a town in the *Tauric Chersonesus*, was situated

on a hull twenty stadia in circumference, on the Cimmerian Bosphorus, and opposite the town of Phanagoria in Asia (Strab. pp. 309-311, Appian, *Mithr.* 107). It was founded by the Milesians, about B.C. 541, and from its position and excellent harbour soon became a place of great commercial importance. It was the residence of the Greek kings of the Bosphorus, and hence is sometimes called Bosphorus Justinian caused it to be surrounded with new walls (Strab. p. 495, Diod. xx. 24, Plin. iv. 78, Procop. *Aed.* iii. 7). Remains of Greek art of the greatest value to archaeology have been found here, and are now for the most part at St. Petersburg.

**Panticapes** (Παντικαπες *Samara*?) a river in European Sarmatia, which, according to Herodotus rises in a lake separates the agricultural and nomadic Scythians, flows through the district Hylaea, and falls into the Borystheneas (Hdt. iv. 18, 47, 54, Plin. iv. 83).

**Panyasis** (Πανυσσις) 1. A Greek epic poet, was a native of Halicarnassus, and a relation of the historian Herodotus probably his uncle. Panyasis was put to death by Lygdamis, the tyrant of Halicarnassus, about B.C. 457. The most celebrated of his poems was *Heraclea* or *Heracleas*, which gave a detailed account of the exploits of Hercules. It consisted of fourteen books and 9000 verses. Another poem bore the name of *Ionica* (Ἰωνικά), and contained 7000 verses, it related the history of Neleus Codrus and the Ionic colonies. In later times the works of Panyasis were extensively read, and much admired some Alexandrian grammarians ranked him with Homer, Hesiod, Pindar, and Antimachus, as one of the five principal epic poets (Suid. s. v., Paus. x. 8, 5). The scanty fragments which remain give no means of determining the poetical merit of his work (ad. Gaisford, 1823, Dübner, 1840). — 2. A philosopher, also a native of Halicarnassus who wrote two books 'On Dreams' (Ἱπὶ ὀνείρων), was perhaps a grandson of the poet (Suid. s. v.).

**Paphlagonia** (Παφλαγονία *Paphlagon*, pl. -ones, *Paphlago*), a district on the N. side of Asia Minor, between Bithynia on the W. and Pontus on the E., being separated from the former by the river Parthenius and from the latter by the Halys, on the S. it was divided by the chain of Mount Ormusius (at some periods by Mount Oligassus) and the bend of the Halys from Phrygia, in the earlier times, but from Galatia afterwards, and on the N. it bordered on the Euxine. These boundaries, however, are not always exactly observed. Xenophon 'urges the Paphlagonians as far E. as Themiscyra and the Jasonian promontory' (Xen. An. v. 6, 1; cf. Strab. p. 548). It appears to have been known to the Greeks in the mythical period. The Argonautic legends mentioned Paphlagon the son of Phineus, as the hero eponymus of the country. In the Homeric Catalogue, Pylaeus leads the Paphlagonians, as allies of the Trojans, from the land of the Heneti, about the river Parthenius, a region famed for its mules and from thus Pylaeus the later princes of Paphlagonia claimed their descent and the country itself was sometimes called Pylaeenia (Il. ii. 821, v. 577, xii. 656; Plin. vi. 6). Herodotus twice mentions the Halys as the boundary between the Paphlagonians and the Syrians of Cappadocia, but we learn also from him and from other authorities that the Paphlagonians were of the same race as the Cappadocians (i.e. the Semitic or Syro-Arabian) and quite distinct in their language and their

customs, from their Thracian neighbours on the W. (Hdt. i. 72, ii. 104, Plut. *Lucull.* 23). They were good soldiers, especially as cavalry, but uncivilised and superstitious. The country had also other inhabitants, probably of a different race, namely, the Heneti and the Caucones, and Greek settlements were established on the coast at an early period. The Paphlagonians were first subdued by Croesus. (Hdt. i. 28, ii. 90). Under the Persian empire they belonged to the third satrapy, but their satraps made themselves independent and assumed the regal title, maintaining themselves in this position (with a brief interruption, during which Paphlagonia was subject to Eumenes) until the conquest of the country by Mithridates, who added the E. part of his own kingdom, and made over the W. part to Nicomedes, king of Bithynia, who gave it to his son Pylaeus (App. *Mithr.* 11, 12, Strab. p. 540, Justin. xxxvii. 1-4). After the fall of Mithridates the part of Paphlagonia nearer the coast which had belonged to Mithridates was by Pompey's arrangement, B.C. 65, included in the province of Pontus, the interior was left to the native princes, as tributaries to Rome, but the race of these princes becoming soon extinct, the whole of Paphlagonia was made Roman, and Augustus made it a part of the province of Galatia (Strab. pp. 541, 544, 562, Ptol. v. 4, 5). Pemptopolis was its *metropolis*. It was made a separate province under Constantine; but the E. part, from Sinopa to the Halys was assigned to Pontus, under the name of Hallespontois. Paphlagonia was a mountainous country, being intersected from W. to E. by three chains of the Olympus system, namely, the Olympus itself on the S. border, Oligassus in the centre, and a minor chain with no specific name nearer to the coast. The belt of land between this last chain and the sea was very fertile, and the Greek cities of Amastinus and Sinope brought a considerable commerce to its shore, but the inland parts were chiefly covered with forests which were celebrated as hunting grounds. The country was famed for its horses and mules, and in some parts there were extensive abeeepwalks, and its rivers were particularly famous for their fish (Strab. p. 547).

**Paphus** (Παφος), son of Pygmalion by the statue into which life had been breathed by Aphrodite. From him the town of Paphus derived its name, and Pygmalion himself is called the Paphian hero. (Or. *Met.* x. 290).

**Paphos** (Πάφος *Pápos*), the name of two towns on the W. coast of Cyprus, near each other, and called respectively 'Old Paphos' (Παλαιάπαφος) and 'New Paphos' (Νέα Πάφος). Old Paphos was situated near the promontory Zephyrium, ten stadia from the coast, where it had a good harbour; while New Paphos lay more inland in the midst of a fertile plain, sixty stadia from the former (Hes. *Th.* 192, Mel. ii. 7; Lucan. viii. 456, Strab. p. 683, Corout. *N.D.* 24, Serv. ad *Aen.* x. 51). It has been said that there was a Paphian river Bocarus, but there is reason to think that this is a confusion with a river Bocarus in the island Salamis (Strab. p. 394). Old Paphos was the chief seat of the worship of Aphrodite, who is said to have landed at this place after her birth among the waves, and who is hence frequently called the Paphian goddess (Paphia). Here she had a celebrated temple, the high priest of which exercised a kind of religious superintendence over the whole island. I very year there was a grand procession from New

Paphos to the temple of the goddess in the old city. The foundation of Old Paphos and its temple and temple services are fully described by Tacitus (*Hist.* ii. 2). The founder was CYNTRAS, though Tacitus notices an ancient tradition of a mythical founder, Aerias, which, he says, others regard as a name of the goddess. Originally there were two priestly families, the Cinyradac and the Tamiradac, but eventually the office belonged solely to the descendants of Cinytras. The image of the goddess was a conical stone (cf. Serv. ad *Aen.* i. 724; Philostr. *Vit. Apoll.* iii. 58). This cone appears in the Semitic fashion to have been anointed with oil, for a recently discovered inscription mentions a festival of the temple called *ἑλαιόχριστον*. There can be no doubt of the Phœnician origin of Old Paphos, and that the worship of Aphrodite was introduced here from the East. Herodotus (i. 105) speaks of the temple of Aphrodite in Cyprus as established in imitation of the Syrian temple at Ascalon. New Paphos, on the other hand, was a different foundation, traditionally by Agapenor on his return from Troy (Strab. p. 683; Paus. viii. 5, 2). When Paphos is mentioned by later writers without any epithet, they usually mean the New City; but when the name occurs in the poets, we are generally to understand the Old City, as the poets, for the most part, speak of the place in connexion with the worship of Aphrodite. Old Paphos was destroyed by an earthquake in the reign of Augustus, but was rebuilt by order of the emperor, and called Augusta (Dio Cass. liv. 23; cf. Sen. *Ep.* 91). Under the Romans New Paphos was the capital of one of the four districts into which the island was divided. The excavations carried on by the English archaeologists in 1887 and later years, and described in the *Hellesic Journal*, have shown that the temple had even the character not so much of a Greek or Roman as of a Phœnician temple with large open courts and several small chambers. It is worthy of remark as supporting the statements of ancient writers, especially of Tacitus, that fragments of marble cones have been found, and that an altar (now in the British Museum) has been found, said to be suitable for the sacrifice of small victims such as Tacitus mentions. It is probable that there was another altar for incense (cf. *Od.* viii. 302; *Hymn. ad Ven.* 58; Verg. *Aen.* i. 4, 16).

Papias, bishop of Hierapolis. [*Dict. of Christian Biography.*]

Papinianus, Aemilius, a celebrated Roman jurist, was praefectus praetorio under the emperor Septimius Severus, whom he accompanied to Britain. The emperor died at York A.D. 211, and is said to have commended his two sons Caracalla and Geta to the care of Papinian. (Spart. *Carac.* 8.) On the death of his father, Caracalla dismissed Papinian from his office, and shortly afterwards put him to death. There are 582 excerpts from Papinian's works in the Digest. These excerpts are from the thirty-seven books of *Questiones* (a work arranged according to the order of the Edict), the nineteen books of *Responsa*, the two books of *Definitiones*, the two books *De Adulteriis*, a single book *De Adulteriis*, and a Greek work or fragment which probably treated of the office of Aedile both at Rome and in other towns. No Roman jurist had a higher reputation than Papinian. Nor is his reputation unmerited. It was not solely because of his high office, his penetration and his knowledge, that he left a

great name; his excellent understanding, guided by integrity of purpose, has made him the model of a true lawyer.

Papilius Statius. [STATIUS.]

Papiria Gens, patrician and plebeian. The patrician Papirii were divided into the families of *Crassus*, *Cursor*, *Maso*, and *Mugillanus*; and the plebeian Papirii into those of *Carbo*, *Paetus*, and *Turdus*. Of these the families of Carbo, Cursor, Maso, and Mugillanus, alone require mention.

Papirianae Fossae, a village in Etruria on the Via Aemilia, between Luna and Pisa.

Papirius, C. or Sex., the author of a supposed collection of the *Leges Regiae*, called *Jus Papirianum*, or *Jus Civile Papirianum*. He is said to have lived in the reign of Tarquinius Superbus. (Dionys. iii. 36; Liv. i. 20, 32.)

Papius Mutillus. [MUTILLUS.]

Pappia (Πάππια), a lofty rugged mountain on the extreme border of Numidia, perhaps the same as the Thammas of Ptolemy, and as the mountain abounding with wild cats, near the city of Melitene, to which Diodorus Siculus refers (xx. 58), but without mentioning its name (Procop. *B. V.* ii. 4, 7).

Pappus (Πάππος), of Alexandria, one of the later Greek geometers, is said by Suidas to have lived under Theodosius (A.D. 379-395). Of the works of Pappus, the only one which has come down to us is his celebrated *Mathematical Collections* (Μαθηματικῶν συναγωγῶν βιβλία). What remains of the work is edited by F. Hultsch, Berl. 1875.

Papremis (Πάπρημις), a city of Lower Egypt, capital of the Nomos Papremites, and sacred to the Egyptian god whom the Greeks identified with Ares (Hdt. ii. 59, 71).

Papus, Aemilius. 1. M., dictator B.C. 321 (Liv. ix. 7).—2. Q., twice consul, 282 and 278; and censor 275. In both his consulships and in his censorship he had as colleague C. Fabricius Luscinius. (Dionys. xviii. 5).—3. L., consul 225, defeated the Cisalpine Gauls with great slaughter. He was censor 220 with C. Flaminius. (Pol. ii. 23; Eutrop. iii. 5.)

Parachelōitis (Παραχελωίτις), the name of the plain in Acarnania and Aetolia, through which the Achelous flows.

Parachōathras (Παραχόαθρας, τὰ Παραχόαθρα: Mts. of Louristan), a part of the chain of mountains forming the E. margin of the Tigris and Euphrates valley, was the boundary between Susiana and Media. The same name is given to an E. branch of the chain, forming the boundary between Parthia and the desert of Carmania. Strabo places it too far N. (Ptol. vi. 2, 3; Strab. pp. 511, 514, 522.)

Paraetacēnē (Παρατακηνή: Παπατακά, Παπατακηνό, Paraetacae, Paraetaceni), the name of various mountainous regions in the Persian empire, is the Greek form of a Persian word signifying *mountainous*. 1. The best known of those districts was on the borders of Media and Persis, and was inhabited by a people of Median origin, who are mentioned several times by the historians of Alexander and his successors (Strab. p. 736; Arrian, iii. 19; cf. Hdt. i. 101).—2. A district between the rivers Oxus and Jaxartes, on the borders of Bactria and Sogdiana (Arrian, iv. 21; Curt. viii. 14).

Paraetaniūm or Ammōdia (Παρατάνιον, ἡ Ἀμμόδια: El-Bareton or Marsa-Lubeit), an important city on the N. coast of Africa, belonged to Marmarica in its widest sense, but politically to Egypt—namely, to the Nomos Libya: hence this city on the W. and Pelusium



on the E are called 'cornus Aegypti'. It stood near the promontory Artos or Pythus (*Bas-el-Hazet*), and was reckoned 200 Roman miles W. of Alexandria, and 1300 stadia N. of Ammonium in the Desert (*Sirah*), which Alexander the Great visited by the way of Paraetonium (Strab. p. 709, Arrian, *An.* iv. 3, 3, Or. *Met.* ix. 712, Lucan, *in.* 235). The city was forty stadia in circuit. It was an important seaport, a strong fortress and a seat of the worship of Isis. It was restored by Justinian, and continued a place of some consequence till its destruction by Mehmet Ali, in 1820.

**Paragon Sinus** (Παραγώνος κόλπος, *Gulf of Oman*), a gulf of the Indicus Oceanus, on the coast of Gedrosia (Ptol. vi. 8, 7).

**Parālis** [Αῤῥία, p. 148]

**Parālus** (Παραλος), the younger of the two legitimate sons of Pericles. He and his brother Xanthippus were educated by their father with the greatest care, but they both appear to have been of inferior capacity, which was not compensated by worth of character, though Paralus seems to have been better than his brother. They both fell victims to the plague B.C. 429 (Plut. *Pericl.* 24, 26, *Plat. Alc.* i. p. 118, *Protag.* p. 319, *Athen.* p. 503).

**Parapotamioria** (Παραποταμίων χώρα, *Be-luzi*), an ancient town in Phocis, situated on a steep hill, and on the left bank of the river Cephalus, from which it derives its name (*cf.* *Il.* ii. 522). It was near the frontiers of Boeotia being only forty stadia from Chaeronea and sixty stadia from Orchomena. It was destroyed by Xerxes, but was rebuilt, and was destroyed a second time in the Sacred war (*Hdt.* viii. 33, *Paus.* i. 3, 1; *Strab.* p. 424).

**Paravæti** (Παραβαῖται), an Epirot tribe on the banks of the Aous (*Thuc.* ii. 80; *Arrian.* *An.* i. 7).

**Parææ** [Μοῖραι]

**Parentium** (*Parentio*), a town in Istria, with a good harbour, inhabited by Roman citizens,

she-bear. Thereupon he carried the boy home, and brought him up along with his own child, and called him Paris (*Eur. Troad.* 921). When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherds, and hence received the name of Alexander, *sc.* the defender of men. He also succeeded in discovering his real origin, and was received by Priam as his son. It was said that Priam was holding funeral games for Paris, whom he believed to be dead. The king's servants seized a bull for the prize from the herds of Paris, who therefore took part in the games and conquered his brothers. They were about to attack him in anger, when Cassandra declared that he was really Paris, the son of Priam (*Apollod.* iii. 12, 5). He now married Oenone, the daughter of the river god Cebren, by whom, according to some, he became the father of Corythus. The most celebrated event in the life of Paris was his abduction of Helen. This came to pass in the following way. Once upon a time, when Peleus and Thetis solemnised their nuptials, all the gods were invited to the marriage with the exception of Eris, or Strife. Enraged at her exclusion, the goddess threw a golden apple among the guests, with the inscription, 'To the fairest' (*Tzet.* ad *Lyc.* 93). Thereupon Hera, Aphrodite and Athene each claimed the apple for herself. Zeus ordered Hermes to take the goddesses to Mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute. The goddesses accordingly appeared before him. Hera promised him the sovereignty of Asia and great riches, Athene great glory and renown in war, and Aphrodite the fairest of women for his wife. Paris decided in favour of Aphrodite, and gave her the golden apple (*Il.* xiv. 23, *Schell.* ad *Eur. Hec.* 642, *Troad.* 925, *Hel.* 23, *Hyg. Fab.* 92). This judgment called forth in Hera and Athene fierce hatred against Troy.



Judgment of Paris. From a vase (Overbeck, x. 7). Hermes is leading up the three goddesses, who offer respectively Eris (lover), a helmet (war-like figure), and a lion (giver of glory).

but not a Roman colony, thirty-one miles from Pola (Ptol. iii. 1, 27).

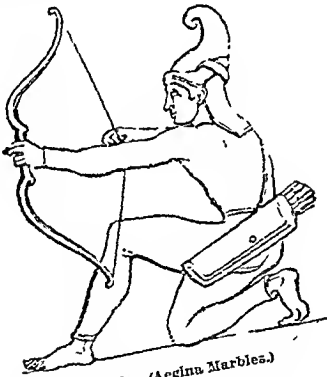
**Paris** (Πάρις), also called Alexander (Ἀλέξανδρος), was the second son of Priam and Hecuba. Before his birth Hecuba dreamed that she had brought forth a firebrand, the flames of which spread over the whole city (*Eur. Andr.* 229, *Cic. De.* i. 21, *Verg. Aen.* vii. 320, *Paus.* x. 12, 1). Accordingly as soon as the child was born, he was given to a shepherd, who was to expose him on Mount Ida. After the lapse of five days, the shepherd, on returning to Mount Ida found the child still alive, and fed by a

Under the protection of Aphrodite, Paris now sailed to Greece, and was hospitably received in the palace of Menelaus at Sparta. Here he succeeded in carrying off Helen, the wife of Menelaus, who was the most beautiful woman in the world. [For the various accounts of the abduction and the voyage to Troy see *HELENA*.] The abduction of Helen gave rise to the Trojan war. Before her marriage with Menelaus, she had been wooed by the noblest chiefs in all parts of Greece. Her former suitors now resolved to revenge her abduction, and sailed against Troy [*AGAMEMNON*].—Homer describes

## PARMENIDES

## PARIS

Paris as a handsome man, fond of music, and a skilful archer, even showing courage in war sometimes, but often dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks (*Il.* iii. 16, 87, vi. 326, vii. 2, 400). He fought with Menelaus before the walls of Troy, and was defeated, but was carried off by Aphrodite (*Il.* iii. 58). He is said to have killed Achilles, either by one of his arrows or by treachery in the temple of the Thymbraean Apollo (*Il.* xxii. 359; *Dict. Cret.* iv. 11; *Serv. ad Aen.* iii. 85, 322; *Achilles*). On the capture of Troy, Paris was wounded by Philoctetes with an arrow of Heraacles, and then returned to his long abandoned wife Oenone. But she, remembering the wrongs she had suffered, or being prevented by her father, refused to heal the wound. He then went back to Troy and died. Oenone quickly repented, and hastened after him with remedies, but came too late, and in her grief hanged herself (*Soph. Phil.* 1426; *Apollod.* iii. 12, 6; *Dict. Cret.* iv. 19). According to others she threw herself from a tower, or (as in the account followed by Teunyson) rushed into the flames of the funeral pile on which the body of Paris was burning (*Lycophr.* 65; *Tzetz. ad Lyc.* 61; *Quint. Smyrn.* x. 467).—Paris is represented in works of art as a beautiful youth, sometimes with a Phrygian cap, as in the *Egina* marbles, and usually so distin-

Paris. (*Aegina* Marbles.)

guished in reliefs of the Graeco-Roman period and in Pompeian paintings.

PARIS, the name of two celebrated pantomimes. 1. The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite. He was originally a slave of Domitia, the aunt of the emperor, and he purchased his freedom by paying her a large sum of money. Paris was afterwards declared, by order of the emperor, to have been compelled to restore to him and Domitia what had received for his freedom the sum which she had received to become a pantomime. When Nero attempted to become a pantomime, he put Paris to death; *Dio Cass.* lxxiii. 18; *Suet. Ner.* xiii. 19–27; *Tac. Ann.* xiii. 18; *Suet. Ner.* 54. 2. The younger Paris, and the more celebrated of the two, was a native of Egypt, and lived in the reign of Domitian, with whom, and also with the emperor, he was a great favourite. He was put to death by Domitian, because he had an intrigue with Domitia, the wife of the emperor. (*Dio Cass.* lxxvii. 3; *Suet. Dom.* 3, 10; *Mart.* xi. 13.)

PARISI. [*LUTETIA PARISIORUM.*]

Pāriūm (ῥδ Πάριον: Παριῶνός, Παριῶνός, Παριῶνός: *Kemer*, Rn.), a city of Mysia, on the N. coast of the Troad, on the Propontis, between Lampsaenus and Priapus, was founded by a colony from Miletus, mingled with natives of Paros and Erythrae, and became a flourishing seaport, having a better harbour than that of Priapus (*Strab.* p. 588; *Paus.* ix. 27, 1; *cf. Hdt.* v. 117; *Xen. An.* vii. 2, 7). Under Augustus it was made a Roman colony, by the name of Colonia Pariana Julia Augusta. It was a renowned seat of the worship of Eros, Dionysus, and Apollo. The surrounding district was called ἡ Παριακή.

Parma (Parmaensis: *Parma*), a town in Gallia Cispadana, situated on a river of the same name and on the Via Aemilia, between Placentia and Mutina, was originally a town of the Boii, but was made a Roman colony B.C. 183, along with Mutina, and from that time became a place of considerable importance (*Liv.* xxxix. 55). It suffered some injury in the Civil war after Caesar's death, but was enlarged and embellished by Augustus (*Plin.* iv. 48, name of Colonia Julia Augusta (*Plin.* iv. 48, v. 141). The country around Parma was originally marshy; but the marshes were drained by the consul Scaurus, and converted into fertile land. The wool of Parma was particularly good (*Mart.* xiv. 155; *Colum.* vii. 2, 3).

Parménides (Παρμενίδης), a distinguished Greek philosopher, was a native of Elea in Italy. According to Plato, Parmenides, at the age of sixty-five, came to Athens to the Parthenon, accompanied by Zeno, then forty years old, and became acquainted with Socrates, who at that time was nineteen or twenty years of age at the time, we may place the visit of Parmenides to Athens in B.C. 448, and consequently his birth in 518. (*Plat. Parmen.* p. 127, *Soph.* p. 217, *Theaet.* p. 183; *Diog. Laërt.* ix. 21–25, where the chronology is not quite the same: *cf. Athen.* p. 505; *Macrob.* i. 1.) Parmenides was regarded with great esteem by Plato and Aristotle; and his fellow-citizens thought so highly of him that, it is said, they bound their magistrates to render obedience to the laws which he had enacted for them (*Plat. Utop.* *Arist. Metaph.* A, 5 = p. 986, h; *Diog. Laërt.* ix. 23). XENOPHONES had already taught his views of the unity of Being in opposition to the dualism and motion of Heraclitus and the Ionian school. Parmenides, his pupil and successor in the Eleatic school, pursued the same line. The philosophical opinions of Parmenides were developed in a didactic poem, in hexameter verse, entitled *On Nature*, of which only fragments remain. In this poem he maintained that the phenomena of sense were delusive; and that it was only by mental abstraction that a person could attain to the knowledge of the only reality, a One and All, a continuous and self-existent substance, which could not be perceived by the senses. But although he believed the phenomena of sense to be delusive, nevertheless he sought to arrive at an explanation of the world of sense, and in his theory, which formed the second part of his poem, he propounded two elements or principles of origin—one that which belongs to light and heat, the other that of darkness and cold. The bright or warm was analogous to fire, the cold or dark to earth. The world as perceived by our senses arose from a union of these two principles under a power analogous to Love. Yet such a world as this has not the real being

of absolute unity, and practically human knowledge of real existence is unattainable—Edition of the fragments of Parmenides is by Kavsten, in *Philosophorum Graecae Veterum Oper Reliquiae* Amstelod. 1835.

**Parmenion** (Παρμενίων) 1 Son of Philotas, a distinguished Macedonian general in the service of Philip of Macedon and Alexander the Great. In 346 he was employed by Philip in the siege of Halos (Dem. *Phil.* p. 392). Philip held him in high esteem and used to say of him, that he had never been able to find more than one general, and that was Parmenion (Plut. *Apophth.* p. 177). In Alexander's invasion of Asia, Parmenion was regarded as second in command. At the three great battles of the Granicus, Issus and Arbela while the king commanded the right wing of the army, Parmenion was placed at the head of the left, and contributed essentially to the victory on all those memorable occasions. The confidence reposed in him by Alexander appears to have been unbounded, and he is continually spoken of as the most attached of the king's friends and as holding, beyond all question, the second place in the state. But when Philotas the only surviving son of Parmenion, was accused in Drangiana (B.C. 330) of being privy to the plot against the king's life, he not only confessed his own guilt when put to the torture but involved his father also in the plot. Whether the king really believed in the guilt of Parmenion, or deemed his life a necessary sacrifice to policy after the execution of his son, he caused his aged friend to be assassinated in Media before he could receive the tidings of his son's death (Arrian, *Anab.* iii. 26, Curt. vii. 2, 11, Diod. xvii. 80, Plut. *Alex.* 49, Justin. xii. 5). The death of Parmenion, at the age of seventy years will ever remain one of the darkest stains upon the character of Alexander. It is questionable whether even Philotas was really concerned in the conspiracy, and we may safely pronounce that Parmenion had no connexion with it.—2. Of Macedonia, an epigrammatic poet, whose verses were included in the collection of Philip of Thessalonica, whence it is probable that he flourished in, or shortly before, the time of Augustus.

**Parnassus** (Παρνασσός, Παρναρός, Ion Παρναρός), the name, in its widest signification, of a range of mountains which extends from Oeta and Corax SE through Doris and Phocis, and under the name of *Cirphis* (Κίρπις) terminates at the Corinthian gulf between Cirrha and Anticyra. But in its narrower sense, Parnassus indicates the highest part of the range (about 8000 feet above the sea) a few miles N of DELPHI. Its two highest summits were called *Tithorea* (Τίθορεα *Velitrea*), and *Lycorea* (Λυκορέα *Liatkura*), the former being NW and the latter NE of Delphi, and hence Parnassus is frequently described by the poets as double-headed. Immediately above Delphi the mountain forms a semicircular range of lofty rocks, at the foot of which the town was built. These rocks were called *Phaediades* (Φαιδιάδες) or the 'Resplendent,' from their facing the S, and thus receiving the full rays of the sun during the most brilliant part of the day. The sides of Parnassus were well wooded at its foot grew myrtle, laurel and olive-trees, and higher up fir, and its summit was covered with snow during the greater part of the year. It contained numerous caves, gorges, and romantic ravines. It is celebrated as one of the

chief seats of Apollo and the Muses, and an inspiring source of poetry and song (p. 578 b). On Mount Lycorea was the Corycian cave from which the Muses are sometimes called the Corycian nymphs. Just above Delphi was the far famed Castalian spring, which issued from between two cliffs, called *Naupha* and *Hyampfa* [Δελφίη]. The mountain also was sacred to Dionysus (p. 293). Between Parnassus proper and Mt Cirpius was the valley of the Plistus, through which the sacred road ran from Delphi to Daulis and Stiris, and at the point where the road branched off to these two places (called *σχιστής*) Oedipus slew his father Laius (p. 619, b).—2. A town in the NW of Cappadocia, on the road between Ancyra and Archelais. Its position has been fixed with some probability close to the Halys, at some ford a little above the modern *Tchikim Aghyl*. The road at this point branched S to Archelais, and along the river to Nyssa and so to Megara (Pol. xiv. 4, 8, 9).

**Parnes** (Πάρνης gen Πάρνηςος *Oria* or *Nozid*) a mountain in the NE of Attica, in some parts nearly as high as 5000 feet, was a continuation of Mount Cithaeron, from which it extended eastwards as far as the coast at Rhamnus. It was well wooded, abounded in game, and on its lower slopes produced excellent wine. It formed part of the boundary between Boeotia and Attica, and the pass through it between these two countries was easy of access, and was therefore strongly fortified by the Athenians. On the summit of the mountain there was a statue of Zena Parnethus, and there were likewise altars of Zena Semaleos and Zeus Ombros or Apemius (Strab. p. 404, Paus. i. 32, 1).

**Parnon** (Πάρνων *Mulevo*), a mountain 6335 feet high forming the boundary between Laconia and Tegeata in Arcadia (p. 468, c).

**Paropamisadae** (Παροπαμισάδαι) or **Parapanisadae**, the collective name of several peoples dwelling in the S slopes of Mount Paropamisus (see next article) and the country they inhabited (Ptolemy mentions among the tribes of this district the *Bolittae*, *Ambantae*, *Parau*, and *Pargystae*). It was divided on the N from Bactria by the Paropamisus, on the W from Aria, and on the S from Drangiana and Arachosia, by indefinite boundaries, and on the E from India by the river Indus, thus corresponding to the E part of *Afghanistan* and the strip of the *Punjab* W of the Indus. Under the Persian empire it was the north easternmost district of Ariana. It was conquered by Alexander, when he passed through it on his march to India, but the people soon regained their independence, though parts of the country were nominally included in the limits of the Graeco-Syriae and Bactrian kingdoms. It is a rugged mountain region, intersected by branches of the Paropamisus. In the N the climate is so severe that, according to the ancient writers, confirmed by modern travellers, the snow almost buries the houses, but in the S the valleys of the lower mountain slopes yield all the products of the warmer regions of Asia. In its N was the considerable river *Cophes* or *Cophes* (*Cabul*), flowing into the Indus, and having a tributary, *Choes*, *Choes*, or *CHOAPES* (No. 2). The chief cities were *Ortospana* and *Alexandria*, the latter founded by Alexander the Great (Strab. pp. 631, 725, Ptol. vi. 18, Diod. xvii. 82, Arrian, *An.* v. 3, Curt. vii. 3, 15).

**Paropamisus** (Παροπαμισός), and several other forms, of which the truest is probably *Ilq-a-*

πάρικος : *Hindoo-Koosh*), is the name of a part of the great mountain-chain which runs from W. to E. through the centre of the S. portion of the highlands of Central Asia, and divides the part of the continent which slopes down to the Indian Ocean from the great central tableland of *Tartary* and *Thibet*. It is a prolongation of the chain of Anti-Taurus. The name was applied to that part of the chain between the Sariphi M. (M. of *Kohistan*) on the W. and M. Inaus (*Himalaya*) on the E., or from about the sources of the river Margus on the W. to the point where the Indus breaks through the chain on the E. They were, rightly, believed by the ancients to be among the highest mountains in the world, and, wrongly, to contain the sources of the Oxus and the Indus: the last statement being an error which naturally arose from confounding the cleft by which the Indus breaks through the chain with its unknown source. (Strab. p. 689; Ptol. vi. 11, 17; Plin. vi. 60.) When Alexander the Great crossed these mountains, his followers, regarding the achievement as equivalent to what a Greek considered as the highest geographical adventure—namely, the passage of the Caucasus—conferred this glory on their chief by simply applying the name of Caucasus to the mountain chain which he had thus passed (Arrian, *An.* v. 5); and then, for the sake of distinction, this chain was called Caucasus Indicus, and this name has come down to our times in the native form of *Hindoo-Koosh*, and in others also. The name Paropamisus is also applied sometimes to the great south branch (*Soliman M.*) which skirts the valley of the Indus on the W., and is more specifically called PARVETI or PARSYETAE.

PAROPUS (Paropinus), a small town in the interior of Sicily, between Panormus and Thermae (Pol. i. 24; Plin. iii. 92).

PARŌRĒA (Παράρεια). 1. A town in Thrace on the frontiers of Macedonia, whose inhabitants were the same people as the Paroraei of Pliny (Liv. xxxi. 27, xlii. 51).—2. Or PARŌRĒA (Παρόρεια), a town in the S. of Arcadia, N. of Megalopolis, founded by Paroreus, son of Tricolonus, and grandson of Lycaon, the inhabitants of which took part in the building of Megalopolis (Paus. viii. 27, 3, viii. 35, 6).

PARŌRĒATAE (Παρωρεῖται), the most ancient inhabitants of the mountains in Triphylia in Elis, expelled by the Minyae (Strab. p. 346).

PARORIOS. [PHRYGIA.]

PĀROS (Πάρος; Πάριος; *Paro*), an island in the Aegean sea; one of the larger of the Cyclades, was situated S. of Delos and W. of Naxos, being separated from the latter by a channel five or six miles wide. It is about thirty-six miles in circumference. It is said to have been originally colonised by Cretans, but was afterwards inhabited by Ionians, and became so prosperous, even at an early period, as to send out colonies to Thasos and to Parium on the Propontis (Thuc. iv. 104; Strab. pp. 315, 487). In the first invasion of Greece by the generals of Darius, Paros submitted to the Persians; and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound, of which he died. [MILTIADES.] After the defeat of Xerxes, Paros came under the supremacy of Athens and shared the fate of the other Cyclades. Its name rarely occurs in subsequent history. The most celebrated production of Paros was its marble, which was extensively used by the ancient sculptors. It was chiefly obtained from a mountain called *Marpessa* (Athen. p. 205;

Plin. xxxvi. 62; Diod. ii. 52; Verg. *Aen.* vi. 471; Hor. *Od.* i. 19, 6). The Parian figs were also highly prized. The chief town of Paros was situated on the W. coast, and bore the same name as the island. The ruins of it are still to be seen at the modern *Paroikia*. Paros was the birthplace of the poet Archilochus.—In Paros



Coin of Paros.

Obv., head of Demeter; rev., ΡΑΠΙ, and magistrate's name; figure of a goat.

was discovered the celebrated inscription called the *Parian Chronicle*, which is now preserved at Oxford. The inscription is cut on a block of marble, and in its perfect state contained a chronological account of the principal events in Greek history from Cecrops, B.C. 1582, to the archonship of Diognetus, 264 (C. I. G. ii. p. 293).

PARRĒASIA (Παρράσια; Παρράσιος), a district in the S. of Arcadia, in which the towns Lycosura, Trapezus, and Phigalia were situated. The Parrhasii are said to have been one of the most ancient of the Arcadian tribes. At the time of the Peloponnesian war they were under the supremacy of Mantinea, but were rendered independent of that city by the Lacedaemonians. (Thuc. v. 38; Xen. *Hell.* vii. 1, 28; Strab. p. 388; Paus. vi. 8, 3, viii. 27, 4.) Homer (*Il.* ii. 608) mentions a town Parrhasia, said to have been founded by Parrhasus, son of Lycaon, or by Pelasgus, son of Arestor.—The adjective *Parrhasius* is frequently used by the poets as equivalent to Arcadian.

PARRĒASIOS (Παρράσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Evenor. He practised his art chiefly at Athens, and by some writers he is called an Athenian, probably because the Athenians had bestowed upon him the right of citizenship. He lived about B.C. 400. Parrhasius did for painting, at least in pictures of gods and heroes, what had been done for sculpture by Phidias in divine subjects, and by Polyclitus in the human figure: he established a canon of proportion, which was followed by all the artists that came after him (Plin. xxxv. 67; Cic. *Brut.* 18, 70; Diod. xxvi. 1; *Dict. of Ant. art. Picture*). Several interesting observations on the principles of art which he followed are made in a dialogue with Socrates, as reported by Xenophon (*Mem.* iii. 10). The character of Parrhasius was marked in the highest degree by that self-consciousness which often accompanies great artistic genius. In epigrams inscribed on his works he not only made a boast of his luxurious habits, but he also claimed the honour of having assigned with his own hand the precise limits of the art, and fixed a boundary which never was to be transgressed. Respecting the story of his contest with Zenxis, see ZEUXIS. Among the works of Parrhasius was a picture of the Athenian Demos, so drawn as to show the prevailing characteristics of the people (Plin. xxxv. 68).

PARSICI Montes (τὰ Πάρικα ὄρη, *Bushkurd M.* in the W. of *Beloochistan*), a chain of mountains running NE. from the Paragon Sinus (G. of *Oman*) and forming the boundary

between Carmania and Gedrosia. At the foot of these mountains, in the W of Gedrosia, were a people called Parsidae, with a capital Parsa (perhaps *Serbah*) (Ptol. vi. 21, 5)

#### Parsi. [PAROPAMISADAE]

*Persyetae* or *Pargyetae* (*Παρσυῆται*), a people on the borders of Arachosia and the Paropamisadae, with a mountain of the same name, which is probably identical with the *PARVETI M* and with the *Soliman* mountains (Ptol. vi. 18, 3)

*Perthalis*, or *Pertslis*, the chief city of the Calingae, a tribe of the Gangaridae, in India intra Gangem, at the head of the Sinus Gangeiticus (*Sea of Bengal*) (Plin. vi. 63)

*Perthsaum* (*Parthenkirchen*), a town of Raetia between Augusta Vindelicorum and Veldidena

#### Partheni. [PARTHENI]

*Parthéniss* (*Παρθένισ*), also called *Parthénia*, a small river in Elis, flowing into the Alpheus E of Olympia (Paus. vi. 21, 7)

*Parthénium* (*Παρθένιον*) 1. A town in Mysia, S of Pergamum (Xen. An. vii. 8, 15, Plin. v. 126).—2. (*Felenk burun*), a promontory in the Chersonesus Taurica, on which stood a temple of the Tauric Artemis from whom it derived its name. In this temple human sacrifices were offered to the goddess (Strab. p. 308)

*Parthénium Mère* (*τὸ Παρθενικὸν πύργον*), the SE part of the Mediterranean, between Egypt and Cyprus (Amm. Marc. xiv. 8, 10)

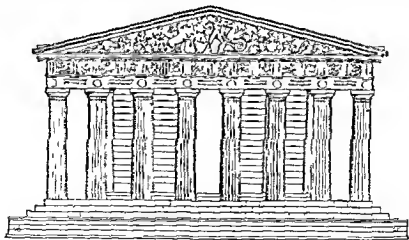
*Parthenius* (*Παρθένιος*), of Niesea, a celebrated grammarian, is said by Suidas to have been taken prisoner by Cinna, in the Mithridatic war, to have been manumitted on account of his learning, and to have lived to the reign of Tiberius. If this statement is true, Parthenius must have attained a great age, since there were 77 years from the death of Mithridates to the accession of Tiberius. Parthenius taught Virgil Greek, and he seems to have been very popular among the distinguished Romans of his

time. He wrote many poems, but the only one of his works which has come down to us is in prose, and entitled *Περὶ ἑρμηνείας ὀνόματων*. It contains thirty six brief love stories which ended in an unfortunate manner. It is dedicated to Cornelius Gallus, and was compiled for his use.—Editions by Westermann, in the *Mythographi*, Brunswick, 1843, Hercher, 1858

*Parthenius*, chamberlain of Domitian, assassinated A.D. 97 (Dio Cass. lxxv. 15, Suet. Dom. 16), was one of the lesser poets of the time (Mart. v. 6, 2, ix. 50, 3)

*Parthénios* (*Παρθένιος*) 1. A mountain on the frontiers of Argolis and Arcadia, through which was an important pass leading from Argolis to Tegea. This pass is still called *Partheni*, but the mountain itself, which rises to the height of 3993 feet, bears the name of *Rosno*. It was on this mountain that Telephus, the son of Heracles and Auge, was said to have been suckled by a hind, and it was here also that the god Pan is said to have appeared to Phidippus, the Athenian courier, shortly before the battle of Marathon. (Hdt. vi. 105, Paus. i. 28, 4, vii. 6, 4, Strab. p. 376).—2. (also *Παρθένος*, *Chatu-Su* or *Bartan-Su*), the chief river of Paphlagonia, rises in Mt. Oligassys, and flows NW into the Euxine ninety stadia W of Amasra, forming in the lower part of its course the boundary between Bithynia and Paphlagonia (H. n. 854, Hes. Th. 844, Hdt. ii. 104, Strab. p. 543)

*Parthénōn* (*ὁ Παρθενών*, *le the virgin's chamber*), one of the finest and, in its influence upon art, one of the most important edifices ever built, the temple of Athens Parthenos on the Acropolis of Athens (see p. 13). It was erected, under the administration of Pericles, on the site of the older temple of Athens, burnt during the Persian invasion, and was completed by the dedication of the statue of the goddess, s.c. 438. Its architects were Ictinus and Callicrates, but all the works were under the super-



The Parthenon restored.

time. The emperor Tiberius imitated his poems, and placed his works and statues in the public libraries along with the most celebrated ancient writers. Parthenius exercised considerable influence on the poets of the period, on Virgil—who is said to have translated or adapted the *Moretum* from a poem of Parthenius (*Cod. Ambros*)—and still more upon Gallus. Parthe-

intendence of Phidias. [ACTIVUS; PHIDIAS] It was built entirely of Pentelic marble; its dimensions were, 229 English feet long, 101 broad, and 65 high. It was 50 feet longer than the edifice which preceded it. Its architecture was of the Doric order, and of the purest kind. It consisted of an oblong central building (the *cella* or *cella*), surrounded on all sides by a peri-

style of pillars, 46 in number, 8 at each end and 17 at each side (reckoning the corner pillars twice), elevated on a platform, which was ascended by 3 steps all round the building. Within the porticoes at each end was another row of 6 pillars, standing on a level with the floor of the *cella*, and 2 steps higher than that of the peristyle. The *cella* was divided into two chambers of unequal size. The eastern and larger chamber approached from the east by a *pronaos* or portico was 100 Greek feet in length, and was therefore called the *Hecatompedos* (a name sometimes applied, like *Partbenon*, to the whole temple). It was further divided off by two parallel rows of nine pillars: towards its western end was the statue of Athene by Phidias in ivory and gold (chryselephantine). The other chamber to the west, having also a *pronaos* as its western approach, was the Parthenon proper. In this chamber were kept the vessels used in processions, the clothes, jewels, and furniture for the temple use. It answered to the *Opisthodomos* or hinder-chamber of a temple, but if the theory that the old temple was rebuilt is correct [see, however, p. 11], the *opisthodomos* which acted as the treasury was in the old temple, and, as far as its use as treasury was concerned, supplied the place of a true *opisthodomos* to the new temple. Both these chambers had inner rows of pillars (in two stories, one over the other), sixteen in the former and four in the latter, supporting the partial roof, for the *cella* of a temple had its centre open to the sky. [See *Dict. of Ant. art. Templum*.] Technically, the temple is called *peripteral*

of beams if the roof had been of wood), were filled with sculptures in high relief, 92 in all, 14 on each front, and 32 on each side, representing subjects from the Attic mythology, among which the battle of the Athenians with the Centaurs forms the subject of the 15 metopes from the S. side, which are now in the British Museum. One of these metopes is figured on p. 218. (3) Along the top of the external wall of the *cella*, under the ceiling of the peristyle, ran a frieze sculptured with a representation of the Panathenaic procession, in low relief. A large number of the slabs of this frieze were brought to England by Lord Elgin, with the 15 metopes just mentioned, and a considerable number of other fragments, including some of the most important, though mutilated, statues from the pediments; and the whole collection was purchased by the nation in 1816, and deposited in the British Museum, where may also be seen excellent models of the ruins of the Parthenon and of the temple as conjecturally restored. The worst of the injuries which it has suffered from war and pillage was inflicted in the siege of Athens by the Venetians in 1687, when a bomb exploded in the very centre of the Parthenon, and threw down much of both the side walls. Its ruins are still, however, in sufficient preservation to show the beauty of its perfect construction.

**Parthēnōpaens** (Παρθενοναῖος), one of the seven heroes who accompanied Adrastus in his expedition against Thebes. He is sometimes called a son of Ares or Milanion and Atalanta (Apollod. iii. 9, 2; Eur. *Suppl.* 888), sometimes of



Panathenaic Procession. (From the Frieze of the Parthenon)

*octastyle hypaethral*. It was adorned, within and without, with colours and gilding, and with sculptures which are regarded as the masterpieces of ancient art. Besides the great statue of Athene, the other sculptures were executed under the direction of Phidias by different artists, as may still be seen by differences in their style; but the most important of them were doubtless from the hand of Phidias himself. (1) The *tympana* of the pediments (i.e. the inner flat portion of the triangular gable-ends of the roof above the two end porticoes) were filled with groups of detached colossal statues, those of the E. or principal front representing the birth of Athene, and those of the W. front the contest between Athene and Poseidon for the land of Attica. (2) In the *frieze of the entablature* (i.e. the upper of the two portions into which the surface between the columns and the roof is divided), the *metopes* between the *triglyphs* (i.e. the square spaces between the projections answering to the ends

Meleager and Atalanta, and sometimes of Talans and Lysimache (Hyg. *Fab.* 70, 79; Paus. ii. 20, 4). His son, by the nymph Clymene, who marched against Thebes as one of the Epigoni, is called Promachus, Stratolaus, Thesimenes, or Tlesimenes. Parthenopaeus was killed at Thebes by Asphodius, Amphidicus or Periclymenus. (Aesch. *Sept. c. Theb.* 526; Apollod. iii. 6, 8; Paus. ix. 18.)

**Parthia**, **Parthya**, **Parthiēnē** (Πάρθια, Παρθυαία, Παρθηνή: Πάρθοι, Παρθυαῖαι, Παρθίηνη: Khorassan), a country of Asia, to the SE. of the Caspian. Its extent was different at different times; but, as the term was generally understood by the ancient geographers, it denoted the partly mountainous and partly desert country on the S. of the mountains which hem in the Caspian on the SE. (M. Labat), and which divided Parthia on the N. from Hyrcania. On the NE. and E., a branch of the same chain, called Masdoranus, divided it from Aria; on the S. the deserts of Parthia joined those of Car-

manian, and further westward the M. Parachos-  
thras divided Parthia from Persia and Susiana  
by the W and NW it was divided from Media  
by boundaries which cannot be exactly marked  
out (Strab. pp. 514, 515, Ptol. v 5 1, Pol. x  
28, Plin. vi 41). Of this district, only the N  
part, in and below the mountains of Hyrcania,  
seems to have formed the proper country of the  
Parthi who were a people of Scythian origin.  
The ancient writers tell us that the name means  
*exiles* (Justin, xli. 1). They were a very war-  
like people, and were especially celebrated as  
mounted archers. Their tactics, of which the  
Romans had fatal experience in their first wars  
with them, became so celebrated as to pass into  
a proverb. Their mail-clad horsemen spread  
like a cloud round the hostile army, and poured  
in a shower of darts, and then evaded any  
closer conflict by a rapid flight during which  
they still shot their arrows backwards upon the  
enemy (Dio Cass. xl. 15, 22, Plut. Crass. 24,  
Hor. Od. i. 19 11, ii. 13, 17, Verg. Georg. iii  
31, Or. A. A. i. 209). Under the Persian  
empire, the Parthians, with the Chorasmii,  
Sogdii, and Arni formed the sixteenth satrapy  
under Alexander and the Greek kings of Syria,  
Parthia and Hyrcania together formed a satrapy.  
About a c. 250 they revolted from the Seleu-  
cidae, under a chieftain named Arsaces, who  
founded an independent monarchy the history  
of which is given under ARSACES. During the  
period of the downfall of the Syrian kingdom,  
the Parthians overran the provinces E. of the  
Euphrates, and about a c. 120 they overthrew  
the kingdom of Bactria, so that their empire  
extended over Asia from the Euphrates to the  
Indus, and from the Indian Ocean to the Pa-  
ropamisus, or even to the Orus, but on this N  
frontier they had to maintain a continual con-  
flict with the nomad tribes of Central Asia. On  
the W their progress was checked by Mithri-  
dates and Tigranes, till those kings fell suc-  
cessively before the Romans, who were thus brought  
into collision with the Parthians. After the  
memorable destruction of Crassus and his army,  
a c. 53 (CRASSUS), the Parthians threatened  
Syria and Asia Minor, but their progress was  
stopped by two signal defeats which they suf-  
fered from Antony's legate Ventidius in 59 and  
58. The preparations for renewing the war with  
Rome were rendered fruitless by the contest for  
the Parthian throne between Phraates IV. and  
Tiridates which led to an appeal to Augustus,  
and to the restoration of the standards of  
Crassus a c. 20 an event to which the Roman  
poets often allude in terms of flattery to Au-  
gustus, almost as if he had conquered the Par-  
thian empire. It is to be observed that the  
poets of the Augustan age use the names Parthia,  
Persiae, and Media indifferently. The Parthian  
empire had now begun to decline, owing to civil  
contests and the defection of the governors of  
provinces, and had ceased to be formidable to  
the Romans. There were, however, continual  
disputes between the two empires for the pro-  
tectorate of the kingdom of Armenia. In con-  
sequence of one of these disputes Trajan in-  
vaded the Parthian empire, and obtained pos-  
session for a short time of Mesopotamia, but  
his conquests were surrendered under Hadrian,  
and the Euphrates again became the boundary  
of the two empires. There were other wars at  
later periods, which resulted in favour of the  
Romans, who took Seleucia and Ctesiphon, and  
made the district of Osroene a Roman province.  
The exhaustion which was the effect of these  
wars at length gave the Persians the opportunity

of throwing off the Parthian yoke. Led by  
Artaxerxes (Artashir) they put an end to the  
Parthian kingdom of the Arsacidae, after it had  
lasted 476 years, and established the Persian  
dynasty of the Sassanidae, A.D. 226. [ARSACES,  
SASSANIDAE.]

**Parthini** or **Partheni** (Πάρθινοί, Πάρθηνοι)  
an Illyrian people near Dyrrhachium (Strab.  
p. 326, Pol. ii. 11, Liv. xxix. 12).

**Paryadres** (Παρυδάριος Kara-bel Dagh, or  
*Kut Tagh*), a mountain chain of W Asia, run-  
ning SW and NE from the E of Asia Minor  
into the centre of Armenia, and forming the  
chief connecting link between the Taurus and  
the mountains of Armenia. It was consid-  
ered as the boundary between Cappadocia (i.e. Γαλατία  
Cappadocia) and Armenia (i.e. Armenia Minor).  
The name seems sometimes to extend so far NE  
as to include M. Abus (*Ararat*) in Armenia.  
(Strab. pp. 497, 548, Ptol. v 13, 5).

**Paryeti Montes** (παρυετινὸν ὄρος from the  
Indian word *paruta*, i.e. a mountain. Soli-  
man M.) the great mountain chain which runs  
N and S on the W side of the valley of the  
Indus, and forms the connecting link between  
the mountains which skirt the N coast of the  
Persian Gulf and the Indian Ocean, and the  
parallel chain, further N., called the Paropa-  
misus or Indian Caucasus, or between the E  
extensions of the Taurus and Anti Taurus sys-  
tems, in the widest sense. This chain formed  
the boundary between Arachosia and the Pa-  
ropamisadae. It now divides *Beloochistan* and  
*Afghanistan* on the W from *Scinde* and the  
*Punjab* on the E., and it meets the *Hindoo-  
Koosh* in the NE corner of *Afghanistan*, be-  
tween *Cabul* and *Peshawar*.

**Parysatis** (Παρυσατὶς or Παρυδάρις), daughter  
of Artaxerxes I. Longimanus, king of Persia,  
was given by her father in marriage to her own  
brother Darius, surnamed Ochus, who in a c.  
424 succeeded Xerxes II. on the throne of  
Persia. The feeble character of Darius threw  
the chief power into the hands of Parysatis,  
whose administration was little else than  
a series of murders. Four of her sons grew up  
to manhood. The eldest of these Artaxerxes  
Mnemon, was born before Darius had obtained  
the sovereign power, and on this pretext Pary-  
satis sought to set aside his claims to the  
throne in favour of her second son Cyrus.  
Failing in this attempt, she nevertheless inter-  
posed, after the death of Darius, 405, to prevent  
Artaxerxes from putting Cyrus to death, and  
prevailed with the king to allow him to return  
to his satrapy in Asia Minor (Ctes. Pers. 57;  
Plut. Art. 1. Xen. An. i. 1). After the death  
of Cyrus at the battle of Cunaxa (401) she did  
not hesitate to display her grief for the death  
of her favourite son by bestowing funeral  
honours on his mutilated remains, and she  
subsequently succeeded in getting into her  
power all the authors of the death of Cyrus,  
whom she put to death by the most cruel tor-  
tures. She afterwards poisoned Statira, the  
wife of Artaxerxes. (Ctes. 53-52, Plut. Art. 4-  
19). The feeble and indolent king was content  
to banish her to Babylon, and it was not long  
before he recalled her to his court, where she  
soon recovered all her former influence. Of  
this she availed herself to turn his suspicions  
against Tissaphernes, whom she had long hated  
as having been the first to discover the designs  
of Cyrus to his brother, and who was now put  
to death by Artaxerxes at her instigation, 396.  
She appears to have died soon afterwards.  
(Plut. Art. 20, Dio. xiv. 80).

**Pasargāda** or -ae (Πασαργάδα, Πασαργάδαι: *Murghab*), the older of the two capitals of Persis (the other and later being Persepolis), is said to have been founded by Cyrus the Great, on the spot where he gained his great victory over Astyages (Strab. p. 730). The tomb of Cyrus stood here in the midst of a beautiful park. Strabo describes it as lying in the hollow part of Persis, on the river Cyrus, S.E. of Persepolis, and near the borders of Carmania (Strab. l. c.; Arrian, vi. 29). It has been identified with the great sepulchral monument at *Murghab*, N.E. of Persepolis. [See p. 265, b.]

**Pasargādae** (Πασαργάδαι), the most noble of the three chief tribes of the ancient Persians, the other two being the Maraphii and Maspaii. The royal house of the Achaemenidae were of the race of the Pasargadae (Hdt. i. 125; Ptol. vi. 8, 12). They had their residence chiefly in and about the city of PASARGADA.

**Pasias**, a Greek painter, belonging to the Sicyonian school (Plin. xxv. 145).

**Pasion** (Πάσιων), a wealthy banker at Athens, was originally a slave of Antisthenes and Archestratus, who were also bankers. In their service he displayed great fidelity as well as aptitude for business, and was manumitted as a reward (Dem. *pro Phorm.* p. 957). He afterwards set up a banking concern on his own account, by which, together with a shield manufactory, he greatly enriched himself, while he continued all along to preserve his old character for integrity, and his credit stood high throughout Greece. He did not, however, escape an accusation of fraudulently keeping back some money which had been entrusted to him by a foreigner from the Euxine. The plaintiff's case is stated in an oration of Isocrates (*τραπεζίτης*), still extant. Pasion did good service to Athens with his money on several occasions. He was rewarded with the freedom of the city, and was enrolled in the demus of Acharnae. He died at Athens *b.c.* 370, after a lingering illness, accompanied with failure of sight. Towards the end of his life his affairs were administered to a great extent by his freedman Phormion, to whom he let his banking shop and shield manufactory, and settled in his will that he should marry his widow Archippe, with a handsome dowry, and undertake the guardianship of his younger son Pasicles. His elder son, Apollodorus, grievously diminished his patrimony by extravagance and lawsuits. (Dem. *pro Phorm.* p. 958, c. *Aphob.* i. p. 816.)

**Pasiphāē** (Πασιφάη), daughter of Helios (the Sun) and Perseis, and a sister of Circe and Aëtes, was the wife of Minos, by whom she became the mother of Androgeos, Catreus, Deucalion, Glaucus, Acalie, Xenodice, Ariadne, and Phaedra (Ap. Rh. iii. 999; Pans. v. 25, 9; Ov. *Met.* xv. 501). Hence Phaedra is called *Pasiphaëa* (Ov. *Met.* xv. 500). Respecting the passion of Pasiphāē for the bull, and the birth of the Minotaur, see MINOS.

**Pasiteles** (Πασιτέλης). 1. A statuary, who flourished about *b.c.* 463, and was the teacher of Colotes, the contemporary of Phidias (Paus. i. 20, 2).—2. A sculptor of the highest distinction, was a native of Magna Graecia, and obtained the Roman franchise with his countrymen in *b.c.* 90. He worked at Rome from about 60 to 30. Among his most famous pupils were STEPHANUS and MENELAS (Plin. xxxv. 156). Pasiteles also wrote a treatise in five books upon celebrated works of sculpture and chasing.

**Pasithēa** (Πασιθέα). 1. One of the CHARTES,

or Graces, also called Aglaia (Il. xiv. 259).—2. One of the NEREIDS.

**Pasitigris** (Πασιτίγρις or Πασιτίγρις: prob. *Karoon*), a considerable river of Asia, rising in the mountains E. of Mesobatenē, on the confines of Media and Persis, and flowing first W. by N. to M. Zagros or Parachoathras; then, breaking through this chain, it turns to the S., and flows through Susiana into the head of the *Persian Gulf*, after receiving the Enlacs on its W. side (Strab. p. 729).

**Passārōn** (Πασσάρων: near *Dhramisius*, S.W. of *Joannina*), a town of Epirus in Molossia, and the ancient capital of the Molossian kings (Plut. *Pyrrh.* 5). It was destroyed by the Romans, together with seventy other towns of Epirus, after the conquest of Macedonia, *b.c.* 168 (Liv. xlv. 26–34).

**Passiēnus Crispus**. [CRISPUS.]

**Passiēnus Paulus**. [PAULUS.]

**Patæci** (Πάτακοι), Phoenician tutelary divinities whose dwarfish figures were attached to Phoenician ships, either at the prow or stern (Hdt. iii. 37; Hesych. and Suid. *s.v.*).

**Patāls**, **Patālēne**. [PATTALA, PATTALENE.]

**Patāra** (τὰ Πάραρα: *Parapeus*: *Patara*, Ru.), a chief city of Lycia, was a flourishing seaport, on a promontory of the same name (ἡ Παράρων ἑκπα), 60 stadia E. of the mouth of the Xanthus (Strab. p. 666). It was early colonised by Dorians from Crete, and became a chief seat of the worship of Apollo, who had here a celebrated oracle, which uttered responses in the winter only, and from whose son Patarus the name of the city was mythically derived (Hdt. i. 182; Serv. ad *Aen.* iv. 143; Hor. *Od.* iii. 4, 64; Ov. *Met.* i. 515). It was restored and enlarged by Ptolemy Philadelphus, who called it Arsinoë, but it remained better known by its old name.

**Pātāvium** (Patavinus: *Padova* or *Padua*), an ancient town of the Veneti in the N. of Italy on the Medoacus Minor, and on the road from *Mutina* to *Altinum*, was said to have been founded by the Trojan Antenor (Strab. p. 212; Tac. *Ann.* xvi. 21; cf. Liv. i. 1; Verg. *Aen.* i. 247; Mel. ii. 4, 2). It became a flourishing and important town in early times, and was powerful enough in *b.c.* 302 to drive back the Spartan prince Cleonymus with great loss, when he attempted to plunder the surrounding country (Liv. x. 2). Under the Romans Patavium was the most important city in the N. of Italy, and by its commerce and manufactures (of which its woollen stuffs were the most celebrated) it attained great opulence. According to Strabo it possessed 500 citizens whose fortune entitled them to the equestrian rank. It was plundered by Attila; and, in consequence of a revolt of its citizens, it was subsequently destroyed by Agilolf, king of the Lombards, and razed to the ground; hence the modern town contains few remains of antiquity.—Patavium was the birthplace of the historian Livy.—In its neighbourhood were the *Aquæ Patavinæ*, also called *Aponi Fons*, respecting which see p. 92, b.

**Paterculus**, C. Velleius, a Roman historian, was probably born about *b.c.* 19, and was descended from a distinguished Campanian family. He adopted the profession of arms, and, soon after he had entered the army, he accompanied C. Caesar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in *A.D.* 2. Two years afterwards, *A.D.* 4, he served under Tiberius in Germany, succeeding his father in the rank of *Præfectus Equitum*, having previously filled in succession the offices of tribune



of the soldiers and tribune of the camp. For the next eight years Paternus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia and, by his activity and ability, gained the favour of the future emperor. His name, with the praenomen C., occurs as 'legatus Augusti legionis III. Augustae' on an African milestone (*C I L* viii. 10311). He was quaestor *a.d.* 7 but he continued to serve as legatus under Tiberius. He accompanied his commander on his return to Rome in 12, and took a prominent part in the triumphal procession of Tiberius, along with his brother, Magnus Celer. The two brothers were praetors in 15 (Vell. Pat. ii 101, 104, 111 113, 114 121 124). Paternus was alive in 30, as he drew up his history in that year for the use of M. Vinicius who was then consul and it is conjectured, with much probability that he perished in the following year (31), along with the other friends of Sejanus. The favourable manner in which he had spoken in his history of this minister would be sufficient to involve him in his ruin. The work of Paternus, which has come down to us, is a brief historical compendium in two books, and bears the title *C. Valerii Paterni Historiae Romanae ad M. Iulium Cos. Libri II*. The beginning of the work is wanting and there is also a portion lost after the eighth chapter of the first book. The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It begins with the colonisation of Magna Graecia, and brings the history of Rome to the end of the Punic wars in the first book, but as he nears his own times he grows more diffuse. His authorities seem to be Cato's *Origines*, the *Annals* of Hortensius, Athens, Nepos, Troguus, Sallust, and Livy, from whom, however, he often dissents. He does not attempt to give a consecutive account of all the events of history, he seizes only upon a few of the more prominent facts which he describes at length. He is generally trustworthy in his account of isolated facts but lacks judgment, and is an annalist rather than a historian. His work is valuable for confirmatory evidence, and particularly for its account of the Greek colonies in Italy. The worst feature is his wholesale and indiscriminate praise of Tiberius, which makes his court history of no authority. His style has not literary finish, and is often too ornate and pretentious, reflecting partly *haute*, partly *some tendency to affectation*. Only one manuscript of Paternus has come down to us, and the text is in a very corrupt state.—Editions by Orelli, Lips. 1833; Kritz, 1840; Halm, 1876.

Paternus, Tarrutenus, a jurist, is probably the same person who was praefectus praetorio under Commodus, and was put to death by the emperor on a charge of treason. He was the author of a work in four books, entitled *De Re Militari* or *Militarium*, from which there are two excerpts in the Digest (*Lampid. Comm.* 4, Veget. *R. M.* l. 8).

Patmos (*Πάτμος* *Patmo*), one of the islands called Sporades, in the Aegean Sea, at about equal distances S. of Samos, and W. of the Prom. Posidium on the coast of Caria, celebrated as the place to which the Apostle John was banished, and in which he wrote the Apocalypse. The natives still affect to show the cave where St. John saw the apocalyptic visions.

(*τὸ σπήλαιον τῆς ἀποκαλύψεως*) On the E. side of the island was a city with a harbour (Strab. p. 483, Plin. iv. 69).

Patrae (*Πάτραι*, *Patraes* Herod. *Παρεύς*; *Patras*) one of the twelve cities of Achaia, was situated W. of Rhium, near the opening of the Corinthian gulf. It is said to have been originally called Aroe (*Ἀρόν*), and to have been founded by the antiochthon Enmelus, and after the expulsion of the Ionians to have been taken possession of by Patraeus from whom it derived its name (Hdt. i. 145, Strab. pp. 337, 386, Paus. vii. 18, 2). The town is rarely mentioned in early Greek history and was chiefly of importance as the place from which the Peloponnesians directed their attacks against the opposite coast of Aetolia. It was the only Achaean city which took the side of Athens (Thuc. v. 52, Plin. *Alic.* 15). Patrae was one of the four towns which took the leading part in founding the second Achaean League. In consequence of assisting the Aetolians against the Gauls, in a.c. 279 Patrae became so weakened that most of the inhabitants deserted the town and took up their abodes in the neighbouring villages (Pol. v. 2, 3, 23, Paus. vii. 18, 6). Under the Romans it continued to be an important place till the time of Augustus, who rebuilt the town after the battle of Actium, again collected its inhabitants, and added to them those of Rhyrae (Paus. vii. 18, 7, Plin. iv. 11). Augustus further gave Patrae dominion over the neighbouring towns, and even over Locri, and also bestowed upon it the privileges of a Roman colony hence we find it called *Colonia Augusta Aroe Patrensis* (*C I L* iii. 498). Strabo describes Patrae in his time as a flourishing and populous town with a good harbour, and it was a common landing place for persons sailing from Italy to Greece. Pausanias (vii. 21, 11) mentions its trade in cotton stuffs, and also its worship of Aphrodite, both may perhaps be remains of an old Phoenician admixture in the population. He also says that the women were twice as numerous as the men. The modern Patras is still an important place but contains few remains of antiquity.

Patrocles (*Πατροκλῆς*), a Macedonian general in the service of Seleucus I. and Antiochus I., kings of Syria. Patrocles held, both under Seleucus and Antiochus, an important government over some of the E. provinces of the Syrian empire. During the period of his holding this position, he collected accurate geographical information, which he afterwards published to the world, but though he is frequently cited by Strabo, who placed the utmost reliance on his accuracy, neither the title nor exact subject of his work is mentioned. It seems clear, however, that it included a general account of India, as well as of the countries on the banks of the Orus and the Caspian Sea. Patrocles regarded the Caspian Sea as a gulf or inlet of the ocean, and maintained the possibility of sailing thither by sea from the Indian Ocean. (Diod. xix. 100, Plut. *Demetr.* 47, Strab. pp. 63, 74, 508 689).

Patroch Insula (*Πατροχίου νῆσος* *Gadaron* or *Gadronisi*), an island off the coast of Attica, near Senium (Paus. i. 1; Strab. p. 238).

Patroclus (*Πατροκλῆς* or *Πατροκλῆς*), the friend of Achilles, was son of Menoetius of Opus, and grandson of Actor and Aegina, whence he is called *Actorides* (Il. xi. 608, Or. *Her.* i. 17, *Met.* xiii. 273). Aeneas, the grandfather of Achilles, was a brother of Menoetius, so that Achilles and Patroclus were kins-

men as well as friends (*Il* xvi 14). While still a boy Patroclus voluntarily slew Clytemnestra, son of Amphidamas. In consequence of this accident he was taken by his father to Peleus at Phthia, where he was educated together with Achilles (*Il* xiii. 85; *Apollod* iii. 18, 8; *Or. Pont.* i. 3, 73). He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. He fought bravely against the Trojans, until his friend withdrew from the scene of action, when Patroclus followed his example. But when the Greeks were hard pressed, he begged Achilles to allow him to put on his armour, and with his men to hasten to the assistance of the Greeks. Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships. He slew many enemies, and thrice made an assault upon the walls of Troy, but on a sudden he was struck by Apollo, and became senseless. In this state Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow (*Il* xvi.). Hector also took possession of his armour. A long struggle now ensued between the Greeks and Trojans for the body of Patroclus; but the former obtained possession of it, and brought it to Achilles, who vowed to avenge the death of his friend. Thetis protected the body with ambrosia against decomposition, until Achilles could burn it with funeral sacrifices (*Il* xix. 38). His ashes were collected in a golden urn which Dionysus had once given to Thetis, and were deposited under a mound, where the remains of Achilles were afterwards buried. Funeral games were celebrated in his honour (*Il* xxiii.; *Od.* xxiv. 74; *Tzetz* ad *Lyc* 273). Achilles and Patroclus met again in the lower world; or, according to the tradition given by Pausanias, they continued after their death to live together in the island of Leuce (*Od.* xxiv 15, *Paus.* ii. 19, 11).

**Patron**, an Epicurean philosopher, lived for some time in Rome, where he became acquainted with Cicero and others. From Rome he removed to Athens, and there succeeded Phaedrus as president of the Epicurean school, *b* c. 52. (*Cic. ad Fam.* xiii 1, *ad Att.* v. 11, 19)

**Pattāla**. [**PATTALENE**.]

**Pattālène** or **Patalēne** (Πατταληνή, Παταληνή: *Lower Scinde*), the name of the great delta formed by the two principal arms by which the Indus falls into the sea (*Strab* pp. 691, 701; *Ptol.* vii. 1, 55; *Plin.* vi. 80). At the apex of the delta stood the city **Pattāla** or **Pātāla** (prob. *Brahmanabad*).

**Patulcius**. [**JANUS**.]

**Patūmus** (Πάτουμος: *O. T.* Pithom: the Egyptian Pa-Thmu), on the E. margin of the Egyptian Delta, between Bubastes and Succoth, but nearer the latter and not far from the commencement of Necho's canal from the Nile to the Red Sea. It was built by the Israelites during their captivity (*Exod.* i 11), and either for that reason, or because it stood on the edge of the desert, is called by Herodotus (*ii*. 168) ἡ Ἀραβική πόλις.

**Paulina** or **Paulina**. 1. **Lollia**. [**LOLLIA**.]

—2. **Pompeia**, wife of Seneca the philosopher, and probably the daughter of Pompeius Paulinus, who commanded in Germany in the reign of Nero. When her husband was condemned to death, she opened her veins, wishing to die with him. After the blood had flowed some time, Nero commanded her veins to be bound up; she lived a few years longer, but with a paleness

which testified how near she had been to death. (*Tac. Ann.* xv. 63, 64, cf. *Dio Cass* lxx. 10, lxxi. 25)

**Paulinus**. 1. **Pompeius**, commanded in Germany along with L. Antistius Vetus in *a* d. 58, and completed the dam to restrain the inundations of the Rhine which Drusus had commenced 63 years before. Seneca dedicated to him his treatise *De Brevitate Vitae*; and the **Pompeia Paulina** whom the philosopher married was probably the daughter of this Paulinus (*Tac. Ann* xiii. 53, xv. 18; *Sen. Brev. Vit* 18). —2. **C. Suetonius**, praetor in Mauretania in the reign of the emperor Claudius, *a* d. 42, when he conquered the Moors who had revolted, and advanced as far as Mt Atlas (*Dio Cass* lx. 9). He had the command of Britain in the reign of Nero, from 59 to 62. For the first two years all his undertakings were successful, but during his absence on an expedition against the island of Mona (*Anglesey*), the Britons rose in rebellion (61). They at first met with great success, but were conquered by Suetonius on his return from Mona. [*Boudicca*] In 66 he was consul; and in 68 he was one of Otho's generals in the war against Vitellius. It was against his advice that Otho fought the battle at Bedracum. He was pardoned by Vitellius after Otho's death, by a plea which did not redound to his honour. (*Tac. Hist.* i. 87, 90, ii. 28-41, 44, 60.)

**Paulus** or **Paulus**, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. The name was originally written with a double *l*, but subsequently with only one *l*.

**Paulus** (Παῦλος), Greek writers. 1. **Aeginaeta**, a celebrated medical writer, of whose personal history nothing is known except that he was born in Aegina, and that he travelled a good deal, visiting, among other places, Alexandria. He probably lived in the latter half of the seventh century after Christ. He wrote several works in Greek, of which the principal one is still extant, with no exact title, but commonly called *De Re Medica Libri Septem*. This work is chiefly a compilation from former writers. Edited by Brian, Paris, 1855. There is an excellent English translation by Adams, London, 1831, seq.—2. **O. Alexandria**, wrote in *a* d. 278, an *Introduction to Astrology* (Εἰσαγωγή εἰς τὴν ἀποτελεσματικὴν), which has come down to us, edited by Schachus or Sehato, Wittenberg, 1586.—3. **Of Samesata**, bishop of Antioch, about *a* d. 260. [*Dict. of Christian Biogr.*—4. **Silentarius**, so called because he was one of the silentarii (ushers who kept order in the palace) under the emperor Justinian. He wrote various poems, of which the following are extant.—(1) *A Description of the Church of St. Sophia* (Ἐκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας), consisting partly of iambs, partly of hexameters. This poem gives a description of the magnificent building which forms its subject, and was recited by its author at the second dedication of the church (*a* d. 562), after the restoration of the dome, which had fallen in. Edited by Graefe, Lips. 1822, and by Bekker, Bonn, 1837, in the Bonn edition of the Byzantine historians. (2) *A Description of the Pulpit* (Ἐκφρασις τοῦ ἁμβωνος), and printed with it a supplement to the former poem. (3) *Epigrams*, eighty-three in all, given in the *Anthologia*.

**Paulus**, **Aemilius**. 1. **M.**, consul *b* c. 302, and master equitum to the dictator Q. Fabius Maximus Rullianus, 301 (*Liv.* x. 1).—2. **M.**,

consul 255 with Ser Fulvius Paetinus Nobilior, about the middle of the first Punic war. See NOBILIOR, No 1.—3 L, son of No 2 consul 219, when he conquered Demetrius of Pharos, and compelled him to fly for refuge to Philip, king of Macedonia (Pol iii 16, iv 37, Appian, *Illyr* 8). He was consul a second time in 216 with C Terentius Varro. This was the year of the memorable defeat at Cannae [HANNALE]. The battle was fought against the advice of Paulus, and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field when a tribune of his soldiers offered him his horse. Hence we find in Horace (*Od* i 12) ‘*animaeque magnae prodigum Paulum superante Poeno*’ (Liv xxii 33–43, Pol iii 107–116). Paulus was a staunch adherent of the aristocracy, and was raised to the consulship by the latter party to counterbalance the influence of the plebeian Terentius Varro.—4 L, afterwards surnamed MACEDONICUS, son of No 3, was born about 230 or 229 since at the time of his second consulship 163 he was upwards of sixty years of age. He was one of the best specimens of the Roman nobles. He would not condescend to flatter the people for the offices of the state, maintained with strictness severe discipline in his army, was deeply skilled in the law of the augurs to whose college he belonged, and maintained throughout life a pure and unspotted character. He was elected curule aedile 192, was praetor 191, and obtained Further Spain as his province, where he carried on war with the Lusitani, and was consul 181, when he conquered the Ingauni, a Lagurian people. For the next thirteen years he lived quietly at Rome, devoting most of his time to the education of his children. He was consul a second time in 168, and brought the war against Persens to a conclusion by the defeat of the Macedonian monarch near Pydna, on the 22nd of June. Persens shortly afterwards surrendered himself to Paulus. [PERSENS.] Paulus remained in Macedonia during the greater part of the following year as proconsul, and arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose. Before leaving Greece, he marched into Epirus, where, in accordance with a cruel command of the senate, he gave to his soldiers seventy towns to be pillaged, because they had been in alliance with Persens. The triumph of Paulus, which was celebrated at the end of November, 167, was the most splendid that Rome had yet seen. It lasted three days. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were two sons of Aemilius, Q Fabius Maximus and P Scipio Africanus the younger, both of whom had been adopted into other families. But the glory of the conqueror was clouded by family misfortune. At this very time he lost his two younger sons, one, twelve years of age, died only five days before his triumph, and the other, fourteen years of age, only three days after his triumph. The loss was all the sorer, since he had no son left to carry his name down to posterity. In 164 Paulus was censor with Q Marcius Philippus, and died in 160, after a long and tedious illness. The fortune he left behind him was so small as scarcely to be sufficient to pay his wife’s dowry. The *Adelphi* of Terence was brought out at the funeral games exhibited in his honour. Aemilius Paulus was married twice. By his

first wife, Papiria, the daughter of C Papirius Maso, consul 231, he had four children, two sons, one of whom was adopted by Fabius Maximus and the other by P Scipio, and two daughters, one of whom was married to Q Aelius Tubero, and the other to M Cato, son of Cato the censor. He afterwards divorced Papiria, and by his second wife, whose name is not mentioned, he had two sons, whose death has been mentioned above, and a daughter, who was a child at the time that her father was elected to his second consulship (Plut *Life of Aem. Paul*, Pol xxix–xxxii, Liv xlv 17–xlv 41).

Paulus Diaconus (Paul Warnfried), a Lombard by birth, deacon of the church of Aguleia. Some time after the conquest of the Lombards by Charles the Great, AD 774, he became a monk at Mte Cassino. Besides ecclesiastical works, he wrote (1) a History of the Lombards which, though uncritical in its acceptance of strange legends, is of considerable value, (2) a Roman history mostly from Eutropius, (3) an abridgment of the glossary which Festus made as an epitome of Verrius Flaccus. Since a great part of Festus is lost, this work of Paulus is of great value, and is edited by K. O Müller, 1860, together with the text of Festus [See p 342 a].

Paulus, Julius. 1 One of the most distinguished of the Roman jurists, has been supposed, without any good reason, to be of Greek origin. He was in the auditorium of Papinian, and consequently was acting as a jurist in the reign of Septimius Severus. He was exiled by Elagabalus, but he was recalled by Alexander Severus when the latter became emperor, and was made a member of his consilium. Paulus also held the office of praefectus praetorio; he survived his contemporary Ulpian. Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist, except Ulpian. Upwards of seventy separate works by Paulus are quoted in the Digest. Of these his greatest work was *Ad Edictum*, in eighty books (*Dict of Antiq art Pandectae*).—2 A poet in the reign of Hadrian (Gell v 4, xvi 10 xlv 7).

Paulus, Papiennus, a contemporary and friend of the younger Pliny, was a distinguished Roman equester, and was celebrated for his elegiac and lyric poems. He belonged to the same municipium (Nevana in Umbria) as Propertius, whom he numbered among his ancestors (Plin Ep vi 15, vii 6, ix 22).

Pausanias (*Παυσανίας*). 1. A Spartan of the Agiad branch of the royal family, the son of Cleombrotus and nephew of Leonidas. Several writers incorrectly call him king, but he only succeeded his father Cleombrotus in the guardianship of his cousin Plistarchus, the son of Leonidas, for whom he exercised the functions of royalty from BC 479 to the period of his death. (Hdt ix 10, Thuc i 91, 132.) In 479 when the Athenians called upon the Lacedaemonians for aid against the Persians, the Spartans sent a body of 5000 Spartans, each attended by seven Helots, under the command of Pausanias. At the Isthmus Pausanias was joined by the other Peloponnesian allies, and at Eleusis by the Athenians, and forthwith took the command of the combined forces, the other Greek generals forming a sort of council of war. The allied forces amounted to nearly 110 000 men. Near Plataeae in Boeotia, Pausanias defeated the Persian army under the command of Mardo-

nus. This decisive victory secured the independence of Greece. Pausanias received as his reward a tenth of the Persian spoils. (Hdt. ix. 10-85; Diod. xi. 29-33.) In 477 the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Europe and the islands. Cyprus was first attacked, and the greater part of it subdued. From Cyprus Pausanias sailed to Byzantium, and captured the city (Thuc. i. 94). The capture of this city afforded Pausanias an opportunity for the execution of the design which he had apparently formed even before leaving Greece. Already he had shown his arrogant spirit in putting his own name as the author of the victory at Plataeae on the tripod dedicated at Delphi (Thuc. i. 132). Dazzled by his success and reputation, his station as a Spartan citizen had become too restricted for his ambition. His position as regent was one which must terminate when the king became of age. He therefore aimed at becoming tyrant over the whole of Greece, with the assistance of the Persian king. (Hdt. v. 32; Thuc. i. 128.) Among the prisoners taken at Byzantium were some Persians connected with the royal family. These he sent to the king, with a letter, in which he offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter. His offers were gladly accepted, and whatever amount of troops and money he required for accomplishing his designs was promised. Pausanias now set no bounds to his arrogant and domineering temper. The allies were so disgusted by his conduct that they all, except the Peloponnesians and Aeginetans, voluntarily offered to transfer to the Athenians that pre-eminence of rank which Sparta had hitherto enjoyed. In this way the Athenian confederacy first took its rise. Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled and put upon his trial; but the evidence respecting his meditated treachery was not yet thought sufficiently strong. Shortly afterwards he returned to Byzantium, without the orders of the ephors, and renewed his treasonable intrigues. He was again recalled to Sparta, was again put on his trial, and again acquitted. But even after this second escape he still continued to carry on his intrigues with Persia. At length a man who was charged with a letter to Persia, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, who prepared to arrest Pausanias; but he took refuge in the temple of Athene Chalcioecus. The ephors stripped off the roof of the temple and built up the door: the aged mother of Pausanias is said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary. He died as soon as he got outside, B.C. 469. He left three sons behind him, Plistoanax (afterwards king), Cleomenes and Aristocles. (Thuc. i. 94-134; Diod. xi. 44; Nepos, *Pausanias*.)—2. Son of Plistoanax, and grandson of the preceding, was king of Sparta from B.C. 408 to 394. In 408 he was sent with an army into Attica, and favoured the cause of Thersybulus and the Athenian exiles, in order to counteract the tyrannical plans of Lysander, and restore peace to Athens. (Xen. *Hell.* ii. 4, 88; Plut. *Lys.* 21; Arist. *Ῥῶ. πολ.* 38.) Ho-

had with him Spartan commissioners, whose numbers are variously stated by Xenophon and Aristotle as ten or fifteen. In 395 Pausanias was sent with an army against the Thebans; but in consequence of the death of Lysander, who was slain under the walls of Haliartus, on the day before Pausanias reached the spot, the king agreed to withdraw his forces from Boeotia. On his return to Sparta he was impeached, and seeing that a fair trial was not to be hoped for, went into voluntary exile, and was condemned to death. He was living in Tegea in 385, when Mantinea was besieged by his son Agesipolis, who succeeded him on the throne. (Xen. *Hell.* iii. 5, 17-25, v. 2, 8-6.)—3. King of Macedonia, the son and successor of Aeropus. He was assassinated in the year of his accession by Amyntas II., 394. (Diod. xiv. 84.)—4. A pretender to the throne of Macedonia, made his appearance in 367, after Alexander II. had been assassinated by Ptolemaeus. Enrydice, the mother of Alexander, sent to request the aid of the Athenian general, Iphicrates, who expelled Pausanias from the kingdom (Nep. *Iphicr.* 3).—5. A Macedonian youth of distinguished family, from the province of Orestis. Having been shamefully treated by Attalus, he complained of the outrage to Philip; but as Philip took no notice of his complaints, he directed his vengeance against the king himself. He shortly afterwards murdered Philip at the festival held at Aegae, 336, but was slain on the spot by some officers of the king's guard. Suspicion rested on Olympias and Alexander of having been privy to the deed; but with regard to Alexander at any rate the suspicion is probably totally unfounded. There was a story that Pausanias, while meditating revenge, having asked the sophist Hermocrates which was the shortest way to fame, the latter replied, that it was by killing the man who had performed the greatest achievements. (Diod. xvi. 93; Justin, ix. 6; Pint. *Alex.* 9.)—6. The traveller and geographer, was perhaps a native of Lydia. He lived under Antoninus Pius and M. Aurelius, and wrote his celebrated work in the reign of the latter emperor. This work, entitled *Ἑλλάδος Περιήγησις*, a *Periegesis* (or *Itinerary*) of *Greece*, is in ten books, and contains a description of Attica and Megaris (i.), Corinthia, Sicyonia, Phlasiaca, and Argolis (ii.), Laconica (iii.), Messenia (iv.), Elis (v. vi.), Achaëa (vii.), Arcadia (viii.), Boeotia (ix.), Phocis (x.). The work shows that Pausanias visited most of the places in these divisions of Greece, a fact which is clearly demonstrated by the minuteness and particularity of his description. The work is an Itinerary, and has no merits either of style or composition. Pausanias gives no general description of a country or even of a place, but he describes the things as he comes to them. He is above all things an antiquarian, and dwells with most pleasure on objects of antiquity and works of art, such as buildings, temples, statues, and pictures. He also mentions mountains, rivers, and fountains, and the mythological stories connected with them, which, indeed, are his chief inducements to speak of them. He records all the traditions he hears simply, with little sifting or criticism. Hence his work, of very great value for the study of Greek art, is no less indispensable for the history of Greek religion and folk-lore. With the exception of Herodotus, there is no writer of antiquity who has comprehended so many valuable facts in a small volume.—Editions are by Siebelis, Lips. 1822-1828, 5 vols. 8vo, and by Schubart and Walz, Lips. 1839-40,

3 vols 8vo, revised 1881, translation of that part which refers to Athens, with an excellent commentary, by Harrison and Verrall, 1890

**Pausias** (Παυσίας), one of the most distinguished Greek painters was a contemporary of Aristides, Melanthius and Apelles (about B.C. 360-330), and a disciple of Pamphilus. He had previously been instructed by his father Brieses who lived at Sicyon where also Pausias passed his life. The department of the art which Pausias most practised was painting in encaustic with the *castrum*. His favourite subjects were small panel pictures chiefly of boys. One of his most celebrated pictures was the portrait of Glycera a flower girl of his native city of whom he was enamoured when a young man. Most of his paintings were probably transported to Rome with the other treasures of Sicyonian art, in the aedificium of Scourus, when the state of Sicyon was compelled to sell all the pictures which were public property, in order to pay its debts (Plin. xxv. 123-128, Paus. ii. 27, § 3).

**Posilipus Mons** (Posilipo) the western part of the ridge behind Naples which formed a barrier between Neapolis and Puteoli. To facilitate the communication with Puteoli and Baias the ridge was pierced by a tunnel called Crypta Neapolitana (Sen. Ep. 57) now *Grotta di Posilipo* 2344 feet long twenty one broad, and in some places seventy feet high. Its construction is assigned to M. Coccius Nerva, the superintendent of aqueducts under Tiberius (Strab. p. 245, Nerva p. 596, b). The name of the hill (Παυσιλιπών - grist assuaging) was derived from a villa so called which Vedius Pollio possessed in the neighbourhood and which he bequeathed to Augustus (Dio Cass. iv. 23, Plin. ix. 167). Its ruins are probably those now seen on *Capo di Posilipo*. On the hills above the E. entrance of the tunnel there is a tomb which tradition declares to be the tomb of Virgil [VENOSIUS].

**Pauson** (Πάσων), a Greek painter, who appears from the description of Aristotle (Poet. 2, § 2) to have lived somewhat earlier than the time of this philosopher. The statement of the scholiast that he is the Pauson mentioned by Aristophanes (Ach. 854, Plut. 602) does not seem very probable.

**Pausulae** (Pansulanus Monte dell' Olmo), a town in the interior of Picenum between Urbs Salvia and Auximum, on the river Clauentus (Plin. iii. 111).

**Pax**. (IRENE.)

**Pax Julia** or **Pax Augusta** (Bepa), a Roman colony in Lusitania, and the seat of a *Conventus iudicus* (Ptol. ii. 5, 5, Plin. iv. 117).

**Paxi** (Paxo and Antipaxo), the name of two small islands off the W. coast of Greece, between Corcyra and Leucas (Ptol. ii. 10).

**Pedaemum** or **Pedaemum** (Πηδαίον), a town of the Troas (II. xii. 172).

**Pedaliium** (Πηδάλιον). 1. (C. Greco) a promontory of Caria, on the W. side of the Sinus Glaucus, called also Artemesium from a temple of Artemis upon it (Mel. i. 16, Plin. v. 103, Strab. p. 651).—2. (Capo della Greca), a promontory on the E. side of Cyprus.

**Pedasa** (Πηδάσα Πηδασίς), a very ancient city of Caria, was originally a chief abode of the Leleges. Alexander assigned it to Halicarnassus. At the time of the Roman empire it had entirely vanished, though its name was preserved in that of the district around its site—namely, **Pedasia** (Πηδασίς) (Hdt. v. 121, vi. 20, Plin. v. 107, Strab. p. 651). Its site was

probably a little ENE of Theangela, some distance E. of Halicarnassus.

**Pediaeus** (Πηδαιός Pidiās), a river of Cyprus which flows into the sea near Salamis.

**Pediasus** (Πηδασός), a town of Mysia on the Satniois, mentioned by Homer. It was destroyed by the time of Strabo, who says that it was a settlement of the Leleges on M. Ida (II. vi. 43, xi. 92, xii. 87, Strab. pp. 584, 603).

**Pediannus, Asconius** [ASCONIUS].

**Pedius** 1. Q., the great nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister (Suet. Jul. 83). He served under Caesar in Gaul as his legatus, B.C. 57 (Caes. B. G. ii. 1). In 55 he was a candidate for the equestrian aedileship with Cn. Plancius and others, but he lost his election (Caes. pro Plancio 7, 23). In the Civil war he fought on Caesar's side. He was praetor in 48, and in that year he defeated and slew Milo in the neighbourhood of Thurii. In 45, he served against the Pompeian party in Spain. In Caesar's will Pedius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining one-fourth being divided between Pinarius and Pedius; the latter resigned his share of the inheritance to Octavius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in April 43, Octavius marched upon Rome at the head of an army, and in the month of August he was elected consul along with Pedius. The latter forthwith proposed a law, known by the name of the *Lex Pedii*, by which all the murderers of Julius Caesar were punished with *agere et agens interdictum*. Pedius was left in charge of the city, while Octavius marched into the N. of Italy. He died towards the end of the year shortly after the news of the proscription had reached Rome (Caes. B. C. in 22, App. B. C. in 94 iv. 6, Cic. ad Att. ix. 14).—2. Sextus, a Roman jurist, frequently cited by Paulus and Ulpian, lived before the time of Hadrian.

**Pednelissus** (Πηδνηλίσσος), Ru. near Syrti, a city in the interior of Psidia on the Eury medon. It formed an independent state, but was almost constantly at war with Selge (Strab. pp. 570, 667, Vol. v. 72).

**Pédo Albinovanus** [ALBINOVANUS].

**Peduceus**, Sex. 1. Proprætor in Sicily, B.C. 76 and 75, in the latter of which years Cicero served under him as quaestor (Cic. Verr. ii. 64, iii. 93).—2. Son of the preceding, and an intimate friend of Atticus and Cicerone. In the Civil war **Peduceus** sided with Caesar, by whom he was appointed in 49 to the government of Sardinia. In 39, he was proprætor in Spain (Cic. ad Att. vii. 14, x. 10, xii. 1, xvi. 11, App. B. C. ii. 48, v. 51).

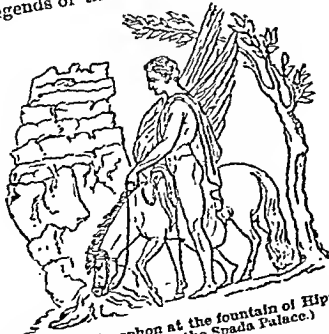
**Pedum** (Pedanus Gallicano), an ancient town of Latium on the Via Labicana, which fell into decay soon after the Latin war (Liv. ii. 39, vi. 12, viii. 12-14, Dionys. 61).

**Pegae** or **Pagae** (Πηγαί Psatho), a town of Megaris on the Corinthian gulf (Strab. p. 334, Thuc. i. 103, 114).

**Pegasis** (Πηγάσις), i.e. sprung from Pegasus, was applied to the fountain Hippocrene, which was called forth by the hoof of Pegasus (Ov. Trist. iii. 7, 15). The Muses are also called **Pegades**, because the fountain Hippocrene was sacred to them (Propert. iii. 1, 19).

**Pegæa** (Πηγάς), 1. The winged horse, whose origin is thus related. When Perseus struck off the head of Medusa, with whom

PEGASUS, there sprang from her Chrysaor and the horse Pegasus. According to Hesiod, Pegasus was so named because he was born near the sources (πηγὰς) of Oceanus: it is more likely to mean 'the horse of springs or fountains', [see below]. He ascended to the seat of the immortals, and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning (Hes. *Th.* 281-286; Apollod. ii. 3, 4; *Ov. Met.* iv. 783). According to the story at Corinth, where Pegasus was particularly noted and was represented on the coins of the state (see p. 251), Pegasus in his flight after his birth rested at Acrocorinthus and drank at the well Pirene. Since, in order to kill the Chimaera, it was necessary for Bellerophon to obtain possession of Pegasus, the soothsayer Polydus advised him to spend a night in the temple of Athene at Corinth. As Bellerophon was asleep in the temple, the goddess appeared to him in a dream, commanding him to sacrifice to Poseidon, and gave him a golden bridle. When he awoke he found the bridle, offered the sacrifice, and caught Pegasus while he was drinking at the well (Pind. *Ol.* xiii. 63-92). According to Pausanias, Athene herself tamed and bridled Pegasus, and surrendered him to Bellerophon (Pans. ii. 4, 1). After he had conquered the Chimaera, he endeavoured to rise up to heaven upon his winged horse, but fell down upon the earth. (BELLEROPHON.) Pegasus, however, continued his flight to heaven. The connexion of Pegasus with the Muses in Greek mythology was simply that he produced with his hoof the inspiring fountain Hippocrene. The story about this fountain runs as follows. When the Muses engaged in a contest with the daughters of Pierus on Mount Helicon, all became darkness when the daughters of Pierus began to sing; whereas during the song of the Muses, heaven, the sea, and all the rivers stood still to listen, until Pegasus, by heavenward with delight, until Pegasus, by command of Poseidon, stopped its ascent by kicking it with his hoof. From this kick there arose Hippocrene, the inspiring well of the Muses, on Mount Helicon, *quæ callinus* (Pers. reason, Persins calls *fons caballinus* (Pers. *Prof.* 1; cf. *Ov. Met.* v. 256; Strab. p. 379; Paus. ix. 31, 3; *Ant. Lib.* 9). In later myths Pegasus is described as the horse of Eos; and in the legends of the stars he is placed among



Pegasus and Bellerophon at the fountain of Hippocrene.  
(From a relief in the Spada Palace.)

Pegasus and Bellerophon at the Spada Palace.  
(From a relief in the Spada Palace.)

them as the heavenly horse (Tzetz. ad Lyc.  
17; Or. Fast. iii. 457; Hyg. Astr. ii. 18). The  
myths of Pegasus are explained by many  
modern writers as originating from ideas of the  
thundercloud, the clouds being supposed to be

connected with Poseidon (see p. 162, b), and so far this agrees with the idea of Hesiod, who makes him the thunder-bringing horse of Zeus; but it is possible that the true origin may have been simpler. Poseidon was specially worshipped in Thessaly as the god of horses and also as the god who (as water-god) caused springs to break forth on the earth. It is far from unlikely that the first beginning of the myth may have been the hoof-marks of Thessalian horses trampling round a sacred spring of Poseidon, and that the story may have travelled with the Dorians southwards, and may have become localised at the various places. There was a well Hippocrene created in the same way by the hoof of Pegasus at Troezen as well as on Helicon and at Corinth (Pans. ii. 31, 9). The idea of Pegasus being the horse of the Muses, upon which poets soar aloft, is modern. It has not been traced to any earlier poem than the *Orlando Innamorato* of Boiardo in the fifteenth century. In ancient sculptures and paintings Pegasus was a favourite subject, especially his bridling by Bellerophon and the combat with the Chimaera (see p. 162).—2. A Roman jurist, one of the followers or pupils of Proculus and praefectus urbi under Domitian (Juv. iv. 76). The *Senatusconsultum Pegasianum*, which was passed in the time of Vespasian, when Pegasus was consil. successus with Pusio, probably took its name from him. [PELSEO LACUS.]

**Peliso Lacus.** [**ΠΕΛΙΣΟ ΛΑΚΥΣ.**] **Pelagones** (**Πελαγονία**; **Πελαγονες**, pl.), a district in Macedonia. The Pelagones were an ancient people, probably of Pelagic origin, and seem originally to have inhabited the valley of the Axios, since Homer calls Pelagon, a son of Axius (*Iliad* xxi. 140). The Pelagones afterwards migrated westwards to the Erigon, the country around which received the name of Pelagonia, of which thus lay S. of Paonia (*Strabo*. pp. 327, 331, 434; *Ptolemy*. iii. 13, 34). The chief town of this district was also called Pelagonia (now *Vitkita* or *Monastir*), which was under the Romans the capital of the 4th division of Macedonia. It was situated on the Via Egnatia, not far from the narrow passes leading into Illyria (*Livy*. liv. 29).

not far from the narrow  
Illyria (Liv. xiv. 29).  
Pelægiæ (Πελαγίος) : the earliest inhabitants  
of Greece are distinguished by this name; but  
the accounts of them vary in ancient writers,  
and have been variously interpreted by modern  
historians. In the Iliad they are known as  
dwelling in Asia Minor, allied to the Trojans,  
with a town called Larissa (Il. ii. 840); Argos is  
called Pelægian (ii. 681), and in the Odyssey  
(xix. 177) Pelægians are found in the groves of  
all, the Zeus who is worshipped in the groves of  
Dodona is the Pelægian Zeus (Il. xvi. 233),  
with which Hesiod agrees in calling Dodona  
Pelægian (Hes. ap. Strab. p. 327). Herodotus  
supports the view that they were the most  
ancient inhabitants of Greece when he says  
that Πελæγία was the original name of Hællas  
(ii. 56); he assigns a Pelægian origin to the  
Arcadians, the Athenians, the Æolians and the  
Ionian people of ancient Achæa (i. 146, vii. 94,  
viii. 44). He distinguishes sharply between  
Pelægi and Hællenes as different races with  
different languages (i. 57, 58), and he mentions  
them as dwelling in historical times at Crestone  
in Thrace and at Antandras in the NW. of  
Asia Minor. Thucydides agrees with Herodotus  
in making Pelægia the old name of most of  
Hællas (i. 3) : like Hællanica (Fr. 1), he identi-  
fies them with the Tyrrhenians and speaks of  
Pelægians in Lemnos (iv. 103). Some have

thought that the name Larissa is a mark of Pelasgian settlement, and that, since towns of that name are found in Thessaly, at Argos, Elis, Ephesus, and in Crete (Strab. pp. 440, 620) it would follow that Pelasgi once spread over these various parts of the Aegean coast. The most probable explanation of all this is that the term Pelasgi expresses a period rather than a race, i.e. that the Greeks called by this name generally all the prehistoric races of Greece and the Aegean coasts, and ascribed to them buildings and towns which belonged to a time before the Achaean age. Hence also forms of religion inherited from prehistoric tribes are called Pelasgian, as that of Zens at Dodona, of the Cabiri in Thrace [p. 177], and some part of the Thesmophoria at Athens. It is not necessary to suppose, nor is it probable, that all these peoples belonged to the same race. Some may have been Semitic to which race some modern writers have assigned the Pelasgi, but others may have been akin to the Hellenes, though an earlier immigration, and differing widely in dialect. The races called Pelasgian who existed in historic times were apparently relics of earlier races who dwelt on side by side with Hellenic states speaking what was to them a barbarian tongue. To ascribe a Pelasgian origin to Athenians or Arcadians merely expresses that they were an ancient race, and the Πελασγικὴν ἑὴν ἄνθεσιν implies the admixture of the later dominant people with an earlier race of whose origin nothing was known. It was natural also that the Greek settlers in Italy should regard those 'Aboriginal' peoples whose buildings resembled the so-called Pelasgian stone walls of Greece as belonging to the 'Pelasgi' of their own country.

**Pelasgiotis (Πελασγίωτις)**, a district in Thessaly, between Hestiaeotis and Magnesia [THESALIA].

**Pelasgus**, the mythical ancestor of the Pelasgi, who was regarded in Arcadia as autochthonous, or as a son of Zeus (Paus. ii. 14, 8, Apollod. iii. 1, 1), at Argos as founder and king of Argos, and son of Phoroneus (Aesch. Suppl. 251, Paus. i. 14, 2) and in Thessaly as son of Poseidon and Larissa (Dionys. i. 17). [PELASGI]

**Pelendones**, a Celtiberian people in Hispania Tarraconensis, between the sources of the Durus and the Iberus (Ptol. ii. 6, 5).

**Pelethronium (Πελεθρόνιον)**, a mountainous district in Thessaly, part of Mt. Pelion, where the Lapithae dwelt, and which is said to have derived its name from Pelethronius, king of the Lapithae, who invented the use of the bridle and the saddle (Strab. p. 299, Very Georg. ii. 115, Hyg. Fab. 274, Phn. vii. 202).

**Pelens (Πηλεὺς)**, son of Aecaeus and Endeis, was king of the Myrmidons at Phthia in Thessaly. He was a brother of Telamon, and step-brother of Phocus, the son of Aecaeus by the Nereid Psamathe (Il. xvi. 15, xii. 189, xiv. 535, cf. Ov. Met. vii. 477, xii. 365, Ap. Rh. ii. 869). Pelens and Telamon resolved to get rid of Phocus, because he excelled them in their military games, and Telamon, or, according to some, Pelens, murdered their step-brother. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aecaeus from Aegina. (Apollod. iii. 12, 6, Diod. iv. 72, Paus. i. 29, 7). Pelens went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Actor, married his daughter Antigone, and received with her a third of

Eurytion's kingdom. Others relate that he went to Ceyx at Trachus, and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Pelens, changed the ants (μυρμηκὲς) into men, who were accordingly called Myrmidons (Apollod. iii. 13, 1, Ov. Met. xi. 266, Tzet. ad Lyc. 175). Pelens accompanied Eurytion to the Celydonian hunt, and involuntarily killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus, the king of the place. While residing at Iolcus, Astydama, the wife of Acastus, fell in love with him, but as her proposals were rejected by Pelens, she accused him to her husband of having attempted her virtue. Acastus, unwilling to stain his hand with the blood of the man whom he had hospitably received, and whom he had purified from his guilt, took him to Mt. Pelion, where they hunted wild beasts, and when Pelens, overcome with fatigue, had fallen asleep Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Pelens awoke and sought his sword, he was attacked by the Centaurs, but was saved by Chiron, who also restored to him his sword. (Hes. Fragm. 81, Pind. Nem. iv. 55, v. 25, Apollod. iii. 13, 3). In some accounts the temptress, instead of Astydama, is Hippolyte, daughter of Cretheus (Pind. l.c.; Hor. Od. iii. 7, 18). While on Mt. Pelion, Pelens married the Nereid Thetis, by whom he became the father of Achilles. He won her with the aid of Chiron after she had tried to escape by changing into various shapes. The gods took part in the marriage solemnity, Chiron presented Pelens with a lance, Poseidon



Pelens and Thetis. (From a painted vase.)

with the immortal horses Babus and Xanthus, and the other gods with arms (Il. xvi. 145, xvi. 81, Apollod. iii. 13, 5). Eris or Strife was the only goddess who was not invited to the nuptials, and she revenged herself by throwing an apple among the guests, with the inscription 'To the fairest'. [PARIS] Homer mentions Achilles as the only son of Pelens and Thetis, but later writers state that she had already destroyed by fire six children of whom she was the mother by Pelens, and that as she attempted to make away with Achilles, her seventh child, she was prevented by Pelens (Ap. Rh. iv. 816, Lycophr. 178). After this Pelens, who is also mentioned among the Argonauts in conjunction with Jason and the Dioscuri, besieged Acastus and Iolcus, slew Astydama, and over the scattered limbs of her body led his warriors into the city (Ap. Rh. i.

PELLADES

91; Apollod. iii. 13, 7). The flocks of Peleus were at one time worried by a wolf, which Psamathe had sent to avenge the murder of her son Phocus, but she herself afterwards, on the request of Thetis, turned the animal into stone (Ov. Met. i. 891; Ant. Lib. 39). Peleus, who had in former times joined Hercules in his expedition against Troy, was too old to accompany his son Achilles against that city; he remained at home and survived the death of his son (Il. xviii. 481; Od. xi. 495).

Pelliades (Πελλάδες), the daughters of Pelias. See PELLAS.

Pellias (Πελλίας), son of Poseidon and Tyro, a daughter of Salmeoneus. Poseidon once visited Tyro in the form of the river-god Enipeus, with whom she was in love, and she became by him the mother of Pelias and Neleus. (Od. xi. 234; Apollod. i. 9, 8). To conceal her shame, the mother exposed the two boys, but they were found and reared by some countrymen. They subsequently learnt their parentage; and after the death of Cretheus, king of Iolcus, who had married their mother, they seized the throne of Iolcus, to the exclusion of Aeson, the son of Cretheus and Tyro. Pelias soon afterwards expelled his own brother Neleus, and thus became sole ruler of Iolcus. After Pelias had long reigned over Iolcus, Jason, the son of Aeson, came to Iolcus and claimed the kingdom as his right. In order to get rid of him, Pelias sent him to Colchis to fetch the golden fleece. Hence arose the celebrated expedition of the Argonauts. After the return of Jason, Pelias was ent to pieces and boiled by his own daughters (the Peliades), who had been told by Medea that in this manner they might restore their father to vigour and youth. (See cut, p. 453.) His son Acastus held funeral games in his honour at Iolcus, and expelled Jason and Medea from the country. [For details, see JASON; MEDEA; ARGONAUTAE.] The names of several of the daughters of Pelias are recorded. The most celebrated of them was Alcestis, the wife of Admetus. [ALCESTIS.]

Pelides (Πηλεΐδης; Πηλεΐδων), a patronymic from Pelcus, generally given to his son Achilles, more rarely to his grandson Neoptolemus.

Peligni, or Paeligni, a brave and warlike people of Sabine origin in central Italy, bounded SE. by the Marsi, N. by the Marrucini, S. by the Samnium and the Frentani, and E. by the Frentani likewise. [See p. 453, b.] The climate of their country was cold (Hor. Od. iii. 19, 8), but it produced a considerable quantity of flax and was celebrated for its honey. The Peligni, like their neighbours, the Marsi, were regarded as magicians. Their principal towns were CORFINIUM and SULMO. They offered a brave resistance to the Romans, but concluded a peace with the republic along with their neighbours the Marsi, Marrucini and Frentani in B.C. 304 (Liv. viii. 6, 29, ix. 41, 45). They took an active part in the Social war (90, 89), and their chief town, Corfinium, was destined by the allies to be the new capital of Italy in place of Rome. They were subdued by Pompeius and by Tacitus as siding with Vespasian against Vitellius (Hist. iii. 59).

Pellinaeus Mons (τὸ Πελλιναιῶν ὄρος, or Πελλιναιῶν; M. Elias), the highest mountain of the island of Chios, a little N. of the city of Chios, with a celebrated temple of Zeus Pelinna, or more commonly Pelinnaeum (Πελλίνα, Πελλιναιῶν; Garikithi), a town of

Thessaly in Hestiaeotis, on the left bank of the Peneus, was taken by the Romans in the war with Antiochus (Pind. Pyth. x. 4; Strab. p. 437 Liv. xxxvi. 10, 14).

Pelion, more rarely Pélion (τὸ Πήλιον ὄρος; Plessidhi or Zagora), a lofty range of mountains of Thessaly in the district of Magnesia, was situated between the lake Boeëcis and the Pagasaeangulf, and formed the promontories of Scipias and Aeanium (Hdt. vii. 129; Il. ii. 744). Its sides were covered with wood, and on its summit was a temple of Zeus Actaeus, where the cold was so severe that the persons who went in procession to this temple once a year wore thick skins to protect themselves. Mt. Pelion was celebrated in mythology. The giants in their war with the gods are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa on Olympus in order to scale heaven. [OLYMPIA.] Near the summit of this mountain was the cave of the Centaur Chiron, who was fitly represented as dwelling here, because abundance of medicinal plants grew upon the mountain, and he was celebrated for his skill in medicine. (Il. ii. 743, xvi. 143; Cinnon.) On Pelion also the timber was felled with which the ship Argo was built. [ARGO-NAUTAE.]

Pella (Πέλλα; Πελλαῖος, Pellaeus). 1. (Alaklisi), an ancient town of Macedonia in the district Bottiaea, was situated upon a hill, and upon a lake formed by the river Lydias, 120 stadia from its mouth (Hdt. vii. 123; Thuc. ii. 94). It continued to be a place of small importance till the time of Philip, who made it his residence and the capital of the Macedonian monarchy, and adorned it with many public buildings. It is frequently mentioned by subsequent writers on account of its being the birthplace of Alexander the Great (Strab. pp. 320, 323, 330; Juv. x. 163; Lucan, x. 20). It was the capital of one of the four districts into which the Romans divided Macedonia [see p. 512, b], and was subsequently made a Roman colony under the name of Col. Jul. Aug. Pella (Liv. xlv. 29; C. I. G. 1097).—2. (Fakili), the southernmost of the ten cities which composed the Decapolis in Pemea—that is, in Palestine E. of the Jordan—stood five Roman miles SE. of Scythopolis, and was also called Βούρις (Plin. v. 74; Joseph. B. J. ii. 3, 3). It was taken by Antiochus the Great, in the wars between Syria and Egypt, and was held by Alexander Janneus, till it was destroyed by the refusal of its inhabitants to embrace the Jewish religion. It was restored and given back to its old inhabitants by Pompey (Pol. v. 70; Jos. B. J. i. 4, 8, Ant. xiv. 4, 4). It was the place of refuge of the Christians who fled from Jerusalem before its capture by the Romans.—3. A city of Syria on the Orontes, formerly called Pharnace, was named Pella by the Macedonians, and afterwards APAMEA (No. 1).—4. In Phrygia. [PELTAE.]

PELLÆNE. [PELLENE, No. 2.]

Pellana. [PELLENE, No. 2.]

Pellēnē (Πελλήνη, Dor. Πελλάνα; τὸ Πελλήνιον ὄρος), 1. A city in Achaia bordering on Sicotyria, the most easterly on a hill sixty stadia from the city, and was strongly fortified. Its port-cities, and was derived from the Peloponnese. The ancients derived its name from the giant Pallas, or from the Argive Pellen, the son of Phorbas. (Hdt. i. 145; Strab. p. 286; Pans. vii. 26, 12.) It is mentioned in Homer; and the inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Pel-



Ienaeans in Achaia, who were shipwrecked on the Macedonian coast on their return from Troy (*Il* ii. 574 Thuc iv 120). In the Peloponnesian war Pellene sided with Sparta. In the later wars of Greece between the Achaean and Aetolian Leagues, the town was several times taken by the contending parties.—Between Pellene and Aegae there was a smaller town of the same name, where the celebrated Pellemian cloaks (Πελλημακαὶ χλαίνας) were made, which were given as prizes to the victors in the games at this place (*Pind. Ol* ix. 98, Strab i c);—2. Usually called Pellana a town in Laconia on the Enrotas about fifty stadia NW of Sparta, on the road to Megalopolis belonging to the Spartan Tripolis (Strab p. 386, Xen *Hell* vii 5, 9, Pol iv 81).

Pelodes (Πηλοδῆς λιμὴν in App *Παλαιοὶ Ἀρμυροὶ*, a port town belonging to Buthrotum in Epirus, and on a bay which probably bore the same name (Strab p. 324).

Pelōpida. (ΑΓΙΣΤΗΣ, ΘΥΙΕΣΤΗΣ)

Pelōpidas (Πελοπίδας) the Theban general and statesman, son of Hippocles, was descended from a noble family and inherited a large estate, of which he made a liberal use. He lived always in the closest friendship with Epaminondas to whose simple frugality as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. He took a leading part in expelling the Spartans from Thebes, b c 379 and from this time until his death there was not a year in which he was not entrusted with some important command. He was noted as a brilliant leader of cavalry. In 371 he was one of the Theban commanders at the battle of Lenetra so fatal to the Lacedaemonians, and joined Epaminondas in urging the expediency of immediate action. In 369, he was also one of the generals in the first invasion of Peloponnesus by the Thebans. Respecting his accusation on his return from this campaign see p. 316, b. In 368 Pelopidas was sent again to Thessaly, on two separate occasions, in consequence of complaints against Alexander of Pherae. On his first expedition Alexander of Pherae sought safety in flight, and Pelopidas advanced into Macedonia to arbitrate between Alexander II and Ptolemy of Alorus. Among the hostages whom he took with him from Macedonia was Philip, the father of Alexander the Great. On his second visit to Thessaly, Pelopidas went simply as an ambassador, not expecting any opposition, and unprovided with a military force. He was seized by Alexander of Pherae, and was kept in confinement at Pherae till his liberation, v. 367, by a Theban force under Epaminondas. In the same year in which he was released he was sent as ambassador to Sparta, to counteract the Lacedaemonian and Athenian negotiations at the Persian court. In 364, the Thessalian towns again applied to Thebes for protection against Alexander, and Pelopidas was appointed to aid them. His forces, however, were dismayed by an eclipse of the sun (June 13), and therefore, leaving them behind, he took with him into Thessaly only 300 horse. On his arrival at Pharsalus he collected a force which he deemed sufficient, and marched against Alexander, treating lightly the great disparity of numbers, and remarking that it was better as it was, since there would be more for him to conquer. At Cynoscephalae a battle ensued, in which Pelopidas drove the enemy from their ground, but he himself was slain as, burning with resentment, he pressed rashly to attack

Alexander in person. The Thebans and Thessalians made great lamentations for his death, and the latter, having earnestly requested leave to bury him, celebrated his funeral with splendour (Plot *Pelopidas*, Nep *Pelopidas*, Xen *Hell* vii, Diod. xv 63-81).

Pelōpōnnēsis (ἡ Πελοπόννησος *Morea*), the S part of Greece or the peninsula which was connected with Hellas proper by the isthmus of Corinth. It is said to have derived its name Peloponnesus or the 'island of Pelops' from the mythical Pelops [PELOPS]. This name does not occur in Homer. In his time the peninsula was sometimes called *Apia*, from Apis son of Phoroneus, king of Argos, and sometimes *Argos*, which names were given to it on account of Argos being the chief power in Peloponnesus at that period. Peloponnesus was bounded on the N by the Corinthian gulf, on the W by the Ionian or Sicilian sea, on the S by the Libyan and on the W by the Cretan and Myrtoan seas. On the E and S there are three great gulfs, the Argolic, Laconian, and Messenian. Peloponnesus was divided into various provinces, all of which were bounded on one side by the sea, with the exception of Arcadia which was in the centre of the country. The political divisions of post-Homeric times were decided in great measure by the mountain system—a great range of which the summits are Erymanthus, Arcanion, and Cylene, running from West to East and separating the upland of Arcadia from Achaia, from this range run others to the S and SE from the E extremity the mountains of Argolis ending in the prom. of Scyllaeum, and the more important Parion running more nearly S through Laconia from the central Arcanion a range of which Taygetos is the most important part runs S and ends in Taenarum. From the west comes down the range through which Alpheus the only river navigable for boats, cuts its way this range bends round so as to join Taygetos and form the S limit of Arcadia. The provinces thus parted off were ACHAEA in the N, ELIS in the W, MESSENIA in the W and S, LACONIA in the S and E, and CORINTHIA in the E and N. A detailed account of the geography of the peninsula is given under these names. The area of Peloponnesus is computed to be 7779 English miles, and it probably contained a population of upwards of a million in the flourishing period of Greek history.—Peloponnesus was to some extent united under the early Achaean princes. It again had a period of union under the Achaean League until its conquest by the Romans. [For its earlier history see ACHAEI, DORAE, PELOPS, for its later history see the account of the various states.]

Pelōps (Πελοπ), grandson of Zeus, and son of Tantalus and Dione, the daughter of Atlas and the favourite of Poseidon. Some writers call his mother Enrycnassa or Clyta. He was married to Hippodamia, by whom he became the father of Atreus, Thyestes, Dias, Cynosurus, Corinthus, Hippalimus (Hippalcus or Hippalemus), Hippasus, Cleon, Arginus, Alcathous, Aelus, Pitthen, Troezen, Nicippe, and Lyadice (*Pind. Ol* i. 70, Eur *Or* 1, Apollod. ii. 4, 6, Paus. vi. 22, 5, Hyg *Fab* 83). Chrysippus was his son by Anchoe. Pelops was king of Pisa in Elis, and from him the great southern peninsula of Greece was believed to have derived its name Peloponnesus. According to a tradition which became very general in later times, Pelops was a Phrygian, who was expelled by Ilus from Phrygia (hence called by

## PELTAE

## PELOPS

Ovid, *Met.* viii. 622, *Pelopeia arva*), and thereupon migrated with his great wealth to Pisa. (*Pind.* *Ol.* i. 24, ix. 9; *Thuc.* i. 9; *Soph.* *Aj.* 1292; *Paus.* ii. 22, 4, v. 1, 5) Others describe him as a Paphlagonian, and call the Paphlagonians themselves Πελωγίοι (*Ap. Rh.* ii. 358; *Diod.* iv. 74). Homer (*Il.* ii. 101), speaking of the transmission of the sceptre to Agamemnon, makes Pelops the first recipient of it from the gods, but does not mention his native country. The legends about Pelops consist mainly of the story of his being cut to pieces and Hippiodamia, his contest with Oenomaus and Hippiodamia, and of his relation to his sons. (1) *Pelops cut to pieces and boiled* (Κρεοπύια Πέλορος). Tantalus, the favourite of the gods, once invited them to a repast, and on that occasion killed his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it; Demeter alone, being absorbed by grief for her lost daughter, consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore him to life. When this was done, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, the goddess supplied its place by one made of ivory; his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory. (*Pind.* *Ol.* i. 25; *Tzetz.* ad *Lyc.* 182; *Hyg.* *Fab.* 83; *Verg.* *Georg.* iii. 7; *Or. Met.* vi. 404.) For this myth see further under TANTALUS. (2) *Contest with Oenomaus and Hippiodamia*. As an oracle had declared to Oenomaus that he should be killed by his son-in-law, he refused to give his fair daughter Hippiodamia in marriage to anyone. But since many suitors appeared, Oenomaus declared that he would bestow her hand upon the man who should conquer him in the chariot race, but that he should kill all who were defeated by him (*Pind.* *Ol.* i. 70). Among other suitors Pelops also presented himself, but when he saw the heads of his conquered predecessors stuck up above the door of Oenomaus, he was seized with fear, and endeavoured to gain the favour of Myrtilus, the charioteer of Oenomaus, promising him half the kingdom if he would assist him in conquering his master. Myrtilus agreed, and left out the linch-pins of the chariot of Oenomaus. In the race he was thrown out and killed. Thus Hippiodamia became the wife of Pelops. But as Pelops had now gained his object, he was unwilling to keep faith with Myrtilus; and accordingly as they were driving along a cliff he threw Myrtilus into the sea. As Myrtilus sank, he cursed Pelops and his whole race. (*Soph.* *El.* 504; *Pans.* v. 17, 4; *Hyg.* *Fab.* 84; *Myrtilus*) Pelops returned with Hippiodamia to Pisa in Elis, and soon also made himself master of Olympia, where he restored the games with greater splendour than they had ever been celebrated before (*Pind.* *Ol.* ix. 10; *Pans.* v. 8, 2). (3) *The sons of Pelops*. Chryseippus was the favourite of his father, and was in consequence envied by his brothers. The two eldest among them, Atreus and Thyestes, with the connivance of Hippiodamia, accordingly murdered Chryseippus, and threw his body into a well. Pelops, who suspected his sons of the murder, expelled them from the country. Hippiodamia, dreading the anger of her husband, fled to Midea in Argolis, from whence her remains were afterwards conveyed by Pelops to

Olympus (Schol. ad *Eur.* *Or.* 800, ad *Eur.* *Phoen.* 1760; *Pans.* v. 8, 1, vi. 20, 4, *Hyg.* *Fab.* 85, 243). Pelops, after his death, was honoured at Olympia above all other heroes. His tomb with an iron sarcophagus existed on the banks of the Alpheus, not far from the temple of Artemis near Pisa. The spot on which his sanctuary (Πελοπίων) stood in the Altis was said to have been dedicated by Heracles, who also offered to him the first sacrifices. The magistrates of the Eleans likewise offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies (*Pans.* v. 13; *Apollon.* ii. 7, 2). The name of Pelops was so celebrated that it was constantly used by the poets in connexion with his descendants and the cities they inhabited. Hence we find Atreus, the son of Pelops, called *Pelopeus Atreus*, and Agamemnon, the grandson or great-grandson of Atreus, called *Pelopeus Agamemnon*. In the same way Iphigeneia, the daughter of Agamemnon, and Hecuba, the wife of Menelaus, are each called by Ovid *Pelopeia virgo*. Virgil (*Aen.* ii. 193) uses the phrase *Pelopæa moenia* to signify the cities in Peloponnesus which Pelops and his descendants ruled over; and in like manner Mycenae is called by Ovid *Pelopæades Mycenæ*.—To these traditional accounts of Pelops must be added the evidence from archaeological discoveries, especially those of recent years, to confirm the tradition of a Lydian or Phrygian origin for the dynasty which reigned in those cities (resemblances in art and architecture which have been traced between the remains found in these cities and in Asia Minor have been noticed under MYCENÆ). On the whole there is good ground for the story that the founder of the Pelopid dynasty came from the country of Mount Sipylus, and that the civilisation of the Achaean princes (perhaps also their gold) was brought from that country. The traces of Egyptian and Phoenician influence on their works of art may be ascribed to commercial intercourse.

*Pelōris*, *Pelōrias*, or *Pelōrus* (Πελορίς, Πέλωρος; *C. Faro*), the NE point of Sicily, was NE of Messina on the Fretum Siculum, and one of the three promontories which formed the triangular figure of the island according to the usual story it derived its name from Pelorus, the pilot of Hannibal's ship, who was buried here after being killed by Hannibal in a fit of anger (*Mel.* ii. 7, 17; *Val. Max.* ix. 8, 1); but the name was more ancient than Hannibal's time, being mentioned by Thucydides (iv. 25). On the promontory there was a temple of Poseidon, and a tower, probably a lighthouse, from which the modern name of the Cape (*Faro*) has come.

*Pelōrus* (Πέλωρος; prob. *Lori* or *Luri*), a river of Iberia in Asia, probably a S. tributary of the Cyrus (*Kour*). (Dio Cass. xxxvii. 2.)

*Pelso* or *Peiso* (*Plattensee*), a great lake in Pannonia, the waters of which were conducted into the Danube by the emperor Galerius, who thus gained a great quantity of fertile land for his newly formed province of Valeria (Anrel. Vict. *Caes.* 40; *Plin.* iii. 146).

*Peltæ* (Πέλται; Πελταίος), an ancient and flourishing city of Asia Minor, in the N. of Phrygia, ten parasangs from Celaenae (Xenophon), and the same place as the Pella of the Peutinger Table, twenty-six Roman miles N. or NE. of Apamea Cilicis, to the conventus of

which it belonged. The surrounding district is called by Strabo τὸ Πελτηνὸν κῶλον (*Xen. An. i. 2, 10*; Strab. p. 576). Its site is between *Kara Agatchlar* and *Yaka Kents*.

Peltuinnum (Peltuinus, -atis *Ansedonia*), a town of the Vestini in Italy (Plin. iii. 107).

Pélusium (Πηλουσίον Egypt. Peremoum or Peremai; O. T. Sin) all these names are derived from nouns meaning *mud* Πηλὸν ἕρμας, Pelusota *Tineh*, Ra), a celebrated city of Lower Egypt, stood on the E. side of the easternmost mouth of the Nile, which was called after it the Pelusiac mouth, twenty stadia (two geogr. miles) from the sea, in the midst of morasses, from which it obtained its name (Strab. p. 602; Ptol. iv. 5, 11, vii. 15, 11). As the key of Egypt on the NE., and the frontier city towards Syria and Arabia, it was strongly fortified, and was the scene of many battles and sieges in the wars of Egypt with Assyria, Persia, Syria, and Rome, from the defeat of Sennacherib near it by Sathon down to its capture by Octavianus after the battle of Actium (Strab. p. 604; Hdt. ii. 10, Diod. xv. 42, xvi. 43, Val. Max. ix. 1). Later it was the capital of the district of Augustamnica. It was the birthplace of the geographer Ptolemy.

Penates (strictly Du Penates), the household gods in the old Italian religion, both those of a private family and those of the state, as the great family of citizens. Hence we have to distinguish between private and public Penates. The name is connected with *penus*, the household store of food, and *cella penaria*, the store-room, which they protected and blessed with increase. They were two in number, and their images stood in old Roman houses in the *atrium* (Varro, *L. L.* v. 162), the hearth being for them, as for Vesta, their altar (Serv. ad *Aen.* xi. 211). In later times they were placed in the hinder part or *penetrals* of the house, whence Cicero, while he gives the true etymology from *penus*, suggests also a false one from *penetrals* (Cic. *N. D.* ii. 27, 68, cf. Fest. p. 208, Serv. ad *Aen.* iii. 12). A peculiar sanctity attached to the place where their images stood; those who tended it or even stepped into it should be chaste and pure (Colum. iii. 4, 3; cf. Verg. *Aen.* i. 703). The two state Penates of Rome had a temple in the Velia, in which their images stood—according to Dionysius i. 67, figures of two young men with spears in their hands. According to a tradition which probably started after the legends from Greek cities of Italy began to have their influence, the Penates were brought from Troy to *Lavinium* (where, no doubt, as in a religious centre of the Latin religion, there was a specially ancient worship of those true Italian deities), and it was further imagined that the Penates had reached Troy from Samothrace and were the *θεοὶ μεγάλοι* or Cabiri (Dionys. i. 67, Macrobius ii. 4, 7, 9). To this should probably be referred the expression of Virgil 'Cum patribus populoque, Penatibus et Magnis Dis' (*Aen.* vii. 679). For the private worship of the Penates on the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. Every meal that was taken in the house thus resembled a sacrifice offered to the Penates, beginning with a purification and ending with a libation which was poured either on the table or upon the hearth. [Compare LARZ.]

Penates [DAFNEY]

Πηνελῶς (Πηνέλεως), son of Hippalcemus and Asterope, and one of the Argonauts. He was the father of Opheltes, and is also mentioned among the suitors of Helen. (Apollod. i. 9, 16; Paus. ix. 5, 8.) He was one of the leaders of the Boeotians in the war against Troy, where he slew Ilioneus and Lycon, and was wounded by Polydamas. (Il. ii. 494, xii. 487.) He is said to have been slain by Eurypylius, the son of Telephus.

Penelopë (Πηνελόπη, Πηνελόπη, Πηνελόπεια), daughter of Icarus and Periboea of Sparta, married Odysseus, king of Ithaca. [Respecting her marriage, see ICARUS, No. 2.] By Odysseus she had an only child, Telemachus, who was an infant when her husband sailed against Troy. During the long absence of her husband she was beleaguered by numerous and importunate suitors, whom she deceived by declaring that she must finish a large robe which she was making for Laertes, her father in law, before she could make up her mind. During the day time she accordingly worked at the robe, and



Penelope. (British Museum.)

in the night she undid the work of the day. By this means she succeeded in putting off the suitors. But at length her stratagem was betrayed by her servants; and when, in consequence, the faithful Penelope was pressed more and more by the impatient suitors, Odysseus at length arrived in Ithaca, after an absence of twenty years. [For details see ODYSSEUS.] While the *Odyssey* describes Penelope as the type of a faithful wife, some later writers represent her as the reverse, and relate that by Hermes or by the suitors she became the mother of Pan (Lycophr. 772, Schol. ad Hdt. ii. 145; Cic. *N. D.* iii. 22, 55). They add that Odysseus on his return repudiated her, whereupon she went to Sparta, and thence to Mantinea, where her tomb was shown in after times (Paus. vii. 12, 3). According to another tradition, she married Telegonus, after he had killed his father (Hyg. *Fab.* 127).

Πηνεὺς (Πηνεΐς) 1. (*Salambris* or *Salamria*), the chief river of Thessaly, and one of the most important in all Greece, rises near *Alalcomenae* in Mt. *Lacmon*, a branch of Mt. *Pindus*, flows first SE. and then NE. and after receiving many affluents, of which the chief were the *Empeus*, the *Lethaeus*, and the *Titarus*, forces its way through the vale of Tempe

between Mts. Ossa and Olympus into the sea. [TEMPE.] As a god Peneus was called a son of Oceanus and Tethys (Hes. *Th.* 343). By the Naiad Creusa he became the father of Hypseus, Stilbe, and Daphne. Cyrene also is called by some his wife, and by others his daughter; and hence Peneus is described as the *genitor* of ARISTAEUS (Verg. *Georg.* iv. 355).—2. (*Gastuni*), a river in Elis, which rises on the frontiers of Arcadia, flows by the town of Elis, and falls into the sea between the promontory Chelonatas and Ichthys (Strab. p. 338).

Pēnius, a little river of Pontus falling into the Euxine (Ovid, *Pont.* iv. 10, 47).

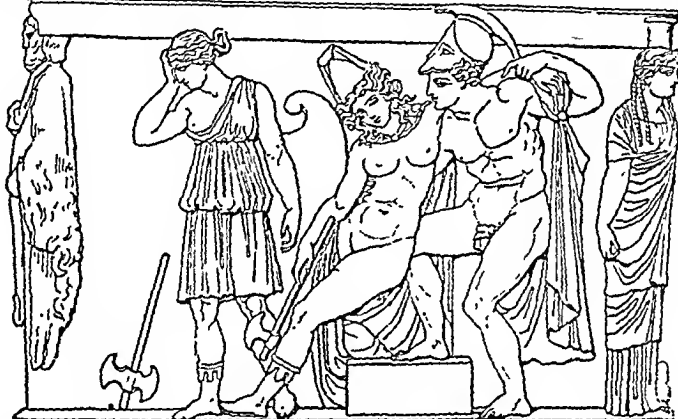
Penninae Alpes. [ALPES.]

Pennus, Junius. 1. M., praetor B.C. 201 (Liv. xxix. 11, xxxi. 4).—2. M., son of No. 1, praetor in Nearer Spain 172, consul 167 (Liv. xlii. 9, xlv. 16).—3. M., son of No. 2, tribune in 126, carried, in opposition to C. Gracchus, a law expelling aliens (*peregrini*) from Rome (Cic. *Off.* iii. 11, 47, *Brut.* 23, 109).

Pentāpōlis (Πεντάπολις), the name for any

sequence killed by the hero. Thereupon Diomedes, a relative of Thersites, threw the body of Penthesilea into the river Scamander; but, according to other accounts, Achilles himself buried it on the banks of the Xanthus. (Tzet. ad Lyc. 997; AMAZONES.)

Pentheus (Πενθεύς), son of Echion and Agave, the daughter of Cadmus. He succeeded Cadmus as king of Thebes; and having resisted the introduction of the worship of Dionysus into his kingdom, he was driven mad by the god, his palace was hurled to the ground, and he himself was torn to pieces by his own mother and her two sisters, Ino and Autonoe, who in their Bacchic frenzy believed him to be a wild beast. The place where Pentheus suffered death is said to have been Mt. Cithaeron or Mt. Parnassus. It is related that Pentheus got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them was torn to pieces. (Eur. *Bacchae*; Or. *Met.* iii. 513; Apollod. iii. 5, 2; Hyg. *Fab.* 184; Nonn. *Dionys.*



The dying Penthesilea supported by Achilles. (From a sarcophagus found at Salonica, and now in Paris.)

association of five cities, was applied specifically to the five chief cities of Cyrenaica in N. Africa, Cyrene, Berenice, Arsinoë, Ptolemais, and Apollonia, from which, under the Ptolemies, Cyrenaica received the name of Pentapolis, or Pentapolis Libyae, or, in the Roman writers, Pentapolitana Regio. [CYRENAICA.] When the name occurs alone, this is its usual meaning; the other applications of it are rare.

Pentelēum (Πεντέλειον), a fortified place in the N. of Arcadia near Pheneus (Plut. *Cleon.* 17, *Arat.* 39).

Pentēllicus Mons (τὸ Πεντέλικον ὄρος: *Pentēli*), a mountain in Attica, celebrated for its marble, which derived its name from the demus of Pentēle (Πεντέλη), lying on its S. slope. It is a branch of Mt. Parnes, from which it runs in a S.E. direction between Athens and Marathon to the coast. It was also called Brilessua (Βριλησσός). (Thuc. ii. 23; Strab. p. 399.)

Penthesilēa (Πενθεσίλεια), daughter of Ares and Otrera, and queen of the Amazons (Hyg. *Fab.* 112; Just. ii. 4). After the death of Hector, she came to the assistance of the Trojans, but was slain by Achilles, who mourned over the dying queen on account of her beauty, youth, and valour (Dict. *Cret.* iii. 13, iv. 2; Paus. v. 11, 2; Quint. Smyrn. i. 40). Thersites ridiculed the grief of Achilles, and was in con-

xiv. 46.) According to a Corinthian tradition, the women were afterwards commanded by an oracle to discover that tree, and to worship it like the god Dionysus; and accordingly out of the tree two carved images of the god were made. (Paus. ii. 2, 6.) This gives some support to a theory advocated by some modern writers, that Pentheus was originally Dionysus himself, the god of trees, and especially of vine-trees, torn by winter storms. It is simpler to explain the myth as signifying the resistance offered in certain districts to the worship of Dionysus, when it was first introduced, of which resistance Damascus, Lycurgus and Pentheus are the types [see p. 294, b].

Penthilis (Πένθιλος), son of Orestes and Erigone, is said to have led a colony of Aeolians to Thrace. He was the father of Echelatus and Damasia. (Paus. ii. 18, 5; Strab. p. 582.)

Pentri, one of the most important of the tribes in Samnium, were conquered by the Romans along with the other Samnites, and were the only one of the Samnite tribes who remained faithful to the Romans when the rest of the nation revolted to Hannibal in the second Punic war (Liv. ix. 31, xxii. 61). Their chief town was BOVIANUM.

Pēos Artēmidōs (Πέος, probably corrupted from Σπέος, cave, Ἀρτέμιδος: *Beni Hassan*,

Ru.), a city of the Heptanomis, or Middle Egypt, on the E bank of the Nile, nearly opposite to Hermopolis the Great on the W bank. It is remarkable as the site of rock hewn catacombs, the walls of which are covered with sculptures and paintings of importance for elucidating Egyptian antiquities.

**Peparethus** (Πεπαρήθος Πεπαρήθιος *Piperi*), a small island in the Aegean sea, off the coast of Thessaly, and of Halonesus, with a town of the same name upon it and two other small places (Thuc ii 89, Strab p 436). It produced a quantity of wine. It is mentioned in connexion with Halonesus in the war between Philip and the Athenians. [HALONESUS]

**Pephnus** (Πεφνός), a town of Laconia, on the E coast of the Messenian gulf, some way N of Oetylus (Paus ii 26, 2).

**Pephrêdo** (Πεφρηδός) [GRAEAE]

**Pepûza** (Περούζα Ru near *Yannik Euren*), a city in the W of Phrygia, on the road between Eumeneia and Stektorion.

**Pêraea** (ἡ Περαία, so γῆ or χώρα, the country on the opposite side), a general name for any district belonging to or closely connected with a country, from the main part of which it was separated by a sea or river, was used specifically for—1. The part of Palestine E of the Jordan in general, but usually in a more restricted sense, for a part of the region—namely, the district between the rivers Hieromax on the N and Arnon on the S.—2. *Peraea Rhodiorum* (ἡ Περαία τῶν Ῥωδίων) also called the Rhodian Chersonese a district in the S of Caria opposite to the island of Rhodes, from Mt Phoenix on the W to the frontier of Lycia on the E (Strab p 601, Pol xvii 2, 6, Liv xxiii 33). This strip of coast, which was reckoned 1500 stadia in length (by sea), and was regarded as one of the finest spots on the earth, was colonised by the Rhodians at an early period, and was always in close political connexion with Rhodes even under the successive rulers of Caria, and after the victory of the Romans over Antiochus the Great, B.C. 190, it was assigned, with the whole of Carian Doria, to the independent republic of the Rhodians. [RHODUS].—3. *P. Tenediorum* (Περαία Τενεδίων), a strip of the W coast of Mysia opposite to the island of Tenedos, between C Sigæum on the N and Alexandria Troas on the S (Strab p 596).

**Pericôtê** (Περικώτη, formerly Περικώρη, according to Strabo *Borgas* or *Burgas* Turk., and *Pericote*, Grk.), a very ancient city of Mysia, between Abydos and Lampisacus, near the Hellespont, on a river called *Pericotes*, in a beautiful situation (II ii 835, xi 229, Xen *Hell* v 1, 23, Strab p 590).

**Perdiccas** (Περδίκκας) 1. I, the founder of the Macedonian monarchy, according to Herodotus, though later writers represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth. [CARANUS] According to Herodotus, Perdiccas and his two brothers, Ganaeus and Aeropos, were Argives of the race of Temenus, who settled near Mt Bermus, from whence they subdued the rest of Macedonia (Herod. viii 137, 138). It is clear, however, that the dominions of Perdiccas and his immediate successors comprised but a very small part of the country subsequently known under that name (Thuc ii 99). Perdiccas was succeeded by his son Argæus.—2. II, king of Macedonia, from about B.C. 454 to 413, was the son and successor of Alexander I. Shortly before the beginning of the Peloponnesian war Perdiccas was at war with the

Athenians, who sent a force to support his brother Philip and Derdas, a Macedonian chieftain, against the king, while the latter espoused the cause of Potidaea, which had shaken off the Athenian yoke, B.C. 482 (Thuc i 57-63, Diod xii 34). In the following year peace was concluded between Perdiccas and the Athenians, but it did not last long, and he was during the greater part of his reign on hostile terms with the Athenians. In 429 his dominions were invaded by Sitalces, king of the powerful Thracian tribe of the Odrysians, but the enemy was compelled, by want of provisions, to return home (Thuc ii 95-101, Diod xii 50). It was in great part at his instigation that Brasidas in 424 set out on his celebrated expedition to Macedonia and Thrace. In the following year (423) however, a misunderstanding arose between him and Brasidas, in consequence of which he abandoned the Spartan alliance, and concluded peace with Athens (Thuc iv 82, 103, 124-132). Subsequently we find him at one time in alliance with the Spartans, and at another time with the Athenians, and it is evident that he joined one or other of the belligerent parties according to the dictates of his own interest at the moment (Thuc v 80, vi 7, vii 9)—3. III, king of Macedonia, B.C. 364-359 was the second son of Amyntas II, by his wife Eurydice. On the assassination of his brother Alexander II. by Ptolemy of Alorus, 367, the crown of Macedonia devolved upon him by hereditary right, but Ptolemy virtually enjoyed the sovereign power as guardian of Perdiccas till 364, when the latter caused Ptolemy to be put to death, and took the government into his own hands (Just vii 4, Diod xv 77, xvi 2). Of the reign of Perdiccas we have very little information. We learn only that he was at one time engaged in hostilities with Athens on account of Amphipolis, and that he was distinguished for his patronage of men of letters (Aesch. *P.L.* 29). He fell in battle against the Illyrians, 359—4. Sen of Oronates, a Macedonian of the province of Orestis, was one of the most distinguished of the generals of Alexander the Great. He accompanied Alexander throughout his campaigns in Asia, and the king on his death bed is said to have taken the royal signet ring from his finger and given it to Perdiccas (Curt. x 5 4, Just xii 15). After the death of the king (323), Perdiccas had the chief authority entrusted to him under the command of the new king Arrhidaeus, who was a mere puppet in his hands, and he still further strengthened his power by the assassination of his rival Megalæus [MEGALÆUS]. The other generals of Alexander regarded him with fear and suspicion, and at length his ambitious schemes induced Antipater, Craterus, and Ptolemy, to unite in a league and declare open war against Perdiccas. Thus assailed on all sides Perdiccas determined to leave Eumenes in Asia Minor, to make head against their common enemies in that quarter, while he himself marched into Egypt against Ptolemy. He advanced without opposition as far as Pelusium, but found the banks of the Nile strongly fortified and guarded by Ptolemy, and was repulsed in repeated attempts to force the passage of the river, in the last of which, near Memphis, he lost great numbers of men. Thereupon his troops, who had long been discontented with Perdiccas, rose in mutiny and put him to death (Diod. xviii 14-20, Just xii 6, 8).

**Perdix** (Περδῖξ), the sister of Daedalus and

mother of Talos, the legends of whose death appear to have grown out of an attempt to explain the presence of Daedalus, as type of primitive art, in Crete as well as Attica. [DAEDALUS.] For the story, see TALOS. Perdix herself probably formed some part of the myths about birds, prevalent especially at Athens and generally connected with something in the notes or habits of birds. It was probably a misinterpretation of the legend which made Perdix the nephew of Daedalus with the same story as TALOS (Ov. Met. viii. 241).

Peregrinus Proteus, a Cynic philosopher, born at Parium, on the Hellespont, in the reign of the Antonines. After a youth spent in debauchery and crimes, he visited Palestine, where he turned Christian, and by dint of hypocrisy attained to some authority in the Church. He next assumed the Cynic garb, and returned to his own native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, and after visiting many places, and adopting every method to make himself conspicuous, he at length resolved on publicly burning himself at the Olympic games, and carried his resolution into effect in the 236th Olympiad, A.D. 165. Lucian, who was present at the strange self-immolation of Peregrinus, has left us an account of his life. Gellius, who attended his lectures at Athens, commends the sincerity of his character and teaching (Gell. xi. 12; Lucian, *de Mort. Peregrin.*)

Perenna, Anna. [ANNA.]

Perennis, succeeded Paternus in A.D. 183, as sole praefect of the praetorians, and Commodus being completely sunk in debauchery and sloth, virtually ruled the empire. Having, however, rendered himself obnoxious to the soldiery, he was put to death by them in 186 or 187. Dio Cassius represents Perennis as a man of pure and upright life; but the other historians charge him with having encouraged the emperor in his career of profligacy. (Dio Cass. lxxii. 9; *Vit. Commod.* 5, 6.)

Perga (Πέργη: Περγαῖος: *Murtana*, Ru), an ancient and important city of Pamphylia, lay a little inland, N.E. of Attalia, between the rivers Catarrhaetes and Cestrus, sixty stadia (six geog miles) from the mouth of the former. It was a celebrated seat of the worship of Artemis (Strab. p. 667; Callin. *Hymn. in Dian.* 187). On an eminence near the city stood a very ancient and renowned temple of the goddess, at which a yearly festival was celebrated; and the coins of Perga bear images of the goddess and her temple. Under the later Roman empire, it was the capital of Pamphylia Secunda. It was the first place in Asia Minor visited by the apostle Paul on his first missionary journey (Acts, xiii. 13; see also xiv. 25). There are considerable ruins of the city about sixteen miles N.E. of *Adalia*.

Pergāma, Pergāmia, Pergāmon = Πνμ [Troja].

Pergāmon, 1. less usually Pergāmus (Πέργανον in Polybius, Strabo, Appian, Josephus, Aelian and Plutarch; ἡ Πέργανος in Dio Cassius and Ptolemy: *Bergama*), a celebrated city of Asia Minor, the capital of the kingdom of Pergamus, and afterwards of the Roman province of Asia, was situated in the district of S. Mytia called Teuthrāma, in one of the most beautiful and fertile valleys in the world. It stood on the N. bank of the river Caicus, at a spot where that river receives the united waters of two small tributaries, the Selinus, which

flowed through the city, and the Cetus, which washed its walls. The navigable river Caicus connected it with the sea, at the Elaëtic Gulf, from which its distance was somewhat less than twenty miles. (Strab. pp. 619, 624; Plin. v. 126; Paus. vi. 16, 1; Liv. xxxvii. 18.) It was built at the foot, and on the lowest slopes, of two steep hills, spurs of Mt. Pindarus (Paus. ii. 26, 8; Plin. v. 126), on one of which stood the upper town, or acropolis, the highest portion of which was the original settlement with a wall of its own. The upper town was enlarged after the kingdom was established, and spread under Eumenes II. still further. Under the Roman dominion the town extended over a large area in the plain. In this upper town the most noticeable buildings were the central Agora with the great altar of Zeus, the temple of Dionysus to the south, and to the north the great temple of Athene, beyond which was the famous library. North of this was the Augusteum or temple of Augustus and Rome, later known as the Trojaneum, a vast building on a terrace 300 yards long. N. of this, and on the highest point, was the smaller Julian temple. The theatre stood on the western slope below the library and the temple of Athene, and to the west of it was a great terrace running all along the slope from the temple of Dionysus to that of Augustus. Much further down the south slope was the gymnasium, which belonged to the lower town. This lower town occupied much of the ground now covered by the modern town and consequently not excavated, and it extended across the river Selinus, on the W. side of which were an amphitheatre, circus, Roman theatre, and still further west the temple of Asclepius.—The origin of the city is lost in mythical traditions, which ascribed its foundation to a colony from Arcadia under the Heraclid Telephus, and its name to Pergamus, a son of Pyrrhus and Andromache, who made himself king of Teuthrāma by killing the king Arius in single combat (Paus. i. 4, 5, i. 11, 2). At all events, it was already in the time of Xenophon a very ancient city, with a mixed population of Teuthrānians and Greeks (Xen. An. vii. 8, 8, *Hell.* iii. 1, 6); but it was not a place of much importance until the time of the successors of Alexander. After the defeat of Antigonus at Ipsus, in 301, the NW. part of Asia Minor was united to the Thracian kingdom of LYSIMACHUS, who enlarged and beautified the city of Pergamum, and used the acropolis as a treasury on account of its strength as a fortress. The command of the fortress was entrusted to PHILETAERUS, who, towards the end of the reign of Lysimachus, revolted to Seleucus, king of Syria, retaining, however, the fortress of Pergamum in his own hands; and upon the death of Seleucus, in 280, Philetaerus, established himself as an independent ruler. This is the date of the commencement of the kingdom of Pergamus, though the royal title was only assumed by the second successor of Philetaerus, ATTALUS I., after his great victory over the Gauls. The successive kings of Pergamum were: PHILETAERUS, 280–263; EUMENES I., 263–241; ATTALUS I., 241–197; EUMENES II., 197–159; ATTALUS II. PHILADELPHUS, 159–138; ATTALUS III. PHILOMETOR, 138–133. For the outline of their history see the articles. The kingdom reached its greatest extent after the defeat of Antiochus the Great by the Romans, in B.C. 190, when the Romans bestowed upon Eumenes II. the whole of Mysia,

Lydia both Phrygia, Lycæonia, Pædia and Pamphylia. It was under the same king that Pergamum reached the height of its splendour, and that the celebrated library was founded, which for a long time rivalled that of Alexandria, and the formation of which occasioned the invention of parchment *charta Pergamena*. This library was afterwards united to that of Alexandria, having been presented by Antony to Cleopatra. During its existence at Pergamum it formed the centre of a great school of literature which rivalled that of Alexandria. On the death of Attalus III. in B.C. 133 the kingdom, by a bequest in his will, passed to the Romans who took possession of it in 130 after a contest with the usurper Ariarathes, and erected it into the province of Asia, with the city of Pergamum for its capital, which continued in such prosperity that Pliny calls it *longe clari sumum Asiæ*. The temple of Augustus at Pergamum was the chief sanctuary of the imperial worship in the province of Asia; the people of Pergamum were the chief temple servants or *sacerdotes* of the emperors (Tac. *Ann.* iv. 37. Dio Cass. l. 20. *CIG.* 1720-2810). The city was an early seat of Christianity and is one of the Seven Churches of Asia. Under the Byzantine emperors, the capital of the province of Asia was transferred to Ephesus and Pergamum lost much of its importance. Among the celebrated natives of the city were the rhetorician Apollonius and the physician Galen. But the most important proofs of the ancient splendour of Pergamum and of the magnificence of Attalus and Eumenes as patrons of art have been afforded by the excavations undertaken by the Prussian Government and carried out by Hamann, Conze, and others in 1871-1878. These excavations have established the sites of the buildings mentioned above, and have recovered in great measure their dimensions and plans, so that a reconstruction of the architecture can be made with tolerable certainty. Besides this, important sculptures of the Pergamene school have been recovered, especially the splendid colossal sculptures in high relief, now at Berlin, from the platform of the great altar of Zeus built by Eumenes II. They represent the battle of the gods and giants (see cut on p. 364). In these, as also in the statues of vanquished Gauls dedicated by Attalus (of which the best known are the 'Dying Gaul' in the Capitol of Rome, often called the 'Dying Gladiator,' and another at Venice), the tendency of the Pergamene school to portray dramatically pathos, passion and excitement is evident (*Dict. of Ant. art. Statuaria Ari.*)—2. A very ancient city of Crete, the foundation of which was ascribed to the Trojans who survived their city. The legislator Lycurgus was said to have died here, and his grave was shown. The site of the city is doubtful. Some place it at *Perama*, others at *Platanis* (Verg. *Aen.* iii. 133. Vell. Pat. l. 1. Plut. *Lyc.* 32).

**Pergāmus** [PERGAMUM.]

**Perge** [PERGÆ.]

**Périander** (Περικλῆς) 1 Son of Cypselus, whom he succeeded as tyrant of Corinth, B.C. 625, and reigned forty years, to B.C. 585. His rule was mild and beneficent at first, but afterwards became oppressive. According to the common story this change was owing to the advice of Thersybulus, tyrant of Miletus whom Periander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a

corn field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer (Hdt. v. 92). The action, however, was rightly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. He made his power dreaded abroad as well as at home, and besides his conquest of Epidaurus mentioned below, he kept Coreyra in subjection, and he planted a colony at Potidaea. He was, like many of the other Greek tyrants a patron of literature and philosophy, and Arion and Anacharsis were in favour at his court. He was very commonly reckoned among the Seven Sages, though by some he was excluded from their number, and Myson of Chenæ in Laconia was substituted in his room. The private life of Periander was marked by misfortune and cruelty. He married Melissa, daughter of Procles, tyrant of Epidaurus. She bore him two sons, Cypselus and Lycophron, and was passionately beloved by him, but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by a false accusation brought against her. His wife's death embittered the remainder of his days, partly through the remorse which he felt for the deed, partly through the alienation of his younger son, Lycophron, inexorably exasperated by his mother's fate. The young man's anger had been chiefly excited by Procles and Periander in revenge attacked Epidaurus and, having reduced it, took his father in law prisoner. Periander sent Lycophron to Coreyra, but when he was himself advanced in years, he summoned Lycophron back to Corinth to succeed to the tyranny, seeing that Cypselus, his elder son, was unfit to hold it, from deficiency of understanding. Lycophron refused to return to Corinth, as long as his father was there. Thereupon Periander offered to withdraw to Coreyra, if Lycophron would come home and take the government. To this he assented, but the Coreyraeans, not wishing to have Periander among them, put Lycophron to death. Periander shortly afterwards died of despondency, at the age of eighty, and after a reign of forty years according to Diogenes Laërtius. He was succeeded by a relative, Pasmmetichus, son of Gordias. (Hdt. iii. 48-53 v. 92, Ar. *Pol.* v. 12.)—2. Tyrant of Ambracia, was contemporary with his more famous namesake of Corinth, to whom he was also related, being the son of Gorgus, who was son or brother to Cypselus. Periander was deposed by the people probably after the death of the Corinthian tyrant (585) (Ar. *Pol.* v. 4 10, Ael. *VH.* iii. 25).

**Periboea** (Περιβόεια) 1 Wife of Icarius and mother of Penelope. [ICARUS, No. 2.]—2. Daughter of Alcathous, and wife of Telamon by whom she became the mother of Ajax and Teucer. Some writers call her Eriboea (Paus. i. 42 1).—3. Daughter of Hipponous and wife of Oeneus by whom she became the mother of Tydeus. [OENEUS.—4. Wife of king Polybus of Corinth (Apollon. i. 5, 7).

**Pericles** (Περικλῆς) 1 The greatest of Athenian statesmen, was the son of Xanthippus, and Agariste both of whom belonged to the noblest families of Athens. The fortune of his parents procured for him a careful education, which his extraordinary abilities and diligence turned to the best account. He received instruction from Damon, Zeno of Elea, and Anaxagoras. With Anaxagoras he lived on terms of the most intimate friendship, till the philosopher was com-

pelled to retire from Athens. From this great and original thinker Pericles was believed to have derived not only the cast of his mind, but the character of his eloquence, which, in the elevation of its sentiments and the purity and loftiness of its style, was the fitting expression of the force and dignity of his character and the grandeur of his conceptions. Of the oratory of Pericles no specimens remain to us, but it is described by ancient writers as characterised by singular force and energy. He was described as thundering and lightning when he spoke, and as carrying the weapons of Zeus upon his tongue. (Aristoph. *Ach.* 503, Cic. *de Or.* iii. 31; Plut. *Moral.* p. 116; Quintil. x. 1, 82.) In B.C. 469, Pericles began to take part in public affairs, forty years before his death, and was soon regarded as the head of the more democratical party in the state, in opposition to Cimon (Aristot. *Ἀθ. πολ.* 27). He gained the favour of the people by the laws which he got passed for their benefit. It was at his instigation that his friend Ephialtes proposed in 461 the measure by which the Areopagus was deprived of those functions which rendered it formidable as an antagonist to the democratical party. This success was followed by the ostracism of Cimon, who was charged with Laconism; and Pericles was thus placed at the head of public affairs at Athens. His other chief democratic measures were the opening of the archonship to the Zeugitæ as well as to the wealthier classes, and even to men below the Zeugitæ, the payment of Dicasteries in order to attract all citizens to take part in legal business, and a system of state doles (analogous to those which were pushed to an extreme in a later age at Rome) by grants of money at festivals sufficient to provide the poorer citizens with seats in the theatre and with food for the festal days. Pericles was distinguished as a general as well as a statesman, and frequently commanded the Athenian armies in their wars with the neighbouring states. In 454 he commanded the Athenians in their campaigns against the Sicyonians and Acarnanians; in 448 he led the army which assisted the Phocians in the Sacred war; and in 445 he rendered the most signal service to the state by recovering the island of Euboea, which had revolted from Athens. Cimon had been previously recalled from exile, without any opposition from Pericles, but had died in 449. On his death the aristocratical party was headed by Thucydides, the son of Melesias, but on the ostracism of the latter in 444, the organised opposition of the aristocratical party was broken up, and Pericles was left without a rival. Throughout the remainder of his political course no one appeared to contest his supremacy; but the boundless influence which he possessed was never perverted by him to sinister or unworthy purposes. So far from being a mere selfish demagogue, he neither indulged nor courted the multitude. The next important event in which Pericles was engaged was the war against Samos, which had revolted from Athens, and which he subdued after an arduous campaign, 440. The poet Sophocles was one of the generals who fought with Pericles against Samos. (Thuc. i. 115-117; Diod. xii. 27.) For the next ten years till the outbreak of the Peloponnesian war, the Athenians were not engaged in any considerable military operations. During this period Pericles devoted especial attention to the Athenian navy, as her supremacy rested on her maritime superiority, and he adopted various judicious means for consoli-

dating her empire over the islands of the Ægean. He strengthened the hold of Athens in various districts by establishing the settlements of citizens called *Clereuchies*, in Euboea and in Thracian Chersonese, and by planting colonies at Amphipolis, Sinope, and even in Italy at Thurii. The funds derived from the tribute of the allies and from other sources were to a large extent devoted by him to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. Under his administration the Propylæa, and the Parthenon, and the Odeum were erected, as well as numerous other temples and public buildings. With the stimulus afforded by these works architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction of the public edifices was entrusted to Phidias. [PHIDIAS.] These works, calling into activity almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded, and thus contributed in thus, as well as in other ways, to maintain the popularity and influence of Pericles. But he still had many enemies, who were not slow to impute to him base and unworthy motives. From the comic poets Pericles had to sustain numerous attacks. They exaggerated his power, spoke of his party as Pisistratids, and called upon him to swear that he was not about to assume the tyranny. His high character and strict probity, however, rendered all these attacks harmless. But as his enemies were unable to ruin his reputation by these means, they attacked him through his friends. Thus at the beginning of the Peloponnesian war his friends Phidias and Anaxagoras, and his mistress Aspasia, were all accused before the people. Phidias was condemned and cast into prison [PHIDIAS]; Anaxagoras was also sentenced to pay a fine and quit Athens [ANAXAGORAS]; and Aspasia was only acquitted through the entreaties and tears of Pericles. (Plut. *Pericl.* 24; Diod. xii. 39; Athen. p. 569.) The Peloponnesian war has been falsely ascribed to the ambitious schemes of Pericles. It is true that he counselled the Athenians not to yield to the demands of the Lacedæmonians, and he pointed out the immense advantages which the Athenians possessed in carrying on the war; but he did this because he saw that war was inevitable, and that as long as Athens retained the great power which she then possessed, Sparta would never rest contented. On the outbreak of the war in 431 a Peloponnesian army under Archidamus invaded Attica; and upon his advice the Athenians conveyed their moveable property into the city, and their cattle and herds of burden to Euboea, and allowed the Peloponnesians to desolate Attica without opposition. Next year (430), when the Peloponnesians again invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens. The Athenians, being exposed to the devastation of the war and the plague at the same time, began to turn their thoughts to peace, and looked upon Pericles as the author of all their distresses, inasmuch as he had persuaded them to go to war. Pericles attempted to calm the public ferment; but such was the irritation against him that he was sentenced to pay a fine. (Thuc. ii. 64; Plut. *l.c.*) The ill feeling of the people having found this vent, Pericles soon resumed his accustomed way,



and was again elected one of the generals for the ensuing year (429). Meantime Pericles had suffered in common with his fellow-citizens. The plague carried off most of his near relations. His son Xanthippos, a prodigal and undutiful youth, his sister and most of his intimate friends died of it. Still he maintained unmoved his calm bearing and philosophic composure. At last his only surviving legitimate son, Patalus, a youth of greater promise than his brother fell a victim. The firmness of Pericles then at last gave way, as he placed the funeral garland on the head of the lifeless youth he burst into tears, and sobbed aloud. He had one son remaining, his child by Aspasia, and he was allowed to enrol this son in his own tribe and give him his own name. In the autumn of 429 Pericles himself died of a lingering sickness. When at the point of death, as his friends were gathered round his bed, recalling his virtues, and enumerating his triumphs, Pericles overhearing their remarks, said that they had forgotten his greatest praise—that no Athenian through his means had been made to put on mourning. He survived the commencement of the war two years and six months (Thuc. ii. 65). The name of the wife of Pericles is not mentioned. She had been the wife of Hippocrates, by whom she was the mother of Callias. She bore two sons to Pericles, Xanthippos and Patalus. She lived unhappily with Pericles, and a divorce took place by mutual consent when Pericles connected himself with Aspasia. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property. The people by a revulsion of feeling showed their honour for his memory by a decree which legitimatised his son by Aspasia.—2 Son of the preceding by Aspasia, was one of the generals at the battle of Arginusæ, and was put to death by the Athenians with the other generals, 406.

**Periclymēnus** (Περικλῆμενος) 1 One of the Argonauts, was son of Neleus and Chloris, and brother of Nestor (Od. xi. 250). Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Heracles at the capture of Pylus (Apollod. i. 9, 9, Ov. Met. xii. 556–578, Ap. Rh. i. 156).—2 Son of Poseidon and Chloris, the daughter of Tiresias, of Thebes. In the war of the Seven against Thebes he was believed to have killed Parthenopæus, and when he pursued Amphicraus, the latter by the command of Zeus was swallowed up by the earth. (Eur. Phœn. 1157, Paus. ii. 18, 6, Amphicraus.)

**Perieres** (Περῆρης), son of Æcolus and Enarete, king of Messene, was the father of Aphareus and Leucippus by Gorgophone. In some traditions Perieres was called a son of Cynortas, and besides the son above mentioned he is also the father of Tyndareus and Icanus. (Apollod. i. 7, 3, iii. 10, 3; Paus. iv. 2, 2).

**Perilæus** (Περῖλαος), son of Icanus, and brother of Penelope (Paus. vii. 31, 2).

**Perillus** (Περῖλλος), a statuary, was the maker of the bronze bull of the tyrant Phalaris, respecting which see further under PHALARIS. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork. (Ov. A. A. i. 653).

**Périnthus** (Περῖνθος, Περῖνθος, Fregli), an important town in Thrace on the Propontia, was founded by the Samians about B.C. 559 (Plut. Q. G. 56). It was situated twenty-two miles

W of Selymbria on a small peninsula, and was built on the slope of a hill with rows of houses rising above each other like seats in an amphitheatre. It is celebrated for the obstinate resistance which it offered to Philip of Macedon, at which time it was a more powerful place than Byzantium (Diod. xvi. 74, Plut. Phoc. 14, Procop. Aed. iv. 9). Under the Romans it still continued to be a flourishing town, being the point at which most of the roads met leading to Byzantium. The commercial importance of the town is attested by the number of its coins which are still extant. At a later time, but not earlier than the fourth century of the Christian era, we find it called *Heraclea*, which occurs sometimes alone without any addition and sometimes in the form of *Heraclea Thraciae* or *Heraclea Perinthus*.

**Pérphas** (Περφάς), an Attic antiochthon, previous to the time of Cecrops, was a priest of Apollo, and on account of his virtues was made king of the country. In consequence of the honours paid to him, Zeus wished to destroy him, but at the request of Apollo he was changed by Zeus into an eagle, and his wife into a bird. (Ant. Lib. 6, Ov. Met. vii. 400).

**Pérphètes** (Περφῆτης), son of Hephaestus and Anticlea, surnamed Corymbetes—that is, Club-bearer—was a robber at Epidaurus, who slew travellers with an iron club. Theseus at last killed him and took his club for his own use. [THESEUS].

**Permessus** (Περμησός, *Kefalari*), a river in Boeotia, which descends from Mt. Helicon, unites with the Olmus, and falls into the lake Copais near Halarius (Strab. pp. 407, 411).

**Perne** (Περνή), a little island off the coast of Ionia, opposite to the territory of Miletus, to which an earthquake united it (Plin. ii. 204).

**Pero** (Ππέ), daughter of Neleus and Chloris, was married to Bias, and celebrated for her beauty (Od. xi. 286, Paus. x. 31, 9).

**Peroris** (Πέρωρις), a people on the coast of Africa, opposite the Ins. Fortunatæ (Ptol. iv. 6, 16).

**Perperēns** (Περπερήνης, and other forms), a small town of Mysia, S of Adramyttium, near which were copper mines and celebrated vine yards. Said to be the place at which Thucydides died. (Strab. p. 607, Plin. v. 122).

**Perperas** or **Perperna** 1 M., prætor B.C. 135, when he earned on war against the slaves in Sicily, and consul 130, when he defeated Aristonicus in Asia, and took him prisoner. He died near Pergamum on his return to Rome in 129 (Liv. Ep. 59, Vell. Pat. ii. 4; Just. xxvii. 4).—2 M., son of the last, consul 92, and censor 86. He is mentioned by ancient writers as an instance of longevity. He attained the age of 99 years, and died in 49, the year in which the Civil war broke out between Caesar and Pompey (Val. Max. viii. 13; Dio Cass. xli. 14, Plin. vii. 156). He took no prominent part in the agitated times in which he lived.—3 M. Perperna Vento, son of the last, joined the Marian party in the Civil war, and was raised to the prætorship. After the conquest of Italy by Sulla in 83, Perperna fled to Sicily, which he quitted, however, upon the arrival of Pompey shortly afterwards. On the death of Sulla in 78, Perperna joined the consul M. Lepidus in his attempt to overthrow the new aristocratical constitution, and retired with him to Sardinia on the failure of this attempt. Lepidus died in Sardinia in the following year, 77, and Perperna with the remains of his army crossed over to Spain and joined Sertorius.

Perperna was jealous of the ascendancy of Sertorius, and after serving under him some years he and his friends assassinated Sertorius at a banquet in 72. His death brought the war to a close. Perperna was defeated by Pompey, taken prisoner, and put to death. (App. B. C. i. 107-115; Plut. *Pomp.* 10, 20, *Sert.* 15-27.)

**Perrhaebi** (Περραιβοί or Περραιβοί), a powerful and warlike people, who from prehistoric times occupied a part of Thessaly. According to Strabo they had been driven to the more mountainous north of Thessaly from the south by the Lapithae (Strab. pp. 61, 439, 440); migrated from Euboea to the mainland, and settled in the districts of Hestiacotis and Pelasgiotis. Hence the northern part of this country is frequently called **Perrhaebia** (Περραιβία, Περραιβία), though it never formed one of the regular Thessalian provinces. (Thuc. iv. 78; Liv. xxxi. 48.) Homer places the Perrhaebi in the neighbourhood of the Thessalian Dodona and the river Titaresius (Il. ii. 749); and at a later time the name of Perrhaebia was applied to the district bounded by Macedonia and the Cambanian mountains on the N., by Pindus on the W., by the Peneus on the S. and SE., and by the Peneus and Ossa on the E. The Perrhaebi were members of the Amphictyonic League. At an early period they were subdued by the Lapithae; at the time of the Peloponnesian war they were subject to the Thessalians, and subsequently to Philip of Macedon; but at the time of the Roman wars in Greece they appear independent of Macedon.

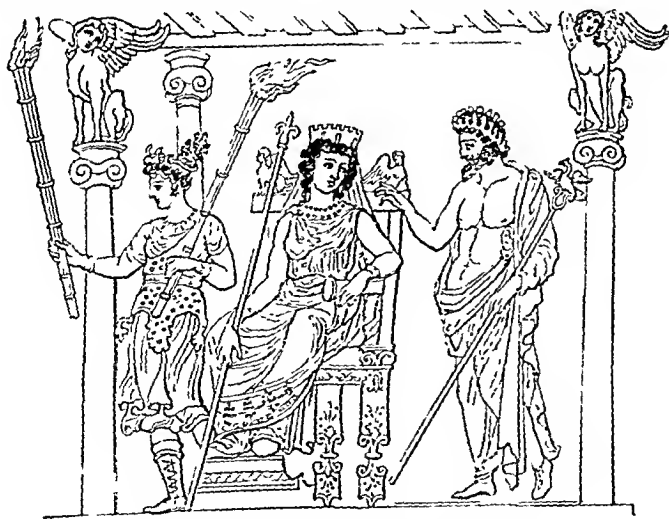
**Perrhidae** (Περραιδοί), an Attic demus near Aphidna, belonging to the tribe Antiochis.

when the city was taken by Aratus, B.C. 243. (Paus. ii. 8, 4, vii. 8, 3; Athen. pp. 162, 607.)

**Perse** (Περση), daughter of Oceanus, and wife of Helios (the Sun), by whom she became the mother of Acetes and Circe (Od. ix. 139; Hes. Th. 856, 936). Also called the mother of Pasiphaë and Perseus (Apollod. i. 9, 1).

**Perseis**. [HECATE.]

**Persephōnē** (Περσεφόνη), called **Proserpina** by the Romans, the daughter of Zeus and Demeter. In Homer she is called **Persephonia** (Περσεφόνη); the form **Persephone** first occurs in Hesiod. But besides these forms of the name, we also find **Persephassa**, **Pherephassa**, **Pherephatta**, **Pherephatta**, **Pherephassa**, **Pherephatta**, and **Pherephonia**. The Latin **Proserpina** is probably only a corruption of the Greek, for which later etymologists sought an explanation in the word *proserpo*, signifying the germination of the seed (August. C. D. iv. 8, vi. 20; Arnob. iii. 33). The name **Kore** (Κόρη, Ion. Κούρη), that is, the **Daughter**, namely, of Demeter, was adopted in Attica when the Eleusinian mysteries were introduced, and the two were frequently called *The Mother and the Daughter* (ἡ Μητήρ καὶ ἡ Κόρη). Homer describes her as the wife of Hades, and the dread and terrible queen of the Shades, who rules over the souls of the dead, along with her husband (Il. ix. 457, 565; Od. x. 493, xi. 634). Her epithets in the Iliad are *ἐπαινή* (which is best explained as meaning 'awful'), and in the Odyssey *ἐπαινή* and *ἀγνή* (by which the same idea is intended), and once *ἀγνή*. Hence she is called by later writers *Juno Inferna*, *Averna* and *Stygia*; and the *Erinyes* are



Persephone enthroned. (Gerhard, *Archaeolog. Zeit.* tav. 11.)

**Persabōra** or **Perisabōra** (Περσαβώρα: *Anbar*), a fortified city of Babylonia, on the W. side of the Euphrates, where the canal called Maarsars left the river (Zos. iii. 17).

**Persae**. [PERSIS.]

**Persaeus** (Περσαίος), a Stoic philosopher, was a native of Cithium in Crete, and a disciple of Zeno. He lived for some years at the court of Antigonus Gonatas, with whom he was in high favour. Antigonus appointed him to the chief command in Corinth, where he was slain

said to have been her daughters by Pluto. In this account Homer probably follows the older conception of the goddess, whose very name is by some writers connected with death. There is no trace in the Homeric poems of her being regarded as the daughter of Demeter; still less of her being in any sense a beneficent deity. Homer speaks of her as the daughter of Zeus (Od. xi. 217), and it is possible that he regarded her as the daughter of Zeus and Styx, as some traditions did (Apollod. i. 3, 1). Her grim

character appears also in the ancient Arcadian worship, where she was called *Αἰγυρία*, and was described as the daughter of Demeter Erinyes and Poseidon (Paus. viii. 37). Her abode, the realm of the dead, is described in the *Iliad* as beneath the earth in the *Odyssey* the entrance to it seems to be placed at the western extremity of the earth, on the frontiers of the lower world. The story of her being carried off by Hades or Pluto against her will is not mentioned by Homer, unless those are right who believe that the Homeric epithet *κλυτοπάλας*, applied to Hades, has this reference (*Il.* v. 654 Schol. *ad loc.*). The earliest definite mention of it is in Hesiod (*Th.* 912). The manner in which she was carried off while she was gathering flowers (traditionally the narcissus as the flower of death—see p. 536 b), the scene of this event, the wanderings of her mother in search of her, and the worship of the two goddesses in Attica at the festival of the Eleusinia are related under DEMETER. In the mystical theories of the Orphics, Persephone is described as the all-pervading goddess of nature who both produces and destroys everything, and she is therefore connected or identified with other mystic divinities, such as Isis, Rhea, Ge, Hestia, Pandora, Artemis, Hecate. This mystic Persephone is further said to have become with Zeus the mother of Dionysus, Iacchus, Zagreus or Sabazius. (Schol. *ad* Aristoph. *Ran.* 326, Nonn. *Dionys.* xxi. 67, Cic. *N. D.* iii. 25, 58, Diod. iv. 4). The Romans adopted the legends of Persephone, whom they called Proserpina [see above], but compared her with their own deity Libera (see p. 488, a). The myth of Persephone, as fully developed in the *Hymn to Demeter*, and in later poems, expressed the renewal of vegetation in spring especially of the corn after it has been buried underground in the winter, and this again in the mysteries was probably carried further so as to symbolise a future life (see more fully on pp. 277, b, 375, b). It was natural, therefore, that the festivals of the goddess should be in the autumn seed time, at the Greater Eleusinia, and in the spring at the *Anthesthonia* and at the Lesser Eleusinia (see *Dict. of Ant.* xvi.). The death of the vegetation was symbolised by the marriage of Persephone, or Kore, with Hades or Pluto, a marriage which preserved in its story the old form of marriage by capture. Persephone is often represented enthroned with Hades (see cuts on pp. 375, 376), often she is distinguished by a diadem or a calathos on her head—often she has a torch or crossed torches in her hand, her symbols are also a cornucopia, ears of corn, the pomegranate, or a cock (probably as the herald of the dawn, i.e. of a new life).

Persepolis (*Περσέπολις*, *Περσάπολις* in the middle ages, *Istakhar* now *Takht-i-Jemshid*, i.e. *Throne of Jemshid*), is the Greek name of the great city which succeeded Passargada as the capital of Persia and of the Persian empire (Strab. p. 723, Diod. xvii. 70, Curt. v. 4. 6, Pto. vi. 4, 4). It is not mentioned by the earlier Greek historians who wrote before the Macedonian conquest. Neither Herodotus, Xenophon, nor Ctesias speaks of Persepolis, though they mention Babylon, Susa, and Ecbatana, as the capitals of the empire. The most probable explanation of this silence is that ambassadors or refugees from foreign states were received by the Great King either at his winter quarters in Susa, or at his summer residence in Ecbatana, and that he came to Persepolis, a temperate region, in spring partly

for religious ceremonies and partly to receive tribute and offerings of first-fruits, and to consider the reports of his chief officials. Its foundation is sometimes ascribed to Cyrus the Great, but more generally to his son Cambyses. On the great platform stood the vast range of palaces and halls, in which the kings received their officers and deputations in state, and sacrificed at the fire-altars. Here were stored the treasures accumulated from long years of tribute which Alexander found, and also the *Atreata*, which Darius is said to have placed there written in gold letters on 12,000 ox hides. Over the plain below the palace platform extended the city itself, occupied by traders and artisans. Persepolis was also a royal burial-place. It was greatly enlarged and adorned by Darius I. and Xerxes, and preserved its splendour till after the Macedonian conquest, when it was burnt, Alexander, as the story goes, setting fire to the palace with his own hand, at the end of a revel, at the instigation of the courtesan Thais, *nc* 331. It was situated in the heart of Persia, in the part called *Hollow Persia* (*κοίλη Περσία*) not far from the border of the Carmanian Desert, in a beautiful and healthy valley watered by the river Araxes (*Βραχμαρ*) and its tributaries the Medus and the Cyrus. Its wealth and importance were nearly, though not entirely, destroyed by Alexander's occupation, but it was plundered again by Antiochus, *1st* *bc*, and in later times under the name of *Istakhar* was for some centuries the residence of a Parthian viceroy. Its ruins are in the highest degree striking and full of interest, and are important for the history of ancient Persian art. The numerous sculptured figures represent the kings of Persia, but do not like the sculptures of Egypt and Assyria, describe historical events. An examination of the ruins has shown that the citadel with a triple wall, which Diodorus mentions, had no real existence.

**Perseus** (*Περσεύς*). 1 Son of the Titan Cronus and Eurybia, and husband of Andromeda, by whom he became the father of Hecate (*Hes. Th.* 409, Apollod. i. 2, 2).—2 Son of Perseus and Andromeda, described by the Greeks as the founder of the Persian nation (*Hdt.* vii. 61; Apollod. ii. 4, 5).—3 Son of Helios (the Sun) and Perse, and brother of Aeetes and Croco (*Apollod.* ii. 4, 5).

**Perseus** (*Περσεύς*), the famous Argive hero (perhaps, as some think, originally a deity of light or of the sun), was a son of Zeus and Danae, and a grandson of Acrisius (*Il.* xiv. 330). An oracle had told Acrisius that he was doomed to perish by the hands of Danae's son, and he therefore shut up his daughter in an apartment made of brass or stone. But Zeus having changed himself into a shower of gold, came down through the roof of the prison, and became by her the father of Perseus. From this tradition, which is commonly held to signify the rays of the sun streaming into a chamber, Perseus is sometimes called *aurigena* (*Soph. Ant.* 944, *Lycophr.* 833; *Or. Met.* v. 250, *Hor. Od.* iii. 16). As soon as Acrisius discovered that Danae had given birth to a son, he put both mother and son into a chest, and threw them into the sea (*Simonid. Fr.* 7), but Zeus caused the chest to land in the island of Seriphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to Polydeuces, the king of the country. They were treated with kindness; but Polydeuces having afterwards fallen in love

## PERSEUS

with Danaë, and wishing to get rid of Perseus, who had meantime grown up to manhood, sent him away to fetch the head of Medusa, one of the Gorgons. Guided by Hermes and Athene, Persens first went to the Graeca, the sisters of the Gorgons, took from them their one tooth and their one eye (see p. 371, b) and would not restore them until they showed him the way to the nymphs who possessed the winged sandals, the magic wallet, and the helmet of Hades, which rendered the wearer invisible. Having received from the Nymphs these gifts, from Hermes a sickle, and from Athene a mirror, he mounted into the air, and came to the Gorgons, who dwelt near Tartessus on the coast of the Occan. [GORGONES.] He found them asleep, and cut off the head of Medusa, looking at her reflection in the mirror, for a sight of the monster herself would have changed him into stone. Perseus put her head into the wallet which he carried on his back, and as he went away he was pursued by the other Gorgons; but his helmet, which rendered him invisible, enabled him to escape in safety. (Hes. *Scut.* 220-230; Eur. *Bl.* 460; Hyg. *Astr.* ii. 12; Paus. v. 18. 1.) Perseus then proceeded to Aethiopia, where he saved and married Andromeda. [ANDROMEDA.] Perseus is also said to have come to the Hyperboreans, by whom he was hospitably received, and to Atlas, whom he changed by means of the Gorgon's head into the mountain of the same name. On his return to Seriphos, he found his mother with Dictys in a temple, whither they had fled from the violence of Polydectes, and changed went to the palace of Polydectes, and he killed him and all his guests into stone. (Pind. *Pyth.* xii. 10; Strab. p. 487.) Dictys was made king. Perseus gave the winged sandals and the helmet to Hermes, who restored them to the nymphs and to Hades, and the head of Gorgon



Perseus and Medusa.  
(From a Terra-cotta in the British Museum.)

to Athene, who placed it in the middle of her shield or breastplate. He then went to Argos, accompanied by Danaë and Andromeda. Acrisius, remembering the oracle, escaped to Larissa, in the country of the Pelasgians; but Perseus followed him in order to persuade him to return. Some writers state that Persens, on his return to Argos, found Proetus, in possession of the kingdom; and that Persens slew Proetus, expelled his brother Acrisius, and that Persens slew Megapenthes, the son of Proetus (Ov. *Met.* v. 236; Hyg. *Fab.* 244). The more common tradition, however, relates that when Tentamids, king of Larissa,

celebrated games in honour of his guest Acrisius, Persens, who took part in them, accidentally hit the foot of Acrisius with the discus, and thus killed him (Paus. ii. 16, 2). Acrisius was buried outside the city of Larissa, and Persens, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. According to another account, Persens remained in Argos, and successfully opposed the introduction of the Bacchic orgies (Paus. ii. 20, 4). An Italian tradition made the chest with Danaë and her son float to the coast of Italy, where king Pylumnus married Danaë and founded Ardea (Verg. *Aen.* vii. 410; Serv. ad *Aen.* vii. 372, viii. 345). Persens is said to have founded the towns of Midea and Mycenae. By Andromeda he became the father of Perses, Alcaeus, Stichenelus, Helens, Mestor, Electryon, Gorgophone, and Antochthe. Perseus was worshipped as a hero in several places. Herodotus speaks of a temple and statue of Persens at Chemmis in Egypt (ii. 91).

Persens or Perses (Nepere's), the last king of Macedonia, was the eldest son of Philip V., and reigned eleven years, from B.C. 178 to 168. Before his accession he persuaded his father to death his younger brother Demetrius, whom he suspected that the Roman senate intended to set up as a competitor for the throne on the death of Philip. Immediately after his accession he began to make preparations for war with the Romans, which he knew to be inevitable, though seven years elapsed before actual hostilities commenced. The war broke out in 171. The first year of the war was marked by no striking action. The consul P. Licinius Crassus first suffered a defeat in Thesaly in an engagement between the cavalry of the two armies, but subsequently gained a slight advantage over the king's troops.—The second year of the war (170), in which the consul A. Hostilius Mancinus commanded, also passed over without any important battle, but was on the whole favourable to Perseus.—The third year (169), in which the consul Q. Marcius Philippus commanded, again produced no important results. The length to which the war had been unexpectedly protracted, and the ill success of the Roman arms, had by this time excited a general feeling in favour of the Macedonian monarch; but the ill-timed avarice of Perseus, who refused to advance the sum of money which Eumenes, king of Pergamus, demanded, deprived him of this valuable ally; and the same unseasonable niggardiness likewise deprived him of the services of 20,000 Gaulish mercenaries, who had actually advanced into Macedonia to his support, but retired on failing to obtain their stipulated pay. He was thus obliged to carry on the contest against Rome single-handed.—The fourth year of the war (168) was also the last. The new consul, L. Aemilius Paulus, defeated Perseus with great loss in a decisive battle fought near Pydna on June 22, 168. Persens took refuge in the island of Samothrace, where he shortly afterwards surrendered with his children to the praetor Cn. Octavius. When brought before Aemilius, he is said to have degraded himself by the most abject supplications: but he was treated with kindness by the Roman general. The following year he was carried to Italy, where he was compelled to adorn the splendid triumph of his conqueror (Nov. 30, 167), and afterwards cast into a dungeon, from whence, however, the intercession of Aemilius

procured his release, and he was permitted to end his days in an honourable captivity at Alba. He survived his removal thither a few years, and died, according to some accounts, by voluntary starvation, while others—fortunately with less probability—represent him as falling a victim to the cruelty of his guards, who deprived him of sleep. Persens had been twice married the name of his first wife, whom he is said to have killed with his own hand in a fit of passion, is not recorded, his second, Laodice was the daughter of Seleucus IV Phila-



Perseus King of Macedonia.

Obv. head of Persens rev. BAZIAEΩΣ ΠΕΡΣΕΩΣ, eagle on thunderbolt surrounded by oak wreath.

pator. He left two children, a son, Alexander, and a daughter, both apparently by his second marriage, as they were mere children when carried to Rome. Besides these, he had adopted his younger brother Philip, who was regarded by him as the heir to his throne, and became the partner of his captivity (Liv. xl-xlv, Pol. xxiv, xxv, xxvi, xxvii).

#### PERSIA. [PERSIS.]

#### Persici Montes. [PERSICI MONTES.]

Persicus Sinus, Persicum Mare (δ Περσικὸς κόλπος, ἡ Περσικὴ θάλασσα, and other forms the Persian Gulf), is the name given by the later geographers to the great gulf of the Mare Erythraeum (Indian Ocean), extending in a SE direction from the mouth of the Tigris, between the NE coast of Arabia and the opposite coast of Susiana, Persia, and Carmania, to the narrow strait formed by the long tongue of land which projects from the N side of Oman in Arabia, by which strait it is connected with the open gulf of the Indian Ocean called Paragon Sinus (Gulf of Oman). The earlier Greek writers know nothing of it. Herodotus does not distinguish it from the Erythraean Sea. The voyage of Alexander's admiral Nearchus from the Indus to the Tigris made it better known but still the ancient geographers in general gave inaccurate statements of its form. (Strab. pp. 78, 727, 765, Ptol. vi. 2, 1 vi. 19 1, Plin. vi. 41, Mel. iii. 8.)

Persides (Περσίδης, Περσίδης), a patronymic given to the descendants of Perses.

PERSIS, and very rarely PERSIA (ἡ Περσίς, and ἡ Περσική, sc. γῆ, the fem. adjectives, the masc. being Περσικός, from the ethnic noun Περσός, pl. Περσάι, fem. Περσίδες, Latin Persa and Perses, pl. Persae, Persiae) originally a small mountainous district of W Asia, lying on the NE side of the Persian Gulf, and surrounded on the other sides by mountains and deserts. On the NW and N it was separated from Susiana, Media and Parthia by the little river Oroatis, or Orosus, and by M Parachothras, and on the E from Carmania by no definite boundaries in the Desert. The only level part of the country was the strip of seacoast called PERSIS PARALIA. the rest was intersected with branches of M Parachothras, the valleys between which were watered by several rivers, the chief of which were the

ARAXES, CYPRUS, and MEDUS in this part of the country, which was called Koile Persia, stood the capital cities PASARGADA and PERSIS POLIS. The country has a remarkable variety of climate and of products the mountainous regions being comparatively cold, but with good pastures especially for camels, the middle slopes having a temperate climate and producing abundance of fruit and wine, and the S strip of coast being intensely hot and sandy with little vegetation except the palm tree (Strab. p. 727, Arrian Ind. 33 Plin. vi. 11.) The inhabitants were a collection of nomad peoples of the Indo-European stock who called themselves by a name which is given in Greek as ΑΡΙΑΙ (Hdt. vii. 61) and which, like the kindred Median name of ΑΡΙΩ (Αριω), signifies noble or honourable and is applied especially to the true worshippers of Ormuzd and followers of Zoroaster. It was, in fact, rather a title of honour than a proper name, the true collective name of the people seems to have been PARACA. According to Herodotus, they were divided into three classes or castes: first, the nobles or warriors, containing the three tribes of the PASARGADA, who were the most noble, and to whom the royal family of the Achaemenidae belonged, the MAREPHI and the MAEPHI, secondly, the agricultural and other settled tribes—namely the PANTHALACI, DERUSIAI, and GERMANI, thirdly, the tribes which remained nomadic—namely, the DASE, MARDI, DROPICI, and SAGARTI, names common to other parts of W and Central Asia. The Persians had a close ethnical affinity to the Medes, and followed the same customs and religion (MAOI, ZOROASTER). The simple and warlike habits which they cultivated in their native mountains, preserved them from the corrupting influences which enervated their Median brethren, so that from being, as we find them at the beginning of their recorded history, the subject member of the Medo-Persian kingdom, they obtained the supremacy under CYRUS, the founder of the great Persian Empire, B.C. 559. An account of the revolution by which the supremacy was transferred from the Medes to the Persians is given under CYRUS. At this time there existed in W Asia two other great kingdoms—the Lydian, which comprised nearly the whole of Asia Minor, W of the river Halys, which separated it from the Medo-Persian territories, and the Babylonian, which, besides the Tigris and Euphrates valley, embraced Syria and Palestine. By the successive conquest of these kingdoms, the dominions of Cyrus were extended on the W. as far as the coast of the Euxine, the Aegean, and the Mediterranean, and to the frontier of Egypt. Turning his arms in the opposite direction, he subdued Bactria, and effected some conquests beyond the Oxus, but fell in battle with the Massagetae. [CYRUS.] His son CAMBYSES added Egypt to the empire. [CAMBYSES.] Upon his death the Magian priesthood made an effort to restore the supremacy to the Medes [MAOI; SAKKARIS], which was defeated by the conspiracy of the seven Persian chieftains, whose success conferred the crown upon DARIUS, the son of Hystaspes. This king was at first occupied with crushing rebellions in every part of the empire, and with the two expeditions against Scythia and Cyrenica, of which the former entirely failed, and the latter was only partially successful. He conquered Thrace, and on the E. he added the valley of the Indus to the kingdom, but in this quarter

the power of Persia seems never to have been much more than nominal. The Persian empire had now reached its greatest extent, from Thrace and Cyrenaica on the W. to the Indus on the E., and from the Euxine, the Caucasus (or rather a little below it), the Caspian, and the Oxus and Jaxartes on the N. to Aethiopia, Arabia, and the Erythraean Sea on the S., and it embraced, in Europe, Thrace and some of the Greek cities N. of the Euxine; in Africa, Egypt and Cyrenaica; in Asia, on the W., Palestine, Phoenicia, Syria, the several districts of Asia Minor, Armenia, Mesopotamia, Assyria, Babylonia, Susiana, Atropatene, Great Media; on the N., Hyrcania, Margiana, Bactriana, and Sogdiana; on the E., the Paropamisus, Arachosia, and India (i.e. part of the Punjab and Scinde); on the S., Persis, Carmania and Gedrosia; and in the centre of the E. part, Parthia, Aria, and Drangiana. The capital cities of the empire were Babylon, Susa, Ecbatana in Media, and—though these were seldom, if ever, used as residences—Pasargada and Persepolis in Persis. (See the several articles.) Of this vast empire Darius undertook the organisation, and divided it into twenty satrapies, of which a full account is given by Herodotus. For the other details of his reign, and especially the commencement of the wars with Greece, see DARIUS. Of the remaining period of the ancient Persian history, till the Macedonian conquest, a sufficient abstract will be found under the names of the several kings, a list of whom is now subjoined:—(1) CYRUS, B.C. 559–529: (2) CAMBYSES, 529–522: (3) Usurpation of the pseudo-SMERDIS, seven months, 522–521: (4) DARIUS I. son of Hystaspes, 521–485: (5) XERXES I., 485–465: (6) Usurpation of ARTABANUS, seven months, 465–464: (7) ARTAXERXES I. LONGIMANUS, 464–425: (8) XERXES II., two months: (9) SOGDIANUS, seven months, 425–424: (10) OCHUS, or DARIUS II. NOBUS, 424–405: (11) ARTAXERXES II. MNEMON, 405–359: (12) OCHUS, or ARTAXERXES III., 359–338: (13) ANSES, 338–336: (14) DARIUS III. CODOMANNUS, 336–331 [ALEXANDER]. Here the ancient history of Persia ends, as a kingdom; but, as a people, the Persians proper, under the influence especially of their religion, preserved their existence, and at length regained their independence on the downfall of the Parthian Empire [SASSANIDÆ].—In reading the Roman poets it must be remembered that they constantly use *Persæ*, as well as *Medi*, as a general term for the peoples E. of the Euphrates and Tigris, and especially for the Parthians.

A. Persius Flaccus, the poet, was a Roman knight connected by blood and marriage with persons of the highest rank, and was born at Volaterræ in Etruria on the 4th of December, A.D. 34. The particulars of his life are derived from the *Vita A. Persii Flacci* by Valerius Probus, probably prefixed to his edition of Persius. There is no ground for the statement sometimes made that the life was by Suetonius. He received the first rudiments of education in his native town, remaining there until the age of 12, and then removed to Rome, where he studied grammar under the celebrated Remmius Palaemon, and rhetoric under Verginius Flavinus. He was afterwards the pupil of Cornutus the Stoic, who became the guide, philosopher and friend of his future life. While yet a youth he was on familiar terms with Lucan, with Caesius Bassus the lyric poet, and with other men of literary eminence (*Vit. Pers.*; Quint. x.

1, 9; Mart. iv. 29, 7). He was tenderly beloved by the high-minded Paetus Thrasea, and seems to have been well worthy of such affection. He died on the 24th of November, A.D. 62, before he had completed his 29th year. (*Vita Persii*, ascribed to Probus.) The extant works of Persius, who, we are told, wrote seldom and slowly, consist of six short Satires, extending in all to 650 hexameter lines, and were left in an unfinished state. They were slightly corrected after his death by Cornutus, while Caesius Bassus was permitted, at his own earnest request, to be the editor. In boyhood Persius had written some other poems, which were destroyed by the advice of Cornutus. Few productions have ever enjoyed more popularity than the Satires, especially in the middle ages; but it would seem that Persius owes not a little of his fame to a cause which naturally might have produced an effect directly the reverse—to the multitude of strange terms, proverbial phrases, far-fetched metaphors, and abrupt transitions which everywhere embarrass our progress. The difficulty experienced in removing these impediments necessarily impresses both the words and the ideas upon everyone who has carefully studied his pages, and hence no author clings more closely to the memory. In judging of the ability of Persius it must be recollected that the writings which he has left are what would have been regarded as the poems of his immaturity if his life had been of an average length. He is an imitator of Horace, whose influence appears throughout the six Satires, and it is an imitation marked by stiffness, with none of the grace and ease of the original. But there are signs of power in the arrangement of his subject, and in the success with which he sometimes concentrates a number of thoughts in a few telling words. Here and there are short passages of real force and merit: for instance, a promise of really powerful poetry seems to be given by the single line—

‘*Virtutem videant intabescantque relicta.*’ (iii. 38.)

The best editions are by O. Jahn, 1844; Conington and Nettleship, 1874 and 1893.

Pertinax, Helvius, Roman emperor from January 1st to March 28th, A.D. 193, was of humble origin, born at Alba Pompeia, in Liguria, at first a schoolmaster, afterwards, through the interest of his father's friend Lollius Avitus, obtained the post of centurion, and, having distinguished himself in the Parthian wars, in Britain and in Moesia, rose to the highest military and civil commands in the reigns of M. Aurelius and Commodus. On the murder of Commodus on the last day of December, 192, Pertinax, who was then sixty-six years of age, was reluctantly persuaded to accept the empire. He commenced his reign by introducing extensive reforms into the civil and military administration of the empire; but the troops, who had been accustomed both to ease and licence under Commodus, were disgusted with the discipline which he attempted to enforce upon them, and murdered their new sovereign after a reign of two months and twenty-seven days. (Capitol. *Pertinax*; Dio Cass. lxxi. 3–lxxiii. 10.) On his death the praetorian troops put up the empire to sale, which was purchased by M. Didius Salvius Julianus. [See p. 296, a.]

PERUSIA (Persinus: *Perugia*), an ancient city in the E. part of Etruria between the lake Trasimennus and the Tiber, and one of the twelve cities of the Etruscan confederacy. There is no improbability in the statement of Servius

that it was an Umbrian city which fell into the hands of the Etruscans (Serv. ad *Aen.* x 201). It was situated on a hill, and was strongly fortified by nature and by art. In conjunction with the other cities of Etruria, it long resisted the power of the Romans, and at a later period it was made a Roman colony (Liv. ix 37, x 30 xxiii 17). It is memorable in the civil wars as the place in which L. Antonius the brother of the triumvir took refuge when he was no longer able to oppose Octavianus in the field and where he was kept closely blockaded by Octavianus for some months, from the end of a c 41 to the spring of 40. Famine compelled it to surrender, but one of its citizens having set fire to his own house, the flames spread and the whole city was burnt to the ground. The war between L. Antonius and Octavianus is known from the long siege of this town by the name of the *Bellum Perenninum* (App. B C i 38-49, Dio Cass. xlviii 14, Lucan. i 41, Propert. i 22, 3). It was rebuilt and colonised anew by Augustus, from whom it received the surname of *Augusta*. In the later time of the empire it was the most important city in all Etruria and long resisted the Goths. (Dio Cass. l c Strab. p 226, Procop. B C i 16 iv 43). Part of the walls and some of the gates of Perusia still remain. The best preserved of the gates is now called *Arco d'Augusta* from the inscription *AVGVSTA PERVIA* over the arch, the whole structure is at least sixty or seventy feet high. Several interesting tombs with valuable remains of Etruscan art have been discovered in the neighbourhood of the city.

#### Pescennius Niger (ΠΙΣΚΗΝ)

*Pessinus* or *Pessinus* (Πεσσινός, Πεσσινός, Πέσσινος, Πέσσινος), *tem. Πεσσινούρις Bala Hussar*, twelve miles SSE of *Sivri Hussar*, a city of Asia Minor in the SW corner of Galatia, on the S slope of M Dindymus, was celebrated as a chief seat of the worship of Cybele, under the surname of *Agdistia*, whose temple, crowded with riches, stood on a hill outside the city (Peta. l 4, 5, Strab. p 567). In this temple was a wooden (Livy says, stone) image of the goddess, which was removed to Rome, to satisfy an oracle in the Sibylline books (Liv. xxix 10). The worship of the goddess was still continued by the priestly order called *Galli*, who were rulers of the state (Liv. xxviii 18, Pol. ix 4). Under Constantine the city was made the capital of the province of Galatia Salutaris, but it declined, as its neighbour, Justinianopolis (*Sivri Hussar*), grew in importance, until the sixth century, after which it is not mentioned.

*Petelia* or *Petelia* (Πετελία), a rocky town off the SW coast of Euboea at the entrance into the Euripus (Strab. p 443).

*Petelia* or *Petilia* (Πετελία, *Petelinus Strongoli*), an ancient Greek town on the E coast of Bruttium, founded, according to tradition, by Phalocetes (Strab. p 254, Virg. *Aen.* iii 402). It was situated N of Croton, to whose territory it originally belonged, but it was afterwards conquered by the Lucanians. It remained faithful to the Romans when the other cities of Bruttium revolted to Hannibal, and it was not till after a long and desperate resistance that it was taken by one of Hannibal's generals (Liv. xxiii 20, 30, Pol. vii 1, Str. It. iii 431). It was reoccupied by Hannibal with Bruttians, but the Romans subsequently collected the remains of the former population, and put them in possession of the town (App. Ann. 23, 57).

*Pétion* (Πετιών, Πετεώνιος), a small town in Boeotia, between Thebes and Anthedon, de-

pendent upon Haliartus, according to some, and upon Thebes, according to others (*It.* ii 500, Strab. p 410).

*Petëos* (Πετëος), son of Orneus, and father of Menestheus, was expelled from Athens by Aegeus, and went to Phocis, where he founded Stiris (*It.* ii 512, Paus. ii 25, 5, Plut. *Thes.* 32).

*Petilius* or *Petilius* 1 *Capitolinus* (CAPITOLINVS)—2 *Cerealis* (CEREALIS)—3 *Spiritalis* (SPIRITALIS).

*Petosiris* (Πετοσίρις) an Egyptian priest and astrologer generally named along with Nechepso, an Egyptian king. The two are said to be the founders of astrology. Some works on astrology were extant under his name. Like our own Lilly Petosiris became the common name for an astrologer (Jur. vi 580).

#### Petovio (ΠΟΤΕΒΙΟ)

*Petra* (ἡ Πέτρα, Περπαός, Petraeus, later Petreus), the name of several cities built on rocks, or in rocky places.—1. A place in Elis not far from the city of Elis. The sepulchral monument of the philosopher Pyrrho was shown here (Paus. ii 24, 5).—2. (*Casa della Pietra*), also called Petrasa and Petrine (the people *Πετρινοί* and *Πετρινοί*), an inland town of Sicily, on the road from Agrigentum to Panormus (Cic. *Verr.* iii 83, Plin. iii 91, Dio. xxiii 18). It is probable that its site is marked by *Petralia*, eight miles W of Gangi, the ancient Engyum.

—3. A town on the coast of Illyricum, with a bad harbour (Caes. B C iii 42).—4. A city of Pieria in Macedonia, in the passes between Pydna and Pythium in Thessaly (Liv. xxix 26, xiv 41).—5. A fortress of the Maedi, in Thrace (Liv. xl 22).—6. (Pl. nent), a place in Dacia, on one of the three great roads which crossed the Danube.—7. In Sogdiana, near the Oxus (Q. Curt. vii 11).—8. By far the most celebrated of all the places of this name was *Petra* or *Petræ* (*Wady Musa*), in Arabia Petraea, the capital, first of the Idmaeans, and afterwards of the Nabathaeans. It lies in the E of Arabia Petraea, in the district called under the empire Palaestina Tertia, in the midst of the mountains of Seir, at the foot of Mt. Hor, just half way between the Dead Sea and the head of the Aelantic Gulf of the Red Sea, in a valley, or rather ravine, surrounded by almost inaccessible precipices, which is entered by a narrow gorge on the E., the rocky walls of which approach so closely as sometimes hardly to permit two horsemen to ride abreast. On the banks of the river which runs through this ravine stood the city itself, a mile in length, and half a mile in breadth between the sides of the valley, and some fine ruins of its public buildings with remain. But this is not all the rocks which surround, but only the main valley, but all its lateral ravines are completely honeycombed with excavations, some of which were tombs, some temples and some private houses, at the entrances to which the surface of the rock is sculptured into magnificent architectural façades and other figures, whose details are often so well preserved as to appear but just chiselled, while the effect is wonderfully heightened by the brilliant variegated colours of the rock, where red, purple, yellow, sky blue, black, and white are seen in distinct layers. (Diod. ii 48 xix 97, Strab. p 773, Plin. vi 144). These ruins are chiefly of the Roman period, when *Petra* had become an important city as a centre of the caravan traffic of the Nabathaeans. At the time of Augustus, as Strabo learnt from a friend who had resided there, it contained many Romans and other fore-gners, and was governed

by a native prince. It had maintained its independence against the Greek kings of Syria, and retained it under the Romans, till the time of Trajan, by whose lieutenant, A. Cornelius Palma, it was taken (Dio Cass. lxxviii. 14). It was the chief city of Arabia Petraea, and under the later empire it was the capital of Palaestina Tertia. [See p. 96, b.]

**M. Petreius**, a man of great military experience, is first mentioned in B.C. 62, when he served as legatus to the proconsul C. Antonius, and commanded the army in the battle in which Catiline perished (Sall. *Cat.* 59, 60). He belonged to the aristocratical party, and in 55 he was sent into Spain along with L. Afranius as legatus of Pompey, to whom the provinces of the two Spains had been granted. Soon after the commencement of the Civil war in 49, Caesar defeated Afranius and Petreius in Spain, whereupon the latter joined Pompey in Greece. After the loss of the battle of Pharsalia (48) Petreius crossed over to Africa, and took an active part in the campaign in 46, which was brought to an end by the defeat of the Pompeian army at the battle of Thapsus. Petreius then fled with Juba, and, despairing of safety, they fell by each other's hands. (Caes. *B. C.* i. 38, 63; *Bell. Afr.* 18, 91; *App. B. C.* ii. 42, 95, 100; *Suet. Jul.* 75.)

**Petrœorîi**, a people in Gallia Aquitania, in the modern *Périgord*. Their country contained iron-mines, and their chief town was Vesunna (*Périgueux*). (Caes. *B. G.* vii. 75; *Plin.* iv. 109.)

**Petrônîus**, C., or T., surnamed *Arbiter*, an accomplished voluptuary at the court of Nero. He was one of the chosen companions of Nero, and was regarded as director-in-chief of the imperial pleasures, the judge whose decision upon the merits of any proposed selene of enjoyment was held as final (*Elegantiae arbiter*). The influence thus acquired excited the jealous suspicions of Tigellinus: he was accused of treason, and, believing that destruction was inevitable, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. Having caused his veins to be opened, he from time to time arrested the flow of blood by the application of bandages. During the intervals he conversed with his friends, and even showed himself in the public streets of Cumae, where these events took place; so that at last, when he sank from exhaustion, his death (A.D. 66), although compulsory, appeared to be the result of natural and gradual decay. He is said to have despatched in his last moments a sealed document to the emperor, taunting him with his brutal excesses. (Tac. *Ann.* xvi. 18, 19; *Plin.* xxxvii. 20.)—There is little reason to doubt (though some critics have disputed it) that this Petronius was the author of a work bearing the title *Petronii Arbitri Satyricon*, which is a sort of character-novel, composed of a series of fragments, chiefly in prose, but interspersed with numerous pieces of poetry, and therefore in form is a *Satira Menippea* [*Dict. of Ant. art. Satira*]. It was originally in twenty books, of which parts of books xv. and xvi. remain, in which the adventures of a certain Encolpius and his companions in the S. of Italy, chiefly in Naples or its environs, are made a vehicle for exposing the false taste and vices of the age. Unfortunately the vices of the personages introduced are depicted with such fidelity that we are perpetually disgusted by the obscurity of the descriptions. The longest section is generally known as the *Supper of Trimalchio*, presenting us with a detailed account of a fantastic banquet, such as

the gourmands of the empire were wont to exhibit, given by a rich parvenu. The great literary ability of the author is seen in his skillful drawing of the characters, who preserve their appropriate manner of speech; in the wit and humour of the dialogue, and in his power of giving a vivid, though generally most unattractive, picture of the manners of the age. The metrical parts are intended as parodies. The best edition is by Bicheler, Berl. 1862 (a smaller edition, 1892). The *Supper of Trimalchio* is edited separately, with a German translation, by Friedländer, 1892.

**Peuce** (Πεύκη: *Picčina*), an island in Moesia Inferior formed by the two southern mouths of the Danube, of which the most southerly was also called Peuce, but more commonly the Sacred Mouth. This island was said by the ancients to be as large as Rhodes. It was inhabited by the Peucini, who were a tribe of the Bastarnae, and took their name from the island. (Strab. p. 105; *Ptol.* iii. 10, 2.)

**Peucēla**, **Peucelaōtis** (Πευκέλα, Πευκελαώτις: *Pekheli* or *Pakholi*), a city and district in the NW. of India intra Gangem, between the rivers Indus and Suastus (Strab. p. 698; *Arrian*, *Ind.* 1).

**Peucestas** (Πευκεστας), a Macedonian, and a distinguished officer of Alexander the Great. He had the chief share in saving the life of Alexander in the assault on the city of the Malli in India, and was afterwards appointed by the king to the satrapy of Persia. In the division of the provinces after the death of Alexander (B.C. 323) he obtained the renewal of his government of Persia. He fought on the side of Eumenes against Antigonus (317–316), but displayed insubordination in these campaigns. Upon the surrender of Eumenes by the Argyraspids, Peucestas fell into the hands of Antigonus, who deprived him of his satrapy. (*Arrian*, *An.* vi. 9–30, vii. 23; *Diod.* xix. 44–48.)

**Peucētia**. [AULIA.]

**Peucini**. [PEUCE.]

**Phacium** (Φάκιον: Φακίεύς: *Alifaka*), a mountain fortress of Thessaly in the district Hesi-aetis on the right bank of the Peneus, NE. of Limnaea (Thuc. iv. 78; *Liv.* xxxii. 13).

**Phaeusa** (Keseem or Pa-keseem, in O.T. *Goshen*; *Fakooos*) was a sacred town of the god Supt=Horus, and therefore called *Pe-Supt*. Under the Ptolemies it was an emporium for Asiatic trade (Strab. p. 805).

**Phaeussa** (Φακούσσα: *Fecussa*), one of the Sporades (*Plin.* iv. 68).

**Phaea** (Φαία), the name of the sow of Crommyon in Megaris, which ravaged the neighbourhood, and was slain by Theseus (*Plut.* *Thes.* 9).

**Phaeæes** (Φαίαιες, Φαίηκες), a fabulous people immortalised by the Odyssey, who inhabited the island Scheria (Σχέρια), situated at the extreme western part of the earth, and who were governed by king Alcinoüs. [ALCINOÜS.] They are described by Homer as a people fond of the feast, the lyre, and the dance, and hence their name passed into a proverb to indicate persons of luxurious and sensual habits. Thus a glutton is called *Phaeax* by Horace (*Ep.* i. 15, 21).—The ancients identified the Homeric Scheria with Coreyra. [See p. 249, b.]

**Phaeax** (Φαίης), an Athenian orator and statesman, a contemporary and rival of Nicias and Alcibiades (*Plut.* *Alc.* 13). In 422 B.C. he went on an embassy to Sicily and Italy (Thuc. v. 4, 5). Some critics maintain that the extant speech against Alcibiades, commonly attributed to Andocides, was written by Phaeax. The internal evidence is, however, against its being



the work of any contemporary author, whether Phaeax or Andocides and it is held with probability by recent critics that it was the work of a later sophist.

**Phaedon** (φαίδων), a Greek philosopher, was a native of Elia, and of high birth but was taken prisoner, probably about a c 400, and was brought to Athens. It is said that he ran away from his master to Socrates, and was ransomed by one of the friends of the latter. Phaedon was present at the death of Socrates, while he was still quite a youth. He appears to have lived in Athens some time after the death of Socrates, and then returned to Elia, where he became the founder of a school of philosophy. He was succeeded by Phistonos, after whom the Elean school was merged in the Eretrian (Diog. Laert. ii 105, Gell. ii 18). The dialogue of Plato which contains an account of the death of Socrates bears the name of Phaedon.

**Phaedra** (φαίδρα), daughter of Minos by Pasiphae or Crete, and the wife of Theseus. She was the stepmother of Hippolytus, the son of Theseus, with whom she fell in love, but having been repulsed by Hippolytus she accused him to Theseus of having attempted her dishonour. After the death of Hippolytus, his innocence became known to his father, and Phaedra made away with herself. For details see HIPPOLYTUS.

#### Phaedriades [PARNASSUS]

**Phaedrias** (φαίδριος), a town in the S of Arcadia, SW of Megalopolis, fifteen stadia from the Messenian frontier.

**Phaedrus** (φαίδρος). 1 An Epicurean philosopher, and the president of the Epicurean school during Cicero's residence in Athens, c 80. He died in 70, and was succeeded by Patron (Cic. de Fin. i 5, 16, ad Fam. xiii 1, ad Att. xiii 89). He was the author of a work on the gods (Ἱερά θεῶν), of which an interesting fragment was discovered at Herculaneum in 1806, and published by Petersen, Hamb. 1833. Cicero was largely indebted to this work for the materials of the first book of the *De Natura Deorum*. —2 The Latin Fabulist, of whom we know nothing but what is collected or inferred from his fables. He was originally a slave, and was brought from Thrace, apparently from Pieria (as Prof. 17), to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopicae*, we must conclude that he had belonged to Augustus, who manumitted him. Under Iulianus he appears to have undergone some persecution from Sejanus (ib. 34). The fables extant under the name of Phaedrus are ninety-seven in number, written in a number of books, and distributed into five books, and probably an abridgment of a larger collection. Most of the fables are, no doubt, renderings of old fables from Greek or other sources, known as 'Aesopian' [AESOPUS, BABRIS]. Many of the fables, however, refer to contemporary events and names (eg iii 10), and Phaedrus himself, in the prologue to the fifth book, intimates that he had often used the name of Aesop only to recommend his verses. The expression is generally clear and concise, and the language, with some few exceptions, pure and correct, as we should expect from a Roman writer of the Augustan age. —There is also another collection of thirty-two fables, entitled *Epitome Fabularum*, which was first published at Naples, in 1809, by Cassita. This appears to have been another abridgment of the original collection, and adds thirty fables which are not transmitted in the MSS which give the five books of Phaedrus. They are

printed as an appendix to the Fables of Phaedrus. It cannot be asserted positively that they are by Phaedrus, but they are in his manner. A prose version of the fables of Phaedrus by a writer of the tenth century who called himself *Romulus* supplies paraphrases of several fables which appear in neither of the above mentioned collections. —Editions of Phaedrus by Pithoeus, Antw., 1596; Bentley, 1726; L. Müller, 1864; Riese, 1885.

#### Phaenarētēs [SOCRATES]

#### Phaenias [PHANTAS]

**Phaenias** (φαινίας) 1 A town in the S of Crete near Gortyna, twenty stadia from the sea, with a port-town Matala or Matalia, said to have been built by Phaestus,



Coin of Phaestus in Crete (about 400 B.C.)  
Ote Heracles fighting the hydra the crab at his feet,  
see PHANTAS the bull of the story of Europa.

son of Heracles, who came from Sicily to Crete (Pans ii 6, 7). It is mentioned by Homer (*Il.* ii 548). According to other accounts Minos formed the town from a collection of villages (Diog. v 78, Strab. p. 479). It was destroyed by Gortyna. It was the birthplace of Epimenides, and its inhabitants were celebrated for their wit and sarcasm (Athen. p. 261). —2 A town of Thessaly in the district Thessalotis (Liv. xxxvi 16).

**Phaethon** (φαιθων), that is, 'the shining,' occurs in Homer as an epithet of Helios (the Sun), and is used by later writers as a proper name for Helios (*Il.* xi 734, Ap. Rh. iv 1236, Verg. Aen. v 10), but it is more commonly known as the name of a son of Helios by the Oceanid Clymene, the wife of Menops, or a son of Helios by Prote, or, lastly, a son of Helios by the nymph Rhodé or Rhodós (Hyg. Fab. 134, Tract. Chit. iv 137). The story of Phaethon is most fully described by Ovid (*Met.* i 751–ii 400) and by Nonnus (*Dionys.* xxxviii 98), but it is earlier than the great Attic tragedians, for it formed the subject of the *Heliodotes* of Aeschylus and the *Phaethon* of Euripides, of both which plays some fragments remain. He received the significant name of Phaethon from his father, and was afterwards presumptuous enough to request his father to allow him for one day to drive the chariot of the sun across the heavens. Helios was induced by the entreaties of his son and of Clymene to yield, but the youth being too weak to check the horses they rushed out of their usual track, and came so near the earth as almost to set it on fire. Thereupon Zeus killed him with a flash of lightning, and hurled him down into the river Eridanus. His kinsman Cycnus became a swan, his sisters, the *Heliodæ* or *Phaethonides*, who had yoked the horses to the chariot, were changed into poplars and their tears into amber [HELIADÆ]. In the original mythology Phaethon was the sun himself and the myth probably grew from the observation of the hot noon-day sun sinking rapidly to the

Eridann, the river of the extreme west, and from an attempt also to explain the difference between the white races and the Aethiopians. The fall of Phaethon from his quadriga is

Phthiotis in Thessaly on the Sinus Maliacus, served as the harbour of LAMIA.

Phälâris (φάλαρις), ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a



Phaethon. (From a relief on a sarcophagus Zannoni, *Gal. di Firenze*, serie 4, vol. II.)

represented in more than one ancient relief: the figures of his guide Phosphorus, of his mother Clymene, of the river-god Eridanus and of Cycnus are introduced.

Phaethontîades. [HELLIADE.]

Phaethûsa. [HELLIADE.]

Phagres (φάγρης: Orfan or Orfana), an ancient and fortified town of the Picrians in Macedonia at the foot of Mount Pangaeon (*Hdt.* vii. 112; *Thuc.* ii. 99; *Strab.* p. 331).

Phâlæcus (φάλακος). 1. Son of Onomarchus, succeeded his uncle Phayllus as leader of the Phocians in the Sacred war, B.C. 351. In order to secure his own safety, he concluded a treaty with Philip, by which he was allowed to withdraw into the Peloponnesus with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate, 346. (*Diod.* xvi. 38-39; *Paus.* x. 2, 7.) Phalacrus now assumed the part of a mere leader of mercenary troops, in which character we find him engaging in various enterprises. He was slain at the siege of Cydonia in Crete (*Diod.* xvi. 63).—2. A lyric and epigrammatic poet of Alexandria, some of whose epigrams are preserved in the Greek Anthology. The hendecasyllabic metre which he especially used is sometimes called *Phalæcian*. (*Athen.* p. 440; *Terentian.* p. 2440.)

Phalæsiæ (φάλασις), a town in Arcadia, S. of Megalopolis on the road to Sparta, twenty stadia from the Laconian frontier (*Paus.* viii. 35, 3).

Phalænna (φάλασσα: φάλασσαῖος: *Kara-joli*), a town of the Perrhaebi in the Thessalian district of Hestiaeotis on the left bank of the Peneus, not far from Tempe (*Strab.* p. 440; *Liv.* xlii. 54).

Phälanthus (φάλαθος), son of Araeus, was one of the Lacedaemonian Partheniae, or the offspring of some marriages with slaves, which the necessity of the first Messenian war had induced the Spartans to permit. [See *Dict. of Antiq.* art. *Partheniae*.] As the Partheniae were looked down upon by their fellow-citizens, they formed a conspiracy under Phalanthus, against the government. Their design having been detected, they went to Italy under the guidance of Phalanthus, and founded the city of Tarentum, about B.C. 708. Phalanthus was afterwards driven out from Tarentum by a sedition, and ended his days at Brundisium. (*Strab.* pp. 278, 282; *Ar. Pol.* v. 7; *Pans.* x. 10; *Hor. Od.* ii. 6.)

Phälâra (τὰ φάλαρα: φάλαρεῖς), a town of

cruel and inhuman tyrant; but we have little real knowledge of his life and history. His reign probably began about B.C. 570, and is said to have lasted sixteen years. He was a native of Agrigentum, and appears to have been raised by his fellow-citizens to some high office in the state, of which he afterwards availed himself to assume a despotic authority (*Ar. Rhet.* ii. 20, *Pol.* v. 10). He was engaged in frequent wars with his neighbours, and extended his power and dominion on all sides, though more frequently by stratagem than by open force. He perished by a sudden outbreak of the popular fury, in which it appears that Telemachus, the ancestor of Theron, must have borne a conspicuous part (*Diod.* *Fr.* p. 25; *Cic. Off.* ii. 7, 26; *Tzet.* *Chil.* v. 956). No circumstance connected with Phalaris is more celebrated than the brazen bull in which he is said to have burnt alive the victims of his cruelty, and of which we are told that he made the first experiment upon its inventor Perillus. This latter story has much the air of an invention of later times; but the fame of this celebrated engine of torture was inseparably associated with the name of Phalaris as early as the time of Pindar. (*Pind. Pyth.* i. 185; cf. *Diod.* xiii. 90; *Pol.* xii. 25.) Pindar also speaks of Phalaris himself in terms which clearly prove that his reputation as a barbarous tyrant was then already fully established, and all subsequent writers, until a very late period, allude to him in terms of similar import. But in the later ages of Greek literature, there appears to have existed or arisen a totally different tradition concerning Phalaris, which represented him as a man of a naturally mild and humane disposition, and only forced into acts of severity or occasional cruelty by the pressure of circumstances and the machinations of his enemies. He appears at the same time as an admirer of literature and philosophy, and the patron of men of letters. Such is the aspect under which his character is presented to us in two declamations ascribed to Lucian, and still more strikingly in the well-known epistles which bear the name of Phalaris himself. These epistles are now remembered chiefly on account of the literary controversy to which they gave rise, and the masterly dissertation in which Bentley exposed their spuriousness. They are evidently the composition of some sophist; though the period at which this forgery was composed cannot be determined. The first

author who refers to them is Stobaeus. Edited by Schaefer, Lips. 1823. Hercher, 1873

**Phalarium** (Φαλάριον), a fortress named after Phalaris near the S coast of Sicily, situated on a hill forty stadia E of the river Himera (Diod xix 118)

**Phalassarna** (τα Φαλάσσαρνα), a town on the NW coast of Crete (Strab p 574)

**Phalerum** (Φάληρον Φαλαρεὺς) the most easterly of the harbours of Athens, and the one chiefly used by the Athenians before the Persian wars [See Πικαεύς, and plan on p 142]

**Phaloria** (Φαλώρα), a fortified town of Thessaly in Hestiaeotis N of Trœcia on the left bank of the Peneus (Liv xxii 15)

**Phânæ** (Φάναι, ἡ Φάναι ἀκρὰ C Masticœ), the S point of the island of Chios celebrated for its temple of Apollo, and for its excellent wine (Strab p 645)

**Phanagoria** (Φαναγόρεια, and other forms *Phanagori*, *Ru*, near *Taman*, on the E side of the *Straits of Caffa*), a Greek city, founded by a colony of Teians under Phanagoras, on the Asiatic coast of the Cimmerian Bosphorus. It became the great emporium for all the traffic between the coasts of the Palus Maeotis and the countries on the S side of the Caucasus and was chosen by the kings of Bosphorus as their capital in Asia. (Strab p 49, Ptol v 9 6, App *Mithr* 108) It had a temple of Aphrodite, and its neighbourhood was rich in olive yards. In the sixth century of our era, it was destroyed by the surrounding barbarians (Procop B G n 5)

**Phanarosa** (Φαναρσία), a great plain of Pontus in Asia Minor, enclosed by the mountain chains of Paryadres on the F, and Lithrus and Ophiinus on the W, was the most fertile part of Pontus (Strab pp 73, 547, 556)

**Phanias** or **Phanias** (Φάσις, Φάσις), of Ereos in Lesbos, a distinguished Peripatetic philosopher, the immediate disciple of Aristotle and the contemporary, fellow citizen, and friend of Theophrastus. He flourished about B.C. 336. Phanias does not seem to have founded a distinct school of his own, but he was a most diligent writer upon every department of philosophy, as it was studied by the Peripatetics especially logic, physics, history, and literature. His works, all of which are lost are quoted by later writers. One of his works most frequently cited was a sort of chronicle of his native city, bearing the title of *Ἱστορίαι Ἐπειοί* (Strab p 618, Plut Sol. 14, 32, Them 7, 73, Athen p 333, Suid s v)

**Phanocles** (Φανόκλης), one of the best of the later Greek elegiac poets, probably lived in the time of Philip and Alexander the Great. He seems only to have written one poem, which was entitled *Ἐρωτες ἃ Κάλει* (Plut Symp p 671, Athen p 603). The work was upon *paederastia*, but the subject was so treated as to exhibit the retribution which fell upon those who addicted themselves to the practice. We still possess a considerable fragment from the opening of the poem, which describes the love of Orpheus for Calais, and the vengeance taken upon him by the Thracian women.—The fragments of Phanocles are edited by Bach, with those of Hermesianax and Philetas, Halts Sax 1829, and by Schneidewin, *Delect Poët Græc* p 158

**Phanodemus** (Φανοδήμος), the author of one of those works on the legends and antiquities of Attica known under the name of *Attides*. His age and birthplace are uncertain, but we know that he lived before the time of Augustus,

as he is cited by Dionysius of Halicarnassus (Dionys i 61, Plut Them 13, Cim 12)

**Phanote** (Γαυθήκη), a fortified town of Epirus in Chaonia near the Illyrian frontier (Liv xlii 23, Pol xxvii 14)

**Phaon** (Φάων), a boatman at Mytilene, is said to have been originally an ugly old man, but in consequence of his carrying Aphrodite across the sea without accepting payment, the goddess gave him youth and beauty (Ael VH xii 18, Palaeph 49, Lucian, *Dial. Mort* 9). After this Sappho is said to have fallen in love with him, and to have leaped from the Leucadian rock when he slighted her [SAPPHO]. For the possible origin of this story, see LEUCAS

**Pharæ** (Φαρά or Φηραι) 1 (Φαράει or Φαρεῖς), an ancient town in the W part of Achaia, and one of the twelve Achaean cities was situated on the river Pierus, seventy stadia from the sea and 100 from Patrae. It was one of the states which took an active part in reviving the Achaean League in B.C. 291. Augustus included it in the territory of Patrae (Hdt i 145, Strab p 388, Paus vi 22, 1)—2 (Φαράη, Φαράητης, Φαράτης *Kalamata*), an ancient town in Messenia mentioned by Homer on the river Nedon, near the frontiers of Laconia, and about six miles from the sea. In B.C. 160 Pharæ joined the Achaean League together with the towns of Thuria and Abia. It was annexed by Augustus to Laconia (H i 543, ix 151, Strab p 388, Paus iv 20, 2)—3 Originally **Pharis** (Φάρις Φαρίτης, Φαρίτης), a town in Laconia in the valley of the Enrotas, S of Sparta (Paus iii 20 8)

**Pharbaethus** (Φαρβαίθος *Horbeyl?* Ru) the capital of the Nomos Pharbaethites in Lower Egypt, lay S of Tanis, on the W side of the Pelusiac branch of the Nile (Hdt ii 106, Strab p 802)

**Pharacodōn** (Φαρακδών), a town of Thessaly, in the E part of Hestiaeotis (Strab p 438)

**Phāris** (Πηραι, No 8)

**Pharmacusae** (Φαρμακυσσαι) 1 Two small islands off the coast of Attica, near Salamis, in the bay of Eleusis (Strab p 395), now called *Kyraithes* or *Megali* and *Mikri Kyra* on one of them was shown the tomb of Circe—2 **Pharmacusa** (Φαρμακυσσα *Pharmakonisi*), an island off the coast of Asia Minor, 120 stadia from Miletus, where king Attalus died and where Julius Caesar was taken prisoner by pirates (Suet Jul 4, Plut Caes)

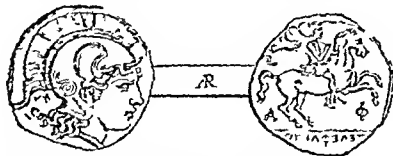
**Pharnabazus** (Φαρναβάζος), son of Pharnaces succeeded his father as satrap of the Persian provinces near the Hellespont. In B.C. 411 and the following years, he rendered active assistance to the Lacedaemonians in their war against the Athenians (Thuc viii 6, 8, 32, 99-109, Xen *Hell* i 1-3, Diod xiii 49-63). When Dercyllidas, and subsequently Agesilaus, passed over into Asia to protect the Asiatic Greeks against the Persian power, we find Pharnabazus connecting himself with Conon to resist the Lacedaemonians. In 374 Pharnabazus invaded Egypt in conjunction with Iphicrates, but the expedition failed, chiefly through the dilatory proceedings and the excessive caution of Pharnabazus (IPHICRATES). The character of Pharnabazus is distinguished by generosity and openness. He has been charged with the murder of Alcibiades, but the latter probably fell by the hands of others [ALCIBIADES]

**Pharnāca** (Φαρνακός) 1 King of Pontus, was the son of Mithridates IV, whom he succeeded on the throne, about B.C. 190. He carried on war for some years with Eumenes,

king of Pergamus, and Ariarathes, king of Cappadocia, but was obliged to conclude with them a disadvantageous peace in 179. The year of his death is uncertain; it is placed by conjecture in 156. (Pol. xxv. 2, xxvi. 6, xxvii. 15, Strab. p. 545.)—2. King of Pontus, or more properly of the Bosphorus, was the son of Mithridates the Great, whom he compelled to put an end to his life in 63. [MITHRIDATES VI.] After the death of his father, Pharnaces hastened to make his submission to Pompey, who granted him the kingdom of the Bosphorus, with the titles of friend and ally of the Roman people. In the Civil war between Caesar and Pompey, Pharnaces seized the opportunity to reinstate himself in his father's dominions, and made himself master of the whole of Colchis and the lesser Armenia. He defeated Domitius Calvinus, the lieutenant of Caesar in Asia, but was shortly afterwards defeated by Caesar himself in a decisive action near Zela (47). The battle was gained with such ease by Caesar that he informed the senate of his victory by the words, *Veni, vidi, vici* (App. *Mithr.* 110-120; Dio Cass. xli. 45; *Bell. Alex.* 65-77). In the course of the same year, Pharnaces was again defeated, and was slain by Asander, one of his generals. [ASANDER.]

**Pharnacia** (Φαρνακία. *Khairoun* or *Kerasunda*), a flourishing city of Asia Minor, on the coast of Pontus Polomonaeus, was built near (some think, on) the site of Cerasus, probably by Pharnaces, the grandfather of Mithridates the Great, and peopled by the transference to it of the inhabitants of Cotyora. It had a large commerce and extensive fisheries, and in its neighbourhood were the iron mines of the Chalybes. It was strongly fortified, and was used by Mithridates, in the war with Rome, for the place of refuge of his harem. (Strab. pp. 548-551; Plut. *Lucull.* 18; Arrian, *Peripl. Pont. Eux.* p. 17.)

**Pharsalus** (Φάρσαλος, Ion. Φάρσηλος. *Φαρσάλιος*: *Pharsa* or *Fersala*), a town in Thessaly in the district Thessaliotis, not far from the frontiers of Phthiotis, W. of the river Empeus, and on the N. slope of Mt. Nanthacius. It was divided into an old and a new city, and contained



Coin of Pharsalus (5th cent. B.C.)

Obv. head of Athena, rev. ΑΡΞ, Thessalian horseman below, ΤΕΑΕΑΝΤΟ (backwards), probably the engraver's name.

a strongly fortified acropolis (Strab. pp. 431-434; Liv. xlv. 1). In its neighbourhood, N.E. of the town and on the other side of the Enipeus, was a celebrated temple of Thetis, called *Thetidion*. Near Pharsalus was fought the decisive battle between Caesar and Pompey, B.C. 48, which made Caesar master of the Roman world. It is frequently called the battle of Pharsalia, which was the name of the territory of the town.

**Pharus** (Φάρος). 1. (*Pharos* or *Raudhat-el-tin*, i.e. *Fig-garden*), a small island off the Mediterranean coast of Egypt, mentioned by Homer, who describes it as a whole day's sail distant from Aegyptus, meaning, probably, not Egypt itself, but the river Nile.

(Od. iv. 355.) When Alexander the Great planned the city of Alexandria, on the coast opposite to Pharos, he caused the island to be united to the coast by a mole seven stadia in length, thus forming the two harbours of the city. [ALEXANDRIA.] The island was chiefly famous for the lofty tower built upon it by Ptolemy II. Philadelphus, for a lighthouse, whence the name of *pharus* was applied to all similar structures. The island was well peopled, according to Julius Caesar, but soon afterwards Strabo tells us that it was inhabited only by a few fishermen (Strab. p. 791).—2. (*Lrsina* or *Hvar*), an island of the Adriatic, off the coast of Dalmatia, E. of Issa, with a Greek city of the same name (*Civita Vecchia*, Ru.), which was taken and destroyed by the Romans under Aemilius Paulus, but probably rebuilt, as it is mentioned by Ptolemy under the name of Pharia (Pol. ii. 11, n. 16; Strab. p. 315).

**Pharusii** (Φαρούσιοι), a people in the interior (probably near the W. coast) of N. Africa, who carried on a considerable traffic with Mauretania (Strab. pp. 131, 828, Ptol. iv. 6, 17).

**Phasaelis** (Φασαελίς, prob. *Am-el-Fusail*), a city of Palestine, in the valley of the Jordan, N. of Jericho, built by Herod the Great (Jos. Ant. xvi. 5, 2).

**Phaselis** (Φασηλίς, Φασηλίτης: *Tekroua*, Ru.), an important seaport town of Lycia, near the borders of Pamphylia, stood on the gulf of Pamphylia, at the foot of Mt. Solyma, in a narrow pass between the mountains and the sea. It was founded by Dorian colonists, and from its position, and its command of three fine harbours, it soon gained an extensive commerce (Hdt. ii. 178; Strab. p. 667). It did not belong to the Lycian confederacy, but had an independent government of its own. It became



Coin of Phaselis in Lycia (6th cent. A.C.)

Obv. prow of galley in the shape of a horse's head, rev. ⋆, stern of galley in incuse square.

afterwards the head-quarters of the pirates who infested the S. coasts of Asia Minor, and was therefore destroyed by P. Servilius Isauricus (Cic. *Verr.* ii. 10, 21; Eutrop. vi. 3); and though the city was restored, it never recovered its importance. Phaselis is said to have been the place at which the light quick vessels called *φασηλαί* were first built, and the figure of such a ship appears on its coins.

**Phasis** (Φάσις). 1. (*Faz* or *Rioni*), a renowned river of the ancient world, rose in the Moschui M. (or according to some in the Caucasus, where, in fact, its chief tributaries rise), and flowed westward through the plain of Colchis into the E. end of the Pontus Euxinus (*Black Sea*), after receiving several affluent, the chief of which were the Glaucus and the Rion: the name of the latter was sometimes transferred, as it now is, to the main river. It was navigable about thirty-eight miles above its mouth for large vessels, and for small ones further up, as far as Sarapana (*Sharapan*), whence goods were conveyed in four days across the Moschui M. to the river Cyrus, and so to the Caspian. It was spanned by 120 bridges,

and had many towns upon its banks. Its waters were celebrated for their purity and for various other supposed qualities, some of a very marvellous nature, but it was most famous in connection with the story of the Argonautic expedition. [ARGONAUTAE] Some of the early geographers made it the boundary between Europe and Asia (Strab p 437, Hdt iv 40) it was afterwards the NE limit of the kingdom of Pontus, and under the Romans it was regarded as the N frontier of their empire in W Asia. Another notable circumstance connected with it is that it has given name to the *phaeas* (*phasianus*, *φασιανός*, *φασιανός όρνις*) which is said to have been first brought to Greece from its banks, where the bird is still found in great numbers (Mart iii 57 16 Plin x 132).—When the geography of these regions was comparatively unknown, it was natural that there should be a doubt as to the identification of certain celebrated names, and thus the name Phasis, like Araxes is applied to different rivers. The most important of these variations is Xenophon's application of the name Phasis to the river Araxes in Armenia (Anab iv 6).—2 Near the mouth of the river on its S side, was a town of the same name, founded and fortified by the Milesians as an emporium for their commerce, and used under the kings of Pontus and under the Romans as a frontier fort, and now a Russian fortified station under the name of *Pais*. Some identify it with Sebastopolis, but most likely incorrectly (Strab pp 493, 500, Ptol v 10, 2).

#### Phayorinus (FAVORINUS)

**Phayllus (Φαυλλός)** 1 A celebrated athlete of Crotona, who had thrice gained the victory at the Pythian games. He fought at the battle of Salamis, B.C. 480, in a ship fitted out at his own expense (Hdt viii 47, Paus x 9, 2, Plut Alex 34). He is said to have cleared fifty five feet in jumping (*Anth Pal* v p 831, *Sold* xv). It is suggested that (if true at all) it may have been by the 'hop, step, and jump' (Dict of Ant art I *enclathum*).—2 A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred war, 352. He died in the following year, after a long and painful illness. Phayllus made use of the sacred treasures of Delphi with a far more lavish hand than either of his brothers, and he is accused of bestowing the consecrated ornaments upon his wife and mistresses (Diod xvi 37-38, 61, Paus x 2, 6).

**Phazania (Fazan)** a district of Libya Inferior (GARAMANTES).

**Phazemon (Φαζμων)** prob *Martian*, a city of Pontus in Asia Minor, NW of Amasia, and the capital of the W district of Pontus, called Phazemonitis (*Φαζμωνίτις*), which lay on the E side of the Halys, S of Gazelontis and was celebrated for its warm mineral springs. Pompey changed the name of the city to Neapolis, and the district was called Neapolitis but these names seem to have been soon dropped. (Strab pp 503, 560).

**Phes (Φείδ, Φείδ, Φεία Φαίος)** a town on the frontiers of Elis and Pisalis, with a harbour situated on a promontory of the same name, and on the river Iardanos. In front of the harbour was a small island called Phes (*Φείας*) (H vii 135, Od xi 297, Strab p 350).

**Phesca or Phedacum**, a fortress in Thessaly in the district Hestiaeotis (Liv xxxi 41, xxxii 14).

**Phlegus (Φηγεύς)**, king of Psophis in Arcadia, father of Alphesiboea or Aruncos, of Promosus and Agenor, or of Temenus and Axion. He purified

Alcmaeon after he had killed his mother, and gave him his daughter Alphesiboea in marriage. Alcmaeon presented Alphesiboea with the celebrated necklace and peplos of Harmonia, but when Alcmaeon afterwards wished to obtain them again for his new wife Callirrhoe, he was murdered by the sons of Phlegus, by their father's command. Phlegus was himself subsequently put to death by the sons of Alcmaeon. For details see *ALCMAEON*.

**Phellus (Φελλός or Φελλός Φελλίτης)** Ru near *Saaret*, an inland city of Lycia, on a mountain between Xanthus and Antiphellus, the latter having been at first the port of Phellus but afterwards eclipsing it (Strab p 666).

**Phellusa**, a small island near Lesbos.

**Phémias (Φήμιος)**, a celebrated minstrel, son of Terpius, who entertained with his song the suitors in the palace of Odysseus in Ithaca (Od i 154).

**Phémionde (Φημιονή)**, a mythical Greek poetess of the ante Homeric period, was said to have been the daughter of Apollo, and his first priestess at Delphi, and the inventor of the hexameter verse. There were poems which went under the name of Phémionde, like the old religious poems which were ascribed to Orpheus, Musaeus, and the other mythological bards (Paus x 5, 7, x 6, 7, Strab p 419).

**Phéniss (Φενέος or Φενέος Φενερίτης Fonsa)**, a town in the NE of Arcadia at the foot of Mt Cylene, and on the river Archanis. Its territory was called Phénissia (*Φενερίτις*). There were extensive marshes in the neighbourhood, the waters of which were partly carried off by a subterraneous channel which was supposed to have been made by Heracles (Paus viii 14 3, Catull 68, 109, Plin xxxi 54, cf p 400, b). The town was of great antiquity. It is mentioned by Homer, and was said to have been built by an autochthon Pheneus. It contained a strongly fortified acropolis with a temple of Athene Tritonia, and in the town itself were the tombs of Iphicles and Myrtilus, and temples of Hermes and Demeter (H ii 603, Paus viii 14, 15, Verg Aen viii 165).

**Phéras (Φεράς Φεραίος Valentin)**, an ancient town of Thessaly, in the SE of the Pelasgian plain, W of Mt Pelion, SW of the lake Boeibis, and ninety stadia from its port town, Pagasae on the Pagasae gulf. Phéras is celebrated in mythology as the residence of Admetus, and in history on account of its tyrants, who extended their power over nearly the whole of Thessaly (H ii 711, Thuc ii 22, Strab pp 493 499). Of these the most powerful was Jason, who was made *Tagus* or generalissimo of Thessaly about B.C. 374. Jason was succeeded in 370 by his two brothers Polydorus and Polyphron. The former was soon after assassinated by Polyphron. The latter was murdered in his turn, in 369, by his nephew Alexander, who was notorious for his cruelty, and who was put to death in 367 by his wife Thebe and her three brothers [JASON, ALEXANDER, p 47, b]. In B.C. 191 Phéras was taken by Antiochus, and shortly afterwards surrendered to the Romans under Aelius Gabinius (Liv xxxvi 9, 14).

#### Phéras (PHARAE)

**Pheretrates (Φερετράτης)**, of Athens, one of the best poets of the Old Comedy, was contemporary with the comic poets Cratinus, Crates, Eupolis, Plato, and Aristophanes, being somewhat younger than the first two, and somewhat older than the others. He gained his first victory B.C. 439 and he imitated the style of Crates, whose actor he had been. Crates and Pher-

crates, like Epicharmus, very much modified the coarse satire and vituperation of which this sort of poetry had previously been the vehicle, and constructed their comedies on the basis of a regular plot, and with more dramatic action, satirising types of character, not actual persons. Pherecrates did not, however, abstain altogether from personal satire, for we see by the fragments of his plays that he attacked Alcibiades, the tragic poet Melanthius, and others (Athen. pp. 343, 539). He forestalled in the *Crapatali* the idea, which Aristophanes expressed in the *Frogs*, of laying the scene of his play in the underworld. Pherecrates invented a new metre, which was named, after him, the *Pherecratean*.

The system of the verse is  $\bar{\cup} - \bar{\cup} \bar{\cup} \bar{\cup} \bar{\cup} -$

which may be best explained as a choriambus, with a spondee for its base, and a long syllable for its termination. The metre is very frequent in the choruses of the Greek tragedians, and in Horace, as, for example—*Grato Pyrrha sub antro*. The extant titles of the plays of Pherecrates are eighteen. (Fragments in Meineke, *Fr. Com. Gr.*)

**Phērcēydes** (Φερκυδης). 1. Of Syros, an island in the Aegæan, an early Greek philosopher or rather theologian. He lived in the sixth century B.C. He is said to have obtained his knowledge from the secret books of the Phœnicians, and to have travelled in Egypt. Almost all the ancient writers who speak of him state that he was the teacher of Pythagoras. The most important subject which he is said to have taught was the doctrine of the Metempsychosis adopted by Pythagoras. He gave an account of his views in a work (Περὶ ψυχῶν καὶ περὶ θεῶν) which was extant in the Alexandrian period. It was written in prose, which he is said to have been the first to employ in the explanation of philosophical questions. (Diog. Laërt. i. 116-122; Arist. *Met.* xiii. 4 = p. 1032, B; Cic. *Tusc.* i. 16, 38; Plut. *Sull.* 36.)—2. Of Leros, one of the most celebrated of the early Greek logographers. He lived in the former half of the fifth century B.C., and was a contemporary of Hellanicus and Herodotus. Most of his life was spent at Athens, whence he is called indifferently the Larian or the Athenian. His principal work was a history of the mythology and antiquities of Attica, in ten books. It began with a theogony, and then proceeded to give an account of the heroic age and of the great families of that time.—His fragments have been collected by Sturtz, *Pherecydis Fragmenta*, Lips. 1824, 2nd ed.; and by C. and T. Müller, in *Fragm. Hist. Graec.* vol. i.

**Phēres** (Φήρες). 1. Son of Crethicus and Tyro, and brother of Aeson and Amythaon; he was married to Periclymene, by whom he became the father of Admetus, Lyncurgus, Idomene, and Periclymene. He was believed to have founded the town of Phere in Thessaly. (*Od.* xi. 259; Apollod. i. 9, 11.)—2. Son of Jason and Medea (Paus. ii. 3, 6).

**Pheretides** (Φερητιδης), i.e. a son of Pheres, is especially used as the name of Admetus (*Il.* ii. 763).

**Pheretima** (Φερειμα), wife of Battus III., and mother of Arcesilaus III., successive kings of Cyrene. After the murder of her son by the Barchanians [BATTADAË, No. 6], Pheretima fled into Egypt to Aryandes, the viceroy of Darina Hystaspis, and representing that the death of Arcesilaus had been the consequence of his submission to the Persians, she induced him to avenge it. On the capture of Barca by the

Persian army, she caused those who had the principal share in her son's murder to be impaled, and ordered the breasts of their wives to be cut off. Pheretima then returned to Egypt, where she died. (Hdt. iv. 162, 200-205.)

**Phēron** or **Phēros** (Φέρων, Φερῶς, the Greek name for the son of Sesostris (= Ramses II.). This king of Egypt was really Menephtah II., who succeeded on the death of Ramses (or Sesostris), about 1300 B.C., and won great victories over the Libyans and their allies the Aquasha and Shardana, whom some believe to be the Achæans and Sardinians. By some authorities he is thought to be the Pharaoh of the Exodus. The Greek name Φέρων seems to be a misconception of the title Pharaoh. Herodotus has a story, which is not confirmed by the Egyptian monuments, that he was visited with blindness as a punishment for his impiety in throwing a spear into the waters of the Nile when it had overflowed the fields. By attending to the directions of an oracle he was cured, and he dedicated an obelisk at Heliopolis in gratitude for his recovery (Hdt. ii. 111). Pliny tells us that this obelisk, together with another, also made by him but broken in its removal, was to be seen at Rome in the Circus of Caligula and Nero at the foot of the Vatican hill. Pliny calls the Pheron of Herodotus Nencoreus: Diodorus gives him his father's name, Sesostris (Plin. xxxvi. 74; Diod. i. 59).

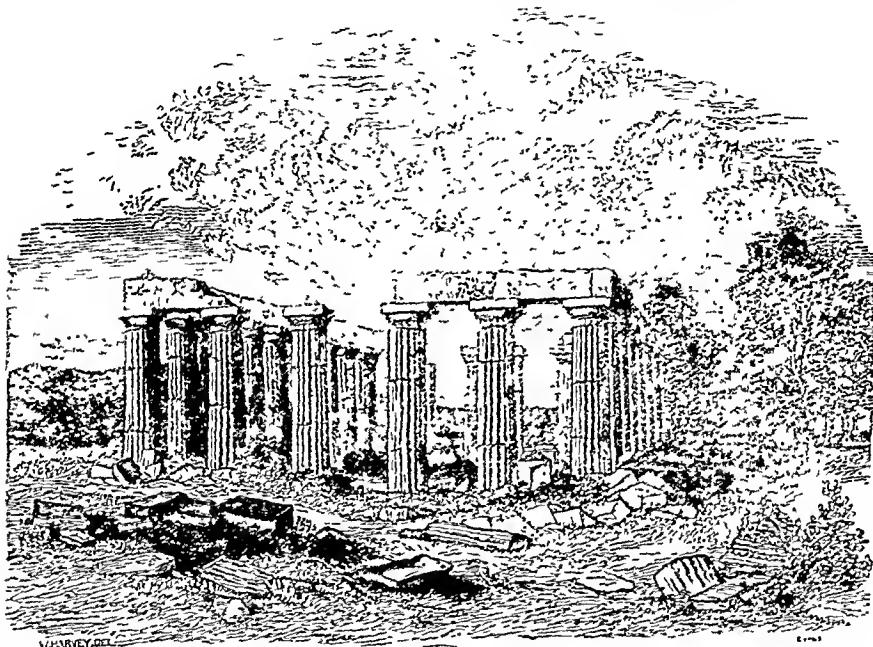
**Phidias** (Φειδίας), the great Greek sculptor. Of his personal history we possess but few details. He was a native of Athens, and the son of Charmides, and was born about the time of the battle of Marathon, B.C. 490. He began to work as a sculptor about 464, and one of his first great works was the statue of Athene Promachos, which may be assigned to about 460. This work must have established his reputation; but it was surpassed by the splendid productions of his own hand, and of others working under his direction, during the administration of Pericles. That statesman not only chose Phidias to execute the principal statues which were to be set up, but gave him the direction of all the works of art which were to be erected. Of these works the chief were the Propylæae of the Acropolis (built by the architect Mnesicles), and, above all, the temple of Athene on the Acropolis, called the *Parthenon* (of which Ictinus and Callicrates were the architects), on which, as the central point of the Athenian polity and religion, the highest efforts of the best of artists were employed. There can be no doubt that the sculptured ornaments of this temple, the remains of which form the glory of the British Museum, were executed under the immediate superintendence of Phidias; but the colossal statue of the divinity made of ivory and gold, which was enclosed within that magnificent shrine, was the work of the artist's own hand. The statue was dedicated in 438. Having finished his great work at Athens, he went to Elis and Olympia, which he was now invited to adorn. He was there engaged for about four or five years from 437 to 434 or 433, during which time he finished his statue of the Olympian Zeus, the greatest of all his works. On his return to Athens, he fell a victim to the jealousy against his great patron, Pericles, which was then at its height. The party opposed to Pericles, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends, Phidias,



the Peloponnesus and interfered at Olympia is said to be the father of one of the suitors of Agariste. This would bring Phidon near to the time of Clisthenes of Sicyon, and would preclude an earlier date for his reign than the middle of the seventh cent. B.C. It has been suggested that the text of Pausanias is corrupt, and that Ol. 28, instead of 8 (i.e. 659 B.C.), should be read. The suggestion that there was an earlier Phidon also is not satisfactory.—2. An ancient Corinthian legislator of uncertain date.

**Phigalia** (Φιγαλία, Φιγάλεια, Φιγαλέα, Φιγαλεύς: *Pavlitza*), at a later time called Phialia, a town in the SW. corner of Arcadia on the frontiers of Messenia and Elis, and upon the river Lymax. It is said to have derived its name from Phigalus, son of Lycaon, its founder (Paus. viii. 39, 2; Steph. B.S.v.). It was taken by the Spartans B.C. 559, but was afterwards recovered by the Phigalians with the help of

are standing. The temple is 125 feet long by 46 broad. In 1812 the frieze round the interior of the inner cella was discovered, containing a series of sculptures in alto-relievo, representing the combat of the Centaurs and the Lapithae, and of the Greeks and the Amazons [see cut on p. 59]. The height of the frieze was a little more than two feet, and the total length about 100 feet. The sculptures were found on the ground under the spot which they originally occupied, and were much injured by their fall, and by the weight of the ruins lying upon them. They were purchased for the British Museum in 1814, where they are preserved. About 3½ miles from Phigalia (according to Paus. viii. 42, 1) under the hill Elaeum was the ancient sanctuary of the 'Black' Demeter, a cave in which was an image of the goddess with a horse's head [see p. 277, b]. A natural tunnel through which the river Neda (*Vontzilo*) runs,



Remains of the Temple of Apollo at Bassae, near Phigalia.

the Orestasians. It is frequently mentioned in the later wars of the Achaean and Aetolian Leagues (Paus. viii. 39, 4; Diod. xv. 40; Pol. iv. 3, 79).—Phigalia, however, owes its celebrity in modern times to the remains of a splendid temple in its territory, situate about six miles N.E. of the town at Bassae on Mt. Cotylum. This temple was built by Ictinus, the contemporary of Pericles and Phidias, and the architect, along with Callicrates, of the Parthenon at Athens. It was dedicated to Apollo Epicurius, or the Deliverer, because the god had delivered the country from the pestilence during the Peloponnesian war. Pausanias describes this temple as the most beautiful one in all Peloponnesus after the temple of Athena at Tegea. It is a Doric hexastyle [see *Dict. of Ant. art. Templum*], but with fifteen columns at the sides, and therefore thirty-eight columns in the whole outer circuit, of which all but three

now called *Stomton tes Panagias*, is shown as the site of this sanctuary. It is about three miles W. of Phigalia.

Phila (Φίλα), daughter of Antipater, the regent of Macedonia, was married to Craterus in B.C. 322, and after the death of Craterus, who survived his marriage with her scarcely a year, she was again married to the young Demetrius, the son of Antigonus. When Demetrius was expelled from Macedonia in 287, she put an end to her own life at Cassandrea. She showed nobility of character in her endeavours to promote peace and to check oppression. She left two children by Demetrius: Antigonus, surnamed Gonatas, and a daughter, Stratonice, married first to Seleucus, and afterwards to his son Antiochus. (*Plut. Demetr. 14-45; Diod. xx. 93*)

Phila (Φίλα: Φιλαῖος, Φιλότης). A town of Macedonia in the province Pieria, situated on a steep hill on the Peneus between Dium and



Tempe and at the entrance into Thessaly built by Demetrius II. and named after his mother Phila (LAV xlv 67 Steph B s 1.)

**Philadelphus** (Φιλαδέλφεια Φιλαδέλφους) 1 (*Allah Shehr*, Ra) a city of Lydia at the foot of Mt Tmolus, on the little river Cogamus SE of Sardis. It was built by Attalus Philadelphus, king of Pergamum. It suffered severely from earthquakes so that in Strabo's time (under Augustus) it had greatly declined. In the reign of Tiberius it was almost destroyed by one of these visitations (Strab p 628, Tac Ann ii 47 Steph B s 1.) It was an early seat of Christianity and its church is one of the seven to which the Apocalypse is addressed (Rev iii 7).—2 A city of Cilicia Aspera N of Clandiopolis (Ptol v 8 5).—3 In Palestine (PABBATAMANA).

**Philadelphus** (Φιλαδέλφος) a surname of Ptolemaeus II king of Egypt (PTOLEMAEUS) and of Attalus II king of Pergamum (ATTALUS).

**Philaë** (Φιλαί) *Jenret el Birbeh* i e the Island of Temples) an island in the Nile just above the First Cataract (of Syene), on the S boundary of the country towards Aethiopia. It was inhabited by Egyptians and Ethiopians jointly and was covered with magnificent temples whose splendid ruins still remain. It was celebrated in Egyptian mythology as the burial place of Osiris and Isis (Strab pp 40 603 816, 820 Ptol iv 5 74, Diod i 22, Sen. Q N iv 1, Plin. v 59).

**Philaeni** (Φιλαῖνοι), two brothers citizens of Carthage, of whom the following story is told. A dispute having arisen between the Carthaginians and Cyrenaeans about their boundaries it was agreed that deputies should start at a fixed time from each of the cities, and that the place of their meeting wherever it might be should thenceforth form the limit of the two territories. The Philaeni were appointed for this service on the part of the Carthaginians, and advanced much further than the Cyrenaeans party. The Cyrenaeans accused them of having set forth before the time agreed upon but at length consented to accept the spot which they had reached as a boundary line, if the Philaeni would submit to be buried alive there in the sand. Should they decline the offer they were willing they said, on their side if permitted to advance as far as they pleased to purchase for Cyrene an extension of territory by a similar death. The Philaeni accordingly then and there devoted themselves for their country, in the way proposed. The Carthaginians paid high honours to their memory and erected altars to them where they had died, and from these even long after all traces of them had vanished the place still continued to be called 'The Altars of the Philaeni' (Sall Jug 75, cf Val Max v 6 4, Strab pp 171 836 SIL It xv 701). Our main authority for this story is Sallust who probably derived his information from African traditions during the time that he was proconsul of Numidia. The Greek name by which the heroic brothers have become known to us—Φιλαῖνοι, or lovers of praise—may have been framed to suit the tale, or the tale to explain the name.

**Philagrus** (Φιλάργριος) a Greek medical writer, born in Epirus lived after Galen and before Orbasians and therefore probably in the third century after Christ. He wrote several works of which only a few fragments remain.

**Philemon** (Φιλαμῶν) a mythical poet and musician of the pre-Homeric period, was said to have been the son of Apollo and the nymph

Chione or Philonis or Leuconoe (Theocr xiv 118, Hyg Fab 161, Or Met xi 817). By the nymph Agriopoe, who dwelt on Paros he became the father of Thamyris and Eumolpos (Eur Rhes 916, Apollod. i 3 3, Paus iv 33, 2). He is closely associated with the worship of Apollo at Delphi, and with the music of the cithara. He is said to have established the choruses of girls, who, in the Delphian worship of Apollo sang hymns in which they celebrated the births of Leto, Artemis, and Apollo. Pausanias relates that in the most ancient musical contests at Delphi, the first who conquered was Chrysothemis of Crete the second was Philemon, and the next after him his son Thamyris (Paus x 7, 2, Plut Mus pp 1132 1133).

**Philargyrus Junius**, or **Philargyrus**, or **Juniline Flargius**, an early commentator upon Virgil who wrote upon the *Bucolics* and *Georgics*. His observations are less elaborate than those of Servius and have descended to us in a mutilated condition. The period when he flourished is altogether uncertain. They are printed in the edition of Virgil by Burmann.

**Phile** or **Philes**, **Manuel** (Μανουήλ ὁ Φίλης), a Byzantine poet and a native of Ephesus, was born about A.D. 1275, and died about 1340. His poem, *De Animalium Proprietate* chiefly extracted from Aelian, is edited by De Paw, Traj Rhén. 1729, and his other poems on various subjects by Wernsdorff, Lips 1768.

**Phileas** (Φίλας), a Greek geographer of Athens whose time cannot be determined with certainty, but who probably belonged to the older period of Athenian literature (Macrob. v 20, Avien Or Mar 40). He was the author of a *Periplus*, which was divided into two parts, one on Asia and the other on Europe.

**Philemon** (Φιλαμῶν) 1 An aged Phrygian and husband of Baucis. Once upon a time, Zeus and Hermes assuming the appearance of ordinary mortals, visited Phrygia, but no one was willing to receive the strangers until the hospitable hut of Philemon and Baucis was opened to them where the two gods were kindly treated. Zeus rewarded the good old couple by taking them to an eminence, while all the neighbouring district was visited with a sudden inundation. On that eminence Zeus appointed them the guardians of his temple, and allowed them both to die at the same moment, and then changed them into trees (Or Met vii 620-724).—2 An Athenian poet of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, but at an early age went to Athens and there received the citizenship (Strab. p. 671). He was born about 360 B.C., a little earlier than Menander whom, however, he long survived. He began to exhibit about B.C. 330. He was the first poet of the New Comedy in order of time and the second in celebrity, and he shares with Menander the honour of its invention, or, rather of reducing it to a regular form. Philemon lived nearly 100 years. (Diod xii 7, Lucian, Macrob 25, Val Max ix 12 6, Suid. s. v.) The manner of his death is differently related some ascribing it to excessive laughter at a ludicrous incident, others to joy at obtaining a victory in a dramatic contest, while another story represents him as quietly called away by the goddesses whom he served, in the midst of the composition or representation of his last and best work. Although there can be no doubt that Philemon was inferior to Menander as a poet, yet he was a greater favourite with the Athenians, and often con-

quered his rival in the dramatic contests. [ALEXANDER.] The extant fragments of Philemon display much liveliness, wit and practical knowledge of life. His favourite subjects seem to have been love intrigues, and his characters were the standing ones of the New Comedy, with which Plautus and Terence have made us familiar. The *Mercator* and *Trinummus* of Plautus are adapted from Philemon's plays *Ἐμπορος* and *Θησαυρός*. The number of his plays was ninety-seven; the number of extant titles, after the doubtful and spurious are rejected, amounts to about fifty-three; but it is very probable that some of these should be assigned to the younger Philemon. The fragments of Philemon are printed with those of Menander by Meineke, in his *Fragmenta Comicorum Graecorum*.—3. The younger Philemon, also a poet of the New Comedy, was a son of the former, in whose fame nearly all that belongs to him has been absorbed; so that, although he was the author of fifty-four dramas, there are only two short fragments, and not one title, quoted expressly under his name.—4. The author of a *Λεξικὸν τεχνολογιῶν*, the extant portion of which was first edited by Burney, Lond. 1812, and afterwards by Osann, Berlin, 1821. The author informs us that his work was intended to take the place of a similar Lexicon by the grammarian Hyperechius. The work of Hyperechius was arranged in eight books, according to the eight different parts of speech. Philemon's lexicon was a meagre epitome of this work; and the part of it which is extant consists of the first book and the beginning of the second. Hyperechius lived about the middle of the fifth century of our era, and Philemon may probably be placed in the seventh.

**Philetaerus** (Φιλέταιρος). 1. Founder of the kingdom of Pergamus, was a native of Tieimn in Paphlagonia (Strab. pp. 543, 623). He is first mentioned in the service of Docimus, the general of Antigonos, from which he passed into that of Lysimachus, who entrusted him with the charge of the treasures which he had deposited in the strong fortress of Pergamum. Towards the end of the reign of Lysimachus he declared in favour of Seleucus; and, after the death of the latter (B.C. 280), he took advantage of the disorders in Asia to establish himself in virtual independence. At his death he transmitted the government to his nephew EUMENES. He lived to the age of 80, and died apparently in 263 (Lucian, *Macrob.* 12).—2. An Athenian poet of the so-called Middle Comedy. He wrote twenty-one plays (Suid. s. v.).

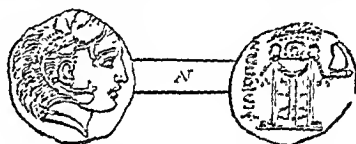
**Philetas** (Φιλέτας), of Cos, the son of Telephus, a distinguished Alexandrian poet and grammarian, flourished during the reign of the first Ptolemy, who appointed him tutor of his son, Ptolemy II. Philadelphus. His death may be placed about B.C. 280. Philetas seems to have been naturally of a very weak constitution, which at last broke down under excessive study. He was so remarkably thin as to become an object for the ridicule of the comic poets, who represented him as wearing leaden soles to his shoes, to prevent his being blown away by a strong wind. (Athen. pp. 401, 552; Plut. *An Seni sit ger. Resp.* p. 791; Ael. *V.H.* ix. 14.) His poetry was chiefly elegiac. Of all the writers in that department he was esteemed the best after Callimachus, to whom a taste less pedantic than that of the Alexandrian critics would probably have preferred him, for, to judge by his fragments, he escaped the snare of learned affectation. These two poets

formed the chief models for the Roman elegy; and Propertius expressly states in one passage that he imitated Philetas in preference to Callimachus (Propert. iv. 1, 1). The elegies of Philetas were chiefly amatory, and a large portion of them was devoted to the praises of his mistress Bittis, or, as the Latin poets give the name, Battis. Besides poems, Philetas wrote in prose on grammar and criticism. His most important grammatical work was entitled *Ἀτακτα*. The fragments of Philetas have been collected by Bach, with those of Hermetianax and Phanocles, Halis Sax. 1829.

**Phileus**. [PYTHIUS.]

**Philinus** (Φιλίνος). 1. A Greek of Agrigento, accompanied Hannibal in his campaigns against Rome, and wrote a history of the Punic wars, in which he exhibited much partiality towards Carthage (Nep. *Hann.* 13; Pol. i. 14, iii. 26).—2. An Attic orator, a contemporary of Demosthenes and Lycurgus. He is mentioned by Demosthenes in his oration against Midias, who calls him the son of Nicostratus, and says that he was trierarch with him (Dem. *Meid.* p. 566, § 161). Three orations of Philinus are mentioned by the grammarians (Harpoerat. s. v.).—3. A Greek physician, born in the island of Cos, and the reputed founder of the sect of the Empirici, probably lived in the third century B.C. He wrote a work on part of the Hippocratic collection, and also one on botany.

**Philippi** (Φίλιπποι: Φιλίππευς, Φιλίππησιος, Φιλίππηνος: *Filibah* or *Felibetjk*), a celebrated city in Macedonia Adjuncta (see p. 512, b), was situated on a steep height of Mt. Pangaeus, and



Coin of Philippi (4th cent. B.C.).

Otr., head of Hercules in lion-skin: rrr., *ΦΙΛΙΠΠΟΥ*, tripod, and palm above it.

on the river Gangas or Gangites, between the rivers Nestus and Strymon. It was founded by Philip on the site of an ancient town Crenides (*Κρηνίδες*), a colony of the Thasians, who settled here on account of the valuable gold mines in the neighbourhood. (Strab. p. 331; App. *B.C.* iv. 105, 107.) Philippi is celebrated in history in consequence of the victory gained here by Octavianus and Antony over Brutus and Cassius, A.D. 42, and as the place where the Apostle Paul first preached in Europe, A.D. 53. [For its importance in the history of the Church, see *Dict. of the Bible*.] It was made a Roman colony by Octavianus after the victory over Brutus and Cassius, under the name of *Col. Augusta Julia Philippensis*; and it was under the empire a flourishing city (Dio Cass. li. 4; *C.I.L.* iii. 600). Its seaport was Datum or Datus on the Strymonic gulf.

**Philippides** (Φιλίππιδης). 1. See PHILIPPIDES.—2. Of Athens, the son of Philocles, is mentioned as one of the six principal comic poets of the New Comedy by the grammarians. He wrote about B.C. 323. Philippides seems to have deserved the rank assigned to him, as one of the best poets of the New Comedy. He attacked the luxury and corruptions of his age, defended the privileges of his art, and made use of personal satire with a spirit approaching to that of the Old Comedy (Plut.

*Demetr* 12, 26, *Amat* p 730) His death is said to have been caused by excessive joy at an unexpected victory (*Gell.* ii 15) similar tales are told of the deaths of other poets as, for example, Sophocles, Alexis and Iphilemon. The number of his dramas is stated at forty five (*Suid.* s v).

**Philippópolis** (Φιλιπποπόλις) 1 (*Philippopolis*), an important town in Thrace founded by Philip of Macedon on the site of a place previously called *Eumolpius* or *Poneropolis*. It was situated in a large plain SE of the Hebrus on a hill with three summits, whence it was sometimes called *Trimontium* (*Amm. Marc.* xvi 10 4; *Ptol.* ii 11 12; *Tac. Ann.* iii 38). Under the Roman empire it was the capital of the province of Thracia in its narrower sense and one of the most important towns in the country.—2 A city of Arabia, near Bostra, founded by the Roman emperor *Philippus* (*Anrel. Vict. Caes.* 23).

**Philippus** (Φίλιππος) I *Minor* *historical persons* 1 Son of Alexander I of Macedonia, and brother of *Perdiccas* II, against whom he rebelled in conjunction with *Derdas*. The rebels were aided by the Athenians, s c 432 (*Thuc.* i 57, ii 93 100).—2 Son of *Herod* the Great King of Judaea, by his wife *Cleopatra*, was appointed by his father's will tetrarch of *Ituraea* and *Trachonitis*, the sovereignty of which was confirmed to him by the decision of *Augustus* (*Jos. Ant.* xvii 8 xviii 2). He continued to reign over the dominions thus entrusted to his charge for thirty-seven years (s c 4–A.D. 34). He founded the city of *Caesarea*, surnamed *Panaea*, but more commonly known as *Caesarea Philippi*, near the sources of the *Jordan*, which he named in honour of *Augustus*. [*CAESAREA*, No 2].—3 Son of *Herod* the Great by *Marianne*, whose proper name was *Herodes Philippus*. [See *Dict. of the Bible*].

## II. Kings of Macedonia

I, son of *Argæus*, was the third king, according to *Herodotus* and *Thucydides* who not reckoning *Carytus* and his two immediate successors (*Coenus* and *Thurmus* or *Torinus*), look upon *Perdiccas* I as the founder of the monarchy. Philip left a son, named *Aeropus*, who succeeded him (*Hdt.* viii 137, *Thuc.* ii 100, *Just.* vii 2).—II, youngest son of *Amyntas* II and *Eurydice* reigned s c 369–336. He was born in 382, and was brought up at *Thebes*, whither he had been carried as a hostage by *Pelopidas*, and where he received a most careful education. He thus became acquainted with Greek literature and philosophy, with Greek politics, and with the Greek method of war (*Diod.* xvi 2, *Plut. Pelop.* 26, *Just.* vii 5). According to some accounts he was for a time a hostage with the *Illyrians* before he went to *Thebes*. Upon the death of his brother *Perdiccas* III, who was slain in battle against the *Illyrians*, Philip obtained the government of Macedonia, at first merely as regent and guardian to his infant nephew, *Amyntas*, but within two years he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, s c 359. Macedonia was beset by dangers on every side. Its territory was ravaged by the *Illyrians* on the W, and the *Paconians* on the N, while *Pausanias* and *Argæus* took advantage of the crisis to put forward their pretensions to the throne. Philip was fully equal to the emergency. By his tact and eloquence he

sustained the failing spirits of the *Macedonians*, while at the same time he introduced among them a stricter military discipline and organised their army on the plan of the phalanx. He first turned his arms against *Argæus*, the most formidable of the pretenders, since he was supported by the *Athenians*. He defeated *Argæus* in battle, and then concluded a peace with the *Athenians*. He next attacked the *Paconians* whom he reduced to subjection, and immediately afterwards defeated the *Illyrians* in a decisive battle, and compelled them to accept a peace, by which they lost a portion of their territory (*Diod.* xvi 4). Thus in the short period of one year and at the age of twenty-four, had Philip delivered himself from his dangerous position, and provided for the security of his kingdom. But energy and talents such as his were not satisfied with mere security, and henceforth his views were directed, not to defence, but to aggrandisement. He first sought to obtain possession of the various Greek cities upon the *Macedonian* coast. Soon after his accession he had withdrawn his garrison from *Amphipolis*, and had declared it a free city, because the *Athenians* had supported *Argæus* with the hope of recovering *Amphipolis* and his continuing to hold the place would have interposed difficulties in the way of a peace with *Athens*, which was at that time an object of great importance to him. But he had never meant seriously to abandon this important town, and accordingly, having obtained pretexts for war with the *Amphipolitans*, he laid siege to the town and gained possession of it in 367 (*Dem. Olynth.* ii. pp 11, 12, *Phil.* p 70, *Aristot.* p. 659, [*Dem.*] *Hal.* p. 83). The *Athenians* had sent no assistance to *Amphipolis*, because Philip in a secret negotiation with the *Athenians*, led them to believe that he was willing to restore the city to them when he had taken it, and would do so on condition of their making him master of *Pydna*. After the capture of *Amphipolis*, he proceeded at once to *Pydna*, which seems to have yielded to him without a struggle, and the acquisition of which, by his own arms, and not through the *Athenians*, gave him a pretext for declining to stand by his secret engagement with them. The hostile feeling which such conduct necessarily excited against him at *Athens*, made it most important for him to secure the good will of the powerful town of *Olynthus*, and to detach the *Olynthians* from the *Athenians*. Accordingly he gave to the *Olynthians* the town of *Potidaea*, which he took from the *Athenians* in 356. Soon after this, he attacked and took a settlement of the *Thasians*, called *Cremides*, and, having introduced into the place a number of new colonists, he named it *Philippi* after himself. One great advantage of this acquisition was, that it put him in possession of the gold mines of the district, from which he is said to have derived annually a thousand talents (*Diod.* xvi 8, *Strab.* p 323). From this point there is for some time a pause in the active operations of Philip. In 344 he took *Methone* after a lengthened siege, in the course of which he himself lost an eye (*Diod.* xvi 31 34; *Dem. Olynth.* i p 12). The capture of this place was a necessary preliminary in any movement towards the S, lying as it did between him and the *Thessalian* border. He now marched into *Thessaly* to aid the *Alenadae* against *Lycophron*, the tyrant of *Phæria*. The *Phocians* sent a force to support *Lycophron*, but they

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were defeated by Philip, at Pagasae, B.C. 352, and their general Onomarchus slain. This victory gave Philip the ascendancy in Thessaly. He established at Pherae what he wished the Greeks to consider a free government, and then advanced southward to Thermopylae. The pass, however, he found guarded by a strong Athenian force, and he was compelled, or at least thought it expedient, to retire. He now turned his arms against Thrace, and succeeded in establishing his ascendancy in that country also. Meanwhile Philip's movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered in 352) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy; but he did not produce much effect upon the Athenians. In 349 Philip commenced his attacks on the Chalcidian cities. Olynthus, in alarm, applied to Athens for aid, and Demosthenes, in his three Olynthiac orations, roused the people to efforts against the common enemy, not very vigorous at first and fruitless in the end. In the course of three years Philip gained possession of all the Chalcidian cities, and the war was brought to a conclusion by the capture of Olynthus itself in 348. In the following year he concluded peace with the Athenians on the basis that he kept all that he had gained, and that the Phocians were excluded from the alliance. The consent of the Athenians to this treaty was obtained by the



Gold stater of Philip II., King of Macedonia, B.C. 352-336.

Obv., head of Apollo with laurel wreath; rev.,  $\chi\alpha\iota\mu\alpha\chi\omega\varsigma$  charioteer in biga. (These coins were the *talentinos*, called by Horace *regale nomisma*, Philippi, *Ep. ii. 1, 241*.)

assurances of Philocrates and Aeschines, their ambassadors, who had been bribed by Philip (Dem. *F.L.* p. 439). In 346 he marched into Phocis, and brought the Phocian war to an end. The Phocian cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia, who was pointed also, jointly with the Thebans and Thessalians, to the presidency of the Pythian games. Ruling as he did over a barbaric nation, such a recognition of his Hellenic character was of the greatest value to him, especially as he looked forward to an invasion of the Persian empire in the name of Greece, united under him in a great national confederacy. During the next few years Philip steadily pursued his ambitious projects. He was engaged in war with Thrace and with Illyria; and he pushed his influence into the Peloponnese by lending troops to aid the Argives in driving back the Spartans (Dem. *de Pac.* 61; Phil. ii. p. 69). From 342 to 340 he was engaged in an expedition in Thrace, and attempted to bring under his power all the Greek cities in that country (Diod. xvi. 74, 75). In the last of these years he laid siege to Perinthus and Byzantium; but the Athenians, who had long viewed Philip's aggrandisement with fear and alarm, now resolved to send assistance to the cities. Phocion was appointed to the command of the armament destined for this

service, and succeeded in compelling Philip to raise the siege of both the cities (339). Philip now proceeded to carry on war against his northern neighbours, and seemed to give himself no further concern about the affairs of Greece. Against the Triballi he was unsuccessful, and received a wound in the thigh (Just. ix. 2). But meanwhile his hirelings were treacherously promoting his designs against the liberties of Greece. In 339 the Amphictyons declared war against the Locrians of Amphissa for having taken possession of a district of the sacred land; but as the general they had appointed to the command of the Amphictyonic army was unable to effect anything against the enemy, the Amphictyons at their next meeting in 338 conferred upon Philip the command of their army. Philip straightway marched through Thermopylae and seized Elateæ. The Athenians heard of his approach with alarm; they succeeded, mainly through the influence of Demosthenes, in forming an alliance with the Thebans; but their united army was defeated by Philip in the month of August, 338, in the decisive battle of Chaeroneæ, which put an end to the independence of Greece. He used his victory, as before in the defeat of the Phocians, with moderation. Thebes was forced to acknowledge the independence of other Boeotian cities and to receive a Macedonian garrison, but escaped destruction: Athens had merely to acknowledge his hegemony in Greece, and received the town of Oropos as a present. Philip now seemed to have within his reach the accomplishment of the great object of his ambition, the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. In 337 Philip's marriage with Cleopatra, the daughter of Attalus, one of his generals, led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia; and though they returned home soon afterwards, they continued to be on hostile terms with Philip. Meanwhile, his preparations for his Asiatic expedition were not neglected, and early in 336 he sent forces into Asia, under Parmenion, to draw over the Greek cities to his cause (Diod. xvi. 91; Just. ix. 5). But in the summer of this year he was murdered at a grand festival which he held at Aegææ, a solemnise the nuptials of his daughter with Alexander of Epirus. His murderer was a youth of noble blood, named Pausanias, who stabbed him as he was walking in the procession. The assassin was immediately pursued and slain by some of the royal guards. His motive for the deed is stated by Aristotle to have been private resentment against Philip, to whom he had complained in vain of a gross outrage offered to him by Attalus. Olympias and Alexander were suspected (probably unjustly) of being implicated in the plot. [OLYMPIAS.] Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, and was succeeded by Alexander the Great. Philip had a great number of wives and concubines. Besides Olympias and Cleopatra, we may mention, (1) his first wife, Audata, an Illyrian princess, and the mother of Cynane; (2) Phila, sister of Derdas and Machatas, a princess of Elymiotis; (3) Nicesipolis of Pheræ, the mother of Thessa-

lonics; (4) Philinna of Larissa, the mother of Arrhidaeus; (5) Meda, daughter of Cithaëus, king of Thrace, (6) Arsinoë, the mother of Ptolemy I, king of Egypt, with whom she was pregnant when she married Lagos. To these numerous connexions temperament as well as policy seems to have inclined him. He was strongly addicted, indeed, to sensual enjoyment of every kind, but his passions however strong, were always kept in subjection to his interests and ambitious views. He was fond of science and literature in the patronage of which he appears to have been liberal, and his appreciation of great minds is shown by his connexion with Aristotle. In the pursuit of his political objects he was as we have seen, unscrupulous, and ever ready to resort to duplicity and corruption, but when we consider the numerous instances of his humanity and clemency we may admit that he does not appear to disadvantage by the side of other conquerors. (For authorities see the public orations of Demosthenes, *Aesch F L* and *c Ctes*, *Isocr Phil*, *Diod xvi*, *Just vii-ix*, *Plat Dem*, *Phoc*, *Alex*)—III, the name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II, when he was raised to the throne after the death of Alexander the Great. He accordingly appears in the list of Macedonian kings as Philip III. For his life and reign see *ARRHIDAËUS*—IV eldest son of Cassander, whom he succeeded on the throne *s.c.* 236. He reigned only a few months, and was carried off by a consumptive disorder (*Paus ix. 7*, *Just iv. 4*, *xvi. 1*)—V, son of Demetrius II., reigned *s.c.* 220-174. He was only eight years old at

counsellor, Aratus, he caused him to be removed by a slow and secret poison in 213 (*Pol. viii. 10-14*, *Plut Arat 52*). Meantime he had become engaged in war with the Romans. In 215 he concluded an alliance with Hannibal, but he did not prosecute the war with any activity against the Romans, who on their part were too much engaged with their formidable adversary in Italy to send any powerful armament against the Macedonian king (*Liv xxiii. 33-39*, *Pol. vii. 9*). In 211 the war assumed a new character in consequence of the alliance entered into by the Romans with the Aetolians. It was now carried on with greater vigour and alternate success, but as Philip gained several advantages over the Aetolians, the latter people made peace with Philip in 205. In the course of the same year the Romans likewise concluded a peace with Philip as they were desirous to give their undivided attention to the war in Africa. It is probable that both parties looked upon this peace as little more than a suspension of hostilities. Such was clearly the view with which the Romans had accepted it, and Philip not only proceeded to carry out his views for his own aggrandisement in Greece, without any regard to the Roman alliances in that country, but he even sent a body of auxiliaries to the Carthaginians in Africa, who fought at Zama under Hannibal. As soon as the Romans had brought the second Punic war to an end, they again declared war against Philip, 200. This war lasted between three and four years, and was brought to an end by the defeat of Philip by the consul Flaminius at the battle of Cynoscephalæ in the autumn of 197 (*FLAMINIUS*). By the peace finally granted to Philip (196) the king was compelled to abandon all his conquests, both in Europe and Asia, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents (*Pol. xviii. 27*, *Liv xxxiii. 80*). Philip was now effectually humbled, and endeavoured to cultivate the friendship of the all-powerful republic. But towards the end of his reign he determined to try once more the fortune of war, and began to make active preparations for this purpose. His declining years were embittered by the disputes between his sons Perseus and Demetrius, and the former by forged letters at length persuaded the king that Demetrius was plotting against his life, and induced him to consent to the execution of the unhappy prince. Philip was struck with the deepest grief and remorse when he afterwards discovered the deceit that had been practised upon him. He believed himself to be haunted by the avenging spirit of Demetrius, and died shortly after, unrepenting curses upon Perseus. (*Liv xl. 6, 21, 54*, *Pol. xxiv. 7, 8*). His death took place in 179, in the fifty-ninth year of his age, after a reign of nearly forty-two years.

### III. Family of the Marcus Philippus

1 Q. Marcus Philippus, praetor 188, with Sicily as his province, and consul 186, when he carried on war in Liguria with his colleague Sp. Postumius Albeus. He was defeated by the enemy in the country of the Apuani, and the recollection of his defeat was preserved by the name of the Saltus Marcus. In 169, Philippus was consul a second time, and carried on the war in Macedonia against Persens, but accomplished nothing of importance (*PERSENS*). In 164, Philippus was censor with L. Aemilius Paulus,



Coin of Philip V, King of Macedonia, *s.c.* 220-174. Obv. head of Philip *rev.* *ΒΑΣΙΛΕΥΣ ΦΙΛΙΠΠΟΥ*, club surmounted by oak wreath.

the death of his father, Demetrius (239); and the sovereign power was consequently assumed by his uncle Antigonus Doson, who, though he certainly ruled as king rather than merely as guardian of his nephew, was faithful to the interests of Philip, to whom he transferred the sovereignty at his death in 220 to the exclusion of his own children. (*Pol. ii. 45, 70*, *iv. 2*; *Just xxviii. 4*) Philip was only seven teen years old at the time of his accession, but he soon showed that he possessed ability and wisdom superior to his years. In consequence of the defeat of the Achaeans and Aratus by the Aetolians the former applied for aid to Philip. This was granted, and for the next three years Philip conducted with distinguished success the war against the Aetolians. This war, usually called the Social war, was brought to a conclusion in 217 and at once gained for Philip a distinguished reputation throughout Greece, while his clemency and moderation secured him an equal measure of popularity (*Pol. iv. v*). But a change came over his character soon after the close of the Social war. He became suspicious and cruel, and having become jealous of his former friend and

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and in his censorship he set up in the city a new sun-dial. (Liv. xxxviii. 35, xxxix. 20, xlii. 27, xlii. 1-16; Plin. vii. 214.)—2. L. Marcus Philippus, was a tribune of the plebs, 104, when he brought forward an agrarian law, and was consul in 91 with Sex. Julius Caesar. In this year Philippus, who belonged to the popular party, opposed with the greatest rigour the measures of the tribune Drusus, who at first enjoyed the full confidence of the senate. But his opposition was all in vain; the laws of the tribune were carried. Soon afterwards Drusus began to be regarded with mistrust and suspicion; Philippus became reconciled to the senate, and on his proposition a senatus consultum was passed, declaring all the laws of Drusus to be null and void, as having been carried against the auspices. (Drausus.) In the civil wars between Marius and Sulla, Philippus took no part. He survived the death of Sulla; and he is mentioned afterwards as one of those who advocated sending Pompey to conduct the war in Spain against Sertorius (Plut. Pomp. 17). Philippus was one of the most distinguished orators of his time (Hor. Epist. i. 7, 46; Cic. de Or. ii. 78). In this respect he was reckoned only inferior to Crassus and Antonius. He was a man of luxurious habits, which his wealth enabled him to gratify: his fish-ponds were particularly celebrated for their magnificence and extent, and are mentioned by the ancients along with those of Lucullus and Hortensius (Varr. R. R. iii. 3, 10). Besides his son, L. Philippus, who is spoken of below, he had a stepson, Gellius Publicola (PUBICOLA).—3. L. Marcus Philippus, son of the preceding, was consul in 56. Upon the death of Octavius, the father of Augustus, Philippus married his widow Atia, and thus became the stepfather of Augustus. Philippus was a timid man. Notwithstanding his close connection with Caesar's family, he remained neutral in the civil wars; and after the assassination of Caesar, he endeavoured to dissuade his stepson, the young Octavius, from accepting the inheritance which the dictator had left him. (Vell. Pat. ii. 60; Suet. Aug. 8; App. B. C. iii. 10, 13.) He lived till his stepson had acquired the supremacy of the Roman world. He restored the temple of Hercules and the Muses, and surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi* (*Clari monumenta Philippi*, Or. Fast. vi. 801; cf. Suet. Aug. 29).

IV. Emperors of Rome.

1. M. Julius Philippus I., Roman emperor A.D. 244-249, was an Arabian by birth, and entered the Roman army, in which he rose to high rank. He accompanied Gordianus III. in his expedition against the Persians; and upon the death of the excellent Misithenus (Misithenus) he was promoted to the vacant office of praetorian praefect. He availed himself of the influence of his high office to excite discontent among the soldiers, who at length assassinated Gordian, and proclaimed his son Caesar, 244. Philippus proclaimed peace with Sapor, concluded a disgraceful peace with the Carpi, founded the city of Philippopolis, and returned to Rome. In 245 he was engaged in prosecuting a successful war against the Marcomanni. In 248, rebellions, headed by Lolabius and Marinus, broke out simultaneously in the East and in Moesia. Both pretenders speedily perished, but Decius having been despatched to recall the legions on the Danube

to their duty, was himself forcibly invested with the purple by the troops, and compelled by them to march upon Italy. Philippus having gone forth to encounter his rival, was slain near Verona either in battle or by his own soldiers. The great domestic event of the reign of Philippus was the exhibition of the Secular Games, which were celebrated with even more than the ordinary degree of splendour, since Rome had now, according to the received tradition, attained the thousandth year of her existence (A.D. 248). (Aurel. Vict. Caes. xxviii.; Eutrop. ix. 3; Zonar. xii. 19.)—2. M. Julius Philippus II., son of the foregoing, was a boy of seven at the accession (244) of his father, by whom he was proclaimed Caesar, and three years afterwards (247) received the title of Augustus. In 249 he was slain, according to Zosimus, at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians when intelligence arrived of the defeat and death of the emperor. (Aurel. Vict. Caes. xxviii.; Zos. i. 22.)

V. Literary.

1. Of Medma, in the S. of Italy, a Greek astronomer, and a disciple of Plato. His observations, which were made in the Peloponnesus and in Locris, were used by the astronomers Hipparchus, Geminus the Rhodian, and Ptolemy. (Plin. xviii. 312; Vitruv. ix. 7.)—2. Of Thessalonica, an epigrammatic poet, who, besides composing a large number of epigrams himself, compiled one of the ancient Greek Anthologies. The whole number of epigrams ascribed to him in the Greek Anthology is nearly ninety; but of these six (Nos. 36-41) ought to be ascribed to Lucilius, and a few others are manifestly borrowed from earlier poets, while others are mere imitations. The *Anthology* (*Ἀνθολογία*) of Philip, in imitation of that of Meleager, and as a sort of supplement to it, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. The earliest of these poets seems to be Philodamus, the contemporary of Cicero, and the latest Antemodion, who probably flourished under Nerva. Hence it is inferred that Philip flourished under Trajan.

Philiscus (Φιλίσκος), satrap of Phrygia, B.C. 368, as envoy to mediate between the Thebans and Spartans. A congress was held at Delphi which led to nothing. Philiscus seems to have made the mission a pretext for levying mercenary troops for Ariobarzanes, who was meditating a revolt. Philiscus afterwards exercised a tyranny over Greeks in Asia Minor, and was assassinated at Lampsacus. (Xen. Hell. vii. 1; Diod. xv. 70.)—2. An Athenian poet of the Middle Comedy, of whom little is known. He must have flourished about B.C. 400, or a little later, as his portrait was painted by Parrhasius (Plin. xxxv. 70).—3. Of Miletus, an orator or rhetorician, and the disciple of Isocrates, wrote a Life of the orator Lycurgus, and an epitaph on Lysias (Smith. s. v.).—4. Of Aczina, a Cynic philosopher, was the disciple of Alexander the Cynic, and the teacher of Alexander in grammar (Diog. Laërt. vi. 73).—5. Of Cyrene, a distinguished tragic poet, and one of the seven who formed the Tragic Pleiad at Alexandria, was also a priest of Dionysus, and in that character he was present at the coronation procession of Ptolemy Philadelphus in B.C. 284. He wrote forty-two dramas. (Athen. p. 198; Plin. xxxv. 106.)—6. Of Rhodes, a

sculptor, several of whose works were placed in the temple of Apollo, adjoining the portico of Octavia at Rome. One of these statues was that of the god himself: the others were Latona and Diana, the nine Muses, and another statue of Apollo, without drapery (Plin. xxxvi. 34). He probably lived about B.C. 146.

#### Philistinae Fossae [PAGES]

**Philistion** (Φιλίστιον) 1 Of Nicaea or Magnesia, a mimographer, who flourished in the time of Augustus, about A.D. 7 (Suid. sv). —2 A physician, born either at one of the Greek towns in Sicily, or at Locri Epizephyri in Italy, was tutor to the physician Chrysippus of Cnidos and the astronomer and physician Eudorus, and therefore must have lived in the fourth century B.C. (Diog. Laert. viii. 8, 89, Gell. xvii. 11).

**Philistus** (Φιλίστος), a Syracusan, son of Archonides or Archomenides, was born probably about B.C. 435 (Suid. sv, Paus. v. 23, 6). He assisted Dionysius in obtaining the supreme power, and stood so high in the favour of the tyrant that the latter entrusted him with the charge of the citadel of Syracuse. But at a later period he excited the jealousy of the tyrant by marrying, without his consent, one of the daughters of his brother Leptines, and was in consequence banished from Sicily. He at first retired to Thuri, but afterwards established himself at Adria, where he composed his history (Diod. xv. 7). He was recalled from exile by the younger Dionysius soon after his accession, and quickly succeeded in establishing his influence over the mind of the latter. He exerted all his efforts to alienate Dionysius from his former friends, and not only caused Plato to be sent back to Athens, but ultimately succeeded in effecting the banishment of Dion also. Philistus was unfortunately absent from Sicily when Dion first landed in the island and made himself master of Syracuse, B.C. 356. He afterwards raised a powerful fleet, with which he gave battle to the Syracusans, but having been defeated, and finding himself cut off from all hopes of escape, he put an end to his own life (Plut. Dion. 11-35, Diod. xvi. 11, 16). Philistus wrote a History of Sicily, which was one of the most celebrated historical works of antiquity, though unfortunately only a few fragments of it have come down to us. He is accused of an inclination to favour tyranny and palliate the injustice of princes (Plut. Dion. 36, Nep. Dion. 3). It consisted of two portions, which might be regarded either as two separate works, or as parts of one great whole, a circumstance which explains the discrepancies in the statements of the number of books of which it was composed. The first seven books comprised the general history of Sicily, commencing from the earliest times, and ending with the capture of Agrigentum by the Carthaginians, B.C. 406. The second part, which formed a sequel to the first, contained the history of the elder Dionysius in four books, and that of the younger in two: the latter was necessarily imperfect. In point of style Philistus is represented by the concurrent testimony of antiquity as imitating and even closely resembling Thucydides, though still falling far short of his great model (Cic. ad Q. Fr. ii. 13, Quintil. x. 1, 74). —The fragments of Philistus have been collected by Goeller in an appendix to his work *De Situ et Origine Syracensarum*, Lips. 1818, and by C. Müller, in the *Fragm. Hist. Graec.* Paris, 1841.

**Philo** (Φίλων) 1 An Academic philosopher,

was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed to Rome, where he settled as a teacher of philosophy and rhetoric, and had Cicero as one of his hearers (Cic. ad Fam. xiii. 1, Brut. 89, 306). His works supplied Cicero with materials for his account of the New Academy in the *Academica* (cf. Cic. Ac. i. 4, 13, ii. 4, 11). —2 Byblius, also called HERENNIUS BYBLIUS, a Roman grammarian, and a native of Byblus in Phoenicia, lived in the time of Vespasian. He wrote many works, which are cited by Suidas and others; but his name is chiefly connected with a translation of the writings of the Phoenician Sanchuniathon which was ascribed to him. [SANCHUNIATHON]. —3 Of Byzantium, a celebrated mechanician, and a contemporary of Ctesibius, flourished about B.C. 146. He wrote a work on military engineering, of which the fourth and fifth books have come down to us (Ed. Kochly and Rustow, 1853). There is also attributed to this Philo a work *On the Seven Wonders of the World*: i.e. the Hanging Gardens, the Pyramids, the statue of Jupiter Olympius, the Walls of Babylon, the Colossus of Rhodes, the Temple of Artemis at Ephesus, and, we may presume from the prooemium, the Mausoleum, but the last is entirely wanting, and we have only a fragment of the Ephesian temple. The work, however, is probably by a different, and later, writer. Edited by Orelli, Lips. 1816. —4 Judaeus, the Jew, was born at Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age, when he went to Rome (A.D. 40) on an embassy to the emperor Caligula, in order to procure the revocation of the decree which exacted from the Jews divine homage to the statue of the emperor. We have no other particulars of the life of Philo worthy of record. His most important works treat of the books of Moses, and are generally cited under different titles. His great object was to reconcile the Sacred Scriptures with the doctrines of the Greek philosophy, and to point out the conformity between the two. He maintained that the fundamental truths of Greek philosophy were derived from the Mosiac revelation, and in order to make the latter agree more perfectly with the former, he had recourse to an allegorical interpretation of the books of Moses. Philo adopted Eastern views of emanation, and his doctrines on the emanation of the forces of the world from the Logos, or creative wisdom of God, influenced on the one hand the Gnostics, on the other the later school of Neo-Platonists. The best edition of his works is by Mangey, Lond. 1742, two vols. fo.—5 A Megarian philosopher, was a disciple of Diodorus Cronus, and a friend of Zeno.—6 Of Tarsus in Cilicia, a celebrated physician, frequently quoted by Galen and others.—7 Artists (1) Son of Antipeter, a statuary who lived in the time of Alexander the Great, and made the statue of Hephaestus, and also the statue of Zeus Ombros, which stood on the shore of the Black Sea, at the entrance of the Bosphorus, near Chalcedon, and formed an important landmark for sailors. It was still perfect in the time of Cicero (in *Verr.* iv. 58, 129), and the base has been preserved to modern times, bearing an inscription of eight elegiac verses. Other works are alluded to by Pliny (xxxiv. 91). —(2) A great architect at Athens in the time of the immediate successors of Alexander. He built for Demetrius Phalereus, about B.C. 318,

PHILO

the portico of twelve Doric columns to the great temple at Eleusis. [See pp. 311, 312.] He also constructed for the Athenians, under the administration of Lycurgus, a basin (*armamentarium*) in the Piræus in which 1000 ships could lie (Plin. vii. 123; *C.I.L.* ii. 1034). This work, which excited the greatest admiration, was destroyed in the taking of Athens by Sulla, but afterwards restored. (Plut. *Sull.* 14; Val. Max. viii. 12, 2; Strab. p. 395.)

Philo, Q. Publius, a distinguished general in the Samnite wars, and the author of one of the great reforms in the Roman constitution. He was consul B.C. 339, with Ti. Aemilius Mamercinus, and defeated the Latins, over whom he triumphed. In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and, as such, proposed the celebrated *Pubiliae Leges*, which were a most important step in equalising the patrician and plebeian orders, by ordaining that one of the decrees of the plebs binding. (*Dict. of Antiq.*)

Philo, L. Veturius. In 337 Philo was the first plebeian praetor, and in 332 he was consul a second time, and carried on war in the S. of Italy. He was continued in the command for the following year with the title of proconsul, the first instance in Roman history in which a person was invested with proconsular power. He took Palaepolis in 326. In 320 he was consul a third time, with L. Papirius Cursor, and carried on the war against the Samnites. (Liv. viii. 15-26, ix. 7-15; Diod. xix. 56.)

Philo, L. Veturius. 1. L. consul B.C. 220, with C. Lutatius Catulus; dictator 217 for the purpose of holding the comitia; and died while with P. Licinius Crassus Divus; and died while holding this office (Liv. xxii. 33, xxvii. 6).—2. L. praetor 209, with Cispinus Gaul as his province. In 207 he served under Claudius Nero and Livius Salinator in the campaign against Hasdrubal. In 206 he was consul with his colleague Metellus, and in conjunction with Caecilius Metellus, and in conjunction with Hannibal, colleague carried on the war against Africa, in Brutium. He accompanied Scipio to Africa, and after the battle of Zama, 202, was sent to Rome to announce the news of Hannibal's defeat. (Liv. xxviii. 9-11, xxx. 38, 40.)

Philochæres (Φιλοχάρης), a painter, mentioned by Pliny (xxxv. 28), is supposed by some to be the same as the brother of Demosthenes of whose artistic performances Demosthenes speaks contemptuously (*F. L.* p. 329).

Philochorus (Φιλόχορος), a celebrated Athenian writer, chiefly known by his *Atthis*, or work on the legends, antiquities, and history of Attica. He was a person of considerable importance in his native city, and was put to death by Antigonus Gonatas when the latter obtained possession of Athens, about B.C. 260. (Suidas s.v.) His most important work, the *Atthis*, consisted of seventeen books, and related the history of Attica, from the earliest times to the reign of Antiochus Theos, B.C. 261. The work is frequently quoted by the scholiasts, lexicographers, and other later authors.—The fragments have been published by Siebelis, Lips. 1811, and by Müller, *Fragm. Hist. Graec.*

Philoctetes (Φιλοκλέης). 1. An Athenian tragic poet, the sister's son of Aeschylus; his father's name was Philopithes. He is said to have composed 100 tragedies. In the general character of his plays he was an imitator of Aeschylus, and that he was not unworthy of his great master may be inferred from the fact

that he gained a victory over Sophocles when the latter exhibited his *Oedipus Tyrannus*, B.C. 429. Philocles was frequently ridiculed by the comic poets. One of his plays, called *Tereus*, on the story of Philomela, is alluded to in Aristoph. *Av.* 281; in *Ar. Vesp.* 462 it is insinuated that his lyrics were unmusical, and the scholiast says that he was nicknamed Χολή. —2. Joined with Conon in command of the Athenian fleet after the battle of Arginusæ. He was cruel to his prisoners, for which Lysander put him to death after Aegospotami. (Xen. *Hell.* i. 7, 1, ii. 1, 30; Plut. *Lys.* 13.)

Philocrates (Φιλοκράτης). 1. Son of Ephialtes, went in 390 with ships to aid Evagoras of Cyprus. His squadron was captured by Teutias, the Spartan admiral. (Xen. *Hell.* iv. 8, 24).—2. An Athenian orator, was one of the venal supporters of Philip in opposition to Demosthenes (*Dem. de Cor.* p. 230).

Philoctetes (Φιλοκλέης), a son of Poeas (whence he is called *Poeantides*, *Ov. Met.* xiii. 313) and Demonassa, the most celebrated archer in the Trojan war. He led the warriors from Methone, Thaumacia, Meliboea, and Oileus, against Troy, in seven ships. But on his voyage thither he was left behind by his men in the island of Lemnos, because he was ill of a wound which he had received from the bite of a snake; and Medon, the son of Oileus and Rhene, undertook the command of his troops. (Il. ii. 716; *Od.* iii. 190, viii. 219.) This is all that the Homeric poems relate of Philoctetes, with the addition that he returned home in safety; but the cyclic and tragic poets have added numerous details to the story. Thus they relate that he was the friend and armour-bearer of Hercules, who instructed him in the use of the bow, and who bequeathed to him his bow, with the poisoned arrows. These presents were a reward for his having erected and set fire to the pile on Mt. Oeta, where Hercules burnt himself. (Diod. iv. 83; *Hys. Fab.* 36; *Philostr. Her.* 5; *Ov. Met.* ix. 232.) Philoctetes was also one of the suitors of Helen, and thus took part in the Trojan war. On his voyage to Troy, while staying in the island of Chryse, he was bitten by a snake. This misfortune happened to him when he was showing to the Greeks the altar of Athens Chryse, or while he was looking at the tomb of Troilus in the temple of Apollo Thymbraeus, or as he was pointing out to his companions the altar of Hercules. (Soph. *Phil.* 1327; *Philostr. Im.* 17; *Dict. Cret.* ii. 14.) According to some accounts, the wound in his foot was not inflicted by a serpent, but by his own poisoned arrows (*Serr. ad Aen.* iii. 402). The wound is said to have become ulcerated, and to have produced such an intolerable stench that the Greeks, on the advice of Odysseus, abandoned Philoctetes, and left him alone on the solitary coast of Lemnos, or according to the account which Euripides followed from the *Cypria*, and which Euripides followed in his *Philoctetes* on the island of Tenedos. He remained in this island till the tenth year of the Trojan war, when Odysseus and Diomedes came to fetch him to Troy, as an oracle had declared that the city could not be taken without the arrows of Hercules. He accompanied these heroes to Troy, and on his arrival Apollo sent him into a deep sleep, during which Machaon (or Podalirius, or both, or Asclepius himself) cut out the wound, washed it with wine, and applied healing herbs to it. (Quint. *Smyrn.* x. 180; *Soph. Phil.* 1426; *Propert.* ii. 1, 61.) Philoctetes was thus cured, and soon



after slew Paris, whereupon Troy fell into the hands of the Greeks (Apollod. iii. 12, 6). On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Petelis and Crimissa. In the latter place he founded a sanctuary of Apollo Alaens, to whom he dedicated his bow (Strab. p. 254).

Philodēmus (Φιλόδημος) of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero. The Greek Anthology contains thirty-four of his epigrams, which are chiefly of a light and amatory character, and which quite bear out Cicero's statements concerning the licentiousness of his matter and the elegance of his manner (Cic. in *Pis.* 23, 29). Philodemus is also mentioned by Horace (*Sat.* i. 2, 121).

Philōlāos (Φιλόλαος), a distinguished Pythagorean philosopher, was a native of Croton or Tarentum. He was a contemporary of Socrates and the instructor of Simmias and Cebes at Thebes, where he appears to have lived many years (Plat. *Phaedr.* p. 61, Diog. Laert. viii. 84). Pythagoras and his earliest successors did not commit any of their doctrines to writing, and the first publication of the Pythagorean doctrines is pretty uniformly attributed to Philolaus. He composed a work on the Pythagorean philosophy in three books, which Plato is said to have procured at the cost of 100 minae through Dion of Syracuse, who purchased it from Philolaus, who was at the time in deep poverty (Diog. Laert. i. c. 2, Gell. iii. 17). Plato is said to have derived from this work the greater part of his *Timaeus*. Some fragments have been collected by Boeckh of which those from the work *Περὶ φύξεως* are generally considered to be spurious.

Philomela (Φιλομήλα), daughter of king Pandion in Attica, who, being dishonoured by her brother in law, Terens, was metamorphosed into a nightingale. The story is given under TERENS.

Philomellum or Philomelum (Φιλομήλιον, or in the Pisidian dialect Φιλομήλη φιλομήλιον, Philomelensis or Philomeliensis, prob. *Al-Shehr*, Rā) a city of Phrygia Parastros, on the borders of Lycania and Pisidia, mentioned by Cicero (*ad Fam.* iii. 8, xv. 4), said to have been named from the numbers of nightingales in its neighbourhood. In the division of the provinces under Constantine, it belonged to Pisidia. (Strab. p. 663, Procop. *Hist. Arc.* 18.)

Philomelus (Φιλόμηλος), a general of the Phocians in the Phocian or Sacred war, persuaded his countrymen to seize the temple of Delphi, and to apply its riches to the purpose of defending themselves against the Amphictyonic forces, B.C. 357. He commanded the Phocians during the early years of the war, but was slain in battle in 353. He was succeeded in the command by his brother Onomarchus (Diod. xvi. 23; Paus. i. 2, 8).

Philōnides (Φιλονίδης), an Athenian poet of the Old Comedy, who is, however better known on account of his connexion with the literary history of Aristophanes. Several of the plays of Aristophanes were brought out in the names of Callistratus and Philonides [cf. p. 115]. It appears that Aristophanes used the name of Philonides for the *Banqueters* and the *Frogs*.

Philopomē (Τένες).

Philopoemen (Φιλοποίμην), of Megalopolis in Arcadia, one of the few great men that Greece produced in the decline of her political independence, who is called by Roman writers 'the last of the Greeks' (Plut. *Philop.* 1, Arat. 24). The great object of his life was to infuse into

the Achaeans a military spirit, and thereby to establish their independence on a firm and lasting basis. He was the son of Craugus, a distinguished man at Megalopolis, and was born about B.C. 252. He lost his father at an early age, and was brought up by Cleander, an illustrious citizen of Mantinea, who had been obliged to leave his native city, and had taken refuge at Megalopolis. He received instruction from Eodemus and Demophanes, both of whom had studied the Academic philosophy under Arcesilanus. At an early age he became distinguished by his love of arms and his bravery in war, showing a remarkable capacity for strategy (Liv. xxiv. 29, Plut. *Philop.* 7). He is said to have studied especially the *Tactics* of Evangelus and the histories of Alexander's campaigns (Plut. i. 4). His name first occurs in history in B.C. 222, when Megalopolis was taken by Cleomenes (Plut. i. 5), and in the following year (221) he fought with conspicuous valour at the battle of Sellasia, in which Cleomenes was completely defeated. In order to gain additional military experience he soon afterwards sailed to Crete, and served for some years in the wars between the cities of that island. On his return to his native country, in 210, he was appointed commander of the Achaean cavalry, and in 203 he was elected strategus or general of the Achaean League, and laboured successfully at military reforms which brought the army into an excellent state of efficiency (Pol. x. 24). In this year he defeated Machanidas, tyrant of Lacedaemon, and slew him in battle with his own hand (Pol. xi. 13). In 201 he was again elected general of the league, when he defeated Nabis, who had succeeded Machanidas as tyrant of Lacedaemon. Soon afterwards Philopoemen took another voyage to Crete, and assumed the command of the forces of Gortyna. He did not return to Peloponnesus till 194. He was made general of the league in 192, when he again defeated Nabis, who was slain in the course of the year by some Aetolian mercenaries. It is said that when Diophanes, the Achaean general, and Flaminius were marching to Sparta in 191 to crush some attempt at revolt, Philopoemen hurried thither in advance, and, having quelled the city, induced the Roman and Achaean troops to pass it by, and that when the Spartans in gratitude offered him 120 talents (the proceeds of the estate of Nabis) he refused the present, as unbecoming a man of honour. Philopoemen was re-elected general of the league several times afterwards; but the state of Greece did not afford him much further opportunity for the display of his military abilities. The Romans were now in fact the masters of Greece, and Philopoemen clearly saw that it would be an act of madness to offer open resistance to their authority. At the same time, as the Romans still recognised in words the independence of the league, Philopoemen offered a resolute resistance to all their encroachments upon the liberties of his country, whenever he could do so without affording them any pretext for war. In 188, when he was general of the league, he took Sparta, whose troops had attacked Las, a town which had joined the league. He demanded the surrender of the instigators, and failing to obtain them treated Sparta with great severity. He razed the walls and fortifications of the city, abolished the institutions of Lycurgus, and compelled the citizens to adopt the Achaean laws in their stead. In 183 the Messenians

## PHILOSTEPHANUS

revolted from the Achaean League. Philopoemen, who was general of the league for the eighth time, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with a large body of Messenian troops, by whom he was taken prisoner, and carried to Messene. Here he was thrown into a dungeon, and was compelled by Dinoerates to drink poison. The news of his death filled the whole assembly with grief and rage. An Lyeortas was chosen general, and in the following year he invaded Messenia, which was laid waste far and wide; Dinoerates and the chiefs of his party were obliged to put an end to their lives. The remains of Philopoemen were conveyed to Megalopolis in solemn procession; and the urn which contained the ashes was carried by the historian Polybius. (Plut. *Philop.* 21; Liv. xxxix. 49; Pol. xxix. 9, 12.) His remains were then interred at Megalopolis with heroic honours; and soon afterwards statues of him were erected in most of the towns belonging to the Achaean League. It does not detract from the nobility of his aims, that in much of his military success he was really playing the game of the Romans. His true policy, if it had been possible, would have been to combine with the Spartans and Messenians instead of fighting against them, and to oppose a united Greece to the Romans. But the opportunity for this had probably been irretrievably lost long before when Aratus rejected the overtures of Cleomenes [see p. 97, a]. The contest with Sparta in the time of Machanidas and Nabis was unavoidable. (Life by Plutarch; Paus. viii. 49-52; references to Polybius and Livy, as above.)

Philostephanus (φιλοστέφανος), of Cyrene, an Alexandrian writer of history and geography, the friend and disciple of Callimachus, flourished under Ptolemy II. Philadelphus, about B.C. 249 (Athen. pp. 293, 297, 331).

Philostorgius (φιλστοργίος), a native of Borsippus in Cappadocia, was born about A.D. 358. He wrote an ecclesiastical history, from the heresy of Arius in 300, down to 425. Philostorgius was an Arian, which is probably the reason why his work has not come down to us. It was originally in twelve books; and we still possess an abstract of it, made by Porphyrus.

Philostratus (φιλόστρατος), the name of a distinguished family of Lemnos, of which there are mentioned three persons in the history of Greek literature. 1. Son of Verus, taught at Athens; but we know nothing about him, with the exception of the titles of his works, given by Suidas. He could not, however, have lived in the reign of Nero, since his son was not born till the latter part of the second century.—2. Flavius Philostratus, son of the preceding, and the most eminent of the three, was born about A.D. 182. He studied the Athenian, to distinguish him from the younger Philostratus (No. 3), who more usually bears the surname of the Lemnian. Flavius afterwards removed to Rome, where we find him a member of the circle of literary men whom the philosopher Julia Domna, the wife of Severus, had drawn around her. It was at her desire that he wrote the Life of Apollonius. He was alive in the reign of the emperor Philip (244-249). The following works of Philostratus have come down to us:—(1) *The Life of Apollonius of Tyana* (τὰ ἐς τὴν Τυανᾶ Ἀπολλωνίου), in eight books.

[See APOLLONIUS, No. 7.] (2) *Lives of the Sophists* (Βίαι Σοφιστῶν), in two books, contains the history of philosophers who had the character of being sophists, and of those who were in reality sophists. It began with the Life of Gorgias, and comes down to the contemporaries of Philostratus in the reign of Philip. (3) *Heroica* or *Heroiæus* (Ἡρωικά, Ἡρωϊκός), is in the form of a dialogue, and gives an account of the heroes engaged in the Trojan war. (4) *Imagines* (Εἰκόνες), in two books, contains an account of various paintings. This is the author's most pleasing work, exhibiting great richness of fancy, power and variety of delineation, and a rich exuberance of style; but there is doubt whether he is describing real or imaginary works of art. (5) *Epistolæ* (Ἐπιστολαί), seventy-three in number, chiefly amatory. The best editions of the collected works of Philostratus are by Olearius, Lips. 1709, and by Kayser, Lips. 1870. 1871.—3. Philostratus, the younger, usually called the Lemnian, as mentioned above, was a son of Nerva and of a daughter of Flavius Philostratus, but is erroneously called by Suidas a son-in-law of the latter. He enjoyed the instructions of his grandfather and of the sophist Hippodromus. He visited Rome, but he taught at Athens, and died in Lemnos. He wrote several works, and among others one entitled *Imagines*, in imitation of his grandfather's work, of which a portion is still extant (printed in Kayser's edition of Philostratus No. 2).

Philotas (φιλότης), son of Parmenion, enjoyed a high place in the friendship of Alexander, and in the invasion of Asia obtained the chief command of the ἑταῖροι, or native Macedonian cavalry. He served with distinction in the battles of the Granicus and Arbela, and also on other occasions; but in B.C. 330, while the army was in Drangiana, he was accused of being privy to a plot which had been formed by a Macedonian, named Dimnus, against the king's life. There was no proof of his guilt; but a confession was wrung from him by the torture, and he was stoned to death by the troops after the Macedonian fashion. [ΠΑΡΜΕΝΙΩΝ.]

Philotimus (φιλότημος), an eminent Greek physician, pupil of Praxagoras, and fellow-pupil of Herophilus, lived in the fourth and third centuries B.C.

Philoxenus (φιλόξενος). 1. A Macedonian officer of Alexander the Great, received the government of Cilicia from Perdiccas in 321 (Arrian, *An.* iii. 6, 6; Diod. xviii. 39).—2. Of Cythera, one of the most distinguished dithyrambic poets of Greece, was born B.C. 435 and died 380, at the age of fifty-five. He was reduced to slavery in his youth, and was bought by the lyric poet Melanippides, by whom he was educated in dithyrambic poetry. After residing some years at Athens, he went to Syracuse, where he speedily obtained the favour of Dionysius, and took up his abode at his court. But soon afterwards he offended Dionysius, and was cast into prison (Cic. *ad Att.* iv. 6); an act of oppression which most writers ascribe to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through the whole paper. Another account ascribes his disgrace to too close an intimacy with the tyrant's mistress, Galatea; but this looks like a fiction arising out of a misunderstanding of the object of his poem entitled *Cyclops* or *Galatea*, which

was written after his departure from Sicily, and intended as a literary revenge upon Dionysius, who was wholly or partially blind of one eye. After some time he was released from prison, and restored outwardly to the favour of Dionysius, but he finally left his court, and is said to have spent the latter part of his life in Ephesus.—Of the dithyrambs of Philoxenus by far the most important was his *Cyclops or Galatea*, the loss of which is greatly to be lamented. Philoxenus also wrote another poem entitled *Deipnon* (Δείπνον) or the *Banquet*, which appears to have been the most popular of his works, and of which we have more fragments than of any other. This poem was a most minute and satirical description of a banquet, and the subject of it was furnished by the luxury of the court of Dionysius. Philoxenus was included in the attacks which the comic poets made on all the musicians of the day, for their corruptions of the simplicity of the ancient music, but we have abundant testimony to the high esteem in which he was held both during his life and after his death. (Suid. s. v., Diod. xiv. 46.) Fragments of his poems by Bipart, Lips 1813, and in Bergk's *Poet. Lyr. Graec.*—3 The Leucadian, lived at Athens about the same time as Philoxenus of Cythera with whom he is frequently confounded by the grammarians. He was the son of Eryx, and his son also bore that name. Like his more celebrated namesake, the Leucadian was ridiculed by the poets of the Old Comedy, and seems to have spent a part of his life in Sicily. The Leucadian was a most notorious parasite, glutton, and effeminate debauchee, but he seems also to have had great wit and good humour, which made him a favourite at the tables which he frequented. (Aristoph. *Ran.* 931; Schol. ad loc.)—4 A celebrated Alexandrian grammarian, who taught at Rome (Suid. s. v.), and wrote on Homer, on the Ionic and Laconian dialects, and several other grammatical works, among which was a *Glossary*, which was edited by H. Stephanns, Paris, 1573.—5 An Aegyptian surgeon, who wrote several valuable volumes on surgery. He must have lived in or before the first century after Christ.—6 A painter of Eretria, the disciple of Nicomachus, who painted for Cassander a battle of Alexander with Darius (Plin. xxv. 110).

**Philus, Furius** L. P., was consul B.C. 293 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the N. of Italy. He was praetor 216, when he commanded the fleet, with which he proceeded to Africa. In 214 he was censor with M. Atilius Regulus, but died at the beginning of the following year (Liv. xxii. 35; xxv. 2).—2 L., consul 136, received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year. Philus, like his contemporaries Scipio Africanus the younger and Laelius, was fond of Greek literature and refinement. He is introduced by Cicero as one of the speakers in his dialogue *De Republica* (Val. Max. iii. 7, 5; Cic. *Off.* iii. 30, 103, *Rep.* in. 18, 23).

**Philyllus** (Φιλλύλλος), an Athenian comic poet, belongs to the latter part of the Old Comedy and the beginning of the Middle (Athen. p. 700).

**Philyræis** (Φιλυραῖς) prob. the little island off C. Zefreh, E. of Kerasunt Ada, an island off the N. coast of Asia Minor (Pontus), E. of the country of Mosynoeci, and near the promon-

tory of Zephyrium, where CHIRON was nurtured by his mother Philyra (Ap. Rhod. ii. 1231).

**Philyreus** (Φιλυρεῖς), a people on the coast of Pontus, near the island PHILYREIS.

**Phineus** (Φεινός) 1 Son of Belus and Anchiope, and brother of Cepheus. He was slain by Perseus. For details see ANDROMEDA and PENEUS.—2 Son of Agenor, and king of Salmydessus in Thrace. He was first married to Cleopatra, the daughter of Boreas and Oenithya, by whom he had two children, Oryctus (Oarithus) and Crambus, but their names are different in the different legends. Ovid calls them Polydectes and Polydorus. (Schol. ad Soph. *Ant.* 977, Or. *Il.* 273.) Afterwards he was married to Idæa (some call her Dia, Euryia, or Idothea), by whom he again had two sons, Thynnus and Mariandynus (Apollod. iii. 15, 3).—Phineus was a blind soothsayer, who had received his prophetic powers from Apollo, but was blinded because he had revealed the counsels of Zeus (Apollod. i. 9, 21). He is most celebrated on account of his being tormented by the Harpies, who were sent by the gods to punish him on account of his cruelty towards his sons by the first marriage. His second wife falsely accused them of having made an attempt upon her virtue, whereupon Phineus put out their eyes, or, according to others, exposed them to be devoured by wild beasts, or ordered them to be half buried in the earth, and then to be scourged. (Soph. *Ant.* 973, Diod. iv. 44.) Whenever a meal was placed before Phineus, the Harpies darted down from the air and carried it off. Later writers add that they either devoured the food themselves or rendered it unfit to be eaten. (HARPYIAE.) When the Argonauts visited Thrace, Phineus promised to instruct them respecting their voyage, if they would deliver him from the monsters. This was done by Zetes and Calais, the sons of Boreas, and brothers of Cleopatra. (See p. 106, a.) Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades. According to another story, the Argonauts, on their arrival at Thrace, found the sons of Phineus half buried, and demanded their liberation, which Phineus refused. A battle thereupon ensued, in which Phineus was slain by Hercules. The latter also delivered Cleopatra from her confinement, and restored the kingdom to the sons of Phineus, and on their advice he also sent the second wife of Phineus back to her father, who ordered her to be put to death. (Diod. i. c.; Apollod. iii. 15, 3.) Some traditions, lastly, state that Phineus was killed by Boreas, or that he was carried off by the Harpies into the country of the Bistonians or Mithracians (Strab. p. 302). Those accounts in which Phineus puts out the eyes of his sons add that they had their sight restored to them by the sons of Boreas, or by Asclepius.

**Phinépolis** (Φινέπολις), a town in Thrace on the Pontus Euxinus near the entrance to the Bosphorus (Strab. p. 319, Plin. iv. 45).

**Phintias** (Φυντίας) 1 A Pythagorean, the friend of Damon, who was condemned to die by Dionysius the elder. For details see DAMON.—2 Tyrant of Agrigentum, who established his power over that city during the period of confusion which followed the death of Agathocles (s.c. 289). He founded a new city on the S. coast of Sicily, to which he gave his own name, and whither he removed the inhabitants from Gela, which he destroyed. (Diod. xiii. 2.)

**Phintias** (Φυντίας Alicata), a town on the

S. coast of Sicily, midway between Agrigentum and Gela [see preceding article]. It never rose to importance, but had a good harbour. (Diod. xxiv. 1; Cic. *Verr.* iii. 83, 192.)

Phintōnis Insula (*Isola di Figo*), an island between Sardinia and Corsica (Plin. iii. 83).

Phlēgēthōn or Pyriphlēgēthōn (Φλεγέθων, Πυριφλεγέθων), i.e. the flaming, a river in the lower world, in whose channel flowed flames instead of water. [ACHERON; STYX.]

Phlēgōn (Φλέγων), a native of Tralles in Lydia, was a freedman of the emperor Hadrian, whom he survived (Spartian, *Hadr.* 16). The only two works of Phlegon which have come down to us are a small treatise on wonderful events (Περὶ θαυμασίων), and another short treatise on long-lived persons (Περὶ μακροβίων), which gives a list of persons in Italy who had attained the age of a hundred years and upwards. Besides these two works Phlegon wrote many others, of which the most important was an account of the Olympiads in seventeen books, from Ol. 1 to Ol. 229 (A.D. 137).—Editions by Westermann in his *Paradoxographi*, Brunsrig. 1839, and by Keller, 1877.

Phlegra. [PALLENE.]

Phlegraei Campi (τὰ Φλεγραῖα πεδία, or ἡ Φλέγρα: *Solfatara*), the name of the volcanic plain extending along the coast of Campania from Cumae to Capua. The frequent outbursts of flame and of hot springs gained for it the name 'burning plains,' and it was believed that the giants were buried beneath it. (Strab. p. 245; Diod. v. 71; Sil. It. viii. 540, xii. 143.) It was also (or part of it) named Laboriae or Laborinus Campus (*Terra di Lavoro*), perhaps on account of its great fertility and its constant cultivation (Plin. xviii. 111); but the name is in some MSS. Leboriae.

Phlēgyas (Φλεγίας), son of Ares and Chryse, the daughter of Halmus, succeeded Eteocles in the government of Orchomenos in Boeotia, which he called after himself Phlegyantia. He was the father of Ixion and Coronis, the latter of whom became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the god, who killed him with his arrows, and condemned him to punishment in the lower world. (*Hom. Hymn.* xv. 8; Pind. *Pyth.* iii. 8; Apollod. ii. 26, 4; iii. 5, 10; Serv. ad *Aen.* vi. 618.) Phlegyas is represented as the mythical ancestor of the race of the Phlegyae, a branch of the Minyae, who emigrated from Orchomenos in Boeotia and settled in Phocis, but the adoption of the worship of Asclepius in other countries caused variations in the story of Phlegyas himself [see p. 131, a].

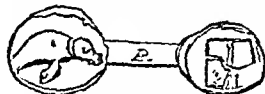
Phliasia. [PHILIUS.]

Phlius (Φλίους, -ώντας: Φλιδίσιος), the chief town of a small province in the N.E. of Peloponnesus, whose territory Phliasia (Φλιασία), was bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by the territory of Cleonae, and on the S. by that of Argos. The greater part of this country was occupied by mountains, called Coelossa, Carnates, Arantinus, and Tricaranon. According to Strabo (p. 382; cf. *Il.* ii. 571), the most ancient town in the country was Araethyrēa, which the inhabitants deserted, and afterwards founded Phlius; while Pausanias says nothing about a migration, but relates that the town was first called Arantia from its founder Aras, an autochthon, afterwards Araethyrea from the daughter of Aras, and finally Phlius, from Phlius, a grandson of Temenus (Pans. ii. 12, 4). Phlius was originally inhabited by Argives. It afterwards passed

into the hands of the Dorians, with whom part of the Argive population intermingled, while part migrated to Samos and Clazomenae. During the greater part of its history it remained faithful to Sparta. When Aratus organised the Achaean League, Cleonymus, tyrant of Phlius, abdicated and united his city to the league (Pol. ii. 44).

Phlygōnium (Φλυγόνιον), a town in Phocis, destroyed in the Phocian war (Paus. x. 3, 2).

Phocaea (Φώκαια: Φωκαεύς, Phocaënsis: the Rn. called *Karaja-Fokia*, i.e. *Old Fokia*, SW. of *Fouges* or *New Fokia*), the northernmost of the Ionian cities on the W. coast of Asia Minor, stood at the W. extremity of the tongue of land which divides the Sinus Elaiticus (*G. of Fouges*), on the N., from the Sinus Hermæus (*G. of Smyrna*), on the S. It was said to have been founded by a band of colonists, mainly



Coin of Phocaea (about 500 B.C.).  
Obv., a seal (1st cent., incuse square).

Phocian, under two Athenian leaders, Philegenes and Damon. It was originally within the limits of Aeolis, in the territory of Cyeme; but the Cymeans voluntarily gave up the site for the new city, which was soon admitted into the Ionian confederacy on the condition of adopting oecists of the race of Codrus. (Strab. pp. 632, 633; Paus. vii. 8, 5; Plin. v. 119.) Admirably situated, and possessing two excellent harbours, Naustatunus and Lamptr, Phocaea became celebrated as a great maritime state—according to Herodotus, i. 163, the earliest of the Greek states who rivalled the Phoenicians in distant voyages—and especially as the founder of the furthest Greek colonies towards the W., namely MASSILIA in Gaul, and the still more distant, though far less celebrated, city of MAENACA in Hispania Baetica. After the Persian conquest of Ionia, Phocaea had so declined that she could only furnish three ships to support the great Ionian revolt (Hdt. vi. 11); but the spirit of her people had not been extinguished: when the common cause was hopeless, and their city was besieged by Harpagus, they embarked, to seek new abodes in the distant W., and bent their course to the colony of Aleria or Alalia in Corsica, which they had founded twenty years before. They had bound themselves by an oath never to return to their native land until an iron bar which they threw into the sea should float again (Hdt. i. 165; Hor. *Epod.* xvi. 17–26); but during the voyage a portion of the emigrants resolved to return to their native city, which they restored, and which recovered much of its prosperity, as is proved by the rich booty gained by the Romans when they plundered it under the praetor Aemilius. (Liv. xxxvii. 31, 32; Pol. xxii. 27.) The town and territory was restored to the inhabitants (Liv. xxxviii. 39), after which it does not appear as a place of any consequence in history, except as the seat of a bishopric under Smyrna, though it remained a free state (Dio Cass. xli. 25; Lucan, v. 53).—Care must be taken not to confound Phocaea with Phocis, or the ethnic adjectives of the former Φωκαεύς and Phocaënsis, with those of the latter, Φωκεύς and Phocensis: some of the ancient writers themselves have fallen into such mistakes

(Lucan. l c) The name of Phocæan is often used with reference to Massilia, and the people of *Marseilles* still affect to regard themselves as Phocæans.

Phocion (*Φωκίων*), the Athenian general and statesman, son of Phocus, was a man of humble origin, and appears to have been born in c. 403. He studied under Plato and Democritus. He distinguished himself for the first time under his friend Chærias, in 376 at the battle of Naxos, but he was not employed prominently in any capacity for many years afterwards. In 354 (according to some, in 350) he was sent into Eubœa in the command of a small force, in consequence of an application from Plutarchus, tyrant of Eretria. Here he won the victory of Tamynæ, a brilliant success in spite of the treachery of Plutarchus, though the whole campaign was fruitless (Aesch. *Ctes* 88, *Plat Phoc* 13), and he was subsequently employed on several occasions in the war between the Athenians and Philip of Macedon. In 333, being sent with 120 triremes to the Hellespont, he raised the siege of Byzantium, and caused Philip to retire. He frequently opposed the measures of Demosthenes and recommended peace with Philip, but he must not be regarded as one of the mercenary supporters of the Macedonian monarch. His virtue is above suspicion, and his public conduct was always influenced by upright motives. When Alexander was marching upon Thebes, in 335, Phocion rebuked Demosthenes for his invectives against the king (*Plat Phoc* 16, *Diod xvii*. 15). The true explanation of his policy seems to be that he represented the party at Athens which believed opposition to Macedonia in the existing state of Greek power and politics to be absolutely hopeless, and had come to the conclusion that the wisest course was to acquiesce in this necessity instead of trying to rouse Greece to a war which was, as he thought, certain to fail, and after the destruction of Thebes he advised the Athenians to comply with Alexander's demand for the surrender of Demosthenes and other chief orators of the anti-Macedonian party. This proposal was indignantly rejected by the people, and an embassy was sent to Alexander, which succeeded in deprecating his resentment. According to Plutarch, there were two embassies, the first of which Alexander refused to receive, but to the second he gave a gracious audience, and granted its prayer, chiefly from regard to Phocion, who was at the head of it. Alexander ever continued to treat Phocion with the utmost consideration, and to cultivate his friendship (Arrian, l. 10, 8, *Plat Phoc* 17, *Diod. l c*). He also pressed upon him valuable presents, but Phocion persisted in refusing them, begging the king to leave him no less honest than he found him. After Alexander's death, Phocion opposed vehemently, and with all the caustic bitterness which characterised him, the proposal for war with Antipater. Thus, to Hyperides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, 'When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money' (*Plat Phoc* 23, 30). When Alexander, the son of Polysperchon, led his army to Athens in 318, Phocion was suspected of having advised him to occupy the Piræus; and there is reason to think that Phocion did advocate this step, as he had before favoured the occupation by Nicanor, from fear

of what would ensue to himself and his party at Athens if the democratic party prevailed. Being therefore accused of treason by Agnourides, he fled with several of his friends to Alexander, who sent them with letters of recommendation to his father, Polysperchon (*Diod xviii* 63, *Plat Phoc* 33). The latter, willing to sacrifice them as a peace offering to the Athenians, sent them back to Athens for the people to deal with them as they would. Here Phocion was sentenced to death. To the last he maintained his calm and dignified and somewhat contemptuous bearing. When some wretched man spat upon him as he passed to the prison 'Will no one,' said he, 'check this fellow a decency?' To one who asked him whether he had any message to leave for his son Phocus, he answered, 'Only that he bear no grudge against the Athenians.' And when the hemlock which had been prepared was found insufficient for all the condemned, and the jailer would not furnish more until he was paid for it, 'Give the man his money,' said Phocion to one of his friends, 'since at Athens one cannot even die for nothing.' He perished in 317 at the age of eighty-five (*Plat Phoc* 34-37 *Diod xviii* 67, *Nep. Phoc* 2, 3). The Athenians are said to have repented of their conduct. A brazen statue was raised to the memory of Phocion, and Agnourides was condemned to death (*Plat Phoc* 38). There can be no doubt of Phocion's honesty of purpose and patriotic motives, excepting only in his negotiations with Nicanor and Polysperchon. His opposition to Demosthenes, however honest, was a mistaken policy, and against the true interests of his country, if there was any real prospect of resisting Philip successfully. Phocion undoubtedly thought that there was no such prospect, and his philosophical views to some extent anticipating the views of the Stoics, tended to a cosmopolitanism which would make it easier for him to acquiesce in the possibility of Greek states admitting the Macedonian supremacy, which, it must not be forgotten by no means involved that subversion of all their institutions which the Greeks would have suffered from their conquest by a really 'barbarous' nation, such as the Persians.

Phōcis (ἡ Φωκίς *Phōkís* *Hom.*, *Phocæis* *Hdt* *Phōkis* *Attic*, or less correctly *Phocæis*, *Phocænes* by the Romans), a country in North Greece, was bounded on the N. by the Locri Epizephirici and Opuntia on the E. by Boeotia on the W. by the Locri Ozolæ and Doris, and on the S. by the Corinthian Gulf. At one time it possessed a narrow strip of country on the Eubœan sea with the seaport Daphnus, between the territory of the Locri Ozolæ and Locri Opuntia (Strab. pp. 424, 425). It was a mountainous and unproductive country, and owes its chief importance in history to the fact of its possessing the Delphic oracle. Its chief mountain was PARASSUS, situated in the interior of the country, to which, however, CYENIS on its N. frontier, CIEPHIS S. of Delphi, and HELICON on the SE. frontier all belonged. The principal river in Phocia was the CEPHISUS, the valley of which contained almost the only fertile land in the country with the exception of the celebrated Crissaean plain in the SE. on the borders of the Locri Ozolæ.—Among the earliest inhabitants of Phocia we find mentioned Leleges, Thracians Abantes, and Hyantes. Subsequently, but still in the prehistorical period, the Phlegyæe, an Achæan race, a branch of the Myiæe at Orchomenos, took possession

of the country; and from this time the main bulk of the population continued to be Achæan, although there were Dorian settlements at Delphi and Bulis. The Phocians are said to have derived their name from an eponymous ancestor Phocus (Phoçus), and they are mentioned under this name in the *Iliad*. The Phocians were natural enemies of Thebes, and in 456 they readily joined the Athenian alliance. From similar motives they aided the Spartans in 395, but after *Leuctra* were forced into alliance with Thebes. They refused, however, to send any contingent to Mantinea in 362, and this added to the hostility of the Thebans towards Phocis, which displayed itself fully in the Phocian or Sacred war. The Phocians having cultivated a portion of the Crissæan plain, which the Amphictyons had declared in B.C. 585 should lie waste for ever, the Thebans availed themselves of this pretext to persuade the Amphictyons to impose a fine upon the Phocians, and upon their refusal to pay it, the Thebans further induced the council to declare the Phocian land forfeited to the god at Delphi. Thus threatened by the Amphictyonic council, backed by the whole power of Thebes, the Phocians were persuaded by Philomelus, one of their citizens, to seize Delphi, and to make use of the treasures of the temple for the purpose of carrying on the war. They obtained possession of the temple in B.C. 357. The war which ensued lasted ten years, and was carried on with various success on each side. The Phocians were commanded first by PHILOMELUS, B.C. 356-353, afterwards by his brother OXOMARCHUS, 353-352, then by PHAYLLUS, the brother of the two preceding, 352-351, and finally by PHALÆCUS, the son of Oxomarchus, 351-346. The Phocians received some support from Athens, but their chief dependence was upon their mercenary troops, which the treasures of the Delphic temple enabled them to hire. The Amphictyons and the Thebans, finding at length that they were unable with their own resources to subdue the Phocians, called in the assistance of Philip of Macedon, who brought the war to a close in 346. The conquerors inflicted the most signal punishment upon the Phocians, who were regarded as guilty of sacrilege. All their towns were razed to the ground with the exception of Abae, and the inhabitants distributed in villages containing not more than fifty inhabitants each. The two votes which they had in the Amphictyonic council were taken away and given to Philip. [For further account of the above events, see PHILIPUS.]

**Phocra** (Φόκρα) a mountain of N. Africa, in Mauretania Tingitana, a northerly spur of the Atlas range (Ptol. iv. 1).

**Phocus** (Φώκος). 1. Son of Ornytion of Corinth, or, according to some, of Poseidon, is said to have been the leader of a colony from Corinth into the territory of Tithorea and Mt. Parnassus, which derived from him the name of Phocis (Pans. ii. 4, 3, x. 1, 1).—2. Son of Aæans and the Nercid Psamathe, husband of Asteria or Asterodia, and father of Panopeus and Crissus (Hes. *Th.* 1004). He was murdered by his half-brothers, Telamon and Pelens. [PELEUS.] According to some accounts the country of Phoeis derived its name from him. (Pans. ii. 29, 2).—3. Son of Phocion. [PHOCION.]

**Phocylides** (Φωκυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, was born B.C. 560. His poetry was chiefly gnomic, and the few fragments of it which we possess dis-

play that contempt for birth and station, and that love for substantial enjoyment, which always marked the Ionian character. (Arist. *Pol.* iv. 8; Suid. *s.v.*) Among the longer pieces in *Pol.* is a satire on women resembling that of Simouides. The fragments, which are eighteen in number, are included in all the chief collections of the lyric and gnomic poets. Some of these collections contain a didactic poem, in 217 hexameters, entitled *Ποίημα νουθητικόν*, to which the name of Phocylides is attached, but which is undoubtedly a forgery, probably by an Alexandrian Christian of Jewish origin.

**Phoebê** (Φοῖβη). 1. Daughter of Uranus and Ge, became by Coeus the mother of Asteria and Leto (Latona). (Hes. *Th.* 136, 404; Apollod. i. 1, 3.)—2. Daughter of Tyndareos and Leda, and a sister of Clytemnestra (Eur. *I. A.* 50; Or. *Her.* viii. 77).—3. Daughter of Leucippus, and sister of Hilaira, a priestess of Athene, was carried off with her sister by the Dioscuri, and became by Pollux the mother of Mnesileos (Pans. ii. 22, 6; Apollod. iii. 10, 3; cf. p. 298, a).—4. [ARTÉMIS.]

**Phoebeidas** (Φοῖβιδας), a Lacedæmonian, who, in B.C. 382, was appointed to the command of the troops destined to reinforce his brother Eudamidas, who had been sent against Olynthus. On his way Phoebeidas halted at Thebes, and treacherously made himself master of the Cadmea. The Lacedæmonians fined Phoebeidas 100,000 drachmas, but nevertheless kept possession of the Cadmea. In 378 he was left by Agesilaus as harmost at Thespie, and was slain in battle by the Thebans. (Xen. *Hell.* v. 2, 24, v. 4, 41; Diod. xl. 20, 33; Plut. *Ages.* 23.)

**Phoebus**. [APOLLO.]

**Phœnicê** (Φωινίκη; Phœnicia is only found in a doubtful passage of Cicero [*de Fin.* iv. 20, 56]: *Φοινίξ*, pl. *Φοινίκες*, fem. *Φοινίσα*, Phœnix, Phœnicæ; also, the adj. Punicus, though used specifically in connexion with Carthago, is etymologically equivalent to *Φοινίξ*), a country of Asia, on the coast of Syria, extending from the river Eleutherus (*Nahr-el-Kebir*) on the N. to below Mt. Carmel on the S., and bounded on the E. by Coelesyria and Palestine (Plin. v. 75). It was a mountainous strip of coast land, not more than ten or twelve miles broad, hemmed in between the Mediterranean and the chain of Lebanon, whose lateral branches, running out into the sea in bold promontories, divided the country into valleys, which are well watered by rivers flowing down from Lebanon, and are extremely fertile. Of these rivers the most important are, to one going from N. to S., the Eleutherus (*Nahr-el-Kebir*); the Sabbaticus (*Arka*); the river of Tripolis (*Kadisha*); the Adonis (*Nahr-Ibrahim*), S. of Byblus; the Lycus (*Nahr-el-Kelb*), N. of Berytus; the Magoras (*Nahr-Beirut*), by Berytus; the Tamyras (*Nahr-el-Damur*), between Berytus and Sidon; the Leo, or Bostrenus (*Nahr-el-Auly*), N. of Sidon; the larger river Lita (*Litani*), which flows from Heliopolis SSW., through Coele-Syria, and then, turning westwards, falls into the sea N. of Tyre; the Belus, or Pagida (*Numan* or *Rahwin*), by Ptolemais, and the Kishon (*Kishon*), N. of Mt. Carmel. Of the promontories referred to, omitting a number of less important ones, the chief were: Theu-prosōpon (*Rasesh-Shukah*), between Tripolis and Byblus, Pr. Alburn (*Ras-el-Abiad*, i.e. *White Cape*), S. of Tyre, and Mt. Carmel, besides those occupied by the cities of Tripolis, Byblus, Berytus, Sidon, Tyrus, and Ptolemais. This conformation of the

coast and the position of the country rendered it admirably suited for the home of great maritime states, and accordingly we find the cities of Phœnicia at the head, both in time and importance, of all the naval enterprise of the ancient world. For the history of those great cities see SIDON, and TRYS. As to the country in general, there is some difficulty about the origin of the inhabitants and of their name. In the O T the name does not occur, the people seem to be included under the general designation of Canaanites and they are also named specifically after their several cities as the Sidonians, Gubites (from Gebel, i.e. Byblus), Simtes, Arkites, Arradites, &c. The name *Phœnicia* (*Od* iv 83) is first found in Greek writers as early as Homer, and is derived by some from the abundance of palm trees in the country (*phœnix* the date palm), and by others from the purple red (*phœnix*) which was obtained from a fish on the coasts, and was a celebrated article of Phœnician commerce, by others from the complexion of the inhabitants, the mythical derivation is from Phœnix, the brother of Cadmus. The people were of the Semitic race and are said to have dwelt originally on the shores of the Erythraean sea. Their language was a dialect of the Aramaic, closely related to the Hebrew. Their written characters formed the basis of the Greek alphabet, and hence they were regarded by the Greeks as the inventors of letters (p 178, b). Other inventions in the sciences and arts are ascribed to them such as arithmetic, astronomy, navigation, the manufacture of glass, and the coining of money. In the Homeric poems the Phœnicians are the artistic workers in gold and silver. From them the Greeks borrowed the types for all such workmanship, for armour, and for patterns on vases, many of which the Phœnicians had themselves adopted from Egypt. [For their early influence on Greek religion, see ARMINOTTE, HERACLES.] Respecting Phœnician literature, we know of little beyond the celebrated work of SANCHONIATHON. In the sacred history of the Israelitish conquest of Canaan, in that of the Hebrew monarchy, and in the earliest Greek poetry, we find the Phœnicians already a great maritime people. Early formed into settled states, supplied with abundance of timber from Lebanon, and placed where the caravans from Arabia and the E came upon the Mediterranean, they carried over to the coasts of this sea the products of those countries as well as of their own, which was rich in metals and the shores of which furnished the materials of glass and the purple-dye already mentioned. Their colonies and trading stations were, especially for their trade in purple dye, planted throughout the Aegean coast and the islands. [See CYPRIOTS, CRETAE; GRÆCIA.] They were in possession of the chief places in the Propontis and Bosphorus until, in the eighth century B.C., the Milesians ousted them from those districts. Their voyages and their settlements extended beyond the Pillars of Hercules, to the W coasts of Africa and Spain, and even as far as our own islands, according to some accounts [but see p. 171, b]. Within the Mediterranean they planted numerous colonies, on its islands, on the coast of Spain, and especially on the N coast of Africa, the chief of which was CARTHAGO, they had also settlements on the Euxine and in Asia Minor. In the E sea, we have records of their voyages to OPHIR, in connexion with the navy of Solomon, and to the coasts of Africa,

under the kings of Egypt. [AFRICA, p 31, b.] They were successively subdued by the Assyrians, Babylonians, Persians, Macedonians, and Romans, but neither these conquests nor the rivalry of Carthage entirely ruined their commerce, which was still considerable at the Christian era, on the contrary, their ships formed the fleet of Persia and the Syrian kings, and partly of the Romans. [SIDON; TRYS.] Under the Romans, Phœnicia formed a part of the province of Syria; and, under the Empire, it was erected, with the addition of Coele Syria, into the province of Phœnicie Libanensis or Libanensis.

Phœnicie (*Φοινίκη* *Finiki*), an important commercial town on the coast of the Epirus in the district Chaonia, 56 miles NW of Butthrotum, in the midst of a marshy country (Strab p 324, Pol ii 5, 8, Liv xxii. 12) It was strongly fortified by Justinian (Procop. *Aed* iv 1).

#### Phœnicia [PHOENICE]

Phœnicium Mare (*τὸ Φοινικίων πελάγος*; *ἡ θάλασσα*), the part of the Mediterranean which washes the coast of Phœnicie.

Phœnicia (*Φοινικία* *Φοινικισμός*, *Φοινικισμός*) 1 Also PHOENIX (*Φοῖνιξ*), a harbour on the S of Cretæ, visited by St Paul during his voyage to Rome (Acts xviii. 12, Strab p 475).—2 A harbour in Messenia, opposite the islands Oenussæ (Paus. iv 24, 12).—3 A seaport of the island of Cythera.—4 (*Ghesneh* or *Egri Liman*?), a harbour of Ionia, in Asia Minor, at the foot of Mt Mimas (Thuc. vii. 84; Liv xxvii. 45).—5 (*Deliktash*, Ra.), a flourishing city in the S of Lycia, on Mt. Olympus, with a harbour below it. It is a little to the E of Patara (Liv xxxviii. 16). It was sometimes called Olympus (Strab. p. 686). Having become, under the Romans, one of the headquarters of the pirates, who celebrated here the festival and mysteries of Mithras, it was destroyed by Servilius Isauricus. [VATIL.]

#### Phœnicia [ÆOLIAE INSULÆ]

Phœnix (*Φοῖνιξ*) 1 Son of Agenor by Agriopæ or Telephassa, and brother of Europa, but Homer makes him the father of Europa (*Il* xiv 321). Being sent by his father in search of his sister, who was carried off by Zeus, he settled in the country, which was called after him Phœnicia (Apollod. iii. 1, 1; Hyg. Fab. 178).—2 Son of Amyntor by Cleobule or Hippodamia, and king of the Dolopes, took part in the Calydonian hunt. His father Amyntor neglected his legitimate wife, and attached himself to a mistress, whereupon Cleobule persuaded her son to seduce her rival. When Amyntor discovered the crime, he cursed Phœnix, who shortly afterwards fled to Peleus. Peleus received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. He afterwards accompanied Achilles on his expedition against Troy (*Il* iv 447-480). According to another tradition, Phœnix did not dis honour his father's mistress, but she merely accused him of having made overtures to her, in consequence of which his father put out his eyes. But Peleus took him to Chiron, who restored to him his sight. (Apollod. iii. 13, 8). Phœnix moreover is said to have called the son of Achilles Neoptolemus, after Lycomedes had called him Pyrrhus (Paus. i. 26, 4). Neoptolemus was believed to have buried Phœnix at Eion in Macedonia or at Trachis in Thessaly (Strab. p. 429).—3 A fabulous bird Phœnix, which, according to a tale told to Herodotus

PHOENIX

(ii. 73) at Heliopolis in Egypt, visited that place once in every 500 years, on his father's death, and buried him in the sanctuary of Helios. For this purpose the Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible; this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented as resembling an eagle, with feathers partly red and partly golden. It is further related that when his life drew to a close, he built a nest for himself in Arabia, to which he imparted the power of generation, so that after his death a new phoenix rose out of it. As soon as the latter was grown up, he, like his predecessor, proceeded to Heliopolis in Egypt, and burned and buried his father in the temple of Helios. (Tae. *Ann.* vi. 34.)—According to a story which has gained more currency in modern times, the Phoenix, when he arrived at a very old age (some say 500 and others 1461 years), committed himself to the flames (Lucian, *de Mort. Per.* 27; Philostr. *Apollon.* iii. 49).—Others, again, state that only one Phoenix lived at a time, and that when he died a worm crept forth from his body, and was developed into a new Phoenix by the heat of the sun. His death, further, took place in Egypt after a life of 540 years. (Plin. x. 4; Tzetz. *Chil.* v. 397.)—Another modification of the same story relates that when the Phoenix arrived at a funeral pile, 500 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up, he wrapped the remains of his old body up in myrrh, carried them to Heliopolis, and burnt them there. (Or. *Met.* xv. 392–407; Stat. *Silv.* ii. 4, 36.) Similar stories of marvellous birds occur in many parts of the East: as, in Persia, the legend of the bird Simorg, and, in India, that of the bird Semendar. Phoenix (Φοινίξ), a small river in Malis, flowing into the Asopus near Thermopylae (Hdt. vii. 200; Strab. p. 428).—2. A river further N. in Thessaly, which flows into the Apidannus (Lucan, vi. 374; Plin. iv. 30).—3. A harbour in Crete. [PHOENICEUS, No. 1.]

Phoetiae or Phytia (Φοιτίαι, Φαιτίαι, Φυτία, Thuc.), a town in Acaernania on a hill, W. of Stratus (Thuc. iii. 146; Pol. iv. 63).

Pholegandros (Φολέγανδρος: Polykandro), an island in the Aegaeen sea, one of the Cyclades, between Melos and Sicinos (Strab. p. 484).

Pholoe (Φολοή: Oloño), a mountain forming the boundary between Arcadia and Elis; being a S. continuation of Mount Erymanthus, in which the rivers Selléis and Ladon took their origin (Strab. pp. 336, 337). It is mentioned as one of the seats of the Centaurs. [PHOLUS.]

Pholus (Φόλος), a Centaur, a son of Silenus and the nymph Melia. He was accidentally slain by one of the poisoned arrows of Heracles. The mountain, between Arcadia and Elis, where he was buried was called Pholoe after him. For details of his story see p. 337, a.

Phorbantia. [AEGATES.]

Phorbas (Φόρβας). 1. Son of Lapithes and Orsinome, and brother of Periphas. The Rhodians, in pursuance of an oracle, are said to have invited him into their island to have worship from snakes, and afterwards to be shipped him as a hero. From this circumstance he was called Ophiuchus, and is said by some to have been placed among the stars. (Diod. v. 58; Hyg. *Astr.* ii. 14.) According to another tradition, Phorbas went from Thessaly

to Olenos, where Alektor, king of Elis, made use of his assistance against Pelops, and shared his kingdom with him. Phorbas then gave his daughter Diogenia in marriage to Alektor, and he himself married Hymene, a sister of Alektor, by whom he became the father of Angeas and Aetor. (Paus. v. 1, 8; Apollod. ii. 5, 5.) He is also described as a bold boxer, and is said to have plundered the temple of Delphi along with the Phlegyae, but to have been defeated by Apollo (Or. *Met.* xi. 414; Schol. ad *Il.* xxiii. 660).

Phorcides, Phorcydes, or Phorcynides, that is, the daughters of Phorcus and Ceto, or the Gorgons and Graeae. [GORGONES and GRAEAE.]

Phoreus, Phoreys, or Phoreyn (Φόρκος, Φόρκευς, Φόρκευν). 1. A sea-deity to whom a harbour in Ithaea was dedicated. He is called the father of the nymph Thoosa (Od. i. 71, xiii. 96, 345). Other writers call him a son of Pontus and Ge, and a brother of Thaumias, Nerens, Eurybia, and Ceto (Hes. *Th.* 237; Apollod. i. 2, 6). By his sister Ceto he became the father of the Graeae and Gorgones, the Hesperian dragon, and the Hesperides; and by Heate or Cratais, he was the father of Scylla (Hes. *Th.* 270, 333).—2. Son of Phaenops, commander of the Phrygians of Ascania, assisted Priam in the Trojan war, but was slain by Ajax (*Il.* ii. 682, xvii. 312; Paus. x. 26, 6).

Phormion (Φορμιων). 1. A celebrated Athenian general, the son of Asopius. He is first mentioned as one of the generals sent to reinforce the Athenians at Samos in 440 B.C. In 432 he commanded in the siege of Potidaea and afterwards in Chalcidice (Thuc. i. 64, 117, ii. 29). In 430 he was sent with thirty ships to Ambracia, and then to Naupactus, to blockade the Gulf of Corinth. He particularly distinguished himself, and with far inferior forces gained some brilliant victories over the Peloponnesian fleet in B.C. 429. In the ensuing winter he landed on the coast of Acaernania, and advanced into the interior, where he also gained some successes. (Thuc. ii. 80–92, 103; Diod. xii. 37, 47.) He died before 423 (Thuc. iii. 7), and was commemorated by a statue on the Acropolis (Paus. i. 23, 10). Pausanias mentions that the Athenians on one occasion paid his debts, because he was in debt to anyone. Aristophanes alludes to his hardy and temperate character (Aristoph. *Pax*, 348, *Lys.* 804; et. Athen. p. 419).—2. A Peripatetic philosopher of Ephesus, of whom is told the story that he dis-coursed before Hannibal on the military art and the duties of a general. When his admiring audience asked Hannibal what he thought of him, the latter replied that of all the old blockheads whom he had seen none could match Phormion (Cic. *de Orat.* ii. 18, 75).

Phormis or Phormus (Φόρμις, Φόρμος), a native of Macanalis in Arcadia, removed to Sicily, where he became intimate with Gelon, whose children he educated. He distinguished himself as a soldier, both under Gelon and Hieron his brother. In gratitude for his martial successes, he dedicated gifts to Zeus at Olympia, and to Apollo at Delphi. He is associated by Aristotle with Epicharmus, as one of the originators of comedy, or of a particular form of it. (Arist. *Poet.* 5; Paus. v. 27; Athen. p. 632; Suid. s. v.)

Phormisius (Φορμισιος), one of the party of Theramenes, who adopted the Lacedaemonian views, and proposed that only landowners



should have the franchise (Argument to Lys. Περὶ τῆς πολιτείας, Arist. 'A9 τολ. 34)

**Phoroneus** (Φορωνεύς), son of Inachus and the Oceanid Melia or Archa, was a brother of Aegialeus and the ruler of Argos. He was married to the nymph Laodice, by whom he became the father of Niobe, Aps, and Car (Paus. i. 39, 4; Apollod. ii. 1, 1; Hyg. Fab. 143). According to other writers his sons were Pelasgus, Iasus and Ageor, who after their father's death, divided the kingdom of Argos among themselves (Eustath. ad Hom. p. 385). Phoroneus is said to have been the first who offered sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was called after him *ἄστυ Φορωνίκον* (Paus. ii. 15, 2). The patronymic Phoroneides is sometimes used for Argives in general, and especially to designate Ampharaus and Adrastus.

**Phoronis** (Φορωνίς), a surname of Io who was either a descendant or a sister of Phoroneus (Or. Met. i. 668).

**Phosphorus** [HESPERUS]

**Photius** (Φώτιος), patriarch of Constantinople in the ninth century of our era, played a distinguished part in the political and religious history of his age. After holding various high offices in the Byzantine court, he was, although a layman, elected patriarch of Constantinople in A.D. 858, in place of Ignatius, who had been deposed by Bardas, who was all powerful at the court of his nephew Michael III, then a minor. The patriarchate of Photius was a stormy one, and full of vicissitudes. The cause of Ignatius was espoused by the Roman Church, and Photius thus became one of the great promoters of the schism between the Eastern and Western Churches. In 867 Photius was himself deposed by the emperor Basil I., and Ignatius was restored, but on the death of Ignatius in 877, Photius, who had meantime gained the favour of Basil, was again elevated to the patriarchate. On the death of Basil, in 886, Photius was accused of a conspiracy against the life of the new emperor, Leo VI., and was banished to a monastery in Armenia, where he seems to have remained till his death. Photius was one of the most learned men of his time, and in the midst of a busy life found time for the composition of numerous works, several of which have come down to us. Of these the two most important are (1) *Myriobiblion seu Bibliotheca* (Μυριοβιβλίον ἢ Βιβλιοθήκη). It may be described as an extensive review of ancient Greek literature by a scholar of immense erudition and sound judgment. It is an extraordinary monument of literary energy, for it was written while the author was engaged in an embassy to Assyria, at the request of his brother Tarasius, who desired an account of the books which Photius had read in his absence. It contains the analyses of or extracts from 280 volumes, and many valuable works are only known to us from the account which Photius has given of them. The best edition of this work is by Bekker, Berlin, 1824-1825. (2) The *Lexicon* or Glossary, which has reached us in an imperfect state, but is of great value for its citation of authors and for the light which it throws on many Greek terms. It was first published by Hermann, Lips. 1808, and subsequently at London, 1822, from the papers of Porson. Photius likewise wrote many theological works, some of which have been published, and others remain in MS.

**Phraata** or **Phraaspa** (τὰ Φράδα, and other forms), a great city of Media Atropatene, the winter residence of the Parthian kings, especially as a refuge in time of war, lay SE of Gaza, near the river Amardus (Appian, *Parth.* p. 80; Dio Cass. xlix. 20). The mountain fortress of **Vera** (Οὐρεα), which was besieged by Antony, was probably the same place (Strab. p. 523).

**Phraataces**, king of Parthia [ARSACES XVI.].

**Phraates**, the name of four kings of Parthia. [ARSACES, V. VII. XII. XV.]

**Phranza** or **Phranzes**, Georgius (Φραντζῆς or Φραντζής), the last, and one of the most important, of the Byzantine historians, was frequently employed on important public business by Constantine XIII., the last emperor of Constantinople. On the capture of Constantinople by the Turks, in 1453, Phranza was reduced to slavery, but succeeded in making his escape. He subsequently retired to a monastery, where he wrote his *Chronicon*. This work extends from 1259 to 1477, and is a valuable authority for the history of the author's time, especially for the capture of Constantinople.—Edited by Aiter, Vienna, 1794, by Bekker, Bonn, 1838.

**Phraortes** (Φραορτης), second king of Media, and son of Deioceas, whom he succeeded, reigned from B.C. 656 to 634 [MEDIA]. He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Ninevah). He was succeeded by his son Cyaxares (Hdt. i. 73, 102).

**Phricium** (Φρίκιον), a mountain in the E. of Locri near Thermopylae (Strab. pp. 582, 621).

**Phricone** [CYRUS; LAMIA, 2.]

**Phrixia** (Φρίξια, Φρίξαι, Φρίξαι *Paleosfanaro*), a town of Elis in Triphylia on the borders of Pisatis, was situated upon a steep hill on the river Alpheus, and was thirty stadia from Olympia. It was founded by the Minyae, and is said to have derived its name from Phrixus. (Paus. vi. 21, 6; Strab. p. 543).

**Phrixus** (Φρίξος), son of Athamas and Nephele, and brother of Helle. In consequence of the intrigues of his stepmother, Ino, he was to be sacrificed to Zeus, but Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes. Between Sigaeum and the Chersonesus, Helle fell into the sea which was called after her the Hellespont. A fine Pompeian painting (*Mus. Borb.* vi. 19) shows the exact moment described by Ovid (who possibly had the picture in his mind).

*Facies simul perit dum vult succurrere laqueo  
Frater et extensus porrigit oscula mians.*

(*Fest.* iii. 871) Phrixus arrived in safety in Colchis, the kingdom of Aetes, who gave him his daughter Chalciope in marriage. Phrixus sacrificed the ram which had carried him, to Zeus Phryxius or Laphystius, and gave its fleece to Aetes, who fastened it to an oak tree in the grove of Ares. (Paus. i. 24, 2; Schol. ad Ap. Rh. ii. 653.) This fleece was afterwards carried away by Jason and the Argonauts. [JASON.] By Chalciope Phrixus became the father of Argus Melas, Phrontis, Cytissorus, and Presbon (Apollod. i. 9, 1; Hyg. Fab. 14). Phrixus either died of old age in the kingdom of Aetes, or was killed by Aetes in consequence of an oracle (Ap. Rh. ii. 1151; Hyg. Fab. 8). Pausanias (ix. 51, 5) gives a story that either Phrixus or his son Presbon returned to Orchomenos. Herodotus in his account of the

myth (vii. 197) mentions that the people of Phthiotis used to offer a human victim from the family of the Athamantidae to Zeus Laphystius. It is not unlikely that the story of Phrixus in part arose from this rite of sacrifice to the Munian Zeus. It is held by some mythologists that the ram commonly offered to Zeus symbolised the clouds, and that the golden ram meant the wealth-giving clouds of



Phrixus riding on a ram across the Hellespont, with Helle, fallen into the sea (Pompeian painting)

spring. Phrixus in this view signified the spring rains, and therefore his mother is Nephele or Cloud; and he is drawn towards the land of the sun [see also p. 107, a]

Phrixus (*φρίξος*), a river in Argolis, which flows into the Argolic gulf between Temenium and Lerna (Pans. ii. 36, 6).

Phrygia Mater, a name frequently given to Cybele, because she was especially worshipped in Phrygia. [RUEA.]

Phrygia (*φρυγία*: *φρύγξ*, pl. *φρύγες*, Phryx, Phryges), a country of Asia Minor, which was of very different extent at different periods. According to the division of the provinces under the Roman empire, Phrygia formed the E. part of the province of Asia, and was bounded on the W. by Mysia, Lydia, and Caria, on the S. by Lycia and Pisidia, on the E. by Lycaonia (which is often reckoned as a part of Phrygia) and Galatia (which formerly belonged to Phrygia), and on the N. by Bithynia. With reference to its physical geography and its early history, Phrygia formed the W. part (as Cappadocia did the E.) of the great central table-land of Asia Minor, supported by the chains of Olympus on the N. and Taurus on the S., and breaking on the W. into the ridges which separate the great valleys of the *HERIUS*, the *MAFANDER*, &c., and which form the headlands of the W. coast. This table-land itself was intersected by mountain-chains, and watered by the upper courses and tributaries of the rivers just mentioned in its W. part, and in its N. part by those of the *RHYNDACUS* and *SANGARIUS*. These parts of the country were very fertile, especially in the valley of the

*Sangarius*, but in the S. and E. the streams which descend from Taurus lose themselves in extensive salt marshes and salt lakes, some of which are still famous, as in ancient times, for their manufactures of salt—There has been much dispute about the origin of the Phrygians. Their claim to a high antiquity is indicated by the story in Herodotus (ii. 2) of the experiment made by Psammeticus, king of Egypt, on the first spontaneous speech of children, which was held to show that they were the most ancient of people. Their own legends of a great flood, to escape which their king, Nannacus, built an ark, are also significant (Zosim. vi. 10; Suid. s. v. *Νάννακος*). Greek writers represent the Phrygians as a Thracian tribe, called in Europe *Briges*, who either before or shortly after the Trojan war migrated into Asia (Hdt. vii. 73; Strab. pp. 295, 471, 680). Other evidence on the question is to be sought in the character of the people—warlike in the Homeric age, but the reverse afterwards—in their mixed religions, and in their monuments, on which much light has been thrown in recent years. On the whole, the most probable theory is that to which Mr. Ramsay has been brought by his researches in Asia Minor—that the Phrygians were, as Greek tradition related, a European people who crossed the Hellespont before the period of the Trojan war, and established a kingdom in Asia Minor, W. of the Halys; they were a race of hardy warriors, of Aryan descent, and their special deity was akin to Zeus, and was variously called *Osogo* or *Papas* (Father) or *Brontou* (Thunderer); the people whom they found in possession and conquered were a Semitic nation, who practised the orgiastic worship of a female deity (the Greek *Cybele*), with rites of an Oriental character, and with temples served by slaves [cf. p. 86, b]; the capital of this nation is conjectured to have been *Pteria* in Cappadocia (Pteria); the invading Phrygians probably occupied first the sea-coast on the Asiatic side of the Hellespont, and then, as they pressed inwards, reduced the Semitic people, but adopted much of their religion (just as the Galatians afterwards did), combining it also with their own, and gradually degenerated themselves in courage and manliness. Some early rebels of armed warriors which have been discovered in Phrygia are taken to represent the invaders before they adopted the softer and weaker manners of the shepherd people whom they conquered. The lion sculptures resembling those of Mycenae (p. 580, a), and the sculptured tombs, such as that of Midas, belonged to the ruling dynasty which the invaders established. If the above conjectures are well founded, it is not unlikely that the stories of the wars with Amazons really represent the struggle which the invaders, whose deity was a god and whose right of inheritance was male, waged against a race who worshipped a goddess served by female temple-slaves, and who counted their descent through the mother (by 'Mütterrecht'). The invaders left their name in the coast district which they first occupied in the neighbourhood of Cyzius—namely, *Phrygia Minor* or *Phrygia Hellespontus*.—The kingdom of Phrygia was conquered by Croesus, and formed part of the Persian, Macedonian, and Siro-Grecian empires; but under the last the N.E. part, adjacent to Paphlagonia and the Halys, was conquered by the Gauls, and formed the W. part of *GALATIA*; and a part W. of this, containing the richest portion of the country, about the

Sangarius, was subjected by the kings of Bithynia, this last portion was the object of a contest between the kings of Bithynia and Pergamus, but at last, by the decision of the Romans, it was added, under the name of Phrygia Epictetus (*ἐπικτητος*, i.e. the *acquired Phrygia*), to the kingdom of Pergamus, to which the whole of Phrygia was assigned by the Romans, after the overthrow of Antiochus the Great in B.C. 190. With the rest of the kingdom of Pergamus, Phrygia passed to the Romans by the testament of Attalus III, and thus became a part of the province of Asia, B.C. 130.—As to the distinctive names the inland district usually understood by the name of Phrygia, when it occurs alone, was also called Great Phrygia or Phrygia Proper, in contradistinction to the Lesser Phrygia or Phrygia on the Hellespont, and of this Great or Proper Phrygia, the V part was called, as just stated, Phrygia Epictetus, and the 8 part, adjacent to the Taurus, was called, from its position, Phrygia Paroreios (*παρορείος*), a district of mountain valleys between Polybotus and Tynaeum, in the SE. of Phrygia, with chief towns Antiochia and Apollonia. At the division of the provinces in the fourth century, the last mentioned part, also called Phrygia Pisidicus, was assigned to Pisidia, and the SW portion, about the Maeander to Caria, and the remainder was divided into Phrygia Salutaris (or Secunda) on the E., with Synnada, Encarpus, and Dorylaeum for its chief towns, and Phrygia Pacatiana (or Prima) on the W., with the chief town Laodicea, extending N and S from Bithynia to Pamphylia.—Phrygia was rich in products of every kind. Its mountains furnished gold and marble; its valleys oil and wine, the less fertile hills in the W. afforded pasture for sheep, whose wool was celebrated (Strab. pp. 578, 579); and the marshes of the SE. furnished abundance of salt.

Phryne (*φρύνη*), one of the most celebrated Athenian hetairae, was a native of Thespiae in Boeotia. Her beauty procured for her so much wealth that she is said to have offered to rebuild the walls of Thebes, after they had been destroyed by Alexander, if she might be allowed to put up this inscription on the walls.—Alexander destroyed them, but Phryne, the hetaira, rebuilt them. She had among her admirers many of the most celebrated men of the age of Philip and Alexander, and the beauty of her form gave rise to some of the greatest works of art. The most celebrated picture of Apelles, his 'Venus Anadyomene' (*ΑΦΕΛΛΕΣ*), is said to have been a representation of Phryne, who, at a festival at Eleusis, entered the sea with dishevelled hair. The Cnidian Venus of Praxiteles, who was one of her lovers, was modelled from her (Athen. pp. 558, 567, 583, 585, 590, Ael. V. H. ix. 32, Propert. ii. 6, 5, Plin. xxiv. 71).

Phrynichus (*φρύνιχος*) 1. An Athenian, and one of the early tragic poets, is said to have been the disciple of Thespis. He gained his first tragic victory in B.C. 511, twenty-four years after Thespis (535), twelve years after Choerilus (523), and twelve years before Aeschylus (499), and his last in 476, on which occasion Themistocles was his *choragus*, and recorded the event by an inscription (Plin. *Them.* 5). The play is supposed to have been the *Phoenissae*, which had the same subject as the *Persae* of Aeschylus. Phrynichus probably went, like other poets of the age, to the court of Hiero, and there died. In all the accounts of the rise and development of tragedy, the chief place after Thespis is assigned to Phrynichus, and

the improvements which he introduced in the internal poetical character of the drama entitled him to be considered as the real inventor of tragedy. For the light Bacchanalian stories or satyr plays which are supposed to have been exhibited by Thespis he substituted serious subjects, taken either from the heroic age, or the heroic deeds which illustrated the history of his own time. In these he aimed not so much to amuse the audience as to move their passions, and so powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet 1000 drachmae, because he had exhibited the sufferings of a kindred people, and they even passed a law that no one should ever again make use of that drama. He was celebrated especially for the beauty of his lyrical choruses (Aristoph. *Av.* 748, *Ran.* 910, *Thesmoph.* 166). Phrynichus was the first poet who introduced masks representing female characters in the drama. He also paid particular attention to the dances of the chorus. In the drama of Phrynichus, however, the chorus still retained the principal place, and it was reserved for Aeschylus and Sophocles to bring the dialogue and action into their due position.—2. A comic poet of the Old Comedy, was a contemporary of Enoplos, and flourished B.C. 429 (Aristoph. *Ran.* 14, Schol. *ad loc.*)—3. An Athenian general, son of Stratonicus, who was sent with a fleet to Asia Minor in 412 B.C. (Thuc. viii. 25). In the following year he endeavoured to strengthen the position of the oligarchical party by calling in the Spartans, and he was assassinated in the Agora (Thuc. viii. 92)—4. A Greek sophist and grammarian, described by some as an Arabian, and by others as a Bithynian, lived under M. Annius and Commodus. His great work was entitled *Σοφιστικῆς παρασκευῆς* in thirty-seven books, of which we still possess a fragment, published by Bekker, in his *Anecdota Graeca*, Berol. 1814, vol. 1. He also wrote a *Lexicon of Attic words* (*Ἑλληνικὴ ῥημάτων ἀνδροειδῶν Ἀττικῶν*), edited by Lobeck, Lips. 1830.

Phryniæ (*φρύνις*), or Phrynus (*φρύνος*), a dithyrambic poet, of the time of the Peloponnesian war, was a native of Mytilene, but flourished at Athens. His innovations, effeminate, and frigid, are repeatedly attacked by the comic poets (Aristoph. *Nub.* 971; *Plut.* *Mus.* p. 1145). Among the innovations which he made, was the addition of two strings to the heptachord. He was the first who gained the victory in the musical contests established by Pericles in connexion with the Panathenaeic festival, probably in B.C. 445.

Phthia [*ΠΥΘΙΟΤΙΣ*]

Phthiôtis (*φθιώτις* *φθιώτης*), a district in the SE. of Thessaly, bounded on the S. by the Malac gulf, and on the E. by the Pagasaeon gulf, and inhabited by Achaeans. [*THESSALIA*] Homer calls it Phthia (*φθιν*), and mentions a city of the same name, celebrated as the residence of Achilles (*Il.* i. 155, n. 683; Strab. pp. 583, 430). Hence the poets call Achilles

*Phthius heros*, and Peleus *Phthius rex*.

Phthira (*τὰ φθίρα*, *φθίρων ὄρος*), a mountain in Caria, forming a part or a branch of Latmus, inhabited by a people called *φθίρες* (*Il.* ii. 868, Strab. p. 635).

Phthirôphaga (*φθιρόφαγος*, i.e. *eaters of lice*), a Scythian people near the Caucasus, or, according to some, beyond the river Rha, in Sarmatia Asiatic (Strab. pp. 119, 492, *Plin.* vi. 14).

Phya. [*ΠΥΣΙΣΤΑΤΙΣ*]

Phycus (*φύκος*, *Ras-Sem* or *Ras el-Kazal*),

PHYLACE

a promontory on the coast of Cyrenaica, a little W. of Apollonia and NW. of Cyrene. It is the northernmost headland of Libya E. of the Lesser Syrtis, and the nearest point of this coast to that of Enrope, the distance from Phylens to Taenarum, the S. promontory of Peloponnesus, being 208 miles. There was a small town of the same name on the headland. (Strab. pp. 363, 337; Lucan, ix. 40; Plin. v. 32.)

**Phylacē** (φυλάκη). 1. A small town of Thesaly, in Phthiotis, on the N. slope of Mt. Othrys, the birthplace of Protesilaus. (Il. ii. 695, xiii. 636; Od. xi. 290; Strab. p. 433.)—2. A town of Epirus, in Molossia (Liv. xiv. 26).—3. A town in Arendia on the frontiers of Tegea and Laconia (Pans. viii. 54, 1).

**Phylacus** (φύλακος), son of Deion and Diomede, and husband of Periclymene or Clymene, the daughter of Minyas, by whom he became the father of Iphielus and Alcimede (Il. ii. 705; Apollod. i. 9, 4). He was believed to be the founder of the town of Phylace, in Thesaly. Either from its name or that of the town, his descendants, Phylacus, Iphielus, and Protesilaus, are called *Phylactidae*.

**Phylarchus** (φύλαρχος), a Greek historical writer, and a contemporary of Aratus, was probably a native of Naucratis in Egypt, but spent the greater part of his life at Athens (Athen. p. 58). His great work was a history in twenty-eight books, which embraced a period of fifty-two years, from the expedition of Pyrrhus into Peloponnesus, B.C. 272, to the death of Cleomenes, 220. Phylarchus is vehemently attacked by Polybius (ii. 56), who charges him with falsifying history through his partiality to Cleomenes and his hatred against Aratus and the Achaeans. The accusation is probably not unfounded, but it might be retorted with equal justice upon Polybius, who has fallen into the opposite error of exaggerating the merits of Aratus and his party, and depreciating Cleomenes. The fragments of Phylarchus have been collected by Müller, *Fragm. Histor. Graec.* Paris, 1840 and 1868.

**Phylas** (φύλας). 1. King of the Dryopes, was attacked and slain by Heracles, because he had violated the sanctuary of Delphi. By his daughter Midea, Heracles became the father of Antiochus. (Pans. i. 5, 2, iv. 34, 6; Diod. iv. 37.)—2. Son of Antiochus, and grandson of Heracles and Midea, was married to Deiphile, by whom he had two sons, Hippotas and Thero (Pans. ii. 4, 3).—3. King of Polymeles and Astyoche, and the father of Heracles was the father by the latter of whom Heracles was the father of Telepolemus (Il. xvi. 181; Apollod. ii. 7, 6).

**Phylē** (φυλή): *φυλάσιος*: *Fili*, a demus in Attica, and a strongly fortified place, belonging to the tribe Oeneis, was situated on the confines of Boeotia, and on the SW. slope of Mt. Parnes, about thirteen miles from Athens. It is placed in a narrow defile 2100 feet above the sea level, and overlooks the plain of Athens and the city itself. The remains of the place are still visible. It is memorable as the place which Thrasybulus and the Athenian patriots seized, soon after the end of the Peloponnesian war, B.C. 404, and from which they directed their operations against the Thirty Tyrants at Athens. (THRASIBULUS.)

**Phyleus** (φύλειος), son of Augeas, was expelled by his father from Ephyra, because he gave evidence in favour of Heracles. (See p. 397, b.) He then emigrated to Dulichium (Il. xv. 530, xxiii. 637). By Climenus or Timandra

he became the father of Megeas, who is hence called Phylides (Paus. v. 3, 4).

**Phyllidas** (φυλλίδας), a Theban, secretary to the polemarchs who held the Cadmea after the movement of liberation, and introduced Pelopidas and his associates to the house of Leontades. (Xen. *Hell.* v. 4, 2; PELOPIDAS.)

**Phyllis**. [DESMOPHOX, No. 2.]  
**Phyllis** (φύλλης), a district in Thraee, S. of the Strymon, near Mt. Pangaeus (Hdt. vii. 113).  
**Phyllus** (φύλλος: *Petrino*), a town of Thesaly in the district Thessaliotis, N. of Metro-

polis (Strab. p. 435).

**Physcon**. [PROLEMAEUS.]

**Physcus** (φύσκος). 1. (Marmoras), a town on the S. coast of Caria, in the Rhodian territory, with an excellent harbour, used as the port of Mylasa, and the landing-place for travellers coming from Rhodes (Strab. pp. 652, 663).—2. (Odoruch), an E. tributary of the Tigris in Lower Assyria. The town of Opis stood at its junction with the Tigris. (Xen. An. ii. 4, 25.)

**Phytaeum** (φύταιον: *Phytaios*), a town in Aetolia, on the lake Trichonis (Pol. v. 7).

**Phytia**. [PHOETIAE.]

**Picēni**. [PICENUM.]

**Picentes**. [PICENUM.]

**Picentia** (Picentinus: *Picenza*), a town in the S. of Campania at the head of the Sinus Paestanus, and between Salerno, and the frontiers of Lucania, the inhabitants of which were compelled by Hannibal, in consequence of their revolt to Hannibal, to abandon their town and live in the neighbouring villages (Strab. p. 251). Between the town and the frontiers of Lucania there was an ancient temple of Jason the Argonaut.—The name of Picentini was not confined to the inhabitants of Picentia, but was given to the inhabitants of the whole coast of the Sinus Paestanus, from the promontory of Minerva to the river Silarus (Strab. l.c.; Plin. iii. 70). They were a portion of the Sabine Picentes, who were transplanted by the Romans to this part of Campania after the conquest of Picentia, 268, when they founded Picentia.

**Picentini**. [PICENTIA.]

**Picēnum** (Picentes, sing. Picens, more rarely Picentini and Pienen), a country in Central Italy, was a narrow strip of land along the N. coast of the Adriatic, and was bounded on the N. by Umbria, from which it was separated by the river Aesis, on the W. by Umbria and the territory of the Sabines, and on the S. by the territory of the Marsi and Vestini, from which it was separated by a range of hills and by the river Matrinus (Strab. p. 240; Plin. iii. 110). It is said to have derived its name from the bird *picus*, which directed the Sabine immigrants, under the row of a Ver Sacrum, into the land (Plin. l.c.; Strab. l.c.). That this points to the existence of an ancient tribal totem or sacred animal is by no means impossible. [PICUS.] The inhabitants of the southern portion of Picenum in the neighbourhood of Interamnium and Adria and the river Volturnus Ager, from which the modern Abruzzi is derived (Plin. l.c.; Liv. xxii. 3, xxvii. 43), but the part of this district between the Volturnus and Matrinus was distinguished as Ager Hadriannus. Picenum formed the fifth region in the division of Italy made by Augustus, and extended as far as the river Aternus. The country was traversed by a number of hills of

moderate height, eastern offshoots of the Apennines, and was drained by several small rivers flowing into the Adriatic through the valleys between these hills. The country was upon the whole fertile, and was especially celebrated for its apples, but the chief employment of the inhabitants was the feeding of cattle and swine.—The Picentes, as already remarked, were Sabine immigrants, but the population of the country appears to have been of a mixed nature. The Umbrians were in possession of the land when it was conquered by the Sabine Picentes and some of the Umbrian population became intermingled with their Sabine conquerors. In addition to this the S. part of the country was for a time in the possession of the Laburnians, and ANCONA was occupied by Greeks from Syracuse. In B.C. 299 the Picentes made a treaty with the Romans, but having revolted in 293 they were defeated by the consul Sempronius Sophus in the following year, and were obliged to submit to the Roman supremacy (Flor. i. 19, Liv. Ep. 15, Eutrop. ii. 16). A portion of the people was transplanted to the coast of the Sinus Paestanus, where they founded the town Picentia. [P. CENTIA.] Two or three years afterwards the Romans sent colonies to Firmum and Castrum Novum in Picenum, in order to secure their newly conquered possession. The Picentes fought with the other Socii against Rome in the Social or Marsic war (90–89), and received the Roman franchise at the close of it. (App. B.C. i. 33–43, Flor. iii. 13.)

Picti, a people inhabiting the northern part of Britain appear to have been either a tribe of the Caledonians or the same people as the Caledonians, though under another name. It is supposed by many that their name was given by the Romans because the Picti painted their bodies (cf. p. 171 b), but it is quite as probable that (like that of the Pictones) it is a Celtic name. They are first mentioned by the rhetorician Eumenius in an oration addressed to Constantine Chlorus, A.D. 236, and after this time their name frequently occurs in the Roman writers and often in connexion with that of the Scotti. In the next century we find them divided into two tribes, the Dicaledones or Dicaledones, and the Verturiones. (Amm. Marc. xx. 1 xxvi. 4.) [Verturiones is the MS. reading, not Vecturiones, and is supported by the name Verterae in Westmoreland.]

Pictōnes, subsequently Pictavi, a powerful people on the coast of Gallia Aquitania, whose territory extended N. as far as the Liger (Loire), and E. probably as far as the river Creuse. Their chief town was Limonum, subsequently Pictavi (Poitiers). (Caes. B.G. vi. 11 vii. 4, Strab. p. 190.)

Pictor, Fabius I. C., painted the temple of Salus, which the dictator C. Junius Brutus Albucius contracted for in his censorship, B.C. 307, and dedicated in his dictatorship 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Albucius had gained against the Samnites. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed by fire. In consequence of this painting C. Fabius received the surname of Pictor, which was borne by his descendants. (Plin. xxv. 19, Dionys. xvi. 6, Val. Max. viii. 14 c.)—2 C., son of No. 1, consul 269—3 N. (i.e. Numerius) also son of No. 1, consul, 266—4 Q., son of

No. 2, was the most ancient writer of Roman history in prose (Liv. i. 44 ii. 40, Dionys. i. 6, vii. 71). He served in the Gallic war 225, and also in the second Punic war (Pol. iii. 9, Liv. xxi. 7, Eutrop. iii. 5, Plin. x. 71). After the battle of Cannae he was sent to consult the oracle of Delphi (Liv. xxi. 57, Plut. Fab. Mar. 18). His history was written in Greek which was then the only language of learning and literature and was the channel of communication with writers outside the Italian peninsula. The History of Fabius began with the arrival of Aeneas in Italy, and came down to his own time. Polybius (i. 14, 58) speaks of his History as marked by some partiality, though not from design. That he was used as an authority by Livy and Diodorus there can be little doubt, though to what extent is a disputed question. For Polybius he was the chief authority in the account of the second Punic war. There seems to have been a Latin version or abridgment of his history (Gell. v. 4), to which Cicero probably alludes (de Or. ii. 12, 51). The order in which Cicero alludes to this version implies that it was made after Cato's *Origines*, whether by Fabius Pictor himself in his old age or by some one else is uncertain. Some have attributed it to No. 6—5 Q., praetor 189, and flamen Quirinalis (Liv. xxxvii. 47 xlv. 44).—6 Ser., is said by Cicero to have been well skilled in law, literature and antiquity. He lived about B.C. 150. He wrote a work *De Jure Pontificio* in several books. (Cic. Brut. 21, 81, Gell. i. 12, x. 15, Macrobius iii. 2.)

Picumnus and Pilumnus, two Roman divinities, were regarded as two brothers, and as the beneficent gods of matrimony in the rustic religion of the ancient Romans were worshipped in the Indigitamenta. [See p. 413 a.] They were originally the Italian deities of the grain or meal stores and of the fertilisation of the fields. Picumnus was identified with Sterculinus, the god who presided over the manuring of fields, and Pilumnus presided over the pounding of grain with the pestle, or *pilum* (Serv. ad Aen. ix. 4, Iud. Or. ii. 11). Hence the two deities were supposed to supply strength and growth to children. A couch was prepared for them in the house in which there was a newly born child. Pilumnus was believed to ward off all sufferings from the infant with his *pilum*, and Picumnus conferred upon the infant prosperity (Varro, ap. August. C.D. vi. 9, Non. p. 523). The account cited from Varro states that at the time of childbirth these two deities, associated with a third called Deverra, were supposed to prevent the incursion of Silvanus, who represented wild forest life. Three men in the character of these gods went round the house where the child was born: the first two smote the threshold with a hatchet and a pestle, the third swept it with a broom.

Picus, a Latin prophetic divinity, is described as a son of Saturnus or Sterculinus, as the husband of Canens, and the father of Faunus. In some traditions he was called the first king of Italy. He was a famous soothsayer and augur, and as he made use in his prophetic art of a *picus* (a woodpecker), he himself was also called Picus. He was represented in a rude and primitive manner as a wooden pillar with a woodpecker on the top of it, but afterwards as a young man with a woodpecker on his head. Pomona, it is said, was beloved by Mars, and when Circe a love for him

## PIERIA

was not required, she changed him into a woodpecker, who, however, retained the prophetic powers which he had formerly possessed as a pecker. (Ov. Met. xiv. 314, Fast. iii. 87; Verg. Aen. vii. 190; Plut. Q. R. 21.) In the stories of Picus there seems to be a combination of various popular beliefs. The woodpecker was a bird of prophetic power sacred to Mars, in his character of the agricultural god; hence Picus is at one time the agricultural deity son of Saturnus or Sterculus; at another the woodpecker itself; while in other traditions he par-takes of the warlike character of Mars and is represented as a warrior king of Italy.

**Piëria** (Πιέρια; Πιέρης). 1. A narrow slip of country on the SE. coast of Macedonia, extending from the mouth of the Peneus in Thessaly to the Haliacmon, and bounded on the W. by Mount Olympus and its offshoots. A portion of these mountains was called by the ancient writers Pierus, or the Pierian mountain. The inhabitants of this country, the Pieres, were a Thracian people, and are celebrated in the early history of Greek poetry and music, since their country was one of the earliest seats of the worship of the Muses, and Orpheus is said to have been buried there. (Il. xiv. 226; Hes. Th. 53; Ap. Rh. i. 23.) After the establishment of the Macedonian kingdom in Emathia in the seventh century B.C. Pieria was conquered by the Macedonians, and the inhabitants were driven out of the country.—2. A district in Macedonia E. of the Strymon near Mount Pangaeus, where the Pierians settled who had been driven out of their original abodes by the Macedonians, as already related. They possessed in this district the fortified towns of Phagres and Pergamum. (Hdt. vii. 112; Thuc. ii. 99; Strab. p. 331.)—3. A district on the N. coast of Syria, so called from the mountain Pieria, a branch of the Amanus, a name given to it by the Macedonians after their conquest of Seleucia, which is this district was the city of Seleucia, which is distinguished from other cities of the same name as Seleucia in Pieria. (Strab. pp. 749, 751.)

**Piërides** (Πιέρηδες). 1. A surname of the Muses, which they derived from Pieria, near Mt. Olympus, where they were first worshipped among the Thracians. Some derived the name from an ancient king Pierus, who is said to have emigrated from Thraee into Bocotia, and to have established their worship at Thespieae.

Pieris also occurs in the singular. [See p. 578, b.]—2. The nine daughters of Pierus, king of Emathia (Macedonia), whom he begot by Euippe or Antiope, and to whom he gave the names of the nine Muses. [MUSAE.] They entered into a contest with the Muses, and, being conquered, they were changed into birds called Colymbas, Lyngx, Cenchris, Cissa, Chloris, Acalanthis, Nesso, Pipo, and Dracontis. (Ov. Met. v. 300–678; Paus. ix. 23, 2; Ant. Lib. 9.)

**Piërus** (Πιέρης). 1. Mythological. [PIERIDES.]—2. A mountain. [PIERIA, No. 1.]

**Pietas**, a personification of faithful attachment, love, and veneration among the Romans. At first she had only a small sanctuary at Rome, but in B.C. 191 a larger one was built. She is represented on Roman coins as a matron throwing incense upon an altar, and her attributes are a stork and children. She is sometimes represented as a female figure offering her breast to an aged parent, there being a tradition that the temple was dedicated in memory of a daughter who thus supported her

mother in prison. (Plin. vii. 121; Val. Max. v. 417.)

**Piëtas Julia**. [POLA.] **Pigres** (Πίγρης), of Halicarnassus, either the brother or the son of the celebrated Artemisia, queen of Caria. He is said by some writers to have been the author of the *Marqites* and the *Batrachomyomachia* (Suid. s.v.; Plut. de Herod. Malign. 43, p. 873; cf. p. 423, b.) **Pilia**, the wife of T. Pomponius Atticus, to whom she was married on February 12, B.C. 56. In the summer of the following year she bore her husband a daughter, who subsequently married Vipsanius Agrippa. (Cic. ad Att. iv. 16, v. 19, vi. 1, ad Q. Fr. ii. 3.)

**Pilorus** (Πίλωρος), a town of Macedonia in Chaleidice, at the head of the Singitic gulf (Hdt. vii. 122).

**Pilumnus**. [PICUMNUS.]

**Pimlëa** (Πιμλεια), a town in the Macedonian province of Pieria, sacred to the Muses, who were hence called *Pimlëides* (Strab. pp. 410, 471; Lycophr. 273). Horace (Od. i. 26, 9) uses *Pimlëa* for *Pimlëis*.

**Pinãra** (ῥά Πινάρα; Πινάρεος; Minara), an inland city of Lycia, some distance W. of the river Xanthus, at the foot of Mt. Cragus. Here Pandarus was worshipped as a hero (Strab. p. 665; Plin. v. 101). There are fine remains of the city and sculptured rock-tombs.

**Pinãria Gens**, one of the most ancient patrician gentes at Rome, traced its origin to a time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received, on the spot where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped; but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, angrily exclaiming *ῥαῖς δὲ πινάρεος*, determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii. (Liv. i. 7; Dionys. i. 40; Diod. iv. 21; Macrobi. iii. 6, 12; Serv. ad Aen. viii. 269.) These two families continued to be the hereditary priests of Hercules till the censorship of App. Claudius (B.C. 312), who, as the story says, induced the Potitii to communicate the knowledge of the sacred rites to public slaves, in whose charge they remained thenceforth, whereas the god was so angry that the whole Potitia gens, containing twelve families and thirty grown-up men, perished within a year, or according to other accounts within thirty days, and Appius himself became blind (Liv. ix. 29). The Pinarii did not share in the guilt of communicating the sacred knowledge, and therefore did not receive the same punishment as the Potitii, but continued in existence to the latest times. The story may have arisen partly from a fancied etymology of the name of the Pinarii, partly from an attempt to account for the disappearance of a family who traditionally had held the priesthood. The worship of Hercules by the Potitii and Pinarii is described as a *sacrum gentilitium* belonging to these gentes; but it was a *sacrum publicum* entrusted by the state to these families. If it had been a *sacrum priuatum* it would, as has justly been remarked, have ceased altogether when the family who administered it died out, instead of being

entrusted to the public slaves. The Pinarii were divided into the families of *Mamercinus*, *Natta*, *Posca Rusca* and *Scarpus* but none of them obtained sufficient importance to require a separate notice.

Pinarius, L., the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. In the will of the dictator Pinarius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property and the remaining fourth being divided between Pinarius and Pedrus. (Suet. Jul. 83, App. B.C. in 22.)

Pinarus (*Πινάρης*), a river of Cilicia, rising in M. Amanus and falling into the gulf of Issus near Issus, between the mouth of the Pyramus and the Syrian frontier (Strab. p. 676).

Pindarus (*Πινδαρος*), the greatest lyric poet of Greece was born either at Thebes or at Cynoscephalae, a village in the territory of Thebes, about B.C. 522. His family was one of the noblest in Thebes, and seems also to have been celebrated for its skill in music. The father or uncle of Pindar was a flute-player and Pindar at an early age received instruction in the art from the flute-player Scopelimus. But the youth soon gave indications of a genius for poetry which induced his father to send him to Athens to receive more perfect instruction in the art. Later writers tell us that his future glory as a poet was miraculously foreshadowed by a swarm of bees which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry (Paus. ix. 23, 2, Ael. V.H. xii. 45). At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry. He returned to Thebes before he completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tanagra, two poetesses, who then enjoyed great celebrity in Boeotia. It is said that Corinna objected to his earlier poems that they had too little mythology, but in the next poem he went to the opposite extreme of too profuse reference to myths and she advised him 'to sow with the hand and not with the sick' (Plut. de Glor. Athen. 14). With both these poetesses Pindar contended for the prize in the musical contests at Thebes, and he is said to have been defeated five times by Corinna. Pindar began his career as a poet at an early age, and was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He received money and presents for his works but without sacrificing his independent position as a great poet. The earliest of his extant poems appears to be the tenth Pythian ode, which he wrote at the age of twenty in praise of Hippocleas, winner of a Pythian race B.C. 502. It was composed at the instance of Thorax, a prince of Larissa, belonging to the family of the Alenadae. He composed poems for Hiero, tyrant of Syracuse, Alexander, son of Amyntas, king of Macedonia, Theron, tyrant of Agrigento, Arcesilaeus, king of Cyrene as well as for many free states and private persons. He was courted especially by Alexander king of Macedonia, and Hiero, tyrant of Syracuse, and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet when he destroyed the rest of Thebes. Pindar wrote the seventh Pythian ode

in B.C. 490, the year of the battle of Marathon, in honour of the Athenian Megacles, winner of a chariot race. Between that year and the battle of Salamis only three of his extant odes were written—the tenth and eleventh Olympian and the fifth Nemean. This was in honour of the Aeginetan Pytheas, winner in the boys' contest at the Nemean games. It is the earliest of those odes (one fourth of the whole number) which honour Aeginetan victors and sing the praises of the heroic Aeacidae of Aegina. Sicily claimed even a larger share of his work, for fourteen of his odes were written in honour of Sicilian victors. These date after the battle of Salamis, when Pindar was nearly forty years of age. It was probably about that time that he visited Hiero at whose court he spent four years (476–472), Agrigento, Camarina, and Himera. It is even possible that he went to Cyrene, which is celebrated in more than one of his odes, notably in one of his finest the fourth Pythian, written to celebrate the victory of Arcesilas, king of Cyrene, in the chariot race—which deserves mention not only for its beautiful poetry, but also as a good instance of Pindar's manner of introducing a mythological story. It will be seen that though Pindar's home was Thebes, he frequently left it to visit princes and great men who courted his friendship and employed his services. With Athens he probably was well acquainted, the Athenians were grateful for his praises of their city (*Dithyr. 4 = Fragm. 46*), and made him their *epithymos*, besides setting up his statue and making him great presents of money (Paus. i. 8. 4, Isocr. *περί Ἀριστ.* § 160). He is said to have died in the theatre of Argos at the age of 80. The latest work of his which can be dated is the fourth Olympian which seems to have been written B.C. 452. A peculiar honour was paid to him at Delphi, where he was formally summoned to the sacred feast and his descendants were admitted to it as his representatives. (*Dict. of Ant. art. Theorema*). At Delphi too, an iron chair was preserved on which, as it was said, he used to sit (Paus. x. 21. 4). The only poems of Pindar which have come down to us entire are his *Epinicia*, or *triumphal odes*. But these were but a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, psalms, dithyrambs, odes for processions (*προσόδια*), songs of maidens (*κραθνεῖα*), rustic dancing songs (*στροφιαταὶ*), drinking songs (*σκάδια*), dirges (*θρῆνοι*), and encomia (*ἐγκύμια*), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well known lines of Horace (*Od. iv. 2*).

Sed per aulices nova ditli jambos  
Verba devolvit, numerisque fortiter  
Lege solatis  
Sed deos (hymas and psalms) regere (encomia)  
canit, decorata  
Scaenarum  
Sive quos Elen domum redeunt  
Palma caelestes (the *Epitidia*)  
Flebilis epomae juvenem raptum  
Pisat (the dirges)

In all of these Pindar excelled, as we see from the numerous quotations made from them by the ancient writers, though they are generally of too fragmentary a kind to allow us to form a judgment respecting them. Our estimate of Pindar as a poet must be formed almost exclusively from his *Epinicia*, which were composed in commemoration of some victory in the public games. The *Epinicia* are divided into four

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books, celebrating respectively the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. In order to understand them properly we must bear in mind the nature of the occasion for which they were composed and the object which the poet had in view. A victory gained in one of the four great national festivals conferred honour, not only upon the conqueror and his family, but also upon the city to which he belonged. It was accordingly celebrated with great pomp and ceremony. Such a celebration began with a procession to a temple, where a sacrifice was offered, and it ended with a banquet and the joyous revelry called by the Greeks *comus* (κόμος). For this celebration a poem was expressly composed, which was sung by a chorus. The poems were sung either during the procession to the temple or at the *comus* at the close of the banquet. Those of Pindar's Epiniæan odes were sung during strophes without epodes were sung during the procession, but the majority of them appear to have been sung at the *comus*. In these odes Pindar rarely describes the victory itself, as the scene was familiar to all the spectators, but he dwells upon the glory of the victor, and celebrates either his wealth (ἄλδος) or his skill (ἀρετή)—his wealth, if he had gained the victory in the chariot race, since it was only the wealthy that could contend for the prize in this contest; his skill, if he had been exposed to peril in the contest.—Editions of Pindar by Dissen, 1848; Donaldson, 1868; C. T. Mommsen, 1864; Bergk, 1878; Bury, 1892; Fennell, 1893; Gildersleeve; Transl. by Myers, 1874.

**Pindäsus** (Πινδαρος), a S. branch of Mount Temnus in Myria, extending to the Elaitic gulf, and containing the sources of the river Cetus (Plin. v. 126).

**Pindenissus** (Πινδένισσος), a town of eastern Cilicia on a spur of Mount Amanus, which was taken by Cicero after a siege of two months (Cic. ad Att. v. 20, ad Fam. ii. 10, xv. 4).

**Pindus** (Πίνδος). 1. A lofty range of mountains in northern Greece, a portion of the great backbone which runs through the centre of Greece from N. to S. (Hdt. i. 56, vii. 129; Strab. pp. 327, 428, 430). The name of Pindus was confixed to that part of the chain which separates Thessaly and Epirus, and its most northerly and also highest part was called **LACMON**.—2. One of the four towns of the same name which flowed through Locris into the Cephissus (Strab. p. 427; Plin. iv. 28).

**Pinna** (Pinneusis: *Civitas di Penna*), the chief town of the Vestini at the foot of the Apennines, surrounded by beautiful meadows. It stood by the Romans in the Social war. It was a municipium, but was made a colony by Augustus. (Plin. iii. 107; Sil. It. viii. 517.)

**Pinnes**, **Pinneus**, or **Pineus**, was the son of Agron, king of Illyria, by his first wife, Tritenta. At the death of Agron (B.C. 231), Pinnes, who was then a child, was left in the guardianship of his stepmother Tenta, whom Agron had married after divorcing Tritenta. When Tenta was defeated by the Romans, the care of Pinnes devolved upon Demetrius of Pharos; but when Demetrius in his turn made war against the Romans and was defeated, Pinnes was placed upon the throne by the Romans, but was compelled to pay tribute. (Liv. xxii. 38; Dio Cass. xxxiv. 46, 151; App. *Illyr.* 7, 8).

**Pintuaria** (Πιντουάρια: *Teneriffe*), one of the Insulae Fortunatae (Canary Is.) off the W. coast of Africa, also called *Convallis*, and

from the perpetual snow on its peak, *Nivaria*. [FORTUNATAE INSULAE.]

**Piræeus** or **Piræus** (Πειραιεύς: *Porto Leone* or *Porto Dracone*), the most important of the harbours of Athens, was situated in the peninsula about five miles SW. of Athens. This peninsula, which is sometimes called by the general name of Piræeus, contained three harbours, Piræeus proper on the W. side, by far the largest of the three, Zea on the E. side separated from Piræeus by a narrow isthmus, and Munychia (Pharnari) still further to the E. The northern portion of the Piræeus proper (or the great harbour) seems to have been used by the merchant vessels, and the Cantharus, where the ships of war were stationed, was on the S. side of the harbour near the entrance: the docks, called Aphrodisium, were in the middle of the E. side, and derived their name from the temple of Aphrodite built on that part of the shore by Conon after the battle of Cnidus (Paus. i. 1, 3; cf. Schol. ad Aristoph. *Pac.* 145). It was through the suggestion of Themistocles that the Athenians were induced to make use of the harbour of Piræeus. Before the Persian wars their principal harbour was Phalerum, which was not situated in the Piræean peninsula at all, but lay to the E. of Munychia. [PHALERUM.] At the entrance of the harbour of Piræeus there were two promontories, the one on the right hand called *Alcimus* (Ἀλκιμος), on which was the tomb of Themistocles (Paus. i. 1, 2; Plut. *Theom.* 32), and the other on the left called *Eetionta* (Ἑτιόντεια), on which the Four Hundred erected a fortress (Thuc. viii. 90). The entrance of the harbour, which was narrow by nature, was rendered still narrower by two mole-heads, to which a chain was attached to prevent the ingress of hostile ships. The town or demus of Piræeus was surrounded with strong fortifications by Themistocles, and was connected with Athens by means of the celebrated Long Walls under the administration of Pericles. [See p. 140, b.] The town possessed a considerable population, especially of *Metœci* who were attracted in large numbers by the facilities for trade. The most important of its public buildings were: the Agora Hippodamia, the market built by Hippodamus of Miletus, which stood in the centre of the town; the temples of Zeus Soter and Athene Soteira (Paus. i. 1, 3; Strab. p. 395; Plin. xxxiv. 74), and a temple of the Syrian Aphrodite. The Scholiast to Aristophanes cited above speaks of five halls (στοαί), the largest of which is mentioned by Thucydides (viii. 90). The Phreattry, where those who had gone into exile for manslaughter, were tried for a new offence of the same kind [*Dict. of Ant. art. Phoros*], lay on the E. side of the peninsula to the S. of Zea. [For a map of the harbour see p. 142.]

**Pirênê** (Πειρήνη), a celebrated fountain at Corinth, which, according to tradition, took its origin from Piræus, a daughter of Oebalus, who here melted away into tears through grief for the loss of her son, Cenchrias. At this fountain Bellerophon is said to have caught the horse Pegasus. It gushed forth from the rock in the subterraneous conduits, and fell into a marble basin, from which the greater part of the town was supplied with water. The fountain was celebrated for the purity and salubrity of its water, and was so highly valued that the poets frequently employed its name as equivalent to that of Corinth itself. (Strab. p. 379; PEGASEUS.)



**Pirēsiaē** (*Πειρησαί*), a town of Thessaly, S of the Peneus, on the river Pannissus and on the road from Tricea to Pharsalus.

**Pirithōus** (*Πειριθόος*), son of Ixion or Zeus by Dia, was king of the Lapithae in Thessaly, and married to Hippodamia by whom he became the father of Polydectes (*Il* ii. 741, xiv. 317). When Pirithous was celebrating his marriage with Hippodamia, the intoxicated Centaur Eurytion or Enrytus carried her off, and this act occasioned the celebrated fight between the Centaurs and Lapithae in which the Centaurs were defeated (*Il* i. 263, *Od* xi. 630, xxi. 293, *Or Met* xii. 210). Pirithous once invaded Attica, but when Theseus came forth to oppose him, he conceived a warm admiration for the Athenian king and from this time a most intimate friendship sprang up between the two heroes. Theseus was present at the wedding of Pirithous, and assisted him in his battle against the Centaurs. Hippodamia afterwards died, and each of the two friends resolved to wed a daughter of Zeus. With the assistance of Pirithous Theseus carried off Helen from Sparta, and placed her at Aethra under the care of Phaedra. Pirithous was still more ambitious and resolved to carry off Persephone, the wife of the king of the lower world. Theseus would not desert his friend in the enterprise, and the two friends descended to the lower world. Here they were seized by Pluto and fastened to a rock, where they both remained till Hercules delivered Theseus, who had made the daring attempt only to please his friend, but Pirithous remained for ever a prisoner (*amatores trecentas Pirithoum cohibent catenae*, *Hor Od* iii. 4, 80). Pirithous was worshipped at Athens, along with Theseus, as a hero (*THESEUS*).

**Pirus** (*Πίριος*), or **Pierus** (*Πίριος· Κάμενισα*), the chief river of Achaia, which falls into the gulf of Petrae, near Olenus (*Strab* pp. 342, 386).

**Pirustas** (*Πειρούσται*), a people in Illyria, exempted from taxes by the Romans, because they deserted Centius and passed over to the Romans (*Strab* p. 514, *Lav* xiv. 26).

**Pisa** (*Πίζα· Πισαγόρις*), the capital of Pisatis (*Πισαίη*), the middle portion of the province of Elis in Peloponnesus. [*ELIS*] In the most ancient times Pisatis formed a union of eight states, of which, in addition to Pisa, we find mention of Salmone, Heracles, Harpenna, Cycesium and Dyspontium. (*Strab* p. 556.) Pisa itself was situated N of the Alpheus, at a very short distance E of Olympia (*Hdt.* ii. 7, cf. *Pind Ol* ii. 3), and, in consequence of its proximity to the latter place, was frequently identified by the poets with it. The history of the Pisatæ consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic games. [*ELIS*] The Pisatæ obtained this honour in the 8th Olympiad (B.C. 748) with the assistance of Phidon, tyrant of Argos, and also a second time in the 34th Olympiad (641) by means of their own king Pantaleon. In the 52nd Olympiad (572) the struggle between the two peoples was brought to a close by the conquest and destruction of Pisa by the Eleans. So complete was the destruction of the city, that not a trace of it was left in later times and some persons, as we learn from Strabo, even questioned whether it had ever existed, supposing that by the name of Pisa the kingdom of the Pisatæ was alone intended (*Strab. l.c.*; cf. *Paus.* vi. 22. 2). Even after the destruction of the city, the Pisatæ

did not relinquish their claims and in the 104th Olympiad (864), they had the presidency of the Olympic games along with the Arcadians, when the latter people were making war with the Eleans.

**Pisae**, more rarely **Pisa** (*Pisanus· Pisa*) one of the most ancient and important of the cities of Etruria, was situated at the confluence of the Arnus and Ausar (*Serchio*), about six miles from the sea, but the latter river altered its course in the twelfth century, and now flows into the sea by a separate channel. According to some traditions, due perhaps to similarity of name, Pisae was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy, whence the Roman poets give the Etruscan town the surname of Alpheia (*Strab* p. 223, *Verg Aen* x. 179, *Claud. Bell Gild* 483). Pliny (*iii.* 50) speaks of it as founded by Pelops, Dionysius calls it a Pelasgian city (i. 20). It would seem that Pisa passed into the hands of the Lagyæ, and from them into those of the Etruscans. It then became one of the twelve cities of Etruria, and was down to the time of Augustus the most northern city in the country. Pisa was an ally of Rome in B.C. 225 (*Pol.* ii. 27), and is mentioned in the Ligurian wars as the head-quarters of the Roman legions (*Lav xxxii.* 43, *xxxv.* 22). In B.C. 180 it was made a Latin colony, and appears to have been colonised again in the time of Augustus, since we find it called in inscriptions *Colonia Julia Pisana* (*Lav* xl. 43). Its harbour, called *Portus Pisanus*, between the mouth of the Arnus and the modern Leghorn, was much used by the Romans, and in the time of Strabo the town of Pisa was still a place of considerable importance on account of the marble quarries in its neighbourhood and the quantity of timber which it yielded for ship-building (*Strab* p. 223). About three miles N of the town were mineral springs, called *Aguæ Pisanae* (*Plin.* ii. 227), which have been identified with the modern *Bagni di S. Giuliano*, between Pisa and Lucca.

**Pisander** (*Πισανδρος*) 1. Son of Polyctor, and one of the suitors of Penelope (*Od* xviii. 298, xiii. 208, *Or Her* l. 91).—2. An Athenian of the demos of Acharnae, lived in the time of the Peloponnesian war, and was attacked by the comic poets for his rapacity and cowardice (*Aristoph Pax*, 339, *Av* 1505, *Athen.* p. 415, *Ael V.H.* i. 27). In 412 he comes before us as the chief ostensible agent in effecting the revolution of the Four Hundred. In all the measures of the new government, of which he was a member, he took an active part, and when Theramenes and others withdrew from it he sided with the more violent aristocrats, and was one of those who on the counter revolution, took refuge with Agis at Decelæa. (*Thuc.* vi. 27, 69, viii. 49, 63, 89, *Diod* xiii. 34.) His property was confiscated, and it does not appear that he ever returned to Athens.—3. A Spartan, brother in law of Agesias II., who made him admiral of the fleet in 395. In the following year he was defeated and slain in the sea-fight off Cnidus against Conon and Pharnabazus. (*Xen. Hell* iii. 4, 29, iv. 3. 10).—4. A poet of Camirus in Rhodes, flourished about B.C. 648–645 (*Strab* pp. 655, 688). He was the author of a poem in two books on the exploits of Heracles, called *Heracleia* (*Ἡρακλεία*) (*Paus.* ii. 37, viii. 24, *Athen.* p. 469, *Schol ad Ar Nub* 1034). The Alexandrian grammarians thought so highly of the poem that they re-

ceived Pisander, as well as Antimachus and Panyasis, into the epic canon together with Homer and Hesiod. Only a few lines of it have been preserved. In the Greek Anthology we find an epigram attributed to Pisander of Rhodes, perhaps the poet of Camirus.—5. A poet of Laranda, in Lycia or Lycaonia, was the son of Nestor, and flourished in the reign of Alexander Severus (A.D. 222–235). He wrote a poem, called *Ἡρωικὰ θεογοναίαι*, which probably treated of the marriages of gods and goddesses with mortals, and of the heroic progeny thus produced. (Zosim. v. 29; Macrobi. v. 2.)

**Pisatis.** [Pisa.]

**Pisaurum** (Pisaurensis: *Pesaro*), an ancient town of Umbria, near the mouth of the river *Pisaurus* (*Foglia*), on the road to Ariminum (Plin. iii. 118). It was colonised by the Romans in B.C. 186, and probably a second time by Augustus, since it is called in inscriptions *Colonia Julia Felix* (Liv. xxxix. 44).

**Pisaurus.** [PISAURUM.]

**Pisidia** (ἡ Πισιδίη; Πισίδης, pl. Πισίδαι, also Πισίδαι, Πισιδεῖαι and Πισιδικοί, *Pisida* pl. *Pisidae*, or *Pesidae*), an inland district of Asia Minor, bounded by Lycia and Pamphylia on the S.; Cilicia on the SE.; Lycaonia and Isauria (the latter often reckoned a part of Pisidia) on the E. and NE.; Phrygia Parorios on the N., where the boundary varied at different times, and was never very definite; and Caria on the W. It was a mountainous region, formed by that part of the main chain of Mt. Taurus which sweeps round in a semicircle parallel to the shore of the Pamphylian gulf; the strip of shore itself, at the foot of the mountains, constituting the district of ΠΑΜΦΥΛΙΑ. The inhabitants of the mountains were a warlike aboriginal people, related apparently to the Isaurians and Cilicians. They maintained their independence, under petty chieftains, against all the successive rulers of Asia Minor. (Xen. An. i. 1, 11, ii. 1, 4; Strab. pp. 130, 569–571, 670; Liv. xxxv. 13.) The Romans never subdued the Pisidians in their mountain fortresses, though they took some of the towns on the outskirts of their country; for example, Antiochia, which was made a colony with the Jus Italicum. In fact the N. part, in which Antiochia stood, had originally belonged to Phrygia, and was more accessible and more civilised than the mountains which formed the proper country of the Pisidians. Nominally, the country was considered a part of Pamphylia, till the new subdivision of the empire under Constantine, when Pisidia was made a separate province. On the S. slope of the Taurus, several rivers flowed through Pisidia and Pamphylia, into the Pamphylian gulf, the chief of which were the Cestrus and the Catarhaetes; and on the N. the mountain streams form some large salt lakes: namely, Ascania (*Adjittuz*) S. of Antiochia, Caralis (*Keretu*) SE. of Ascania, and Trogitis (*Sighla*) further to the SE., in Isauria. Special names were given to certain districts, which are sometimes spoken of as parts of Pisidia, sometimes as distinct countries: namely, Cabalia, in the SW. along the N. of Lycia; Milyas, the district NE. of Lycia and NW. of Pamphylia, and Isauria, in the E. of Pisidia, on the borders of Lycaonia.

**Pisistratidae** (*Πισιστρατίδαι*), the sons of Pisistratus. The name is used sometimes to indicate only Hippias and Hipparchus, and sometimes in a wider application, embracing the grandchildren and near relations of Pisistratus (as by Herod. viii. 52, referring to a

time when both Hippias and Hipparchus were dead).

**Pisistratus** (*Πισιστρατός*), the youngest son of Nestor and Anaxibia, was a friend of Telemachus, and accompanied him on his journey from Pylos to Menelaus at Sparta (*Od.* iii. 400).

**Pisistratus** (*Πισιστρατός*), an Athenian, son of Hippocrates, was so named after Pisistratus, the youngest son of Nestor, since the family of Hippocrates was of Pylion origin, and traced their descent to Neleus, the father of Nestor. The mother of Pisistratus was cousin to the mother of Solon. Pisistratus grew up equally distinguished for personal beauty and for mental endowments. The relationship between him and Solon naturally drew them together, and a close friendship sprang up between them. It is commonly said, on the authority of Plutarch (*Sol.* 8), that Pisistratus not only assisted Solon by his eloquence in persuading the Athenians to renew their struggle with the Megarians for the possession of Salamis, but afterwards fought with bravery in the expedition which Solon led against the island. It is, however, difficult to suppose that the distinguished services of Pisistratus against the Megarians can have been in Solon's expedition of 600 B.C., i.e. seventy-three years before the death of Pisistratus, especially as Herodotus seems to speak of him as commanding in the capture of Nisaea, which would imply that he was not then in his early youth. It is suggested, with probability, that the exploits of Pisistratus against the Megarians (recorded by Herodotus and Aristotle) were not in the campaign of 600, but in one several years later, possibly about 565, in which the Athenians a second time took Salamis and Nisaea, which had been recaptured by the Megarians (*Plut. Sol.* 12). In this war it is not unlikely that Pisistratus was *στρατηγός*, though the sentence in Arist. *Ἀθ. Πολ.* 17 is ambiguous (cf. *Hdt.* i. 59; Arist. *Ἀθ. Πολ.* 14). When Solon, after the establishment of his constitution, retired for a time from Athens, the old rivalry between the parties of the Plain, the Highlands and the Coast broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus and Miltiades, son of Cypselus; that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon; the party of the Highlands, which aimed at more of political freedom and equality than either of the two others, was the one at the head of which Pisistratus placed himself, because they seemed the most likely to be useful in the furtherance of his ambitious designs. His liberality, as well as his military and oratorical abilities, gained him the support of a large body of citizens. Solon, on his return, quickly saw through the designs of Pisistratus, who listened with respect to his advice, though he prosecuted his schemes none the less diligently. When Pisistratus found his plans sufficiently ripe for execution, he one day made his appearance in the agora with his mules and his own person exhibiting recent wounds, pretending that he had been nearly assassinated by his enemies as he was riding into the country. An assembly of the people was forthwith called, in which one of his partisans proposed that a body-guard of fifty citizens, armed with clubs, should be granted to him. (*Hdt.* i. 59; *Plut. Sol.* 30; Arist. *Ἀθ. Πολ.* 14.) It was in vain that Solon opposed this; the guard was given him. Through the neglect or connivance

of the people Pisistratus took this opportunity of raising a much larger force, with which he seized the citadel,  $\pi$  c 560, thus becoming what the Greeks called *Tyrant of Athens*. Having secured to himself the substance of power, he made no further change in the constitution, or in the laws, and governed ably and moderately. His first usurpation lasted but a short time (probably five years, as Aristotle reckons it). Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Pisistratus was compelled to evacuate Athens. (Hdt i 60, Arist. l c.) He remained in banishment  $\pi$  c 555-551 (if we take the 'twelfth year' of Arist. 'A $\theta$   $\Pi$ o $\lambda$  to mean the twelfth year after his first establishment). Meantime the factions of Megacles and Lycurgus revived their old feuds, and Megacles made overtures to Pisistratus, offering to reinstate him in the tyranny if he would connect himself with him by receiving his daughter in marriage. The proposal was accepted by Pisistratus and the following stratagem was devised for accomplishing his restoration, according to the account of Herodotus. A damsel named Phya of remarkable stature and beauty, was dressed up as Athene in a full suit of armour and placed in a chariot, with Pisistratus by her side. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Pisistratus to her Acropolis. The report spread rapidly, and those in the city, believing that this woman was really their tutelary goddess, worshipped her, and admitted Pisistratus. (Hdt i 59, 60; Plut Sol 23, 30, Arist. 'A $\theta$   $\Pi$ o $\lambda$  14.) Pisistratus nominally performed his part of the contract with Megacles, but in consequence of the insulting manner in which he treated his wife, Megacles again made common cause with Lycurgus, and Pisistratus was a second time compelled to evacuate Athens,  $\pi$  c 545, after six years of power (Hdt i 61, Arist. 'A $\theta$   $\Pi$ o $\lambda$  15). He retired to Thrace, where he dwelt near Pangaea, and employed the next ten years in making preparations to regain his power. At the end of that time he transferred his head-quarters to Eretria in Euboea, where he gathered forces of Eretrians and Thebans, and of troops supplied by Lygdamis of Naxos, who aided him in person. With these he invaded Attica, and defeated his opponents near the temple of Athene at Pallene, and then entered Athens without opposition. Lygdamis was rewarded by being restored as tyrant of Naxos, which island Pisistratus conquered. (Lygdamis.) Having now become tyrant of Athens for the third time, Pisistratus adopted measures to secure the undisturbed possession of his supremacy. Aristotle mentions a story that he disarmed the democratic party by a stratagem having engaged their attention by a public speech, he induced them to follow him to a spot more convenient for hearing and in the meantime their arms, which had been piled, were removed by the guards of Pisistratus ('A $\theta$   $\Pi$ o $\lambda$  15). He took a body of foreign mercenaries into his pay, and seized as hostages the children of several of the principal citizens, placing them in the custody of Lygdamis, in Naxos. He maintained at the same time the form of Solon's institutions, only taking care, as his sons did after him, that the highest offices should always be held by some member of the family. He not only exacted obedience to the laws from his subjects and friends, but himself set the example of submitting to them. On one occa-

sion he even appeared before the Areopagus to answer a charge of murder, which, however, was not prosecuted (Arist. *Pol* v 12 =  $\pi$  1315, Plut Sol 31). There is abundant testimony to the just and moderate character of his rule. He encouraged commerce and agriculture with occasional aids both by remission of taxes and by presents of seed. For such expenses and for his public works funds were provided by a tax on produce of 10 per cent (according to Aristotle, 'A $\theta$   $\Pi$ o $\lambda$  16. Thucydides vi 54, speaks of a 5 per cent tax, but there he seems to refer to the rule of Hippias and Hipparchus). He took pains himself to terminate disputes among the agriculturists, and he maintained the state in peace (Hdt i 59, Thuc vi 54, Arist. 'A $\theta$   $\Pi$ o $\lambda$  16). In spite, however, of the prosperity which Athens enjoyed, there was doubtless an underlying impatience of despotism which broke out against the later and harsher rule of Hippias. Athens was indebted to Pisistratus for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo, and a magnificent temple to the Olympian Zeus, which remained unfinished for several centuries, and was at length completed by the emperor Hadrian. (See  $\pi$  143, a.) Pisistratus also encouraged literature in various ways. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy ( $\pi$  c 555), and that dramatic contests were made a regular part of the Attic Dionysia. [For the accounts of his work in connexion with the Homeric poems, see HOMERUS.] Pisistratus is also said to have been the first person in Greece who collected a library, to which he generously allowed the public access. By his first wife Pisistratus had two sons, Hippias and Hipparchus. By his second wife, Timonassa, he had also two sons, Iophon and Theasalus who are rarely mentioned. He had also an illegitimate son, Hegesistratus, whom he made tyrant of Sigeum, after taking that town from the Mytilenaeans. Pisistratus died at an advanced age in 527, and was succeeded in the tyranny by his eldest son Hippias, but Hippias and his brother Hipparchus appear to have administered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. They continued the government on the same principles as their father. Thucydides (vi 54) speaks in terms of high commendation of the virtue and intelligence with which their rule was exercised till the death of Hipparchus. Hipparchus inherited his father's literary tastes. Several distinguished poets lived at Athens under the patronage of Hipparchus, as for example, Simonides of Ceos, Anacreon of Teos, Lasus of Hermione, and Onomacritus. After the murder of Hipparchus in 514, an account of which is given under HARMONIS, a great change ensued in the character of the government. Under the influence of revengeful feelings and fears for his own safety Hippias now became a morose and suspicious tyrant. (Thuc vi 57-60, Arist. 'A $\theta$   $\Pi$ o $\lambda$  19.) He put to death great numbers of the citizens, and raised money by extraordinary imposts. His old enemies the Alcmaeonidae, to whom Megacles belonged, availed themselves of the growing discontent of the citizens, and, after one or two unsuccessful attempts, they at length succeeded, supported by a large force under Cleomenes, in expelling the Pisistratidae from Attica. Hippias and his connexions retired to

Sigecum, 510 (Hdt. v. 65). The family of the tyrants was condemned to perpetual banishment, a sentence which was maintained even in after-times, when decrees of amnesty were passed. Hippias afterwards repaired to the court of Darius, and looked forward to a restoration to his country by the aid of the Persians. He accompanied the expedition sent under Datis and Artaphernes, and pointed out to the Persians the plain of Marathon as the most suitable place for their landing (Hdt. vi. 102, 107). He was now (490) of great age. According to some accounts he fell in the battle of Marathon; according to others he died at Lemnos on his return. (Suid. s.v. Ἱππίας; Cic. *ad Att.* ix. 10; Just. ii. 9.) Hippias was the only one of the legitimate sons of Pisistratus who had children; but none of them attained distinction.

Piso, Calpurnius, the name of a distinguished plebeian family. The name of Piso, like many other Roman cognomens, is connected with agriculture, the noblest and most honourable pursuit of the ancient Romans: it comes from the verb *pisere* or *pungere*, and refers to the pounding or grinding of corn (Plin. xviii. 10).—1. Was taken prisoner at the battle of Cannae, B.C. 216, and sent by Hannibal to Rome to negotiate the exchange of prisoners (Liv. xxii. 61); was praetor urbanus 211, and afterwards commanded as proprætor in Etruria, 210 (Liv. xxvii. 21). Piso in his praetorship proposed to the senate that the Ludi Apollinares, which had been exhibited for the first time in the preceding year (212), should be repeated and should be celebrated in future annually. The senate passed these games by effect. The establishment of these games by their ancestor was commemorated on coins by the Pisones in later times (Liv. xxvi. 23).—2. C., son of No. 1, was praetor 186, and received Further Spain as his province. He returned to Rome in 184, and obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. He was consul in 180, and died during his consulship, not without suspicion of poison. (Liv. xxxix. 6, 30. xl. 37.)

#### *Pisones with the agnomen Caesoninus.*

3. L., received the agnomen Caesoninus, because he originally belonged to the Caesoniana gens. He was praetor in 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in 148, and was sent to conduct the war against Carthage, in which he showed little ability; he was succeeded in the command in the following year by Scipio. (App. *Hisp.* 56, *Pun.* 110.)—4. L., son of No. 3, consul 112 with M. Livius Drusus. In 107 he served as legatus to the consul, L. Cassius Longinus, who was sent into Gaul to oppose the Cimbric and their allies, and he fell together with the consul in the battle in which the Roman army was utterly defeated by the Tigrini in the territory of the Allobroges (Oros. v. 16). This Piso was the grandfather of Caesar's father-in-law, a circumstance to which Caesar himself alludes in recording his own victory over the Tigrini at a later time (Caes. *B.G.* i. 7, 12).—5. L., son of No. 4, never rose to any of the offices of state, and is only known from the account given of him by Cicero in his violent invective against his son. He married the daughter of Calventius, a native of Cisalpine Gaul, who came from Placentia and settled at Rome; and hence Cicero calls his son in contempt a semi-Placentian (Pis.

23, 53).—6. L., son of No. 5, appears in Cicero (who perhaps somewhat exaggerates his faults) as an unprincipled debauchee and a cruel and corrupt magistrate. He is first mentioned in 59, when he was brought to trial by P. Clodius for plundering a province of which he had the administration after his praetorship, and he was only acquitted by throwing himself at the feet of the judges (Val. Max. viii. 1, 6). In the same year Caesar married his daughter Calpurnia, and through his influence Piso obtained the consulship for 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. The conduct of Piso in support of Clodius produced that extreme resentment in the mind of Cicero which he displayed against him on many subsequent occasions. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years (57 and 56), plundering the province in the most shameless manner. In the latter of these years the senate resolved that a successor should be appointed; and in the debate in the senate which led to his recall, Cicero attacked him in the most unmeasured terms in an oration which has come down to us (*De Provinciis Consularibus*). Piso on his return (55) complained in the senate of the attack of Cicero, and justified the administration of his charges, whereupon Cicero reiterated his charges in a speech which is likewise extant (*In Pisone*). Cicero, however, did not venture to bring to trial the father-in-law of Caesar. In 50 Piso was censor with Ap. Claudius Pulcher. On the breaking out of the Civil war (49) Piso accompanied Pompey in his flight from the city; and although he did not go with him across the sea, he still kept aloof from Caesar. He subsequently returned the remainder of the year. He remained neutral during the death (44) of Caesar in the Civil war. After Caesar's death (44) Piso at first opposed Antony, but is afterwards mentioned as one of his partisans. (Caes. *B.C.* i. 3; Dio Cass. xli. 16; App. *B.C.* ii. 135, iii. 64).—7. L., son of No. 6, was consul 15, and afterwards obtained the province of Pamphylia; from thence he was recalled by Augustus to the order to make war upon the Thracians, who had attacked the province of Macedonia. He was appointed by Tiberius praefectus urbi, and was a companion of the emperor without condescending to servility, he at the same time earning the good-will of his fellow-citizens by the integrity and justice with which he governed the city. He died in A.D. 32, at the age of eighty, and was honoured, by a decree of the senate, with a public funeral. (Tac. *Ann.* vi. 16, 17; Dio Cass. liv. 21, 34, lviii. 19; Vell. Pat. ii. 98; Suet. *Tib.* 42; Plin. xiv. 145.) It was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry.

#### *Pisones with the agnomen Frugi.*

8. L., received from his integrity and conscientiousness the surname of Frugi, which is perhaps nearly equivalent to our 'man of worth.' He was tribune of the plebs, 149, in which year he proposed the first law for the punishment of extortion in the provinces (Cic. *Brut.* 27, 106). He was consul in 133, and carried on war against the slaves in Sicily (Val. Max. ii. 7, 9). He was a staunch sup-

porter of the aristocratical party, and offered a strong opposition to the measures of C Gracchus. Piso was censor, but it is uncertain in what year (Plin. xiii. 37). He wrote *Annals*, which contained the history of Rome from the earliest period to the age in which Piso himself lived (Cic. *l. c.*, Gell. xi. 14).—9 L, son of No 8, served with distinction under his father in Sicily in 133, and died in Spain about 111, whether he had gone as praetor (Cic. *Verr.* iv. 25).—10 L, son of No 9 was a colleague of Verres in the praetorship, 74, when he thwarted many of the unrighteous schemes of the latter (Cic. *Verr.* i. 46).—11 C, son of No 10, married Tullia, the daughter of Cicero, in 63, but was betrothed to her as early as 67. He was quaestor in 58, when he used every exertion to obtain the recall of his father in law from banishment, but he died in 57 before Cicero's return to Rome. He is frequently mentioned by Cicero in terms of gratitude on account of the zeal which he had manifested in his behalf during his banishment (Cic. *ad Att.* i. 3, ii. 24, *ad Fam.* xiv. 1).

#### *Pisones without an agnomen*

12 C, consul 67, belonged to the high aristocratical party, and in his consulship opposed with the utmost vehemence the law of the tribune Gabinius for giving Pompey the command of the war against the pirates. In 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. In 63 he was accused of plundering the province, and was defended by Cicero. The latter charge was brought against Piso at the instigation of Caesar, and Piso, in revenge, implored Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline (Plut. *Pomp.* 25, 27; Dio Cass. xxxv. 20, Sall. *Cat.* 45).—13 M, usually called M Pupius Piso, because he was adopted by M Pupius, when the latter was an old man. He retained, however, his family name Piso, just as Scipio, after his adoption by Metellus, was called Metellus Scipio (Metellus, No 15). On the death of L Cinna, in 84, Piso married his wife, Anna. In 83 he was appointed quaestor to the consul L Scipio, but he quickly deserted this party, and went over to Sulla, who compelled him to divorce his wife on account of her previous connexion with Cinna (Vell. Pat. ii. 41). After his praetorship, the year of which is uncertain, he received the province of Spain with the title of proconsul, and on his return to Rome in 69, enjoyed the honour of a triumph. He served in the Mithridatic war as a legatus of Pompey (Dio Cass. xxxv. 41, Cic. *ad Att.* i. 12-18). He was elected consul for 61 through the influence of Pompey. In his consulship Piso gave great offence to Cicero, by not asking the orator first in the senate for his opinion, and by taking P. Clodius under his protection after his violation of the mysteries of the Bona Dea. Cicero revenged himself on Piso, by preventing him from obtaining the province of Syria, which had been promised him. Piso, in his younger days, had so high a reputation as an orator that Cicero was taken to him by his father, in order to receive instruction from him. He belonged to the Peripatetic school in philosophy, in which he received instructions from Staseas (Cic. *N.D.* i. 7).—14 Cn., a young noble who had dissipated his fortune by his extravagance and profligacy, and therefore

joined Catiline in what is usually called his first conspiracy (66). [For details see p. 207, b.] The senate, anxious to get rid of Piso, sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. Here he was murdered by his escort, and some supposed that this was done at the instigation of Pompey (Dio Cass. xxxvi. 27, Sall. *Cat.* 18, 19).—15 Cn., fought against Caesar in Africa (46), and after the death of the dictator joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome, but he disdained to ask Augustus for any of the honours of the state, and was, without solicitation, raised to the consulship in 23 (Tac. *Ann.* ii. 43).—16 Cn., son of No 15, inherited all the pride and haughtiness of his father. He was consul x c 7, and was sent by Augustus as legate into Spain, where he made himself hated by his cruelty and avarice. Tiberius after his accession was chiefly jealous of Germanicus, his brother's son, and accordingly, when the eastern provinces were assigned to Germanicus in a.d. 18, Tiberius conferred upon Piso the command of Syria in order that the latter might do every thing in his power to thwart and oppose Germanicus. Plancina, the wife of Piso, was also urged on by Livia, the mother of the emperor, to vie with and annoy Agrippina. Germanicus and Agrippina were thus exposed to every species of insult and opposition from Piso and Plancina, and when Germanicus fell ill in the autumn of 19, he believed that he had been poisoned by them. Piso on his return to Rome (20) was accused of murdering Germanicus; the matter was investigated by the senate, but before the investigation came to an end, Piso was found one morning in his room with his throat cut, and his sword lying by his side. It was generally supposed that, despairing of the emperor's protection, he had put an end to his own life; but others believed that Tiberius dreaded his revealing his secrets, and accordingly caused him to be put to death. The powerful influence of Livia secured the acquittal of Plancina. (Tac. *Ann.* ii. 43, 55, 57, 69, 74, 80, iii. 10-18, Dio Cass. lvi. 18, Suet. *Tib.* 15, 62, *Cat.* 2).—17 C, the leader of the well known conspiracy against Nero in a.d. 65. Piso himself did not form the plot, but as soon as he had joined it, his great popularity gained him many partisans. He possessed most of the qualities which the Romans prized, high birth, an eloquent address, liberality and affability; and he also displayed a sufficient love of magnificence and luxury to suit the taste of the day, which would not have tolerated austerity of manner or character. The conspiracy was discovered by Mithras, a freedman of Flavius Suetonius, one of the conspirators. Piso thereupon opened his veins, and thus died (Tac. *Ann.* xiv. 65, xv. 48-59, Dio Cass. lxx. 24; Suet. *Ner.* 36, *Schol. ad Juv.* v. 109). It is probable that the poem *De Laude Pisonis* refers to this Piso (see No. 19).—18 L, surnamed Licinianus, was the son of M Licinius Crassus Frugi and was adopted by one of the Pisones. On the accession of Galba to the throne, he adopted as his son and successor Piso Licinianus; but the latter only enjoyed the distinction four days, for Otho who had hoped to receive this honour, induced the praetorians to rise against the emperor. Piso fled for refuge into the temple of Vesta, but was dragged out by the soldiers, and despatched at the threshold of the temple, a.d. 69 (Tac. *Hist.* i. 11, 24, 49; Dio Cass. lxxv. 5; Suet. *Galb.* 17).—19 T. Cal-

purnius Siculus, a poet in Nero's reign, who wrote seven Eclogues in imitation of Virgil and Theocritus. He praises the prosperous opening of Nero's reign, whom he calls 'deus' as well as 'juvenis' (i. 44, iv. 85). Editions by Keene, Lond. 1887, and in *Poët. Lat. Min.* It is probably right to assign to him also the poem *De Laude Pisonis*, which used to be ascribed to Saleius Bassus. It is interesting for its description of the game *Latrunculi* [*Dict. of Ant. s.v.*]. Editions by C. F. Weber, 1859, and in *Poët. Lat. Min.*

Pistor—that is, the 'pounder'—a surname of Jupiter at Rome, which probably was applied to him as the destroyer by thunderbolts; but a later tradition arose from a false connexion with the more familiar meaning 'baker'; and the common story was that, when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus caused them to give up the siege (*Or. Fast.* vi. 348; *Lactant.* i. 20, 33).

Pistōria or Pistōrium (Pistoriensis: *Pistoia*), a small place in Etruria, on the road from Luca to Florentia, rendered memorable by the defeat of Catiline in its neighbourhood (*Plin.* iii. 52; *Sall. Cat.* 57).

Pitāna. [SPARTA.]

Pitānē (Πιτάνη: *Tchanderluk*), a seaport town of Aeolis, on the coast of the Elaitic gulf, at the mouth of the Evenus or, according to some, of the Caicus; almost destroyed by an earthquake under Titus (*Hdt.* i. 149; *Strab.* pp. 581, 607; *Or. Met.* vii. 357). It was the birthplace of the Academic philosopher Arcesilaus.

Pithēcūsa. [AENARIA.]

Pithō (Πειθώ), called Suada or Suadēla by the Romans, the personification of Persuasion. She was worshipped as a divinity at Sicyon, where she was honoured with a temple in the agora, because she had persuaded Apollo and Artemis to return (*Hdt.* viii. 111; *Paus.* ii. 7, 7). Pithō also occurs as a surname of Aphrodite, whose worship was said to have been introduced at Athens by Theseus, when he united the country communities into towns. At Athens the statues of Pithō and Aphrodite Pandemos stood close together, and at Megara the statue of Pithō stood in the temple of Aphrodite; so that the two divinities must be conceived as closely connected. Pithō, in fact, was personified as the intercessor who made prayers to a deity effectual (*Paus.* ii. 22, 3).

Pithon (Πίθων, also Πείθων and Πύθων). 1. Son of Agenor, a Macedonian officer of Alexander the Great. He received from Alexander the government of part of the Indian provinces, in which he was confirmed after the king's death. In B.C. 316, he received from Antigonus the satrapy of Babylon. He afterwards fought with Demetrius against Ptolemy, and was slain at the battle of Gaza, 312. (*Arrian.* vi. 6; *Curt.* ix. 8; *Diod.* xix. 56, 80, 85).—2. Son of Crateras or Crates, a Macedonian officer of Alexander (*Just.* xiii. 4), who is frequently confounded with the preceding (*Arrian.* vi. 28, 4). After Alexander's death he received from Perdiccas the satrapy of Media. He accompanied Perdiccas on his expedition to Egypt (321), but he took part in the mutiny against Perdiccas which terminated in the death of the latter (*Diod.* xviii. 36). Pithon rendered important service to Antigonus in his war against Eumenes; but after the death of Eumenes, he

hegan to form schemes for his own aggrandisement, and was put to death by Antigonus, 316 (*Diod.* xix. 18).

Pitīnum (Pitinas, -ātis). 1. A municipium in the interior of Umbria on the river Pisaurus, whence its inhabitants are called in inscriptions *Pitinatēs Pisauenses*.—2. (*Pettino*), a town on the borders of the Sabini and Vestini, on the road from Amarnum to Priferum.

Pittācus (Πιττακός), one of those early cultivators of letters who were designated as 'the Seven Wise Men of Greece,' was a native of Mytilene in Lesbos, and was born about B.C. 652. He was highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned, in public life, as an opponent of the tyrants of Mytilene. [ALCAEUS.] In conjunction with the brothers of Alcaeus, he overthrew and killed the tyrant Melanchrus, B.C. 612. In 606 he commanded the Mytilenaeans in their war with the Athenians for the possession of Sigeum, on the coast of the Troad, and signalised himself by killing in single combat Phrynon, the commander of the Athenians. This feat Pittacus performed by entangling his adversary in a net, and then despatching him with a trident and a dagger, exactly after the fashion in which the gladiators called *retarii* long afterwards fought at Rome (*Strab.* p. 600). This war was terminated by the mediation of Pericles, who assigned the disputed territory to the Athenians; but the internal troubles of Mytilene still continued. The supreme power was fiercely disputed between a succession of tyrants and the aristocratic party headed by Alcaeus and his brother Antimenidas, and the latter were driven into exile. [ALCAEUS.] As the exiles tried to effect their return by force of arms, the popular party chose Pittacus as their ruler, with absolute power, under the title of *Asymnetes* (*Plut. Sol.* 14). He held this office for ten years (569–579), and then voluntarily resigned it, having by his administration restored order to the state and prepared it for the safe enjoyment of a republican form of government. He lived in great honour at Mytilene for ten years after the resignation of his government, and died in 569, at an advanced age. Of the proverbial maxims of practical wisdom which were current under the names of the seven wise men of Greece, two were ascribed to Pittacus: namely, *Χαλεπὸν ἐσθλὸν εἶμεναι* and *Καὶρὸν γινῶσθαι*. (*Ar. Pol.* ii. 9, 9; *Plat. Prot.* p. 443; *Paus.* x. 24, 1.)

Pittheus (Πιττεύς), king of Troezen, was son of Pelops and Dia, father of Aethra, and grandfather and instructor of Theseus. When Theseus married Phaedra, Pittheus took Hippolytus into his house. His tomb and the chair on which he had sat in judgment were shown at Troezen down to a late time. He is said to have taught the art of speaking, and even to have written a book upon it. Aethra, as his daughter, is called *Pittheia*. (*Paus.* ii. 30, 8; *Strab.* p. 374; *Or. Her.* x. 31.)

Pityia (Πιτυία: proli. *Shamelik*), a town mentioned by Homer, in the N. of Mysia, between Parium and Priapus, evidently named from the pine forests in its neighbourhood (*Il.* ii. 269; *Strab.* p. 598).

Pityonēsus (Πιτυόνησος: *Anghistri*), an island off the coast of Argolis (*Plin.* iv. 57).

Pityūs (Πιτυός: *Pitzunda*), a Greek city, in Sarmatia Asiatica, on the N.E. coast of the Euxine, NW. of Dioscurias. In the time of Strabo, it was a considerable city and port. It

was afterwards destroyed by the neighbouring tribe of the Ilenochi, but it was restored, and long served as an important frontier fortress of the Roman empire (Strab p 496, Arrian, *Periplus* p 18, Plin vi 16, Zosim. i 32)

**Pityusa**, **Pityussa** (Πιτυύσα, Πιτυουσα, contracted from *πιτυεύσα*, fem of *πιτυεύς*), i.e. abounding in pine trees. 1 (*Petsa*), a small island in the Argolic gulf (Paus. ii 34, 8, Plin iv 36).—2 The name of two islands off the S coast of Spain, W of the Baleares. The larger of them was called Ebusus (*Iziza*), the smaller Ophussa (*Formentera*) the latter was uninhabited (Diod. v 17, Strab p 167, Liv xxviii 37, Plin iii 76)

**Pixodarus** (Πιζοδάρος), prince or king of Caria, was the youngest of the three sons of Hecatomnus, all of whom successively held the sovereignty of Caria. Pixodarus obtained possession of the throne by the expulsion of his sister ADA, the widow and successor of her brother IDRIELS, and held it for five years, B.C. 340-335. He was succeeded by his son-in-law Orontobates (Strab pp 656, 657)

**Placentia** (Placentinus *Placenzia*), a Roman colony in Cisalpine Gaul, founded at the same time as Cremona, B.C. 219 (Pol. iii 40, Liv Ep 20, Vell Pat i 14). It was situated in the territory of the Anomares, on the right bank of the Po, not far from the mouth of the Trebia, and on the road from Mediolanum to Parma. It was besieged in vain by Hasdrubal, but a few years afterwards was taken and destroyed by the Gauls (Liv xxviii 33, xxx 10). It was, however, soon rebuilt by the Romans, and became an important place. It seems to have received a fresh colony under Augustus, and continued to be a flourishing town down to the time of the Goths. Its prosperity was partly due to its position close to the river Po, on which it had a port (Liv xii 57; Tac *Hist* ii 10, Plin iii 115, Strab p 215)

**Placia** (Πλακίη, Ion Πλακισμός), an ancient town, in Mysia, E of Cyzicus, at the foot of Mt. Olympus, seems to have been early destroyed (Hdt i 61)

**Placidia**, **Galla** [GALLA]

**Placitus**, **SEX**, the author of a short Latin work, entitled *De Medicina* (or *Medicamentis ex Animalibus*), consisting of thirty-four chapters, each of which treats of some animal whose body was supposed to possess certain medical properties. As might be expected, it contains numerous absurdities, and is of little or no value or interest. The date of the author is uncertain, but he is supposed to have lived in the fourth century after Christ. The work is printed by Stephani in the *Medicæ Artis Principes*, Paris, fol 1667, and elsewhere

**Placus** (Πλάκας), a mountain of Mysia, above the city of Thebe (IL vi 397, xiii 479). The name had disappeared in Strabo's time (Strab p 614)

**Planaria** (prob. *Canaria*, *Canary*), one of the islands in the Atlantic called *Fortunateæ*

**Planasia** (*Pianosa*), an island between Corsica and the coast of Etruria, to which Augustus banished his grandson Agrippa Postumus (Tac Ann i 3, 6, ii 39)

**Planciades**, **Fulgentius** [FULGENTIUS]

**Plancia**, **Munatia**, the wife of Cn. Piso, who was appointed governor of Syria in A.D. 18. While her husband used every effort to thwart Germanicus, she exerted herself equally to annoy and insult Agrippina. She was encouraged in this conduct by Livia, the mother of the emperor, who saved her from condemnation

by the senate when she was accused along with her husband in 20 [Piso, No 16]. She was brought to trial again in 33, a few years after the death of Livia, and, having no longer any hope of escape, she put an end to her own life (Tac Ann ii 43, 75, iii 9, 17, vi 32; Dio Cass lvi 22)

**Plancius**, **Cn.**, first served in Africa under the propraetor A. Terquatus, subsequently, in B.C. 60, under the proconsul Q. Metellus in Crete, and next, in 62, as military tribune in the army of C. Antonius in Macedonia. In 58 he was quaestor in Macedonia under the propraetor L. Appuleius, and here he showed great kindness to Cicero when the latter came to this province during his banishment. He was tribune of the plebs in 56, and was elected curule aedile with A. Plotius in 54. But before Plancius and Plotius entered upon their office they were accused by Juventina Laterensis and L. Cassius Longinus, of the crime of *sodality*, or the bribery of the tribes by means of illegal associations and agencies (*Dict of Ant. art. Ambitus*), in accordance with the *Lex Lucina*, which had been proposed by the consul Lucius Crassus in the preceding year. Cicero defended Plancius in an oration still extant, and obtained his acquittal. Plancius espoused the Pompeian party in the civil wars, and after Caesar had gained the supremacy lived in exile in Corcyra. (Cic *pro Plancio*, *ad Fam* iv 14, xiv 1, 8)

**Plancus**, **Munatius**, the name of a distinguished plebeian family. The surname *Plancus* signified a person having flat splay feet without any bend in them. 1 L., was a friend of Julius Caesar, and served under him both in the Gallic and the Civil wars (Caes. B.G. v 24). Caesar shortly before his death nominated him to the government of Transalpine Gaul for B.C. 44, with the exception of the Narbonese and Belgic portions of the province, and also to the consulship for 42, with D. Brutus as his colleague. After Caesar's death Plancus hastened into Gaul, and took possession of his province. Here he prepared at first to support the senate against Antony, but when Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, the latter, in spite of Cicero's dissuasion, was persuaded by Asinius Pollio to follow his example, and to unite with Antony and Lepidus. Plancus during his government of Gaul founded the colonies of Lugdunum and Ravenna. (Cic *ad Fam.* x 1-24, App. B.C. iii 46, 74, 81, 97, Plut. Ant 18.) He was consul in 42 according to the arrangement made by Caesar, and he subsequently followed Antony to Asia, where he remained for some years, and governed in succession the provinces of Asia and Syria (App. B.C. iv 57, Vell. Pat. ii 67). He deserted Antony in 32, shortly before the breaking out of the civil war between the latter and Octavian (Plut. Ant 56). He was favourably received by Octavian, and continued to reside at Rome during the remainder of his life. It was on his proposal that Octavian received the title of Augustus in 27, and the emperor conferred upon him the censorship in 22 with Paulus Aemilius Lepidus. Both the public and private life of Plancus was stained by numerous vices. In his political action he was unprincipled as well as undecided (Vell. Pat. ii 83). One of Horace's odes (*Od.* i 7) is addressed to him.—2 T., surnamed *Bursia*, brother of the former, was tribune of the plebs B.C. 52, when he supported the views of Pompey, who was anxious to obtain the dictatorship. With this object he did every

thing in his power to increase the confusion which followed upon the death of Clodius. At the close of the year, as soon as his tribunate had expired, Planens was accused by Cicero of *vis* and was condemned. After his condemnation Planens went to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. Soon after the beginning of the Civil war he was restored to his civic rights by Caesar; but he appears to have taken no part in the Civil war. After Caesar's death Planens fought on Antony's side in the campaign of Mutina. He was driven out of Pollentia by Pontius Aquila, the legate of D. Brutus, and in his flight broke his leg. (Cic. *Phil.* vi. 4, x. 10, xi. 6, xiii. 12; Dio Cass. xi. 49, xlv. 38; Plut. *Pomp.* 55.)—3. Cn., brother of the two preceding, praetor elect 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Buthrotum in Epirus. As Atticus possessed property in the neighbourhood, Cicero commended to Planens with much earnestness the interests of his friend. He was praetor in 43, and was allowed by the senate to join his brother Lucius [No. 1] in Transalpine Gaul, but caught a fever and was sent back to Rome. (Cic. *ad Att.* xvi. 16, *ad Fam.* x. 15, 17, 21.)—4. L. Plautius Planens, brother of the three preceding, was adopted by a L. Plautius, and therefore took his praenomen as well as nomen, but retained his original cognomen, as was the case with Metellus Scipio [METELLUS, No. 15], and Pupius Piso [Piso, No. 13]. Before his adoption his praenomen was Caius. He was included in the proscription of the triumvirs, 43, with the consent of his brother Lucius, and was put to death. (Val. Max. xi. 8, 5; App. B. C. iv. 12; Plin. xiii. 25.)

Planudes Maximus, was one of the most learned of the Constantinopolitan monks of the last age of the Greek empire, and was greatly distinguished as a theologian, grammarian, and rhetorician; but his name is now chiefly interesting as that of the compiler of the latest of those collections of minor Greek poems, which were known by the names of *Garlands* or *Anthologies* (Στέφανος, Ἀνθολογία). Planudes lived at Constantinople in the first half of the fourteenth century, under the emperors Andronicus II. and III. Palaeologus. In A.D. 1327 he was sent by Andronicus II. as ambassador to Venice. As the *Anthology* of Planudes was not only the latest compiled, but was also that which was recognised as *The Greek Anthology* until the discovery of the *Anthology* of Constantinus Cephalas, this is chosen as the fittest place for an account of the *Literary History of the Greek Anthology*. 1. *Materials*. The various collections to which their compilers gave the name of *Garlands* and *Anthologies* were made up of short poems, chiefly of an epigrammatic character, and in the elegiac metre. The earliest examples of such poetry were furnished by the inscriptions on monuments, such as those erected to commemorate heroic deeds, the statues of distinguished men, especially victors in the public games, sepulchral monuments, and dedicatory offerings in temples (ἀναθήματα); to which may be added oracles and proverbial sayings. At an early period in the history of Greek literature, poets of the highest fame cultivated this species of composition, which received its most perfect development from the hand of Simonides. Thenceforth, as a set form of poetry, it became a fit vehicle for the brief expression of thoughts and sentiments on any subject; until at last

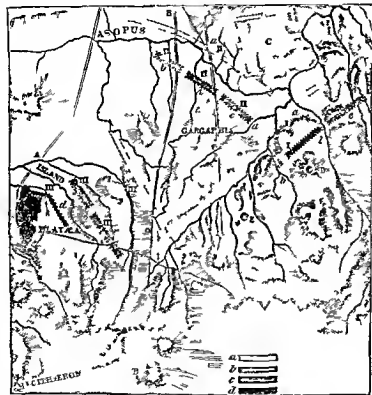
the form came to be cultivated for its own sake, and the *literati* of Alexandria and Byzantium deemed the ability to make epigrams an essential part of the character of a scholar. Hence the mere trifling, the stupid jokes and the wretched personalities which form so large a part of the epigrammatic poetry contained in the Greek *Anthology*.—2. *The Garland of Meleager*. At a comparatively early period in the history of Greek literature, various persons collected epigrams of particular classes, and with reference to their use as historical authorities; but the first person who made such a collection solely for its own sake, and to preserve epigrams of all kinds, was MELEAGER, a Cynic philosopher of Gadara, in Palestine, about B.C. 60. He entitled it *The Garland* (Στέφανος), with reference to the common comparison of small beautiful poems to flowers. The same idea is kept up in the word *Anthology* (ἀνθολογία), which was adopted by the next compiler as the title of his work. The *Garland* of Meleager was arranged in alphabetical order, according to the initial letters of the first line of each epigram. He included in this collection poems by forty-six authors of various dates from Archilochus to his own contemporaries, and also compositions of his own.—3. *The Anthology of Philip of Thessalonica*, was compiled in the time of Trajan, with the view of adding to the *Garland* of Meleager the epigrams of more recent writers.—4. *Diogenianus, Straton, and Diogenes Laërtius*. Shortly after Philip, in the reign of Hadrian, the learned grammarian, Diogenianus of Heraclea, compiled an *Anthology*, which is entirely lost. It might have been well if the same fate had befallen the very polluted collection of his contemporary, Straton of Sardis. About the same time Diogenes Laërtius collected the epigrams which are interspersed in his *Lives of the Philosophers* into a separate book.—5. *Agathias Scholasticus*, of Myrina, who lived in the time of Justinian, made a collection entitled *Κύκλος ἐρρηγμένων*. It was arranged in seven books, according to subjects. The poems included in it were those of recent writers, and chiefly those of Agathias himself and of his contemporaries, such as Paulus Silentiarius and Macedonius.—6. *The Anthology of Constantinus Cephalas*, or the *Palatine Anthology*. Constantinus Cephalas appears to have lived about four centuries after Agathias, and to have flourished in the tenth century, under the emperor Constantinus Porphyrogenitus. The labours of preceding compilers may be viewed as merely supplementary to the *Garland* of Meleager, but the *Anthology* of Constantinus Cephalas was an entirely new collection from the preceding *Anthologies* and from original sources. Nothing is known of Constantine himself. The MS. of the *Anthology* was discovered by the French scholar Saumaise, or Salmasius, in 1606, in the library of the Electors Palatine at Heidelberg. It was afterwards removed to the Vatican, with the rest of the Palatine library (1622), and has become known under the name of the *Palatine Anthology*. The MS. was restored to its old home at Heidelberg after the peace of 1815.—7. *The Anthology of Planudes* was an extract from the collection of Cephalas, divided into seven books, each of which, except the fifth and seventh, is subdivided into chapters according to subjects, and these chapters are arranged in alphabetical order. The contents of the books are as follows:—(1) Chiefly ἐπιδεικτικά: that is, displays



of skill in the species of poetry in 91 chapters (2) Jocular or satiric (*σκιωτικά*) chaps 53 (3) Sepulchral (*ἐπὶ τύφῃ*) chaps 52 (4) Inscriptions on statues of athletes and other works of art, descriptions of places &c chaps 53 (5) The *Epiphra*s of Christodorus and epigrams on statues of charioteers in the Hippodrome at Constantinople (6) Dedicatory (*ἀναθηματικά*) chaps 27 (7) Amatory (*ἔρωτικά*) This abridgment by Planudes was the most complete anthology known until the discovery of the Palatine MS of Cephalas which then superseded it—Edit on of the Palatine Anthology by Jacobs Lips 1813–1817 Tauchnitz edition, Lips 1872 Dubner Paris 1864

Plataea more commonly Plataeae (Πλάταια or Πλαταιαί Πλάταις) an ancient city of Boeotia, on the N slope of Mount Cithaeron not far

afterwards (480) the city was destroyed by the Persian army under Xerxes at the instigation of the Thebans and the place was still in ruins in the following year (479) when the memorable battle was fought in their territory in which Mardonius was defeated and the independence of Greece secured. (Hdt. ix 25–0) In consequence of this victory the territory of Plataea was declared inviolable and Pausanias and the other Greeks swore to guarantee its independence (Thuc. ii. 71. Plut. *Arctid* 19 Strab. p. 412 Paus. ix 2 4) The sanctity of the city was still further secured by its being selected as the place in which the great festival of the Eleutheria was to be celebrated in honour of those Greeks who had fallen in the war [See *Dict of Ant. & Art*. Eleutheria] The Plataeans further received



Battle of Plataea.

a. Persians b. Athenians c. Lacedaemonians d. Various Greek allies e. First Position f. Second position g. Third position h. Road from Plataea to Thebes i. Road from Megara to Thebes j. Persian camp k. Erythraea

from the sources of the Asopus, and on the frontiers of Attica. It was said to have been founded by Thebes and its name was commonly derived from Plataea, a daughter of Asopus. (Hdt. ii. 504 Thuc. iii. 61 Strab. p. 411 Paus. ix. 1 1.) The town though not large played an important part in Greek history and experienced many striking vicissitudes of fortune. At an early period the Plataeans deserted the Boeotian confederacy and placed themselves under the protection of Athens (Hdt. vi. 108 Thuc. i. 68) and when the Persians invaded Attica, in B.C. 490 they sent 1000 men to the assistance of the Athenians, and had the honour of fighting on their side at the battle of Marathon. Ten years

from the Greeks the large sum of eighty talents. Plataea now enjoyed a prosperity of fifty years but in the third year of the Peloponnesian war (429) the Thebans persuaded the Spartans to attack the town, and after a siege of two years at length succeeded in obtaining possession of the place (427) (Thuc. ii. 1 71 iii. 20 52 63) Plataea was now razed to the ground. Its inhabitants sought refuge at Scione and afterwards at Athens but it was again rebuilt after the peace of Antalcidas (397) (Thuc. v. 32 Plut. *Lys* 14 Paus. x. 1 4) It was destroyed the third time by its inveterate enemies the Thebans in 3 2 (Paus. ix. 1 5 Dod. xv 49 Isocr. *Plataea* § 13) It was once more restored under the Macedonian supremacy and continued in existence till a very

late period. Its walls were rebuilt by Justinian (Procop. *Acad* iv 2)

Platamodes (Πλαταμώδης C. Kir. a) a promontory in the W of Messenia (Strab. p. 348)

Platana um us (Πλατάνη Πλάτανα) a fortress in Phoenicia, in a narrow pass between Lebanon and the sea, near the river Damurus or Tamyras (Damur) (Pol. v. 63 Jos. *Ant* xvi. 11 1)

Platée (Πλάταια also called Bombal) an island on the coast of Cyrenaica, in N Africa the first place taken possession of by the Greek colonists under Battus.

Plato (Πλάτων) the comic poet, was a native of Athens, contemporary with Aristotle

phanes, Phrynichus, Eupolis, and Pherecrates, and flourished from B.C. 428 to 389. He ranked among the best poets of the Old Comedy. From the expressions of the grammarians, and from the large number of fragments which are preserved, it is evident that his plays were only second in popularity to those of Aristophanes. He attacked in many of his plays public characters of the day: e.g. demagogues in the *Hyperbolicus* and the *Cleophon*, and a contemporary poet in the *Cinesias*. Purity of language, refined sharpness of wit, and a combination of the vigour of the Old Comedy with the greater elegance of the Middle and the New, were his chief characteristics. Suidas gives the titles of thirty of his dramas. With the *Cleophon* he won the third prize in 405 B.C., when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses*.—Fragments in Meineke, *Fr. Com. Graec.*

Plato (Πλάτων), the philosopher, was born on the seventh day of Thargelion (= May 26th) B.C. 428 (if we follow the statements of Hermodorus and Apollodorus: see Diog. Laërt. iii. 2, 6.) Athens was probably his birthplace, though some say Aegina (Diog. Laërt. l. c.). His father, Aristocles, claimed descent from Codrus, and the ancestors of his mother, Perictione, were related to Solon. Plato himself mentions the relationship of Critias, his maternal uncle, with Solon (*Charm.* p. 155). Originally, we are told, he was named after his grandfather Aristocles, but in consequence of the fluency of his speech, or, as others have it, the breadth of his chest, he acquired that name under which alone we know him (Diog. Laërt. iii. 4). One story made him the son of Apollo; another related that bees settled upon the lips of the sleeping child (*Cic. Div. i.* 46, 78). He is said to have contended, when a youth, in the Isthmian and other games, as well as to have made attempts in epic, lyric, and dithyrambic poetry, and not to have devoted himself to philosophy till a later time, probably after Socrates had drawn him within the magic circle of his influence. Plato was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. He was thus by birth and education inclined to the aristocratic and cultivated classes at Athens; but though he had great opportunities for a favourable start in political contests by the help of his connexions, especially of Critias, the most powerful of the Thirty, he preferred a life of philosophic study. At the same time it would be a mistake to suppose that he never took any part in public life. He must necessarily (as Grote points out) have served in military posts after he was eighteen, and the military service of 409–403 B.C. was constant and severe. Plato's birth and means probably placed him in the cavalry. There is abundant evidence from the *Republic* as well as from his letters that he had no aversion for such active employment, and some indication of his having once thought of political life, though there is no warrant for believing that he ever spoke or acted as a politician. Whatever inclinations that way he may have had were diverted by his disappointment and disgust at the tyranny of the Thirty, and he sought refuge in philosophy. At an early age he had become acquainted, through Cratylus, with the doctrines of Heraclitus, and through other instructors with the philosophical dogmas of the Eleatics and of Anaxagoras. In his twentieth year he is said to have betaken himself to Socrates, and became one of his most

ardent admirers (cf. Diog. Laërt. iii. 5; Xen. *Mem.* iii. 6, 1). Pansanias (i. 30, 3) preserves a story that Socrates on the night before Plato first became his pupil, dreamed that a swan, the bird of Apollo, flew into his lap. After the death of Socrates (399) he withdrew to Megara, where he probably composed several of his dialogues, especially those of a dialectical character. He next went to Cyrene through friendship for the mathematician Theodorus, and is said to have visited afterwards Egypt, Sicily, and the Greek cities in Lower Italy, about 388 B.C. (*Plat. Epist.* vii. p. 324), in his desire to see new countries, especially Mount Etna. More distant journeys of Plato into the interior of Asia, to the Hebrews, Babylonians, and Assyrians, to the Magi and Persians, are mentioned only by writers on whom no reliance can be placed (*Clem. Alex. adv. Gent.* p. 46). To this tradition Cicero (*Tusc.* iv. 19, 43) seems to refer. His journey to Egypt is not mentioned by any writer before Cicero (*de Rep.* i. 10, 15, *de Fin.* v. 29, 87); but there is no doubt that he visited Cyrene, and no improbability in his going thence to Egypt. Plato, during his residence in Sicily, became acquainted, through Dion, with the elder Dionysius, but very soon fell out with the tyrant, who disliked his free exposition of social and political truths. It is impossible to reject altogether the story of his being sold into slavery (though of short duration). The best attested account is that Dionysius handed him over to the Spartan envoy Pollis to be taken to Greece, with secret instructions that he should be sold as a slave, that he was sold at Aegina and was purchased for twenty or thirty minae and freed by Anniceris, whom he had known at Cyrene. (*Plut. Dion.* 5; Diog. Laërt. iii. 17; *Nep. Dion.* 2.) The story is given differently by Diodorus (xv. 7), who says that Plato was sold by orders of Dionysius in the slave market at Syracuse, and freed by his friends, who subscribed twenty minae for the price. After his return to Athens, about 386, he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Ceramicus and the hill Colonus Hippias, and partly in his garden, which was situated at Colonus. He taught without exacting fees, and his lectures were mainly in the form of lively dialogue; yet on the more difficult parts of his doctrinal system he probably delivered also connected discourses. The more narrow circle of his disciples assembled themselves in his garden at common simple meals (Diog. Laërt. ii. 8; *Ael. V. H.* ii. 18, iii. 35), and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, 'Let no one enter who is unacquainted with geometry,' had reference (*Etzet. Chil.* vii. 972). Among his pupils were his nephew Speusippus, Xenocrates of Chalcidion, Aristotle, Heraclides Ponticus, Hecstiens of Perinthus, Philippos the Opuntian, and others, men from the most different parts of Greece. To the wider circle of those who, without attaching themselves to the more narrow community of the school, sought instruction and incitement from him, such distinguished men as Chabrias, Iphicrates, Timotheus, Placion, Hyperides, Lyeurgus, and Isocrates, are said to have belonged. Whether Demosthenes was of the number is doubtful (cf. *[Dem.] Epist.* v. *Cic. de Or.* i. 20, 89, *Or.* 4, 16, *de Off.* i. 1, 4). Cicero clearly has no doubt of it, but he refers to the letters of Demosthenes as his authority,

and these are probably spurious. Plato's occupation as an instructor was twice interrupted by his voyages to Sicily, first when Dion, probably soon after the death of the elder Dionysius, persuaded him to make the attempt to win the younger Dionysius to philosophy, the second time, a few years later (about 360), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out between him and his step-uncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful and he owed his own safety to nothing but the earnest intercession of Archytas. That Plato cherished the hope of realising through the conversion of Dionysius his idea of a state in the rising city of Syracuse was a belief pretty generally spread in antiquity, which finds some confirmation in the expressions of the philosopher himself, and of the seventh Platonic letter (which, though spurious, is written with the most evident acquaintance with the matters treated of) [Plat. *Dion.* 11-20, *Diog. Laert.* iii. 21, 25 [Plat.] *Epist.* iii, vii.] With the exception of these two visits to Sicily, Plato was occupied from the time when he opened the school in the Academy in giving instruction and in the composition of his works. He died in the 82nd year of his age, *b.c.* 347. According to some he died while writing, according to others at a marriage feast. According to his last will his garden remained the property of the school, and passed, considerably increased by subsequent additions, into the hands of the Academic school, who kept as a festival his birthday as well as that of Socrates. Athenians and strangers honoured his memory by monuments. Still he had no lack of enemies and detractors. He was attacked by contemporary comic poets, as Theopompus, Alexis, Cratinus the younger, and others, by one-sided Socratics, as Antisthenes, Diogenes, and the later Megarics, and also by the Epicureans, Stoics, certain Peripatetics, and later writers eager for defraction. Thus even Antisthenes and Aristoxenus charged him with sensuality, avarice, and sycophancy; and others with vanity, ambition, and envy towards other Socratics, Protagoras, Epicarmus, and Phidolaus (*Diog. Laert.* iii. 26, 33, *Athen.* pp. 50, 424, 507, 509, 589). But the admiration is better attested, and the character which his admirers have drawn is substantiated by his writings.—The Writings of Plato. These writings have come down to us complete, and have always been admired as a model of the union of artistic perfection with philosophical acuteness and depth. They are in the form of dialogue. Plato was not the first writer who employed this style of composition for philosophical instruction. Zeno the Eleatic had already written in the form of question and answer, Alexamenus the Teian and Sophron in the mimes had treated ethical subjects in the form of dialogue, and in later periods Xenophon, Aeschines, Antisthenes, Euclides, and other Socratics also made use of the dialogical form. But Plato has handled this form not only with greater mastery than anyone who preceded him, but, in all probability, with the distinct intention of keeping by this very means true to the admonition of Socrates, not to communicate instruction, but to lead to the spontaneous discovery of it, and he is the first who has made this style of writing a literary model. The advantages which he found in this method were that he was able to make Socrates a central figure,

that he could more easily argue out every question, from all points of view, and that he had full scope for his dramatic power of drawing character. Various arrangements of the dialogues of Plato have been proposed, but none of them can be maintained by any convincing arguments. There is no ground for the belief that Plato arranged them on any scheme so as to form a consecutive series, and the probabilities are all the other way. The arrangement, therefore, which assumes progressive stages of philosophy from one dialogue to another will be wisely rejected, nor is there any warrant for saying that certain dialogues belong to certain periods of Plato's life because this or that view is apparent in them. Even if the adoption of any doctrine, such as that of Ideas or of *anagorais*, could be assigned to a particular date (which is, to say the least, doubtful), there would still remain the possibility of a later revision of the dialogue in question. Of external evidence as to date there is none, and the guidance from mention of historical events in the dialogues themselves is scanty and precarious. The utmost that can be said is that there are some arguments for the arrangement which places the following dialogues in the earlier period, *i.e.* before, or near, the time of the death of Socrates: viz. *Laches*, *Hippias Major* and *Minor*, *Lyssis*, *Ion*, *Charmides*, *Meno*, *Alcibiades I*, *Cratylus*, *Euthydemus*, *Protagoras*, *Euthyphron*, *Gorgias* after the death of Socrates, *Apology* (which is not, however, a dialogue), *Crito*. The following seem to belong to a later date, between his first and second journeys to Sicily: viz. *Theaetetus*, *Sophistes*, *Politicus*, *Parmenides*, *Menezenus* (a funeral oration), *Symposium*, *Phaedrus*, *Phaedo*, *Philebus*, *Republic*, *Timaeus*, *Critias*, and, lastly, the *Laus*, which occupied several years in writing, and was published after his death. Of these *Hippias Minor*, *Alcibiades I* and *Menezenus* are rejected by many critics and may be set down as doubtful. The following are certainly spurious: viz. *Alcibiades II*, *Asiochus*, *Cleitophon*, *Demodocus*, *Epinomis*, *Erastae*, *Eryxias*, *Hipparchus*, *De Justo*, *Minos*, *Sisyphus*, *Theages*, *De Virtute*. In this list of spurious works the *Letters* also must be included. The dialogues which are directly cited by Aristotle as written by Plato are *Republic*, *Timaeus*, *Laus*, *Phaedo*, *Phaedrus*, *Symposium*, *Gorgias*, *Meno*, *Hippias I*, but it is obvious that his silence does not condemn the others, and several which have not his testimony are universally accepted as Plato's work. Some, however, of the dialogues which have been admitted as certainly genuine in the above list have been objected to by one critic or another.—The Philosophy of Plato. The nature of this work will allow only a few brief remarks upon this subject. Plato, like Socrates, was penetrated with the idea that wisdom is the attribute of the Godhead, that philosophy, springing from the impulse to know, is the necessity of the intellectual man, and the greatest of the blessings in which he participates. When once we strive after Wisdom with the intensity of a lover, she becomes the true consecration and purification of the soul, adapted to lead us from darkness to the true day. An approach to wisdom, however, presupposes an original communion with Being, truly so called, and this communion again presupposes the divine nature of immortality of the soul, and the impulse to become

like the Eternal. This impulse is the love which generates in Truth, and the development of it is termed *Dialectics*. Out of the philosophical impulse which is developed by *Dialectics* not only correct knowledge, but also correct action springs forth. Socrates' doctrine respecting the unity of virtue, and that it consists in true, vigorous, and practical knowledge, is intended to be set forth in the *Protagoras* and the smaller kindred dialogues. They are designed, therefore, to introduce a foundation for ethics, by the refutation of the common views that were entertained of morals and of virtue. For although not even the words 'ethics' and 'physics' occur in Plato, and even dialectics are not treated of as a distinct and separate province, yet he must rightly be regarded as the originator of the threefold division of philosophy, inasmuch as he had before him the decided object to develop the Socratic method into a scientific system of dialectics that should supply the grounds of our knowledge as well as of our moral action (physics and ethics). Accordingly, the *Theaetetus*, *Sophistes*, *Parmenides*, and *Cratylus*, are principally dialectical; the *Protagoras*, *Gorgias*, *Politicus*, *Philebus*, and the *Republic*, principally ethical; while the *Timaeus* is exclusively physical. Plato, in developing the Socratic view of the true conception of objects, was influenced both by the Eleatic doctrine of the unchangeable unity of real existence [PARMENIDES] and the Heraclitean theory of a perpetual flow and change in human life [see p. 403], whence followed the question, how could there be absolute knowledge of the objects of sense which were perpetually changing (Aristot. *Met. A. 6*). This question Plato solved by his doctrine of *Ideas*, which became the central part of his system. The objects which our senses perceive are indeed changeable with each perception and unreal, but each of these is an imperfect copy of a perfect original which has a real immutable and eternal existence in another world; and the perfect original was called an *Idea* or *eidos*, because it was the true form or archetype; and inasmuch as there was only one 'idea' or archetype of each class of things, 'ideas' were sometimes called *éwades* or *μωάδες* i.e. 'unities' (*Phileb.* p. 15). The highest of all was the 'idea' of Good, which was the cause of all perfection (but yet nothing personified). The body being a hindrance to the contemplation of these unchangeable realities which are the only absolute knowledge, the philosopher frees himself as far as possible from the disturbance of senses. Further, as an aid to conceiving these true 'ideas', the human soul has a certain power of 'recollection' (*ἀνάμνησις*) of the sight which it enjoyed of them before it was linked to the human body. The vision has been to a great extent forgotten, but still the recollection is stirred by the sight of the imperfect copy and is strengthened when the mind abstracts itself from the world of sense, and exercises its reason.—His system of ethics was founded upon his dialectics, as remarked above. Hence he asserted that, not being in a condition to grasp the idea of the Good with full distinctness, we are able to approximate to it only so far as we elevate the power of thinking to its original purity.—Complete editions of Plato by Stallbaum, Lips. 1850-1877; Baiter and Orelli, Zurich, 1839-1874; by C. F. Hermann, Lips. 1874. Translation by Jowett, Oxford, 1891. Among the numerous editions of separate treatises are the *Gorgias* by W. H.

Thompson; *Apology* by Riddell; *Apology* and *Phaedo* by W. Smith; *Phaedo* by Archer Hind; *Theaetetus* by Campbell; *Phaedrus* by W. H. Thompson; *Sophistes* and *Politicus* by Campbell; *Philebus* by H. Jackson.

Plator. 1. Commanded Orem for Philip B.C. 207 and betrayed the town to the Roman. (Liv. xxviii. 6).—2. Brother of GENTICS king of Illyria, and son of Pleuratus (Liv. xlii. 30). According to Polybius, xxix. 5, his name was Pleuratus.

Plautia Gens, a plebeian gens at Rome. The name is also written *Plotius*, just as we have both *Clodius* and *Claudius*. The gens was divided into the families of *Hypsaeus*, *Proculus*, *Silvanus*, *Vernus*, *Venox*. Although several members of these families obtained the consulship, none of them are of sufficient importance to require a separate notice.

Plautianus, Fulvius, an African by birth, the fellow-townsmen of Septimius Severus. He served as praefect of the praetorium under this emperor, who loaded him with honours and wealth, and virtually made over much of the imperial authority into his hands. Intoxicated by these distinctions, Plautianus indulged in the most despotic tyranny, and perpetrated acts of cruelty almost beyond belief. In A.D. 202 his daughter Plautilla was married to Caracalla; but having discovered the dislike cherished by Caracalla towards both his daughter and himself, and looking forward with apprehension to the downfall which awaited him upon the death of the sovereign, he formed a plot against the life both of Septimius and Caracalla. His treachery was discovered, and he was immediately put to death, 203. His daughter, Plautilla, was banished first to Sicily, and subsequently to Lipara, where she was treated with the greatest harshness. After the murder of Geta, in 212, Plautilla was put to death by order of her husband. (Dio Cass. lxxv. 14, lxxvi. 2, lxxvii. 1.)

Plautilla. [PLAUTIANUS.]

Plantius. 1. A., a man of consular rank, who was sent by the emperor Claudius in A.D. 43 to subdue Britain. He remained in Britain four years, and subdued the S. part of the island. He obtained an ovation on his return to Rome in 47. (Tac. *Agr.* 14.) It was alleged against his wife, Pomponia, that she had become a covert to Christianity, and Plantius was commissioned to inquire into the charge, which he reported to be disproved (Tac. *Ann.* xiii. 32).—2. An early writer of comedies, who is mentioned by Varro as having written plays which were sometimes reckoned among those of Plautus (Gell. iii. 3, 10).—3. A Roman jurist, who lived about the time of Vespasian, and is cited by subsequent jurists.

Plautus, T. Maccius, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. His name has been much disputed. Festus (p. 288) explains the name Plotus as meaning in the Umbrian language 'flat-footed' and mentions as bearing that name the poet of Sarsina, called (as it appears in the abridgment of Paulus) Accius. Hence the great comedian was commonly known in modern times as M. Accius Plautus until Ritschl, from a comparison of Plaut. *Merc.* 6, and the conclusion of the *Casina*, *Menaechmi*, and *Epidicus* in the Ambrosian MS., with Gell. iii. 3, 9, deduced the name Maccius, which is now almost universally accepted. It is suggested with some probability that it was formed from the word *maccus*,

a buffoon, given as a nickname to Plautus, and adopted by him when he became a Roman citizen. The date of his birth is uncertain, but it may be placed about a.c. 254. Cicero (*de Sen.* 50) speaks of Plautus as having been an old man in 191 B.C. He probably came to Rome at an early age, since he displays such a perfect mastery of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. When he arrived at Rome he was in needy circumstances, and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business, but his speculations failed, he returned to Rome, and his necessities obliged him to enter the service of a baker who employed him in turning a hand-mill (Gell. ii. 3. 14). While in this degrading occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about thirty years of age (221), and accordingly began to write comedies a few years before the breaking out of the second Punic war. He continued to write for about forty years and died in 184 when he was seventy years of age (Cic. *Brut.* 60). His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius. Terence did not rise into notice till almost twenty years after his death. During the long time that Plautus held possession of the stage he was always a great favourite of the people, and he expressed a bold consciousness of his own powers in the spitsph which he wrote for his tomb, and which has come down to us —

Postquam est mortem optus Plautus, comœdia luget,  
Scens deserta, dein rursus Indus iocamine  
Et numeri instrument simul omnes collatcrantur.

(Gell. i. 24, 3)

Plautus wrote a great number of comedies, and in the last century of the republic there were 130 plays which bore his name. Most of these, however, were not considered genuine by the best Roman critics. There were several works written upon the subject, and of these the most celebrated was the treatise of Varro entitled *Questiones Plautinae*. It appears that towards the end of the republic there had been a tendency to reckon as 'Plautine' all old *palliatae comediae*, and Varro limited the undoubted comedies of the poet to twenty one, which were hence called the *Fabulae Varronianae*. These Varronian comedies are no doubt those which have come down to our own time, with the loss of one. At present we possess only twenty comedies of Plautus, but there were originally twenty one in the manuscripts, and the *Vidularia*, which was the twenty first, and which came last in the collection, was torn off from the manuscript in the middle ages. The titles of the twenty one Varronian plays are 1. *Amphitruo* 2. *Asinaria* 3. *Aulularia* 4. *Captivi* 5. *Curculio* 6. *Caena* 7. *Cistellaria* 8. *Epidiculus* 9. *Bacchides* 10. *Mostellaria* 11. *Menaechmi* 12. *Miles* 13. *Mercator* 14. *Pseudolus* 15. *Poenulus* 16. *Persa* 17. *Rudens* 18. *Stichus* 19. *Trinummus* 20. *Truculentus* 21. *Vidularia*. This is the order in which they occur in the manuscripts, though probably not the one in which they were originally arranged by Varro. The present order is evidently alphabetical, the initial letter of the title of each play is alone regarded, and no

attention is paid to those which follow. Hence we find *Captivi*, *Curculio*, *Caena*, *Cistellaria*, *Mostellaria*, *Menaechmi*, *Miles Mercator*, *Pseudolus*, *Poenulus*, *Persa*. The play of the *Bacchides* forms the only exception to the alphabetical order. It was probably placed after the *Epidiculus* by some copyist, because he had observed that Plautus in the *Bacchides* (ii. 2, 26) referred to the *Epidiculus* as an earlier work. The names of the comedies are either taken from some leading character in the play, or from some circumstance which occurs in it. Those titles ending in *aria* are adjectives, giving a general description of the play, thus *Asinaria* is the 'Ass-Comedy'. The comedies of Plautus enjoyed universal popularity among the Romans, and continued to be represented down to the time of Diocletian. The continued popularity of Plautus through so many centuries was owing, in a great measure, to his being a national poet. Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Whether Plautus borrowed the plan of all his plays from Greek models, it is impossible to say. The *Bacchides*, *Poenulus* and (according to some) the *Stichus*, were taken from Menander, the *Caena* and *Rudens* from Diphilus, the *Mercator* and the *Trinummus*, and possibly also the *Mostellaria*, from Philemon, the *Asinaria* from Demophilus. But in all cases Plautus allowed himself much greater liberty than Terence, and in some instances he appears to have simply taken the leading idea of the play from the Greek, and to have filled it up in his own fashion. It has been inferred from a well-known line of Horace (*Epist.* ii. 1. 58), 'Plautus ad exemplar Siculi proterare Epicharmi,' that Plautus took great pains to imitate Epicharmus. But there is no correspondence between any of the existing plays of Plautus and the known titles of the comedies of Epicharmus; and the verb *proterare* has reference only to the heaviness and energy of Plautus's style, in which he bore a resemblance to the Sicilian poet. There is abundant testimony to the esteem in which Plautus was held alike by the educated Romans and by the general public. Horace (*de Arte Poet.* 270), indeed, expresses a less favourable opinion of Plautus, but it must be recollected that the taste of Horace had been formed by a different school of literature, and that he disliked the ancient poets of his country. Moreover, it is probable that the censure of Horace does not refer to the general character of Plautus's poetry, but merely to his unharmonious verses and to some of his jests. Cicero (*de Off.* i. 23, 104) places his wit on a par with that of the Old Attic Comedy (cf. Apoll. Sidon. *xiii.* 148). By moderns Plautus has not only been admired but has been selected for imitation by many of the best poets. Thus the *Amphitruo* (the only play of Plautus which has a mythological plot) has been imitated by Molière and Dryden; the *Aulularia* by Molière in his *Avare*, the *Mostellaria* by Regnard, Addison, and others, the *Menaechmi* by Shakespeare in his *Comedy of Errors*, the *Trinummus* by Lessing in his *Schätz*, and so with others. — Of the present complete editions the best are by Ritschl, 1848, 1864, Fleckeisen, 1859, 1874, Usung, 1875. Among useful editions of separate plays are the *Aulularia* and *Menaechmi* by Wagner, 1876, 1878; the *Captivi* by Sonnenschein 1880, the

*Mostellaria* by Ramsay, 1869, and by Sonnenschcin, 1884; the *Miles Gloriosus* by Tyrrell, 1885; the *Trinummus* by Wagner, 1875, and by Sloman, 1883; the *Truculentus* by Studemund, 1868.

Plavis (*Piave*), a river in Venetia in the N. of Italy, which flows past Bellanum and falls into the sea at Altinum, W. of Aquileia.

Pleiādes (Πλειάδες or Πλειάδης), the Pleiads, are usually called the daughters of Atlas and Pleione, whence they bear the name of the *Atlantides* (Hes. *Op.* 383, 614; Hyg. *Ast.* ii. 21; Apollod. iii. 10). They were called *Vergiliae* by the Romans a name which some connected with *ver* as the season of their rising, and also *Sueulæ* (i.e. the herd of little pigs): they were also known as Sidus Parilicium, because they shone at the time of the festival Parilia. (Plin. xviii. 246; Serv. ad *Aen.* i. 744; Fest. p. 372.) They were the sisters of the Hyades, and seven in number, six of whom are described as visible, and the seventh as invisible. The Pleiades are said to have made away with themselves from grief at the death of their sisters, the Hyades, or at the fate of their father, Atlas, and were afterwards placed as stars at the back of Taurus, where they formed a cluster resembling a bunch of grapes, whence they were sometimes called *Bórpus*. According to another story, the Pleiades were virgin companions of Artemis, and, together with their mother, Pleione, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were metamorphosed into doves (Πλειάδης) and placed among the stars. (Pind. *Nem.* ii. 11; Athen. p. 490; Diod. iii. 59.) The story of the lost Pleiad was that Merope, the seventh of the sisters, hid her light in mortification because she alone had married a mortal (Sisyphus) and become subject to mortality (Ov. *Fast.* iv. 170). The rising of the Pleiades in Italy was about the beginning of May, and their setting about the beginning of November. Hence the Pleiads were connected with the fertilising rains of spring, with the seed-time of autumn and also with autumn storms, and different parts of the myth are traceable to these different points of view. They are daughters of Atlas because the rain-clouds associated with them rise out of the western sea, and in the pursuit by Orion there is reference to the stormy time of autumn. It is likely that in the Homeric story of the doves who brought ambrosia from the western ocean there is allusion to the Pleiads and their aid to the summer harvests (Od. x. 59; Athen. i. c.). The story of the 'lost Pleiad' here appears in the mention of one dove being killed in the passage of the rocks, and their name—usually connected with Πλειων = 'many in number' (Hyg. *Fab.* 192)—is not improbably referred to Πλειαι (doves). Their names are Electra, Maia, Taygete, Alcyone, Celaeno, Sterope, and Merope.

Pleiaë (Πλειαι), a town in the SW. of Laconia between Asopos and Acrise (Liv. xxxv. 27).

Plemmyrium (Πλεμύριον: *Punta di Gigante*), a promontory on the S. coast of Sicily, immediately S. of Syracuse. [SYRACUSÆ.]

Pleiōnē (Πληϊωνή), a daughter of Oceanus, and mother of the Pleiades by Atlas. [ATLAS; PLEIADÆ.]

Pleuromoxii, a small tribe in Gallia Belgica, subject to the Nervii (Caes. B. G. v. 89).

Pleuratus (Πλευράτος), king of Illyria, was the son of Scerdilaïdas. His name occurs as

an ally of the Romans in the second Punic war, and in their subsequent wars in Greece. (Pol. xviii. 30, xxii. 4; Liv. xxvi. 24.)

Pleurōn (Πλευρών: Πλευρώνας: *Gyphtokastron*), an ancient city in Aetolia, and one of the most important in the country, was situated at a little distance from the coast, NW. of the mouth of the Evenus, and on the S. slope of Mt. Araeynthus. It was originally inhabited by the Curetes. (H. ii. 639, xiii. 217, xiv. 116; Strab. pp. 450, 451.) This ancient city was abandoned by its inhabitants when Demetrius II., King of Macedonia, laid waste the surrounding country, and a new city was built under the same name to the W. of the ancient one. (Strab. l. c.; Pans. vii. 11, 3.) The two cities are distinguished by geographers under the names of Old Plenron and New Pleuron respectively. The ruins of the later town are remarkable.

Plinius. I. C. Plinius Secundus, the author of the *Historia Naturalis*, distinguished as Pliny the Elder, was born A.D. 23, at Norum Comum (Como) in the N. of Italy. He came to Rome while still young, and being descended from a family of wealth and distinction, he had the means at his disposal for availing himself of the instruction of the best teachers to be found in the imperial city. At the age of about 23 he went to Germany, where he served under L. Pomponius Secundus, of whom he afterwards wrote a memoir, and was appointed to the command of a troop of cavalry (*praefectus alae*). (Tac. *Ann.* i. 69; Plin. *Ep.* iii. 5.) It appears from notices of his own that he travelled over most of the frontier of Germany, having visited the Cauci, the sources of the Danube, &c. (Plin. xii. 99, xvi. 2, xxii. 8). It was in the intervals snatched from his military duties that he composed his treatise *De Jaculatione equestri*. At the same time he began a history of the Germanic wars, which he afterwards completed in twenty books (Plin. *Ep.* iii. 5). He returned to Rome with Pomponius (52), and applied himself to the study of jurisprudence. The greater part of the reign of Nero he spent in retirement, chiefly, no doubt, at his native place. It may have been with a view to the education of his nephew that he composed the work entitled *Studiosus*, an extensive treatise in three books, occupying six volumes, in which he marked out the course that should be pursued in the training of a young orator, from the cradle to the completion of his education and his entrance into public life. During the reign of Nero he wrote a grammatical work in eight books, entitled *Dubius Sermo* (Plin. *Ep.* iii. 5); and towards the end of the reign of this emperor he was appointed procurator in Spain. He was here in 71, when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle, who, on account of his absence, was obliged to entrust the care of him to Virginius Rufus. Pliny returned to Rome in the reign of Vespasian, shortly before 73, when he adopted his nephew (Plin. *Ep.* v. 8). He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. It was at this period of his life that he wrote a continuation of the History of Aufidius Bassus, in thirty-one books, carrying the narrative down to his own times. Of his manner of life at this period an interesting account has been preserved by his nephew (*Epist.* iii. 5). It was his practice to spend a portion of the

night by candlelight. Before it was light he betook himself to the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and devoted the time which he still had remaining to study. After a slender meal he would, in summer time, lie in the sunshine while some one read to him, he himself making notes and extracts. He never read anything without making extracts in this way, for he used to say that there was no book so bad but that some good might be got out of it. He would then take a cold bath, and after a slight repast sleep a very little and then pursue his studies till dinner time. During this meal some book was read to and commented on by him. At table as might be supposed, he spent but a short time. Such was his mode of life when in the midst of the bustle and confusion of the city. When in retirement in the country the time spent in the bath was nearly the only interval not allotted to study, and that he reduced to the narrowest limits, for during all the process of scraping and rubbing he had some book read to him, or himself dictated. When on a journey he had a secretary by his side with a book and tablets. By this incessant application, persevered in throughout life, he amassed an enormous amount of materials, and at his death left to his nephew 160 volumina of notes (*lectorum commentarii*) written extremely small on both sides. With some reason might his nephew say that, when compared with Pliny those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. From the materials which he had in this way collected he compiled his celebrated *Historia Naturalis*, which he published about 77. The details of Pliny's death are given in a letter of the younger Pliny to Tacitus (*Ep. vi. 16*). He perished in the celebrated eruption of Vesuvius which overwhelmed Herculaneum and Pompeii, in 79 being 56 years of age (*Plin. Ep. vi. 5, 7*). He was at the time stationed at Misenum in the command of the Roman fleet, and it was his anxiety to examine more closely the extraordinary phenomenon which led him to sail to Stabiae, where he landed and perished. The only work of Pliny which has come down to us is his *Historia Naturalis*. By Natural History the ancients understood astronomy, meteorology, geography, mineralogy, zoology, botany—in short, every thing that does not relate to the results of human skill or the products of human faculties. Pliny, however, has not kept within even these extensive limits. He has broken in upon the plan implied by the title of the work, by considerable digressions on human inventions and institutions (*book viii.*), and on the history of the fine arts (*xxiv.—xxvii.*). Minor digressions on similar topics are also interspersed in various parts of the work, the arrangement of which in other respects exhibits but little scientific discrimination. It comprises, as Pliny says in the preface, 20 000 matters of importance, drawn from 100 selected authors, to whose observations he added many of his own. The authors used by him whose writings are still extant are Aristotle (chiefly through the medium of Pomponius Trogon and Nigidius Figulus), Theophrastus, Cato, Varro, Vitruvius, Columella, and Mela. On botany he seems to have relied a good deal on Sextus Niger, who was largely used also by Dioscorides. The whole work is divided into thirty-seven books, the first of which consists

of a dedicatory epistle to Titus, followed by a table of contents of the other books. When it is remembered that this was not the result of the undistracted labour of a life but written in the hours of leisure secured from active pursuits, and that, too, by the author of other extensive works, it is, to say the least, a wonderful monument of human industry. It may easily be supposed that Pliny, with his insatiable appetite for accumulating knowledge out of books, was not the man to produce a really scientific work. He was not even an original observer. The materials which he worked up into his huge encyclopaedic compilation were almost all derived at second hand, though doubtless he has incorporated the results of his own observation in a larger number of instances than those in which he indicates such to be the case. Nor did he, as a compiler, show either judgment or discrimination in the selection of his materials, so that in his accounts the true and the false are found intermixed. His love of the marvellous, and his contempt for human nature lead him constantly to introduce what is strange or wonderful, or adapted to illustrate the wickedness of man, and the unsatisfactory arrangements of Providence. His work is extremely valuable to us from the vast number of subjects treated of, with regard to many of which we have no other sources of information. But what he tells us is often unintelligible, from his retailing accounts of things with which he was himself personally unacquainted, and of which he in consequence gives no satisfactory idea to the reader. Though a writer on zoology, botany, and mineralogy he has no pretensions to be called a naturalist. His compilations exhibit scarcely a trace of scientific arrangement, and frequently it can be shown that he does not give the true sense of the authors whom he quotes and translates, giving not uncommonly wrong Latin names to his objects spoken of by his Greek authorities.—Editions of Pliny's *Natural History*, with a commentary, are by Hardouin (Paris, 1685, 5 vols. 4to, 2nd ed. 1723 3 vols. fol.), critical editions by Sillig (Gotha, 1853, by Jan, Leips. 1870, by Dittesien, 1873). There is a French translation by De Grandisagne, with notes by Cuvier and others, Paris, 1833.—2. C. Plinius Caecilius Secundus, frequently called Pliny the Younger was the son of C. Caecilius and of Plinia, the sister of the elder Pliny. He was born at Comum in A.D. 61, and having lost his father at an early age, he was adopted by his uncle, as has been mentioned above. His education was conducted under the care of his uncle his mother, and his tutor, Virginius Rufus. From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy. He studied eloquence under Quintilian. His acquirements finally gained him the reputation of being one of the most learned men of the age, and his friend Tacitus, the historian, had the same honourable distinction. He was also an orator. In his nineteenth year he began to speak in the Forum, and he was frequently employed as an advocate before the court of the Centumviri and before the Roman senate. He filled numerous offices in succession. While a young man he served in Syria as tribune of a legion and was there a hearer of the Stoic Euphrates and of Artemidorus. He was subsequently quaestor, praetor, praefectus in or about 93, and consul 100 in which year he wrote his *Panegyricus*, which is addressed to

Trajan. In 108 he was appointed *propraetor* of the province Pontica, where he did not stay quite two years. Among his other functions he also discharged that of *curator* of the channel and the banks of the Tiber (*O.I.L.* v. 5262; cf. *Plin. Ep.* v. 14). He was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabianus, and an accomplished woman: she was considerably younger than her husband, who has recorded her kind attentions to him (*Plin. Ep.* iv. 19, vi. 4, viii. 10). He had no children by either wife born alive. The life of Pliny is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death. The extant works of Pliny are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is a somewhat bombastic eulogium on Trajan. Pliny collected his own letters, as appears from the first letter of the first book, which looks something like a preface to the whole collection. It is not an improbable conjecture that he may have written many of his letters with a view to publication, or that when he was writing some of them the idea of future publication was in his mind. However, they form a delightful collection, and make us acquainted with many interesting facts in the life of Pliny and that of his contemporaries. The letters from Pliny to Trajan and the emperor's replies form the whole of the tenth book: letters 15-121 belong to the period of his Bithynian governorship. The letter on the punishment of the Christians (x. 97) and the emperor's answer (x. 98) are of the greatest interest and value from their bearing on the history of the Church in the first century.—Edition of the *Epistolae* and *Panegyricus* by Keil, Leipzig, 1853 and 1870. Editions of the *Epistolae* are by Coriutius and Longolius, Amsterdam, 1734, and by Gierig, Lips. 1800; by Döring, 1843; book iii. by Mayor, 1880; i. and ii. by Cowan, 1889.

**Plinthinē** (Πλινθίνη), a city of Lower Egypt, on the bay called from it *Sinus Plinthinētes* (Πλινθινίτης κόλπος), was the W.-most city of Egypt (according to its narrower limits) on the frontier of Marmarica. It stood a little N. of Taposiris (*Abousir*). (*Strab.* p. 799.)

**Plistarchus** (Πλεισταρχος), king of Sparta, was the son and successor of Leonidas, who was killed at Thermopylae, B.C. 480. He reigned from 480 to 458, but being a mere child at the time of his father's death, the regency was assumed by his cousin Pausanias. It appears that the latter continued to administer affairs in the name of the young king till his own death, about 467 (*Hdt.* ix. 19).

**Plisthēnes** (Πλεισθένης), son of Atreus, and husband of Aërope or Eriphyle, by whom he became the father of Agamemnon, Menelaus, and Anaxibia; but Homer makes the latter the children of Atreus. [See AGAMEMNON, ATRÆUS.]

**Plistia** (*Prestita*), a village in Samnium in the valley between M. Tifata and Taburnus (*Liv.* ix. 21).

**Plistōanax** or **Plistōanax** (Πλειστονάξ, Πλειστονάξ), king of Sparta, was the eldest son of the Pausanias who conquered at Plataea, B.C. 479. On the death of Plistarchus, in 458, without issue, Plistōanax succeeded to the throne, being yet a minor (*Thuc.* i. 107). He

reigned from 458 to 408. In 445 he invaded Attica; but the premature withdrawal of his army from the enemy's territory exposed him to the suspicion of having been bribed by Pericles. He was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country (*Thuc.* ii. 21, iii. 26; *Plut. Per.* 23). He remained nineteen years in exile, taking up his abode near the temple of Zeus on Mt. Lycaeus in Arcadia, and having half his house within the sacred precincts that he might enjoy the benefit of the sanctuary. During this period his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in 426, in obedience to the injunctions of the Delphic oracle. But he was accused of having tampered with the Pythian priestess to induce her to interpose for him, and his alleged impiety in this matter was continually assigned by his enemies as the cause of all Sparta's misfortunes in the war; and therefore it was that he used all his influence to bring about peace with Athens in 421 (*Thuc.* v. 16). He was succeeded by his son Pausanias.

**Plistas** (Πλειστός; *Xeropotamo*), a small river in Phocis, which rises in Mt. Parnassus, flows past Delphi, where it receives the small stream Castalia, and falls into the Crissæan gulf near Cirrha (*Strab.* p. 418; *DELPHI*).

**Plotina**, Pompeia, the wife of the emperor Trajan, and a woman of extraordinary merit and virtue. As she had no children, she persuaded her husband to adopt Hadrian. She died in the reign of Hadrian, who honoured her memory by mourning for her nine days, by building a temple in her honour, and by composing hymns in her praise. (*Plin. Paneg.* 38; *Dio Cass.* lix. 10; *HADRIANUS*.)

**Plotinópolis** (Πλωτινópolis), a town in Thrace on the road from Trajanopolis to Hadrianopolis, founded by Trajan, and named in honour of his wife, Plotina (*Ptol.* iii. 11, 13; *Procop. Aed.* iv. 11).

**Plotinus** (Πλωτῖνος), the originator of the Neo-Platonic system, was born at Lycopolis in Egypt, about A.D. 203. The details of his life have been preserved by his disciple Porphyry in a biography which has come down to us. From him we learn that Plotinus began to study philosophy in his twenty-eighth year, and remained eleven years under the instruction of Ammonius Saccas. In his thirty-ninth year he joined the expedition of the emperor Gordian (242) against the Persians, in order to become acquainted with the philosophy of the Persians and Indians. After the death of Gordian he fled to Antioch, and from thence to Rome (244). Intent on philosophical study, he lived on the scantiest fare and restricted his hours of sleep to the briefest time possible. For the first ten years of his residence at Rome he gave only oral instruction to a few friends; but he was at length induced, in 254, to commit his instructions to writing. In this manner when, ten years later (264), Porphyry came to Rome and joined himself to Plotinus, twenty-one books of very various contents had been already composed by him. During the six years that Porphyry lived with Plotinus at Rome, the latter, at the instigation of Amelius and Porphyry, wrote twenty-three books on the subjects which had been discussed at their meetings, to which ten books were afterwards added. The correction of these books was committed by Plotinus himself to the care of Porphyry. On account of the weakness of his sight, Plotinus never read



them through a second time, still less corrected them; intent simply upon the matter, he was alike careless of orthography, of the division of the syllables, and the clearness of his hand writing. The fifty-four books were divided by Porphyry into six *Enneads*, or sets of nine books. Plotinus was eloquent in his oral communications and impressive in manner. He was regarded with admiration and respect by men of science such as the philosophers Amelins, Porphyry, the physicians Paulinus, Eustochius, and Zethus the Arab. He also enjoyed the favour of the emperor Gallienus and the empress Salonina, and almost obtained from them the rebuilding of two destroyed towns in Campania, with the view of their being governed according to the laws of Plato. He died at Puteoli in 262. The philosophical system of Plotinus is founded upon Plato's writings, with the addition of various tenets drawn from the Oriental philosophy and religion. He appears, however, to avoid studiously all reference to the Oriental origin of his tenets; he endeavours to find them all under the veil of the Greek mythology, and points out here the germ of his own philosophical and religious convictions. He was the real founder of the Neo-Platonic school. In his system of Pantheism *vous* or thought is an emanation from the divine essence, and in it resides all true Being which is analogous to the Platonic Ideas: the soul of the world, which, as nature, unites with the corporeal world, proceeds from the *vous* but the material world is an imperfect copy of a world incomprehensible by the senses. In man the soul is an emanation from the world soul, which descends into the human body and whose highest perfection is to be liberated from it and purified from all that is sensuous. Plotinus is not guilty of that commixture and falsification of the Oriental mythology and mysticism which is found in Iamblichus, Proclus, and others of the Neo-Platonic school.—Editions of the *Enneads* of Plotinus are by Krenzer, Oxonia, 1835, by Kirchhoff 1856, by Müller, 1878.

Plotinus, whose full name was *MARITUS PLOTINUS SACERDOS*, a Latin grammarian, the author of *De Metricis Liber*, who probably lived towards the end of the third century of the Christian era, in the reign of Diocletian. His work is published by Putschius in the *Grammaticae Latinae Auctores*, Hannov 1605, and by Gaisford in the *Scriptores Latini Bæ Metricæ*, Oxon, 1837.

Plotus Gallus; Plot. Grifphus; Plot. Tucca [GALLUS; GRIPHUS; TUCCA.]

Plutarchus (ΠΛΟΥΤΑΡΧΟΣ) 1 Tyrant of Eretria in Euboea, whom the Athenians assisted in B.C. 354 against his rival, Callias of Chalcis. The Athenian army was commanded by Phocion, who defeated Callias at Tamynæ, but Phocion having suspected Plutarchus of treachery, expelled him from Eretria. (Plut. Phoc 12, Dein. de Pac. 5).—2 The biographer and philosopher, was born at Chaeronea in Boeotia. The year of his birth is not known; but we learn from Plutarch himself that he was studying philosophy under Ammonius at the time when Nero was making his progress through Greece, in A.D. 66, from which we may assume that he was a youth or a young man at that time. He spent some time at Rome and in other parts of Italy, but he tells us that he did not learn the Latin language in Italy, because he was occupied with public commissions and in giving lectures on philosophy, and it was late in life before he busied himself

with Roman literature. He was lecturing at Rome during the reign of Domitian, but the statement of Suidas that Plutarch was the preceptor of Trajan ought to be rejected. Plutarch spent the later years of his life at Chaeronea, where he discharged various magisterial offices, and held a priesthood. The time of his death is unknown, but probably took place early in Hadrian's reign.—The work which has immortalised Plutarch's name is his *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. The forty-six Lives are arranged in pairs, each pair contains the Life of a Greek and a Roman, and is followed by a comparison of the two men. In a few pairs the comparison is omitted or lost. He seems to have considered each pair of Lives and the Parallel as making one book (*Βιβλίον*). The forty-six Lives are the following:—(1) Theseus and Romulus, (2) Lycurgus and Numa, (3) Solon and Valerius Publicola, (4) Themistocles and Camillus, (5) Pericles and Q. Fabius Maximus, (6) Alcibiades and Coriolanus, (7) Timoleon and Aemilius Paulus, (8) Pelopidas and Marcellus, (9) Aristides and Cato the Elder, (10) Philopœmen and Flamininus, (11) Pyrrhus and Marcus, (12) Lysander and Scilla, (13) Cimon and Lucullus, (14) Nicias and Cræsus, (15) Enmenes and Sertorius, (16) Agesilanus and Pompeius, (17) Alexander and Caesar, (18) Phocion and Cato the Younger, (19) Agis and Cleomenes, and Tiberius and Gaius Gracchus, (20) Demosthenes and Cicero, (21) Demetrius Poliorcetes and M. Antonius, (22) Dion and M. Junius Brutus. There are also the Lives of Artaxerxes Mnemon, Aratus, Galba, and Otcho, which are placed in the editions after the forty-six Lives. Perhaps no work of antiquity has been so extensively read in modern times as Plutarch's Lives. The reason of their popularity is that Plutarch has rightly conceived the business of a biographer: his biography is true portraiture. Other biography is often a dull, tedious enumeration of facts in the order of time, with perhaps a summing up of character at the end. The reflections of Plutarch are neither unpertinent nor trifling: his sound good sense is always there. His honest purpose is transparent: his love of humanity warms the whole. His work is and will remain the book of those who can nobly think and dare and do. (The best edition of the Lives is by Sintenis, revised issue, Lips. 1875. Among separate editions of particular Lives those of Themistocles and Demosthenes by Holden supply most useful commentaries.)—Plutarch's other writings, above sixty in number, are placed under the general title of *Moralia* or Ethical works, though some of them are of an historical and anecdotal character, such as the essay on the Malignity (*κακοηθία*) of Herodotus, which neither requires nor merits refutation, and his *Apophthegmata*, many of which are of little value. Eleven of these essays are generally classed among Plutarch's historical works among them also are his *Roman Questions* or *Inquiries*, his *Greek Questions*, and the *Lives of the Ten Orators*. But it is likely enough that several of the essays which are included in the *Moralia* of Plutarch are not by him. At any rate, some of them are not worth reading. The best of the essays included among the *Moralia* are of a different stamp. There is no philosophical system in these essays: pure speculation was not Plutarch's province. His best writings are practical, and their merits consist in the soundness

of his views on the ordinary events of human life, and the benevolence of his temper.—Editions of the *Moralia* by Wyttenbach, 1795–1821; by Hercher, 1851. Editions of the complete works of Plutarch by Reiske, Lips. 1774–1782, and by Hntten, 1791–1805.—3. The younger, was a son of the last, and is supposed by some to have been the author of several of the works which pass usually for his father's, as e.g. the *Apophthegmata* (Tzetz. *Chil.* i. 14, ad Lye. 653).—4. An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He wrote commentaries, which are lost, on the *Timæus* of Plato, and on Aristotle's treatise *On the Soul*. He died at an advanced age, about A.D. 430. (Suid. s. v. *Πρόκλος*; Marin. *Vit. Procl.* 12.)

**Pluto.** [HADES.]

**Πλούτος** (Πλούτος), the personification of wealth, is described as a son of Iasion and Demeter. [IASION.] That Wealth should be the offspring of the Earth-goddess expresses the idea that riches come from the earth—primarily from agriculture, but also from metals. The same idea was the cause of the name Πλούτων being given to Hades, the god of the earth and of the underworld [see p. 575, b]. Zeus is said to have deprived Pluto of sight, that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (Ar. *Plut.* 90; Schol. ad Theoc. x. 19). At Thebes there was a statue of Tyche or Fortune, at Athens one of Irene or Peace, and at Thespiae one of Athene Ergauce, and in each of these cases Pluto was represented as the child of those divinities, symbolically expressing the sources of wealth, from good fortune, peace and industry (Paus. i. 8, 2, ix. 15, 2, ix. 26, 8). A copy of the statue of Irene and Pluto is now at Munich. [CEPHEUSOPORTUS.] He seems to have been also represented as a boy with a cornucopia.

**Πλουβιάλα** (Πλουβιάλα, Ptol.: prob. *Ferro*), one of the islands in the Atlantic called *Fortunatæ*.

**Πλύβιος**, i.e. the sender of rain (Tibull. i. 7, 26), a surname of Jupiter among the Romans (also Pluvialis and Imbricator), to whom sacrifices were offered during long protracted droughts. [JUPITER.]

**Πυθαγόρας** (Πυθαγόρας). 1. Eldest son of Eragoras, king of Salamis in Cyprus, was assassinated along with his father, B.C. 374. [ERAGORAS].—2. King of Salamis in Cyprus, probably succeeded Nicocles, though we have no account of his accession, or his relation to the previous monarchs. He submitted to Alexander in 332, under whom he served with a fleet at the siege of Tyre. (Diod. xvi. 46; Arrian, *An.* ii. 20; Curt. iv. 3, 11; Athen. p. 167.)

**Πόδαλιριος** (Πόδαλιριος), son of Asclepius and Epione or Arsinoe, and brother of Machaon, along with whom he led the Thessalians of Tricca against Troy. He was, like his brother, skilled in the medical art. On his return from Troy he was east by a storm on the coast of Syros in Caria, where he is said to have settled. He was worshipped as a hero on Mt. Dria. [MACHAON.]

**Πόδαρκες** (Πόδαρκης). 1. The original name of Priam. [PRIAMUS].—2. Son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilans, and led the Thessalians of Phylace against Troy (*Il.* ii. 695).

**Πόδαργος**. [ΠΑΡΥΛΛΑΞ.]

**Poeas** (Πόας), son of Phylaeus or Thaumaeus, husband of Methous, and the father of Philoetetes, who is hence called *Pocantides*, *Pocantius heros*, *Pocantia proles*, and *Pocante satas*. Poeas is mentioned among the Argonauts, and is said to have killed with an arrow Talans in Crete. He set fire to the pile on which Hercules was burnt, and was rewarded by the hero with his arrows. [HERCULES; PHILOCTETES.]

**Poemander** (Ποίμανδρος), son of Chaerensilus and Stratonicæ, was the husband of Tanagra, a daughter of Aedus or Aesopus, by whom he became the father of Ephippus and Leucippus. He was the reputed founder of the town of Tanagra in Boeotia, hence called *Poemandria*. When Poemander had inadvertently killed his own son, he was purified by Elephenor. (Strab. p. 404.)

**Poemanēnus** (Ποιμανήνός; ethnic, the same: prob. *Maniyyas*), a fortified place in Mysia, S. of Cyzicus, with a celebrated temple of Asclepius (Steph. Byz. s. v.; Plin. v. 123).

**Petovio**, sometimes written *Petovio* (*Pet-tau*), a town in Pannonia Superior (Western Pannonia) on the frontiers of Noricum, and on the Dravus (*Drave*), was at first a fortress, and then a Roman colony with the surname *Ulpia*, having been probably enlarged and made a colony by Trajan, and station of the legion XIII. Gemina (Tac. *Hist.* iii. 1; Amm. Marc. xiv. 37; *C. I. L.* iii. p. 439).

**Pōgōn** (Πόγων), the harbour of Troezen in Argolis (Strab. p. 873).

**Pola** (Pola), an ancient town in Istria, situated on the W. coast, and near the promontory Polaticum, which was the most southerly point in the country. According to tradition Pola was founded by the Colchians who had been sent in pursuit of Medea (Strab. pp. 46, 203, 216; Mel. ii. 8, 19). It was subsequently a Roman colony, with the surname *Pictas Julia*, and became an important commercial town, being united by good roads with Aquileia and the principal towns of Illyria (Plin. iii. 129). It was here that Belisarius assembled his fleet to cross to Ravenna, A.D. 544 (Procop. *B. G.* iii. 10). Its importance in antiquity is attested by its magnificent ruins, of which the principal are those of an amphitheatre, of a triumphal arch (*Porta aurea*), erected to L. Sergius by his wife, Salvia Postuma, and of several temples.

**Pōlēmon** (Πολέμων). 1. I., king of Pontus and the Bosphorus, was the son of Zeuon, the orator of Laodicea. As a reward for the services rendered by his father as well as himself he was appointed by Antony in B.C. 39 to the government of a part of Cilicia; and he subsequently obtained in exchange the kingdom of Pontus. (App. *B. C.* v. 75; Dio Cass. xlix. 25, 33; Strab. p. 578.) He accompanied Antony in his expedition against the Parthians in 36. After the battle of Actium he was able to make his peace with Octavian, who confirmed him in his kingdom (Dio Cass. liii. 25). About the year 16 he was entrusted by Agrippa with the charge of reducing the kingdom of Bosphorus, of which he was made king after conquering the country (Dio Cass. liv. 24). His reign after this was long and prosperous; he extended his dominions as far as the river Tanais; but having engaged in an expedition against the barbarian tribe of the Asprugians he was not only defeated by them, but taken prisoner, and put to death (Strab. pp. 493, 495, 556). By his second wife, Pythodoris, who succeeded him on the throne, he left two sons, Polemon II., and

Zeion, king of Armenia, and one daughter, who was married to Cotys king of Thrace.—2. II, son of the preceding and of Pythodorus, was raised to the sovereignty of Pontus and Bosphorus by Caligula in A.D. 39. Bosphorus was afterwards taken from him by Claudius, who assigned it to Mithridates while he gave Polemon a portion of Cilicia in its stead 41. In 63 Polemon was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province (Dio Cass. lxx. 12, lxx. 8, Suet. Ner. 19).—3. Brother of Attalus, a Macedonian officer in the army of Alexander the Great. He was suspected of complicity in the plot of which Philotas was accused, but he was acquitted or pardoned (Arr. An. iii. 27, Curt. vii. 2, 1). After the death of Alexander he became a partisan of Perdiccas, under whose brother Alceas, he served (Diod. xviii. 40, xix. 16) until 330 when he shared the defeats and captivity of Attalus. (ATTALUS No. 2).—4. Of Athens, an eminent Platonic philosopher, was the son of Philostratus, a man of wealth and political distinction. In his youth Polemon was extremely prodigal, but one day when he was about thirty on his bursting into the school of Xenocrates, at the head of a band of revellers his attention was so arrested by the discourse which chanced to be upon temperance that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life (Hor. Sat. ii. 3, 233) and continued to frequent the school, of which, on the death of Xenocrates he became the head, s. c. 315. He died in 375 at a great age. He esteemed the object of philosophy to be to exercise men in things and deeds, not in dialectic speculation. He placed the *summum bonum* in living according to the laws of nature (Diog. Laert. iv. 16, Athen. p. 44, Cic. de Fin. iv. 2, 5, 15, v. 1, 5).—5. Of Athens by citizen ship, but by birth either of Ilium, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, surnamed *Periegetes* (ὁ περιηγητής), lived in the time of Ptolemy Epiphanes, at the beginning of the second century B.C. In philosophy he was a disciple of Panæthus. He made extensive journeys through Greece to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns. As the collector of these inscriptions, he was one of the earlier contributors to the Greek Anthology. Athenæus and other writers make very numerous quotations from his works. They were chiefly descriptions of different parts of Greece, some were on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes. (Athen. pp. 456, 462).—6. Antonius, a celebrated sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. He was born of a consular family, at Laodicea, but spent the greater part of his life at Smyrna. His most celebrated disciple was Aristides. Among his imitators in subsequent times was Gregory Nazianzen. His style of oratory was imposing rather than pleasing, and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout that he resolved to put an end to his existence, he had himself shut up in the tomb of his ancestors at Laodicea, where he died of hunger, at the age of sixty-five. (Philost. Sophist. p. 550, Suid. s. v.) The only extant work of Polemon is the funeral orations

for Cynægirus and Callimachus, the generals who fell at Marathon which are supposed to be pronounced by their fathers. These orations are edited by Orelli, Lips. 1819.—7. The author of a short Greek work on Physiognomy, which is still extant. He must have lived in or before the third century after Christ, as he is mentioned by Origen, and from his style he cannot be supposed to have lived much earlier than this time. His work consists of two books in the first which contains twenty three chapters, after proving the utility of physiognomy, he lays down the general principles of the science, in the second book which consists of twenty seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c.—Edited by Franz in his *Scriptores Physiognomonice Veteres*, Altenburg 1780.

Polemonium (Πολεμώνιον, Πολεμώνιον and Πολεμώνιον Buleman), a city on the coast of Pontus in Asia Minor, built by king Polemon (probably the second) on the site of the older city of Side at the mouth of the river Sidennus (Poleman Cnari) and at the bottom of a deep gulf with a good harbour. It was the capital of the kingdom of Polemon, comprising the central part of Pontus. E. of the Ina, which was hence called Pontus Polemoniacus. (Plin. vi. 11. Ptol. v. 6, 4. Amm. Marc. xii. 8.)

Pollis (ἈΘΗΝΕ),  
Polichna (Πολίχνα, Dor Πολίχνα Πολίχνη), a town.—1. In the NW of Messenia, W. of Andania (Pans. iv. 35, 6).—2. In the NE. of Laconia (Ptol. iv. 36).—3. In Chios.—4. In Crete, whose territory bordered on that of Cydonia (Hdt. vii. 170, Thuc. ii. 83).—5. In Mysia, in the district Troas, on the left bank of the Aesepus near its source (Strab. p. 603).

Poliens (Πολίεις), 'the protector of the city,' a surname of Zeus.

Poliorcetes, Demetrius (ΔΗΜΗΤΡΙΟΣ).  
Polites (Πολίτης), son of Priam and Hecuba, and father of Priam the younger, was a valiant warrior and famed for his swiftness of foot. He was slain by Pyrrhus. (Il. xiii. 633, xv. 839, Verg. Aen. ii. 525, v. 564.)

Politorium, a town in the interior of Latium, destroyed by Ancus Martius (Liv. i. 33, Dionys. iii. 43, Plin. iii. 68).

Polla, Argentaria, the wife of the poet Lucan. (LUCANUS.)

Pollentia (Pollentinas) 1 (Polenza), a town of the Statiellum Liguria at the confluence of the Stura and the Tanarus, and subsequently a Roman municipium (Plin. iii. 49). It was celebrated for its wool. In its neighbourhood Stilicho gained a victory over the Goths under Alaric (Claudian, B. Get. 580-647, Oros. vii. 37).—2. A town in Picenum probably identical with Urbs Salvia (Plin. iii. 111).—3. (Pollenza), a Roman colony on the NE. point of the Balears Major (BALEARIS.)

Pollentia, a deity worshipped by the Romans among the Indigeles, who was supposed to supply strength to the growing child (Liv. xxxix. 7, Plant. Cas. iv. 4, 3, cf. INDIGETES).

Pollio, Annii, was accused of treason (maiestas) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was accused of taking part in Piso's conspiracy against that emperor in A.D. 65, and was banished. (Tac. Ann. xv. 56, 71.)

Pollia, C. Asinina, a distinguished orator,

poet and historian of the Augustan age. He was born at Rome in B.C. 70, and became distinguished as an orator at an early age. At the age of twenty-two he prosecuted C. Cato (The. Dial. 91). On the breaking out of the Civil war he joined Caesar, and in 49 he accompanied Curio to Africa. After the defeat and death of Curio, he crossed over to Greece, and fought on Caesar's side at the battle of Pharsalia (48). He also accompanied Caesar in his campaigns against the Pompeian party in his campaigns in Spain (45). He returned with Caesar to Rome, but was shortly afterwards sent back to Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey. He was in his province at the time of Caesar's death (44). He took no part in the war between Antony and the senate; but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause, and persuaded L. Plancus in Gaul to follow his example. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, when he took under his protection from his love of literature. In 40 Pollio took an active part in effecting the reconciliation between Octavian and Antony at Brundisium. In the same year he was consul; and it was during his consulship that Virgil addressed to him his 4th Eclogue. In 39 Antony went to Greece, and sent Pollio with a part of his army against the Parthians, an Illyrian people. Pollio defeated the Parthians and took the Dalmatian town of Salona; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. (Her. *Od.* ii. 1, 16; *C. I. L.* i. p. 401.) He gave his son, Asinius Gallus, the agnomen of Salenus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued, however, to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and in the courts of justice. He died at his Tuscan villa, A.D. 4, in the 80th year of his age, preserving to the last the full enjoyment of his health and of all his faculties. (Hieron. ad Euseb. *Chron.* 2020; cf. The. *Dial.* 17; Sen. *Contr.* 4, 5.)—Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Od.* ii. 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign (Plin. *xxxv.* 10). None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. Catullus (xii. 9) describes him in his youth as 'teporum disertus puer et faeciarum,' and Horace speaks of him in the full maturity of his powers (*Od.* ii. 1, 13) as 'Insigne maestis praesidium reis et consulenti, Pollio, curiae;'

and we have also the testimony of Quintilian, the two Seneca and Tacitus to the greatness of his oratorical powers (Quint. x. 1, 113; Sen. *Contr.* 4, 3; Sen. *Ep.* 100, 7; The. *Dial.* 21).—Pollio wrote the history of the Civil wars in seventeen books (Suid. s. v.). It began with the consulship of Metellus and Afranius, B.C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world (Her. *Od.* i. 1, 21; Sen. *Suas.* vi. 15, 21; Suet. *Jul.* 80; Tac. *Ann.* iv. 34).—As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers (Verg. *Ecl.* iii. 86, viii. 10; Hor. *Od.* ii. 1, 9; Sat. i. 10, 42). It has been asserted by some modern critics that Pollio was the author of the *Bellum Africanum*; but the theory is unprovable and has no support.—Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (Quint. xii. 1, 22), censured the Commentaries of Caesar for their want of historical fidelity (Suet. *Jul.* 56), and found fault with Sallust for affectation in the use of antiquated words and expressions (Suet. *Gramm.* 10; Gell. x. 26). He also complained of a certain *Patavinitas* in Livy, respecting which some remarks are made in the life of Livy (p. 495, a). Pollio had a son, C. Asinius Gallus Salenus. [See p. 355, b.] Asinius Tiberius married Vipsania, the former wife of Gallus; (1) Asinius Salenus; (2) Asinius Asinius Agrippa, consul A.D. 25; (4) Asinius Celer. Pollio, Vedius, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and when over a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, and his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy; and when the emperor could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish-pond to be filled up. Pollio died B.C. 16, leaving a large part of his property to Augustus. It was this Pollio who built the celebrated villa of Pausilypum near Naples. (Dio Cass. liv. 23; Sen. *de Ira*, iii. 40; Plin. ix. 77; The. *Ann.* i. 10, xii. 60) Polluxa (Πολυξάνη), a city of Latium near Corioli taken and retaken in the Volscian wars, after which it disappears from history (Liv. ii. 38, 39; Dionys. vi. 91, viii. 36). Pollux or Polydectes. [DIOSCURUS.] Naueratis in Egypt, was a Greek sophist and grammarian. He studied rhetoric at Athens under the sophist Adrian, and afterwards opened a private school in this city, where he gave instruction in grammar and rhetoric. At a later time he was appointed by the emperor Commodus to the chair of rhetoric at Athens.

He died during the reign of Commodus at the age of fifty eight. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his *Ῥητορικὴ διδασκαλία*. Pollux was the author of several works, all of which have perished with the exception of the *Onomasticon*. This work is divided into ten books each of which contains a short dedication to the *Caesar* Commodus. It was therefore published before A.D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book.—Editions by Lederlin and Hemsterhuis, Amsterdam, 1766, by Dindorf, Lipsa 1824, and by Imm. Bekker, Berol. 1846.—2 A Byzantine writer, the author of a *Chronicon* which treats at some length of the creation of the world, and is therefore entitled *Ἱστορία φυσική*. It is a universal history, beginning with the creation of the world and coming down to the time of the writer.—Edited by Hardt, Munich, 1792.

**Pólus (Πόλος)** 1 A sophist and rhetorician a native of Agrigentum. He was a disciple of Gorgias, and wrote a treatise on rhetoric, as well as other works mentioned by Suidas. He is introduced by Plato as an interlocutor in the *Gorgias* (cf. Plat. *Phaedr.* p. 267).—2 A celebrated tragic actor, the son of Charicles of Sunium and a disciple of Archias of Thuri. It is related that at the age of 70 shortly before his death, he acted in eight tragedies on four successive days. (Plut. *Dem.* 25.)

**Polyægos (Πολύαιος)** Polyboe or Antimelos, an uninhabited island in the Aegean sea, near Melos (Plu. iv. 70, Ptol. iii. 15, 28).

**Polyænus (Πολύαιος)** 1 Of Lampsacus, a mathematician and a friend of Epicurus, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with Epicurus the worthlessness of geometry (Cic. *Ac.* ii. 33, *Fin.* i. 6).—2 Of Sardis, a sophist lived in the time of Julius Caesar. He is the author of four epigrams in the Greek Anthology. His full name was Julius Polyaenus.—3 The Macedonian, the author of the work on Strategema in war (*Στρατηγήματα*), which is still extant, lived about the middle of the second century of the Christian era. Suidas calls him a rhetorician, and we learn from Polyaenus himself that he was accustomed to plead causes before the emperor. He dedicated his work to M. Aurelius and Verus, while they were engaged in the Parthian war, about A.D. 163, at which time, he says, he was too old to accompany them in their campaigns. This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people, and the eighth of the Romans. Parts however, of the sixth and seventh books are lost, so that of the 900 stratagema which Polyaenus described, only 833 have come down to us. The work is written in a clear and pleasing style, though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity, but its value as a historical authority is very

much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements.—Editions by Casanbon, 1589; Coray, 1809; Wolfstun, 1860; Wescher, 1867.

**Pólybios (Πολύβιος)** 1 The historian, the son of Lycortas, and a native of Megalopoli, in Arcadia, was born about B.C. 204. His father, Lycortas, was one of the most distinguished men of the Achaean League and Polybius received the advantages of his father's instruction in political knowledge and the military art. He must also have reaped great benefit from his intercourse with Philopoemen, who was a friend of his father's, and on whose death, in 182, Polybius carried the urn in which his ashes were deposited. In the following year Polybius was appointed one of the ambassadors to Egypt, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen, and as Hipparch attained a position which ranked second in the state. He advised neutrality in the war between Rome and Macedonia. After the conquest of Macedonia, in 168, the Roman commissioners who were sent into the S. of Greece commanded, at the instigation of Cellerates, that 1000 Achaeans should be carried to Rome, to answer the charge of not having assisted the Romans against Persens. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B.C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than the rest of his countrymen. He had probably become acquainted in Greece with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to reside at Rome in the house of their father, Paulus. Scipio was then eighteen years of age, and soon became warmly attached to Polybius. Scipio was accompanied by his friend in all his military expeditions, and received much advantage from his experience and knowledge. Polybius, on the other hand, besides finding a liberal patron and protector in Scipio, was able by his means to obtain access to public documents, and to accumulate materials for his great historical work. After remaining in Italy seven years, he returned to the Peloponnese in 151, with the surviving Achaean exiles, who were at length allowed by the senate to revisit their native land. He did not, however, remain long in Greece. He joined Scipio in his campaign against Carthage, and was present at the destruction of that city in 146. Immediately afterwards he hurried to Greece, where the Achaeans were waging a mad and hopeless war against the Romans. He appears to have arrived in Greece soon after the capture of Corinth, and he exerted all his influence to alleviate the misfortune of his countrymen, and to procure favourable terms for them. His grateful fellow-countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at Megalopoli, Mantinea, Pallantium, Tegea, and other places. The base of the statue erected to him by the state of Elis was found at Olympia by the German explorers in 1877. Polybius seems now to have devoted himself to the composition of the great historical work for which he had long been collecting materials. At what

period of his life he made the journeys into foreign countries for the purpose of visiting the places which he had to describe in his history, it is impossible to determine. He tells us (iii. 59) that he undertook long and dangerous journeys into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. At a later period of his life he visited Egypt likewise. He probably accompanied Scipio to Spain in 134, and was present at the fall of Numantia, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. He died at the age of eighty-two, in consequence of a fall from his horse, about 122.—The History of Polybius consisted of forty books, of which the first five books, and extracts from the other thirty-five books, survive. Books i. and ii. form the Introduction, taking up the history where Timæus left off, at 264 B.C. They contain some account of the first Punic war and the Achaean League. The remainder of the work fell into two parts. The first comprised a period of thirty-five years, beginning with the second Punic war and the Social war in Greece, and ending with the conquest of Perseus and the downfall of the Macedonian kingdom, in 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world, and to demonstrate that they were marked out as the rulers of nations, and fitted for a universal empire. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and it was vain for the other nations of the world to resist. In this first part book iii. relates the second Punic war as far as Cannæ; iv. and v. deal with the wars in Greece and Syria. Books vi.—xxx. described the progress of Roman conquest to the battle of Pydna, B.C. 168. The second part of the work, which formed a kind of supplement to the former part, comprised the period from the conquest of Perseus, in 168, to the fall of Corinth, in 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book; and the fortieth book probably contained a chronological summary of the whole work. The History of Polybius is one of the most valuable works that have come down to us from antiquity. His early training had taught him to appreciate military operations as well as political measures, and the leading part which he took in his own country enabled him to judge of the characters and motives of the great actors in history in a way which no mere scholar or rhetorician could do. To these qualifications were added the inestimable advantage of intimate friendship with the greatest men of Rome, and the opportunities of learning at first hand all that those who directed the civil and military actions of the republic could tell him. No one could have a better claim to write a history of the second and third Punic wars than the man who possessed all the information that the Scipios and Aemilii had stored up of the second, and was himself an eye-witness of the conclusion of the third. These materials he supplemented by every means in his power. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constitu-

tion, and made distant journeys to become acquainted with the geography of the countries that he had to describe in his work. A characteristic feature of his work, which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. His object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmatica* (*πραγματεία*), and not a *History* (*ιστορία*). The value of history consisted, in his opinion, in the instruction that might be obtained from it. Thus the narrative of events became in his view of secondary importance; they formed only the text of the political and moral discourses which it was the province of the historian to deliver. Excellent, however, as these discourses are, they materially detract from the merits of the history as a work of art; their frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Moreover, he frequently inserts long episodes, which have little connexion with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution; and the thirty-fourth book seems to have been exclusively a treatise on geography. The style of Polybius bears the impress of his mind; and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnation of his style. Of the extracts which have been preserved from the lost books (vi.—xl.) some are of considerable length, such as the account of the Roman army, which belonged to the sixth book. There have been discovered at different times four distinct collections of extracts from the lost books. The first collection, discovered soon after the revival of learning in a MS. brought from Corfu, contained the greater part of the sixth book, and portions of the following eleven. In 1582 Ursinus published at Antwerp a second collection of extracts, entitled *Excerpta de Legationibus*, which were made in the tenth century of the Christian era. In 1684, Valsius published a third collection of extracts from Polybius, also taken from the *Excerpta* of Constantinus, entitled *Excerpta de Virtutibus et Vitiis*. The fourth collection of extracts was published at Rome in 1827 by Angelo Mai, who discovered in the Vatican library at Rome the section of the *Excerpta* of Constantinus Porphyrogenitus entitled *Excerpta de Sententiis*.—Editions of Polybius, with a commentary, by Schweighæuser, Lips. 1789-1795; of the text alone, by Bekker (Berol. 1844, 2 vols. 8vo), who has added the Vatican fragments; Dindorf, 1866; Hultsch, 1871. Edition of portion of the history, with a commentary, by Strachan Davidson, 1890. Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely. Cicero likewise chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The History of Polybius was continued by Posidonius and Strabo. [POSIDONIUS; STRABO.] Besides the great historical work of which we have been speaking, Polybius wrote (2) *The Life of Philopoemen*, in three books; (3) a

treatise on *Tactics*, (1) *A History of the Numantine War*—2 A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease (Suet. Aug. 101)—3 A favourite freedman of the emperor Claudius. He was the companion of the studies of Claudius and on the death of his brother Saecca addressed to him a *Consolatio* in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina although he had been one of her paramours (Suet. Claud. 28).

**Pölybotes** (Πολύβοτης), one of the giants who fought against the gods was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyria and throwing it upon the giant buried him under it (GIGANTES).

**Pölybōtus** (Πολύβορος *Bulavadin Ra*) a city of Great Phrygia, E of Synnada (Procop. Hist. Arc. 18, Hierocl. p. 677).

**Pölybus** (Πόλυβος): 1 King of Corinth by whom Oedipus was brought up (Oedipus). He was the husband of Periboea or Metope. Pausanias makes him king of Sicyon and describes him as a son of Hermes and Chthonophyle and as the father of Lysianassa, whom he gave in marriage to Talaus king of the Argives (Soph. O. T. 770. Apollon. in 5. 7. Paus. ii. 6. 3).—2 A Greek physician was one of the pupils of Hippocrates who was also his son in law and lived in the island of Cos, in the fourth century B.C. With his brothers in law Thessalus and Dracon Polybus was one of the founders of the ancient medical sect of the Dogmatists. He was sent abroad by Hippocrates with his fellow pupils during the time of the plague to assist different cities with his medical skill and he afterwards remained in his native country. He has been supposed both by ancient and modern critics to be the author of several treatises in the Hippocratic collection.

**Pölycarpus** (Πολύκαρπος) Bishop of Smyrna (Dict. of Christian Biography).

**Pölyclēs** (Πολύκλης), the name of two artists. The elder Polycles was probably an Athenian and flourished about B.C. 370 (Plin. xxiv. 50). The younger Polycles is placed by Pliny in 153. He was an Athenian sculptor, and with his two sons Timocles and Timarchides (also sculptors) settled at Rome. Among his works were a statue of Agesarchus the wrestler at Olympia, a statue of Juno which was placed in the portico of Octavia at Rome, when that portico was erected by Metellus Macedonicus and (probably) a Hermaphrodite which Pliny calls *famone* (Paus. vi. 12. 8, Plin. xxiv. 52. 80. xxxvi. 55). The Hermaphrodite is by some attributed to the elder Polycles but on the whole it is more likely that it belongs to the later period. The two sons of the younger Polycles were authors of the statue of Asclepius at Elatea (Paus. x. 84. 6).

**Pölyclitus** (Πολύκλειτος): 1 The Elder of Argos, probably by citizenship and of Sicyon, probably by birth, was one of the most celebrated sculptors of the ancient world. He was the pupil of the great Argive sculptor Ageladas and of whom he had Phidias and Myron for his fellow disciples. He was somewhat younger than Phidias, and about the same age as Myron. He flourished about B.C. 452-412. Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly

than any other to an equality with Phidias, great head of the Athenian school. The essential difference between these artists was that Phidias was unsurpassed in making the image

of the gods. Polyclitus in those of men. One of the most celebrated works of Polyclitus was his *Doryphorus* or *Spear-bearer* a youthful figure but with the full proportions of a man. This was the statue which became known by the name of *The Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure (Plin. xxiv. 65). Another of his great works was his ivory and gold statue of *Hera* in her temple between Argos and Mycenae. The goddess was seated on a throne, her head crowned with a garland on which were worked the Graces and the Hours, the one

hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo bird sacred to *Hera* (Paus. ii. 17. 4). This statue was accepted as fixing the type of *Hera* just

as the great statue of Phidias at Olympia and Athens fixed the types of *Zeus* and *Athene* (See the head of the Farnese *Hera* on p. 893). It is noticed of Polyclitus that he particularly adopted the attitude of resting on one foot with the other more lightly pressed (Plin. xxiv. 66), so as to give an easy and graceful pose. In grace of form he excelled so that Quintilian notices that he gave ideal beauty to the human form, but did not express the full grandeur and majesty of the divine (Quint. 10. 7). In this no doubt he contrasts him with Phidias. His finish was perfect regarded him as unsurpassed (Brut. 18. 70). With the exception of the *Hera*, the statue of Polyclitus were in



*Doryphorus* after Polyclitus (Naples)



Marble copy of the Amazon of Polyclitus. Berlin Museum

a point in which Cicero regarded him as unsurpassed (Brut. 18. 70). With the exception of the *Hera*, the statue of Polyclitus were in

judge of the form of some of them from marble copies. Of these the most generally recognised are the Doryphorus, the Diadumenus and the Amazon. In the department of toreutic, the fame of Polyclitus no doubt rested chiefly on the golden ornaments of his statue of Hera; but he also made small bronzes (*sigilla*), and drinking-vessels (*phialae*).—2. The Younger, also a sculptor of Argos, of whom very little is known, because his fame was eclipsed by that of his more celebrated namesake. His work may be dated about 400–365 B.C. He was pupil, and younger brother or nephew, of Nanydes. His statues were mainly of athletes, set up at Olympia, where the inscribed bases of two have recently been discovered. (Paus. ii. 22, 8, vi. 6, 1, vi. 7, 3.) Pausanias mentions one statue of a different character, that of a Zens Philios at Megalopolis (viii. 31, 2). He was distinguished as an architect, for there is little doubt that the building of the theatre and tholus in the precincts of the temple of Asclepius at Epidaurus (Paus. ii. 27, 5) should be ascribed to him and not to the elder Polyclitus.—3. Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great.—4. A favourite freedman of Nero, who sent him into Britain to inspect the state of the island.

**Pōlycratēs** (Πολυκράτης). 1. Of Samos, one of the most ambitious of the Greek tyrants. With the assistance of his brothers, Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers; but he shortly afterwards put Pantagnotus to death, and banished Syloson. Having thus become sole despot, he raised a powerful fleet, which dominated the whole of the eastern Aegean, and by his piratical enterprises accumulated vast riches. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polycrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such, at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polycrates in his most dramatic manner. In a letter which Amasis wrote to Polycrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polycrates threw into the sea a seal-ring of extraordinary beauty, but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. In the reign of Cambyzes, the Spartans and Corinthians sent a powerful force to Samos, in order to depose the tyrant, but their expedition failed, and after besieging the city forty days, they left the island. The power of Polycrates now became greater than ever. The great works which Herodotus saw at Samos were probably executed by him. He lived in great pomp and luxury, and, like others of the Greek tyrants, was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court, and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had formed a deadly hatred against Polycrates. By false pretences, the satrap contrived to allure him to the mainland,

where he was arrested soon after his arrival, and crucified, 522. (Hdt. iii. 39, 51, 120; Strab. pp. 637, 638; Paus. viii. 14, 8; Cic. *Fin.* v. 20, 32.)—2. An Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He was the teacher of Zoilus. He wrote: (1) an accusation of Socrates, which was a declamation on the subject composed some years after the death of the philosopher (Diog. Laërt. ii. 38). (2) A defence of Busiris. The oration of Isocrates entitled *Busiris* is addressed to Polycrates, and points out the faults which the latter had committed in his oration on this subject. (3) An obscene poem, which he published under the name of the poetess Philaenis, for the purpose of injuring her reputation (Athen. p. 335).

**Pōlydāmas** (Πολυδάμας). 1. Son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Enphorbus (*Il.* xvi. 534, xviii. 249, xxii. 100).—2. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium at the Olympic games, in Ol. 93, B.C. 408. His size was immense, and the most marvellous stories are related of his strength: how he killed without arms a huge and fierce lion on Mt. Olympus; how he stopped a chariot at full gallop, &c. His reputation led the Persian king Darius Ochus to invite him to his court, where he performed similar feats (Paus. vi. 5, 4, vii. 27, 6).—3. Of Pharsalus in Thessaly, was entrusted by his fellow-citizens, about B.C. 375, with the supreme government of their native town. He afterwards entered into a treaty with Jason of Pherae. On the murder of Jason, in 370, his brother Polyphron put to death Polydamas. (Xen. *Hell.* vi. 1, 2.)

**Pōlydectēs** (Πολυδέκης). 1. King of the island of Seriphos, was son of Magnes, and brother of Dictys. He received kindly Danaë and Perseus, when the chest in which they had been exposed by Acrisius floated to the island of Seriphos. (Pind. *Pyth.* xii. 10; Apollod. i. 9, 6; Paus. i. 22, 6.) His story is related under PERSEUS.—2. King of Sparta, was the eldest son of Ennomus, the brother of Lycurgus the lawgiver, and the father of Charilaüs, who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Ennomus. (Hdt. viii. 131; Paus. iii. 7, 2; Plut. *Lyc.* 2.)

**Pōlydeucēs** (Πολυδεύκης), one of the Dioscuri, and the twin brother of Castor, called by the Romans Pollux. [DIOSCURI.]

**Pōlydōrus** (Πολύδορος). 1. King of Thebes, son of Cadmus and Harmonia, husband of Nycteis, and father of LAEDACUS.—2. The youngest among the sons of Priam and Laotoë, was slain by Achilles (*Il.* xx. 407, xxii. 46). This is the Homeric account; but later traditions make him a son of Priam and Hecuba, and give a different account of his death. One tradition relates that when Ilium was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed up on the coast, where it was found and recognised by his mother Hecuba, who, together with other Trojan captives, took vengeance upon Polymestor by putting out his eyes and killing his two children, (Eur. *Hecuba*; Verg. *Aen.* iii. 49; Or. *Met.*



xxx. 432) Another tradition stated that Polydorus was entrusted to his sister Ilione, who was married to Polymnestor. She brought him up as her own son, while she made everyone else believe that her own son Deiphobus or Deipylus was Polydorus. The Greeks, anxious to destroy the race of Priam, promised to Polymnestor Electra for his wife and a large amount of gold, if he would kill Polydorus. Polymnestor was prevailed upon, and he accordingly slew his own son. Polydorus thereupon persuaded his sister Ilione to kill Polymnestor. Pausanias wrote a tragedy *Ilione* (Cic. *Ac.* ii. 27. *Tit.* i. 44, *Hor. Sat.* iii. 3. 61)—3 King of Sparta was the son of Alcamenes and the father of Euryclates, who succeeded him. He assisted in bringing the first Messenian war to a conclusion, *b.c.* 721. He was murdered by Polemarchus, a Spartan of high family, but his name was precious among his people on account of his justice and kindness. Crotona and the Epizephyrian Locri were founded in his reign.—4 Brother of Jason of Phæacæ, obtained the supreme power along with his brother Polyphron, on the death of Jason in *b.c.* 570 but was shortly afterwards assassinated by Polyphron. [JASON.—5 A sculptor of Rhodes, one of the associates of Agesander in the execution of the celebrated group of the Laocoon (AGESANDER).]

**Polyeuctus** (Πολυεύκτος) an Athenian orator of the demus Ephectus, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party (*Dem. Phil.* iii. p. 123, *Arist. Rhet.* iii. 10. 7, *Plut. Dem.* 10).

**Polygnotus** (Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos and was honoured with the citizenship of Athens on which account he is sometimes called an Athenian. His father Aglaophon, was his instructor in his art, and he had a brother named Aristophon, who was also a painter. Polygnotus lived on intimate terms with Cimon and his sister Elpinice, and he probably came to Athens in *b.c.* 463 after the subjugation of Thasos by Cimon. He appears to have been at that time an artist of some reputation and he continued to exercise his art almost down to the beginning of the Peloponnesian war (431). He was called by some the inventor of painting (*Theophrast. ap. Plin.* vii. 205), as being the first who raised painting to the position of an art above that of the handicraftsman. His work was between the years 475 and 450 *b.c.* The famous paintings in the Lesche, or hall of the Carians at Delphi, representing the Fall of Troy and the scenes of the underworld (*Paus.* x. 25-31), were probably executed not later than 470, since they are mentioned by Simonides, who died in 467. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (463) to the death of Cimon (449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anacæum, and the Poecile. He appears to have returned to Athens about 435, where he executed a series of paintings in the Propylææ of the Acropolis. The Propylææ were commenced in 457, and completed in 432. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic circle. They were historical pictures, and it was remarked that Polygnotus excelled as a painter of character (*Arist. Poët.* 6; *Plin.*

xxxv. 58). His pictures were without back ground, as tinted outlines on the white wall without shading, but the beauty of the drawing and the admirable conception of character in his figures won for them admiration undiminished in the age of Pausanias.

**Polymedion** (Πολυμέδιον), a town in Mysia, between Assos and the Prom. Lectum (*Strab.* pp. 606 616. *Plin.* v. 123).

**Polyhymnia** (ΠΟΛΥΨΥΝΙΑ.)

**Polyidus** (Πολύιδος) 1 Son of Coeræus grandson of Abas and great-grandson of Melampus. He was like his ancestor Melampus, a celebrated soothsayer at Corinth and is described as the father of Enchebor, Astycratia, and Manto (*Il.* xiii. 668). When Alcathous had murdered his own son, Callipolis at Megara, he was purified by Polyidus, who erected at Megara a sanctuary to Dionysus, and a statue of the god.—2. A dithyrambic poet of the most flourishing period of the later Athenian dithyramb, and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about *b.c.* 400.

**Polymestor** or **Polymnestor** [POLYDORUS] **Polymnestus**, or **Polymnestus** (Πολύμνηστορ) the son of Meles of Colophon, was an epic elegiac and lyric poet, and a musician. He flourished *b.c.* 675-644. He belongs to the school of Dorian music which flourished at this time at Sparta where he carried on the improvements of Thaletas. The Attic comedians attacked his poems for their erotic character (*Aristoph. Lg.* 1237). As an elegiac poet, he may be regarded as the predecessor of his fellow countryman, Mimnermus.

**Polymlia** or **Polyhymnia** [ΜΥΣΙΑ.]

**Polyneices** (Πολυνείκης), son of Oedipus and Jocasta, and brother of Eteocles and Antigone. His story is given under ETEOCLES and ANTIGONE.

**Polyphemus** (Πολύφημος) 1 Son of Poseidon and the nymph Thetis, was one of the Cyclopes in Sicily [CYCLOPS]. He is represented as a gigantic monster, having only one eye, in the centre of his forehead, caring nought for the gods, and devouring human flesh. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea (*Theocrit. Id.* xi.; *Or. Met.* xii. 760), but as she rejected him for Acis, he destroyed the latter by crushing him under a huge rock [ACIS]. In the Homeric story, when Odysseus was driven upon Sicily, Polyphemus devoured some of his companions, and Odysseus would have shared the same fate had he not put out the eye of the monster while he was asleep. [ODYSSEUS].—2. Son of Elatus or Poseidon and Hippea, was one of the Lapithæ at Larissa in Thessaly. He was married to Laonome, a sister of Heracles. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cion, and fell in battle against the Chalybæes. (*Il.* i. 264, *Ap. Rh.* i. 1241, *Apollod.* i. 2, 16).

**Polyphontes** (Πολύφοντος), one of the descendants of Heracles who slew Cresphontes, king of Messene, married his wife Merope and took possession of his kingdom. He was slain by Acrytas, son of Cresphontes. (*Pol.* iv. 22; *Apollod.* ii. 8, 4).

**Polyphron** (Πολύφρων) brother of Jason of Phæacæ, succeeded to the supreme power with his brother Polydorus on the death of Jason in *b.c.* 570. Shortly afterwards he murdered Polydorus. He exercised his power with great cruelty, and was murdered in his turn, *etc.*, by

his nephew Alexander, who proved a still greater tyrant. [JASON; ALEXANDER.]

**Polyphus** (Πολυποίτης), son of Pirithous and Hippodamia, was one of the Lapithae, and joined the Greeks in the Trojan war (Strab. pp. 439, 441).

**Polyrhēnia** or -ium (Πολυρρηνία: Πολυρρηνίος), a town in Crète, whose territory embraced the whole western corner of the island. It possessed a sanctuary of Dictynna, and is said to have been colonised by Achaeans and Lacedaemonians. (Strab. p. 479; Pol. iv. 53; Plin. iv. 59.)

**Polysperchon** (Πολυσπέρχων), a Macedonian, and an officer of Alexander the Great, who distinguished himself at Issus and Gaugamela and accompanied Alexander in his Indian campaigns (Arrian, iii. 11, v. 11, vi. 5). In B.C. 323 he was appointed by Alexander second in command of the army of invalids and veterans which Craterus had to conduct home to Macedonia. He afterwards served under Antipater in Europe, and so great was the confidence which the latter reposed in him, that Antipater on his deathbed (319) appointed Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch (Diod. xviii. 48). Polysperchon soon became involved in war with Cassander, who was dissatisfied with this arrangement. It was in the course of this war that Polysperchon surrendered Phocion to the Athenians, in the hope of securing the adherence of Athens. [PROCTON.] Although Polysperchon was supported by Olympias, and possessed great influence with the Macedonian soldiers, he proved no match for Cassander, and was obliged to yield to him possession of Macedonia about 316 (Diod. xviii. 57, 69, xix. 57, 74). For the next few years Polysperchon is rarely mentioned, but in 310, he again assumed an important part by reviving the long-forgotten pretensions of Heracles, the son of Alexander and Barsine, to the throne of Macedonia. Cassander marched against him, but, distrusting the fidelity of his own troops, he entered into secret negotiations with Polysperchon, and persuaded the latter, by promises and flatteries, to murder Heracles. (Diod. xx. 28; Just. xv. 2.) From this time he appears to have served under Cassander; but the period of his death is not mentioned.

**Polytimēns** (Πολυτίμητος: Zeräfschan), a considerable river of Sogdiana, which vanished underground near Maracanda (Samarkand), or was lost in the sands of the steppes (Strab. p. 518).

**Polyxēna** (Πολυξένη), daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. It was related that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage; and that when Achilles had gone to the temple of the Thymbraean Apollo, for the purpose of negotiating the marriage, he was treacherously killed by Paris. (Eur. *Hec.* 40; Ov. *Met.* xiii. 448; Hyg. *Fab.* 110.) Another tradition stated that Achilles and Polyxena fell in love with each other when Hector's body was delivered up to Priam; and that Polyxena fled to the Greeks

after the death of Achilles, and killed herself on the tomb of her beloved with a sword. (Philost. *Her.* 19, 11.)

**Polyxenidas** (Πολυξενίδας), a Rhodian in the service of Antiochus III., king of Syria, whose fleet he commanded in 192 and 190 B.C. He was defeated by C. Livius off Coryceus, and by Aemilius Regillus at Myonnesus. (Liv. xxxvi. 43, xxxvii. 28; App. *Syr.* 21-27.)

**Polyxo** (Πολύξω). 1. The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetic (Ap. Rh. i. 668; Hyg. *Fab.* 15).—2. An Argive woman, married to Teipolemus, son of Heracles (Paus. iii. 19, 10), followed her husband to Rhodes, where, according to some traditions, she is said to have put to death the celebrated Helen. [HELENA.]

**Polyzēlus** (Πολύζηλος). 1. Brother of Hieron, the tyrant of Syracuse. [HIERON.]—2. Of Rhodes, a historian, of uncertain date, wrote a history of his native country (Athen. p. 361; Plut. *Sol.* 15).—3. An Athenian comic poet, belonging to the last period of the Old Comedy and the beginning of the Middle. (Meineke, *Fr. Com. Graec.*)

**Pōmōna**, the Italian divinity of the fruit of trees, hence called *Pomorum Patrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Pegasus and Vertumnus (Ov. *Met.* xiv. 623). For the myth of her union with the last, see *VERTURNUS*. Her worship must originally have been of considerable importance, since a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service. (Varro, *L. L.* vii. 45; Fest. p. 154.) There was a sanctuary for her worship (*Pomona*) between Ardea and Ostia (Fest. p. 250).

**Pompēia**. 1. Daughter of Q. Pompeius Rufus, son of the consul of B.C. 88, and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in 67, but was divorced by him in 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea. [CLODIUS.]—2. Sister of Cn. Pompey, the triumvir, married C. MEMMIUS, who was killed in the war against Sertorius, in 75.—3. Daughter of the triumvir by his third wife Mucia. She married Faustus Sulla, the son of the dictator, who perished in the African war, 46. She afterwards married L. Cornelius Cinna. As her brother Sextus survived her, she must have died before 35.—4. Daughter of Sex. Pompey, the son of the triumvir and of Scribonia. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, 36.—5. Paulina. [PAULINA.]

**Pompeianus**, Tib. Claudius, son of a Roman knight—originally from Antioch, rose to the highest dignities under M. Aurelius. He was consul in 173 A.D. and held a command also in the war against the Marcomanni. Annelius gave him his daughter Lucilla in marriage. He lived to the reign of Severus. (Dio Cass. lxxi. 3, lxxiii. 3; *Vit. M. Anton.* 20; *Pert.* 2.)

**Pompēii** (Πομπήιοι, Πομπεία, Πομπήια: Pompeianus), a city of Campania, was situated on the coast, at the mouth of the river Sarnus, and at the foot of Mt. Vesuvius; but in consequence of the physical changes which the surrounding country has undergone, the ruins of Pompeii are found at present about two

miles from the sea. Pompeii was first in the hands of the Oscans, and afterwards of the Tyrrhenians (Strab p 247, Plin iii 62). It is mentioned as a port in B.C. 310 (Liv ix 35), and as taking part in the Social war, during which it was captured by Sulla (App B.C. i 39, 50, Vell Pat ii 16). Afterwards it became a Roman municipium and received a colony in the reign of Augustus. It was populous (having apparently nearly 50,000 inhabitants) and flourishing (Tac Ann xv 22, Sen. Q. N. vi 1), and a favourite resort. Among others Cicero had a villa (*Pompeianum*) there (Cic Ac ii 3, ad Att i 20, ad Fam vii 5, xii 20), but Pompeii never rose above the rank of a second rate provincial town, and its great importance is due to the manner in which the circumstances of its destruction ensured the preservation of its remains till their excavation in the eighteenth and nineteenth centuries. Pompeii was partly destroyed by an earthquake in A.D. 63, but was overwhelmed in 79, along with Herculaneum and Stabiae, by the great eruption of Mt. Vesuvius (Dio Cass lvi 23, cf Plin Ep vi 16, 20). The lava did not reach Pompeii but the town was covered with successive layers of ashes and other volcanic matter on which a soil was gradually formed. Thus a great part of the city has been preserved with its market-places, theatres, baths, temples, and private houses, and the excavation of these has thrown great light upon many points of antiquity, such as the construction of Roman houses, and in general all subjects connected with the private life of the ancients. The first traces of the ancient city were discovered in 1699, rising above the ground, but it was not till 1721 that the excavations were commenced. These have been continued with various interruptions down to the present day, and now about one third of the city is exposed to view. It was surrounded by walls, which were nearly two miles in circumference, surmounted at intervals by towers, and containing eight gates. These walls had been partly demolished during the peace of the early empire and a suburb called *Pegasus Augusta Felix* had grown up outside the gate of Herculaneum, by which room was made for the colony planted by Augustus. The streets are narrow, the widest not exceeding twenty four feet in width, and many have high stepping-stones for foot-passengers crossing from one raised foot-path to the other [see *Dict of Ant art Via*], they are usually straight, but the street which connects the Forum with the gate of Herculaneum, and is continued by the street of tombs, takes a sinuous course. The Forum is distant about four hundred yards from this gate. At its North end stands the temple of Jupiter on an elevated podium, at the South the Basilica and the Tribunal. It is bounded on the West by the temple of Venus and on the East by the Pantheon or temple of Augustus the council chamber (*Curia*), the temple of Mercury and the Chalcidicum, a building erected by a priestess named Eumachia, which may possibly have been used as an exchange. There was a smaller triangular forum in the S. of the city not far from the gate of Stabiae and adjoining the greater and smaller theatres, close to the great theatre was the temple of Isis, in which a small statue of the deity was found, the amphitheatre has been discovered in the S.E. angle of the town between the gate of Nocera and that of the Sarnus. It is impossible here to enter into details regarding the many private houses which have been discovered with

much of their fittings and decorations in good preservation, and have proved of the greatest value for the elucidation of Roman domestic architecture [see *Dict of Ant art Domus*]. There can be little doubt that much of the Pompeii now to be seen was a restoration after the earthquake of 63. The oldest remains, however, are of a very early period especially the older parts of the walls, built of large blocks of travertine, and a Doric temple near the theatre, known as the Greek temple, which is assigned to the 6th cent. B.C.

**Pompeiopólis** (Πομπηιοπόλις), the name of several cities founded or enlarged by Pompey 1 (*Tash Kopri*), an inland city of Paphlagonia SW of Sinope, on the river Amnias (*Göl Irmağ*), a W tributary of the Halys (Strab p 562)—2 (*POMPELON*)—3 (*Βολοι*).

**Pompeius** 1 Q Pompeius, said to have been the son of a flute player, was the first of the family who rose to dignity in the state. He was consul in 141, when he carried on war against the Numantines in Spain. Having been defeated by the enemy in several engagements, he concluded a peace with them, but on the arrival of his successor in the command he disowned the treaty, which was declared invalid by the senate. He was censor in 131 with Q Metellus Macedonicus (App B.C. vi 76, Cic Fin ii 17, Off iii 30)—2 Q Pompeius Rufus, either son or grandson of the preceding was a zealous supporter of the aristocratical party. He was tribune of the plebs 100, praetor 94, and consul 89, with L Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers. (Cic pro Dom 81, Brut 89; App B.C. i 57)—3 Q Pompeius Rufus, son of No 2 married Sulla's daughter, and was murdered by the party of Sulpicus and Marius in the Forum, during the consulship of his father, 88 (Plut Sull 6)—4 Q Pompeius Rufus, son of No 3 and grandson of the dictator Sulla, was tribune of the plebs 53, when he distinguished himself as the great partisan of the triumvir Pompey, whom he assisted to obtain the sole consulship. Rufus, however, on the expiration of his office was accused of *viis*, was condemned, and went into exile at Bauli in Campania (Cic ad Fam viii 1, 4, Dio Cass xl 45)—5 Q Pompeius Rufus, praetor 63, was sent to Capua to watch over Campanus and Apulia during Catiline's conspiracy. In 61 he obtained the province of Africa, with the title of proconsul—6 Sex Pompeius, married Lucilia, a sister of the poet C. Lucilius—7 Sex Pompeius, elder son of No 6, never obtained any of the higher offices of the state, but acquired great reputation as a man of learning and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy (Cic Brut 47, 175)—8 Sex Pompeius, a descendant of No 7, consul A.D. 14, with Sex Appuleius, in which year the emperor Augustus died. He seems to have been a patron of literature. Ovid addressed him several letters during his exile (Ov Pont iv 1, 5)—9 Cn. Pompeius Strabo, younger son of No 6, and father of the triumvir. He was quaestor in Sardinia 103, praetor 94, and proprætor in Sicily in the following year. He

was consul 89, when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. Towards the end of the year he brought forward the law (*Lex Pompeia*) which gave to all the towns of the Transpadani the *Jus Latii* or *Latinitas*. [*Dict. of Ant. art. Latinitas.*] He continued in the S. of Italy as proconsul in the following year (88), and when Pompeius Rufus [No. 2] was appointed to succeed him in the command of the army, Strabo caused him to be assassinated by the troops. Next year (87) the Marian party obtained the upper hand. Strabo was summoned by the aristocratical party to their assistance; and though not active in their cause, he marched to the relief of the city, and fought a battle near the Colline Gate with Cinna and Sertorius (Vell. Pat. ii. 21). Shortly afterwards he was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut.* 47) 'as worthy of hatred on account of his cruelty, avarice, and perfidy' (cf. *Flor.* iii. 18). He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picenum.—10. Cn. Pompeius Magnus, the Triumvir, son of No. 9, was born on the 30th of September, B.C. 106, in the consulship of Atilius Serranus and Servilius Caepio, and was consequently a few months younger than Cicero, who was born on the 3rd of January in this year, and six years older than Caesar. He fought under his father in 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. For the next few years the Marian party had possession of Italy; and accordingly Pompey, who adhered to the aristocratical party, was obliged to keep in the background, and was only saved from an indictment by the intervention of Carbo. But when it became known, in 84, that Sulla was on the point of returning from Greece to Italy, Pompey hastened into Picenum, where he raised an army of three legions. Although only twenty-three years of age, Pompey displayed great military abilities in opposing the Marian generals by whom he was surrounded; and when he succeeded in joining Sulla in the course of the year (83), he was saluted by the latter with the title of Imperator. During the remainder of the war in Italy Pompey distinguished himself as one of the most successful of Sulla's generals, and when the war in Italy was brought to a close, Sulla sent Pompey against the Marian party in Sicily and Africa. Pompey first proceeded to Sicily, of which he easily made himself master (82): here he put Carbo to death. In 81 Pompey crossed over to Africa, where he defeated Cn. Domitius Ahenobarbus and the Numidian king Hiabaras, after a hard-fought battle. On his return to Rome, in the same year, he was received with enthusiasm by the people, and was greeted by Sulla with the surname of Magnus, a name which he bore ever afterwards, and handed down to his children. Pompey, however, not satisfied with this distinction, sued for a triumph, which Sulla at first refused, but at length, overcome by Pompey's importunity, he allowed him to have his own way. Accordingly Pompey, who had not yet held any public office, and was still a simple eques, entered Rome in triumph in September, 81, and before he had completed his twenty-fifth year. Pompey continued faithful to the

aristocracy after Sulla's death (78), and supported the consul Catulus in resisting the attempts of his colleague Lepidus to repeal the laws of Sulla; and when Lepidus had recourse to arms in the following year (77), Pompey took an active part in the war against him, and succeeded in driving him out of Italy.—The aristocracy, however, now began to fear the young and successful general; but since Sertorius in Spain had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals, and it had become necessary to send the latter some effectual assistance, the senate, with considerable reluctance, determined to send Pompey to Spain, with the title of proconsul, and with equal powers to Metellus. Pompey remained in Spain between five and six years (76-71); but neither he nor Metellus was able to gain any decisive advantage over Sertorius. But when Sertorius was treacherously murdered by his own officer Perperna, in 72, the war was speedily brought to a close. Perperna was easily defeated by Pompey in the first battle, and the whole of Spain was subdued by the early part of the following year (71). Pompey then returned to Italy at the head of his army. In his march towards Rome he fell in with the remains of the army of Spartacus, which M. Crassus had previously defeated. Pompey sent to pieces these fugitives, and therefore claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war. Pompey was now a candidate for the consulship; and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. His military glory had charmed the people; and as it was known that the aristocracy looked upon Pompey with jealousy, they ceased to regard him as belonging to this party, and hoped to obtain through him a restoration of the rights and privileges of which they had been deprived by Sulla. Pompey was accordingly elected consul, along with M. Crassus; and on the 31st of December, 71, he entered the city a second time in his triumphal car, a simple eques. Pompey now found it necessary to secure power beyond the control of the senate either by force or by the aid of the opposite party. He chose the latter course as safer than a *coup d'état*, and openly broke with the aristocracy. Thus in his consulship (70) he was regarded as the popular hero. He proposed and carried a law restoring to the tribunes the power of which they had been deprived by Sulla. He also afforded his all-powerful aid to the *Lex Aurelia*, proposed by the praetor L. Aurelius Cotta, by which the indices were to be taken in future from the *senatus*, *eques*, and *tribuni aerarii*, instead of from the senators exclusively, as Sulla had ordained. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connexion, and Crassus joined the coalition.—For the next two years (69 and 68) Pompey remained in Rome. In 67 the tribune A. Gabinus brought forward a bill proposing to confer upon Pompey the command of the war against the pirates, with extraordinary powers. This bill was opposed by the aristocracy with the utmost vehemence, but was notwithstanding carried. [GABINIUS.] The pirates were at this time masters of the Mediterranean, and had not only plundered many cities on the

coasts of Greece and Asia, but had even made descents upon Italy itself. As soon as Pompey received the command, he began to make his preparations for the war and completed them by the end of the winter. His plans were formed with great skill and judgment, and were crowned with complete success. In forty days he cleared the western sea of pirates and restored communication between Spain, Africa, and Italy. He then followed the main body of the pirates to their strongholds on the coast of Cilicia, and after defeating their fleet, he induced a great part of them, by promises of pardon, to surrender to him. Many of these he settled at Soli which was henceforward called Pompeiopolis. The second part of the campaign occupied only forty nine days, and the whole war was brought to a conclusion in the course of three months, so that, to adopt the panegyric of Cicero (*pro Leg. Man.* 12) Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring and finished it in the middle of the summer. Pompey was employed during the remainder of this year and the beginning of the following in visiting the cities of Cilicia and Paphlagonia and providing for the government of the newly conquered districts. During his absence from Rome Pompey was appointed to succeed Lucullus in the command of the war against Mithridates (66). The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us (*pro Leg. Manili.*). Like the Gabinian law it was opposed by the whole weight of the aristocracy but was carried triumphantly [Mantius]. The power of Mithridates had been broken by the previous victories of Lucullus, and it was only left to Pompey to bring the war to a conclusion. On the approach of Pompey, Mithridates retreated towards Armenia, but he was defeated by the Roman general, and as Tigranes now refused to receive him into his dominions, Mithridates resolved to plunge into the heart of Colchis, and from thence make his way to his own dominions in the Cimmerian Bosphorus. Pompey overturned his arms against Tigranes, but the Armenian king submitted to him without a contest, and was allowed to conclude a peace with the republic. It was bad policy as well as bad faith to fix, as he did, the boundary of the Roman dominion towards Parthia at Oxartes, 200 miles E. of the Euphrates, instead of making that river the limit, and it led to difficulties with the Parthians afterwards. In 65 Pompey set out in pursuit of Mithridates, but he met with much opposition from the Iberians and Albanians, and after advancing as far as the river Phasis (Far) he resolved to leave these savage districts. [MITHRIDATES, p. 569.] He accordingly retraced his steps and spent the winter at Pontus, which he reduced to the form of a Roman province. In 64 he marched into Syria, deposed the king Antiochus Asiaticus, and made that country also a Roman province. In 63 he advanced farther south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria, and Palestine. The Jews refused to submit to him, and shut the gates of Jerusalem against him, and it was not till after a siege of three months that the city was taken. Pompey entered the Holy of Holies, the first time that any human being except the high priest had dared to penetrate into this sacred spot. It was during the war in Palestine that

Pompey received intelligence of the death of Mithridates [MITHRIDATES VI.] Pompey spent the next winter in Pontus, and after settling the affairs of Asia, he returned to Italy in 62. He disbanded his army almost immediately after landing at Brundisium, and thus calmed the apprehension of many who feared that, at the head of his victorious troops, he would seize upon the supreme power. He did not, however, return to Rome till the following year (61), and he entered the city in triumph on the 30th of September. He had just completed his forty fifth year, and this was the third time that he had enjoyed the honour of a triumph.—With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto his life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. It would seem that on his return to Rome, Pompey hardly knew what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. At the same time he was not disposed to unite himself to the popular party, which had risen into importance during his absence in the East and over which Caesar possessed unbounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. The senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction his measures in Asia. This was the unwiseest thing they could have done. If they had known their real interests, they would have sought to win Pompey over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfall of their party. Caesar promised to obtain for Pompey the ratification of his acts; and Pompey, on his part, agreed to support Caesar in all his measures. That they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, with whom he was at variance, but who, by his immense wealth, had great influence at Rome. The three agreed to assist one another against their common enemies, and thus was first formed the first triumvirate.—This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship (59) to carry all his measures. Pompey's acts in Asia were ratified, and Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, enabled Pompey to fulfil the promises he had made to his veterans. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage. Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul, Pompey was gradually losing the confidence of all parties at Rome. The senate hated and feared him; the people had deserted him for their favourite Clodius, and he had no other resource left but to strengthen

his connexion with Caesar. Thus he came to be regarded as the second man in the state, and was obliged to abandon the proud position which he had occupied for so many years. According to an arrangement made with Caesar, Pompey and Crassus were consuls for a second time in 55. Pompey received as his provinces the two Spains, Crassus obtained Syria, while Caesar's government was prolonged for five years more—namely, from the 1st of January, 58, to the end of the year 49. At the end of his consulship Pompey did not go in person to his provinces, but sent his legates, L. Afranius and M. Petreius, to govern the Spains, while he himself remained in the neighbourhood of the city. His object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's increasing power and influence had at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, to whom he was tenderly attached, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder; and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had now no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52, and succeeded in restoring order to the state. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the Life of CAESAR. It is only necessary to mention here, that after the battle of Pharsalia (48) Pompey sailed to Egypt, where he hoped to meet with a favourable reception, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch. The ministers of the latter, however, dreading Caesar's anger if they received Pompey, and likewise Pompey's resentment if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops; but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Pompey was killed on the 29th of September, B.C. 48, and had just completed his fifty-eighth year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the melancholy death of his rival, and put his murderers to death. (Plut. *Pompeius*; Strab. pp. 555-560.) Pompey was married five times. The names of his wives were: (1) Antistia; (2) Aemilia; (3) Mucia; (4) Julia; (5) Cornelia.—11. **Cn. Pompeius Magnus**, elder son of the triumvir by his third

wife, Mucia. In the Civil war in 48, he commanded a squadron of the fleet in the Adriatic Sea. After his father's death, he crossed over to Africa, and after remaining there a short time, he sailed to Spain in 47. In Spain he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. Here the two brothers collected a powerful army, but were defeated by Caesar himself at the battle of Munda, fought on the 17th of March, 45. Cneius escaped from the field of battle, but was shortly afterwards taken prisoner, and put to death. (Plut. *Ant.* 25; *Bell. Hisp.* 39; Strab. p. 141.)—12. **Sex. Pompeius Magnus**, younger son of the triumvir by his third wife, Mucia, was born 75. After the battle of Pharsalia he accompanied his father to Egypt, and saw him murdered before his eyes. After the battle of Munda and the death of his brother, Sextus lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees; but when Caesar quitted Spain, he collected a body of troops, and emerged from his lurking-place. In the civil wars which followed Caesar's death the power of Sextus increased. He obtained a large fleet, became master of the sea, and eventually took possession of Sicily. His fleet enabled him to stop all the supplies of corn which were brought to Rome from Egypt and the eastern provinces, and such scarcity began to prevail in the city that the triumvirs were compelled by the popular discontent to make peace with Pompey. This peace was concluded at Misenum in 39, but the war was renewed in the following year. Octavian made great efforts to collect a large and powerful fleet, which he placed under the command of Agrippa. In 36 Pompey's fleet was defeated off Nauclerus, with great loss. Pompey himself fled from Sicily to Lesbos and from Lesbos to Asia. Here he was taken prisoner by a body of Antony's troops, and carried to Miletus, where he was put to death (35), probably by command of Antony, though the latter sought to throw the responsibility of the deed upon his officers. (Dio Cass. xlv. 9, xlviii. 17, xlix. 11; App. *B. C.* ii. 105, iii. 4, v. 144.)

**Pompeius Festus.** [FESTUS.]

**Pompeius Trogus.** [JUSTINUS.]

**Pompeion (Pamplona)**, which name is equivalent to Pompeiopolis, so called by the sons of Pompey, was the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (Strab. p. 161; Ptol. ii. 6, 67; Plin. iii. 25).

**Pompilius.** [NUMA; ANDRONICUS.]

**Pomponia.** 1. Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, B.C. 68. The marriage proved an extremely unhappy one. Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of 45 or in the beginning of the following year. [Cicero, No. 6.]—2. Daughter of T. Pomponius Atticus. She is also called Caecilia (because her father was adopted by Q. Caecilius) and likewise Attica. She was born in 51, and she was still quite young when she was married to M. Vipsania Agrippa. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus.

**Pomponiana.** [STOECHEADES.]

**Pomponius, Sextus**, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius. Some modern writers think that there were two jurists of this name. The works

of Pomponius are frequently quoted in the Digest

#### Pomponius Atticus [ATTICUS]

Pomponius Bononiensis, the most celebrated writer of Fabulae Atellanæ, was a native of Bononia (*Bologna*) in northern Italy about B.C. 91 (Macrob. i 10 § vi 24, Vell. Pat. ii 9, 6)

#### Pomponius Mela [MELA]

**Pomptinae Paludes** (*Pomptinae Alveae* *Palus di Pontine*, in English the *Pontine Marshes*) the name of a low marshy plain on the coast of Latium between Circei and Terracina, said to have been so called after an ancient town Pontia, which disappeared at an early period. The plain is about thirty miles long and from seven to eight miles in breadth. The marshes are formed chiefly by the rivers Nymphaeus, Ufens and Amasenus and some other small streams which, instead of finding their way into the sea, spread over this plain (Strab. p. 233 cf. Verg. *Aen.* vii 601 Sil. It. viii 579). Hence the plain is turned into a vast number of marshes, the miasmata arising from which are exceedingly unhealthy in the summer. At an early period, however, they appear not to have existed at all or at any rate to have been confined to a narrow district. There was a tradition that originally there were twenty-three towns situated in this plain (Plin. iii 59). On the other hand, Theophrastus states that in his time the promontory of Circei which had been an island (hence by some considered the Homeric island of Circe) began to be united to the mainland by alluvial deposits (Theophr. *H. P.* v 8 § 3, Plin. iii 58). It is certainly improbable that the district was ever habitable and fertile within the period of history, and the cornfields of the Pomptina ager (Liv. ii 34 iv 25 vi 5, 21) were probably never more than the borderland of the marshes. There was, however, a sufficiently sound tract in the marshy plain to admit of the construction of the Via Appia in 312 and no doubt the formation of the canal helped to preserve the road. This was a navigable canal parallel with the road from Forum Appii to Feronia (Hor. *Sat.* v). That the marshes had a tendency to spread is clear from the not very successful attempts which were made to drain them by the consul Cethegus in 169, by Julius Caesar and by Augustus (Liv. *Ep.* 46, Suet. *Jul.* 44, *Pict. Caes.* 58, Dio Cass. xlv 5, Hor. *A. P.* 65). Juvenal mentions the marshes as a haunt of highwaymen (iii 307) no doubt, because they were thinly inhabited. Subsequently the marshes again spread over the whole plain, and the Via Appia entirely disappeared and it was not until the pontificate of Pius VI. that any serious attempt was made to drain them. The works were begun in 1778, and the greater part of the marshes was drained, but the plain is still unhealthy in the great heats of the summer.

C. Pomptinus, was praetor B.C. 63, when he was employed by Cicero in apprehending the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in 61 defeated the Allobroges, who had invaded the province. He triumphed in 54, after saving in vain for this honour for some years. (Sall. *Cat.* 45, Dio Cass. xxxvii 47, xxxix 65.)

**Pons**, a common name for stations on the Roman roads at the passage of rivers, some of which stations on the more important roads grew into villages or towns. 1. **Pons Aelius** (*Newcastle upon Tyne*), in the N. of Britain.—2. **P. Aeni** (*Hyfryn*) in Vindelicia, at the passage of the *Ian*, was a fortress with a Roman garrison

—3. **P. Anreoli** (*Pontirolo*), in Oallia Transpadana on the road from Bergamum to Medolanum, derived its name from one of the Thirty Tyrants who was defeated and slain by Claudius in this place (Aur. Vict. *Caes.* 33).—4. **P. Campanus** in Campania between Sinuessa and Urbana on the Sapo.—5. **P. Mosae** (prob. *Maastricht*) in the N. of Gaul (Tac. *Hist.* iv 66).—6. **P. Saravi** (*Saarbrück*), on the road from Bironum (*Metz*) to Argentoratum (*Strasbourg*).

**Pontia** (*Ponza*), a rocky island, about five miles long off the coast of Latium opposite Formiae which was taken by the Romans from the Volscians and colonised B.C. 315 (Liv. ix. 29, Strab. p. 233). Under the Romans it was used as a place of banishment for state criminals (Suet. *Tib.* 54, *Cal.* 15). There is a group of smaller islands round Pontia, which are sometimes called *Insulae Pontiae* (Plin. iii 82).

**Ponticus** an epic poet and a friend both of Ovid and Propertius. He wrote a poem on the Theban legendary wars which Propertius praises as being in the Homeric style (Propert. i 7 l. 99 Or. *Trist.* iv 10 47).

**Pontinus** (*Norrivus*) a river and mountain in Argolis near Lerma, with a sanctuary of Athens Salia.

**C. Pontius**, son of Herennius Pontius, the general of the Samnites in B.C. 321 defeated the Roman army under the two consuls T. Veturius Calvulus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Candium. The survivors, who were completely at the mercy of the Samnites, were dismissed unharmed by Pontius. They had to surrender their arms, and to pass under the yoke, and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state, however refused to ratify the treaty. Nearly thirty years afterwards Pontius was defeated by Q. Fabius Gurges (292), was taken prisoner, and was put to death after the triumph of the consul (Liv. ix. 1).

#### Pontius Aquila [AQUILA]

**Pontius Pilatus**, was the sixth procurator of Judaea, and the successor of Valerius Gratus (Tac. *Ann.* xv 44). He held the office for ten years in the reign of Tiberius, from A.D. 26 to 36, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office and sent him to Rome to answer before the emperor the accusations that were brought against him. Eusebius states that Pilatus put an end to his own life early in the reign of Caligula worn out by the many misfortunes he had experienced (Pseph. *H. E.* ii 7). An old tradition (possibly founded on a similarity of name) says that he drowned himself in the lake on Mt. Pilatus near Locerne having wandered thither from a place of banishment in Gaul. The early Christian writers refer to an official report made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. It is very doubtful whether this document was genuine, and it is certain that the *Acts of Pilate*, as they are called which are extant in Greek, as well as his two Latin letters to the emperor, are the productions of a later age.

**Pontius Telesinus** 1. A Samnite, and commander of a Samnite army, with which he fought

against Sulla. He was defeated by Sulla in a hard-fought battle near the Colline gate, *n.c.* 82. He fell in the fight; his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone. (Vell. Pat. ii. 27.)—2. Brother of the preceding, was shut up in Praeneste with the younger Marius, when his brother was defeated by Sulla. After the death of the elder Pontius, Marius and Telesinus, finding it impossible to escape from Praeneste, resolved to die by one another's hands. Telesinus fell first, and Marius put an end to his own life, or was slain by his slave. [MARIUS.]

**PONTUS** (ὁ Πόντος), the NE.-most district of Asia Minor, along the coast of the Euxine, E. of the river Halys, having originally no specific name, was spoken of as the country *ἐν Πόντῳ*, on the Pontus (*Euxinus*), and hence acquired the name of Pontus, which is first found in Xenophon's *Anabasis* (v. 6, 15). The term, however, was used very indefinitely until the settlement of the boundaries of the country as a Roman province. Originally it was regarded as a part of CAPPADOCIA, but its parts were best known by the names of the different tribes who dwelt along the coast, and of whom some account is given by Xenophon, in the *Anabasis*. We learn from the legends of the Argonauts, who are represented as visiting this coast, and the Amazons, whose abodes are placed about the river Thermodon, E. of the Iris, as well as from other poetical allusions, that the Greeks had some knowledge of these SE. shores of the Euxine at a very early period. A great accession to such knowledge was made by the information gained by Xenophon and his comrades, when they passed through the country in their famous retreat and long afterwards the Romans became well acquainted with it by means of the Mithridatic war, and Pompey's subsequent expedition through Pontus into the countries at the foot of the Caucasus. Tradition said that this district was subdued by Ninus (Diod. ii. 2). It was under the rule of the Persian kings after Cyrus the Great (Hdt. iii. 94, vii. 77). Its subsequent name, Pontus, first acquired a political rather than a territorial importance, through the foundation of a new kingdom in it, about the beginning of the fourth century B.C., by ARIOBARZANES I. The history of the gradual growth of this kingdom until, under Mithridates VI., it threatened the Roman empire in Asia, is given under the names of its kings, of whom the following is the list:—

(1) ARIOBARZANES I., exact date unknown; (2) MITHRIDATES I., to *b.c.* 863; (3) ARIOBARZANES II., 363–337; (4) MITHRIDATES II., 337–302; (5) MITHRIDATES III., 302–266; (6) ARIOBARZANES III., 266–240? (7) MITHRIDATES IV., 240–190? (8) PHARNACES I., 190–156? (9) MITHRIDATES V. EUCRETES, 156–120? (10) MITHRIDATES VI. EUPATOR, 120–63; (11) PHARNACES II., 63–47. After the death of Pharnaces, the reduced kingdom retained a nominal existence under his son Darius, who was made king by Antony in B.C. 39, but was soon deposed; and under POLEMON I. and POLEMON II., till about A.D. 62, when the country was constituted by Nero a Roman province (Suet. Ner. 18; Entrop. vii. 14). Of this province the W. boundary was the river Halys, which divided it from Paphlagonia; the furthest E. limit was the Isis (a small river not far S. of the Phasis), which separated it from Colchis; on the S. it was divided from Galatia, Cappadocia, and Armenia Minor by

the great chain of the Paryadres and by its branches. It was divided into the three districts of Pontus Galaticus, in the W., bordering on Galatia, P. Polemoniacus in the centre, so called from its capital POLEMONIUM, and P. Cappadoceius in the E. bordering on Cappadocia (Armenia Minor). In the new division of the provinces under Constantine, these three districts were reduced to two: Helenopontus in the W., so called in honour of the emperor's mother, Helena, and Pontus Polemoniacus in the E. The country was also divided into smaller districts, named from the towns they surrounded and the tribes who peopled them. Pontus was a mountainous country: wild and barren in the E., where the great chains approach the Euxine; but in the W. watered by the great rivers HALYS and IRIS and their tributaries, the valleys of which, as well as the land along the coast, are extremely fertile. Besides corn and olives, it was famous for its fruit trees, and some of the best of our common fruits are said to have been brought to Europe from this quarter: for example, the cherry (see CENASUS). The sides of the mountains were covered with fine timber, and their lower slopes with box and other shrubs. The E. part was rich in minerals, and contained the celebrated iron mines of the CHALYBES. (Strab. pp. 515, 549; Theophrast. *H.P.* iv. 6, viii. 4, ix. 16, xix. 17; Xen. *An.* iv. 8, 16.) Pontus was peopled by numerous tribes, belonging probably to very different races, though the Scythic (Syro-Arabian) race appears to have been the prevailing one, and hence the inhabitants were included under the general name of LEUCOSYRI. [The chief of these peoples are spoken of in separate articles.]

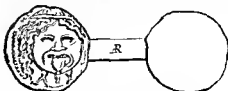
**PONTUS EUXINUS**, or simply **PONTUS** (ὁ Πόντος, Πόντος Ἐξέεινος: τὸ Ποντικὸν Πέλαγος, Mare Euxinum: the Black Sea, Turk. *Kara Deniz*, Grk. *Maurethalassa*, Russ. *Tcheriagó More* or *Czarne-More*, all names of the same meaning, and supposed to have originated from the terror with which it was at first regarded by the Turkish mariners, as the first wide expanse of sea with which they became acquainted), the great inland sea enclosed by Asia Minor on the S., Colchis on the E., Sarmatia on the N., and Dacia and Thracia on the W., and having no other outlet than the narrow BOSPORUS THRACIUS in the SW. corner. It lies between 28° and 41° 30' E. long., and between 41° and 46° 40' N. lat., its length being about 700 miles, and its breadth varying from 400 to 160. Its surface contains more than 180,000 square miles. It receives the drainage of an immense extent of country in Europe and in Asia, but much the greater portion of its waters flows from the former continent by the following rivers: the Ister or Danubius (*Danube*), whose basin contains the greater part of central Europe; the Tyras or Danastis (*Dniester*), Hypanis or Bogus (*Bog*), Borysthenes (*Dniester*), and Tanais (*Don*), which drain the immense plains of S. Russia, and flow into the N. side of the Euxine, the last of them (*i.e.* the Tanais) through the Párus Maeotis (*Sea of Azov*). The space thus drained is calculated at above 860,000 square miles, or nearly one-fifth of the whole surface of Europe. In Asia, the basin of the Euxine contains, first, the triangular piece of Sarmatia Asiatia between the Tanais on the N., the Caucasus on the S., and on the E. the Hippici M., which form the watershed dividing the tributaries of the Euxine from those of the Caspian: the waters of this



space flow into the Tanais and the Palus Maeotis, and the largest of them is the Hypanis or Vardanes (*Kuban*), which comes down to the Palus Maeotis and the Euxine at their junction, and divides its waters between them, next we have the narrow strip of land between the Caucasus and the NE coast of the sea, then, on the E, Colchis, hemmed in between the Caucasus and Moenchik M. and watered by the Phasis, and lastly on the S the whole of that part of Asia Minor which lies between the Paryadres and Antitaurus on the E. and SE, the Taurus on the S, and the highlands of Phrygia on the W, the chief rivers of this portion being the Iris (*Yesht Irmak*) the Halys (*Kizil Irmak*) and the Sangarius (*Sakaryagh*). The whole of the Asiatic basin of the Euxine is estimated at 100,000 square miles. As might be expected from this vast influx of fresh water, the water is much less salt than that of the ocean. A curious prediction was founded upon this great influx by Polybius (iv 39-43)—that the Euxine would in time become choked up and converted into dry land by the deposits of all these rivers (cf Strab pp 49, 50). The great bank of which he speaks as being one day's sail off the mouths of the Danube is not mentioned by other writers and has no existence now. The waters which the Euxine receives from the rivers that flow directly into it, and also from the Palus Maeotis (*Sea of Azov*) through the Bosphorus Cimmerius (*Straits of Rappa* or *Kenikaleh*), find their exit at the SW corner through the Bosphorus Thracicus (*Channel of Constantinople*), into the Propontis (*Sea of Marmara*), and thence in a constant rapid current through the Hellespontus (*Straits of Gallipoli or Dardanelles*) into the Aegean Mare (*Archipelago*).—The Argonauts and other legends show that the Greeks had some acquaintance with this sea at a very early period. It is said that they at first called it *Aleas* (*inhospitable*), from the savage character of the peoples on its coast, and from the supposed terrors of its navigation, and that afterwards, on their favourite principle of *euphemism* (i.e. abstaining from words of evil omen), they changed its name to *Euxinos*, *Ion Euxinos* (*hospitable*). (Or Trist iv 4, 55, cf Seyman 784, Strab p 298, Mel. i 19, 6, Plin. vi 1). The Greeks of Asia Minor, especially the people of MILETUS, founded many colonies and commercial emporiums on its shores, and as early as the Persian wars we find Athens carrying on a regular trade with these settlements in the corn grown in the great plains on its N side (the *Ukraine*) and in the Chersonesus Taurica (*Crimea*), which have ever since supplied W Europe with large quantities of grain. The history of the settlements themselves will be found under their several names. The Romans had a pretty accurate knowledge of the sea. An account of its coasts exists in Greek, entitled *Periplus Maris Euxini*, ascribed to Arrian, who lived in the reign of Hadrian [ARRIANUS].

Popillius Laenas [LAENAS]  
 Poplicola [PUBLICOLA]  
 Poppea Sabina [SABINA]  
 Poppeus Sabinus [SABINUS]  
 Pöpsölöns, or Iam (*Populoneiens Populonia*), an ancient town of Etruria, situated on a lofty hill, sinking abruptly to the sea, on a forming a peninsula. According to one tradition it was founded by the Corsicans, but according to another it was a colony from Volterra, or was taken from the Corsicans by the Volter-

rani (Strab p 223, Verg Aen x 174; Serv ad loc). It was not one of the twelve Etruscan cities, and was never a place of political importance, but it carried on an extensive commerce, and was the principal seaport of Etruria. Part of its trade was in iron obtained from the opposite island of Ilva (Livy xxviii 45). It was destroyed by Sulla in the civil wars, and was almost in ruins in the time of Strabo, but is mentioned as an existing town by Pliny (iii 50).



Coin of Populonia in Etruria (early in 5th cent. B.C.)  
 Gorgon's head on plain.

There are still remains of the walls of the ancient Populonia, showing that the city was only about 1½ mile in circumference.

Porcia 1 Sister of Cato Uticensis, married L. Domitius Ahenobarbus, consul B.C. 64, who was slain in the battle of Pharsalia. She died in 46 (Plut. Cat. 1 41. Cic. ad Att. ix. 3, xii 37, 48).—2 Daughter of Cato Uticensis by his first wife Attilia. She was married first to M. Bibulus, consul 59, to whom she bore three children. Bibulus died in 48, and in 45 she married M. Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles, and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul and could be trusted with the secret (Plut. Cat. 25, 73, Brut. 2, 13, 13, 24, App. B.C. iv 136, Dio Cass. xlvii 13). She put an end to her own life after the death of Brutus, in 42. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing her coals (Plut. Brut. 63, Mark. 1 43, Dio Cass. xlvii 49, Val. Max. iv 6, 5). The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans.

Porcifer (*Polerevera*), a river of Liguria, about two miles W of Genoa (Plin. iii 48).

Porcius Cato [CATO]

Porcius Festus [FESTUS]

Porcius Latro [LATRO]

Porcius Licinus [LICINUS]

Poroscelene or Porosceleno (Πορροσέλων, Πορροσέλων), the largest of the group of islands called Hecatomene, which lie between Lesbos and the coast of Asia Minor (Strab. p. 618, Ptol. v 2, 5, Plin. v 157).

Porphyrio, Pomponius, one of the most valuable among the ancient commentators on Horace. He lived after Festus and Asper, probably in the third or fourth century A.D.—Ed. by Meyer Leipzig 1874.

Porphyrio (*Πορφυριος*), one of the giants who fought against the gods. When he attempted to offer violence to Hera, or to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Hercules completed his destruction with his arrows. [GIANTS]

distinct in the same calendar of festivals. The festival of the *Portunalia* at which Portunus was worshipped took place on the 17th of August (*Dict of Ant & A*)

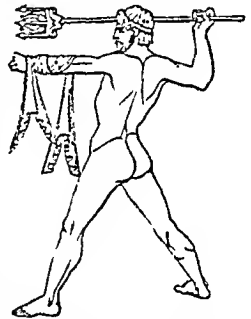
**PORNA** (Πόρνα) king of the Indian province E. of the river Hydaspes, offered a formidable resistance to Alexander when the latter attempted to cross this river *sc* 327. The battle which he fought with Alexander was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porna displayed great personal courage in the battle, and when brought before the conqueror, he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who not only restored to him his dominions but increased them by large accessions of territory. From this time Porna became firmly attached to his generous conqueror, whom he accompanied to the Hyphasis. In 321 Porna was treacherously put to death by Endemus, who commanded the Macedonian troops in the adjacent province. We are told that Porna was a man of gigantic stature—not less than five cubits in height—distinguished for personal strength and prowess in war (*Arrian* v. 18, *Plut Alex* 60, *Curt* viii. 14).

**POSEIDON** (Ποσειδών) called Neptūnus by the Romans was the god of the sea. (In so far as he was distinguished from Oceanus, his rule referred to the Mediterranean otherwise it was generally over all seas.) His name is connected with πόρος πόρος and πορεύς according to which he is the god of the flowing waters whether of land or sea, hence his epithet *φωδάμιος* as nourisher of plants. According to the genealogy recognised by the earliest Greek poets he was a son of Cronos and Rhea (whence he is called *Cronius*, and by Latin poets *Saturnus*). He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea. (*Il* xv. 187-191, *Hes. Th* 423, 464.) Like his brothers and sisters he was, after his birth, swallowed by his father Cronos, but thrown up again (Apollod. i. 1, 5, i. 2, 1). According to the story given by Pausanias (viii. 8, 2) he was concealed by Rhea, after his birth, among a flock of lambs, and his mother pretended to have given birth to a young horse, which she gave to Cronos to devour. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. He resents the attempts of Zeus to intimidate him, he even threatens his mightier brother, and once conspired with Hera and Athene to put him into chains, but on other occasions we find him submissive to Zeus. (*Il* i. 393, viii. 210, xv. 163-190, 209-212, *Od* xiii. 148.) The palace of Poseidon was in the depth of the sea near Aegae in Achaia, where he kept his horses with brazen hoofs and golden manes (*Il* xiii. 21, *Od* v. 831). With these horses he drives in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot (*Il* xiii. 27, *Verg Aen.* v. 817, *Ap Rh.* iii. 1210). Although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods (*Il* xx. 13).—Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon whence Troy is called *Neptunia Pergama* (*Il* vii. 452; *Ear Andr* 1014, *Or Fast* : 525). Laomedon refused to give these gods the reward which had been stipulated, and

even dismissed them with threats. Poseidon in consequence sent a sea monster, which was on the point of devouring Laomedon's daughter when it was killed by Hercules, and he continued to bear an implacable hatred against the Trojans (*Hesiod*). He sided with the Greeks in the war against Troy, sometimes witnessing the contests from the heights of Thrace, and sometimes interfering in person, assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans (*Il* xiii. 12, 44 xiv. 186). In the *Odyssey*, Poseidon is hostile to Odysseus, whom he prevents from returning home because he had blinded Polyphemus, a son of Poseidon by the nymph Thoosa (*Od* : 20, v. 286, 366, xi. 101, *Or Trist* : 29).—Being the ruler of the sea he is described as gathering clouds and calling forth storms, but at the same time he has it in his power to grant a successful voyage and save those who are in danger, and all other marine dominions are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (*γᾶς*), and who has it in his power to shake the earth *Ἐννοσίγαιος, ἰσχυρὸν γᾶς κερτῆρ γᾶς, τινάσκει γᾶς*, so that Hades feared lest he should tear up its foundation and reveal the depths below (*Il* xx. 57). In this belief it is possible also that there may have been some perception of the fact that earthquakes are more frequent and violent near the sea-coast.—Among the many local stories of Poseidon the most famous is the legend of the naming of Athens. It is said that when Poseidon and Athene disputed as to which of them should give the name to the capital of Attica, the gods decided that it should receive its name from the deity who should bestow upon man the most useful gift. Poseidon then created the horse, and Athene called forth the olive tree, in consequence of which the honour was conferred upon the goddess (*Hdt* viii. 55, *Apollod.* iii. 14, *Serv ad Georg.* i. 12). It should be noticed as regards this story that Poseidon is really Erechtheus, the local deity of Athens who has been transformed into a hero. The myth probably expresses the fact that Poseidon, or Poseidon Erechtheus, was worshipped by the old Ionian (or so-called Pelasgian) inhabitants of Attica, and after the later immigration occupied a subordinate place in the festivals of the city. At Colonus the worship of Athene was united with the (probably) older worship of Ποσειδῶν Ἐρεχθίδης.—The following legends also respecting Poseidon deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans, and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him (*Apollod.* i. 6, 2, *Paus.* i. 2, 4). He further crushed the Centaurs, when they were pursued by Hercules, under a mountain in Leucosia, the island of the Sirens (*Apollod.* ii. 5, 4). He sued together with Zeus for the hand of Thetis; but he withdrew when Themis prophesied that the son of Thetis would be greater than his father (*Apollod.* iii. 13, 5, *Tzet.* ad *Lyc.* 178). At the request of Minos, king of Crete, Poseidon caused a bull to rise from the sea, which the king promised to sacrifice, but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his wife Pasiphae to fall in love with the bull (*Apollod.* iii. 1, 3).—Poseidon was married to Amphitrite, by whom he had three

children, Triton, Rhode, and Benthescyrm; but he had also a vast number of children by other divinities and by mortal women [see especially DEMETER; TYRO]. It is, no doubt, because the sea is rough and stormy that many of the children of Poseidon are described as rough and passionate, or even savage and gigantic [see AMYCUS, ANTAECUS, BUSIRIS, CERCYON, CYCNUUS, PROCRUSTES, SCIRON].—Poseidon seems to have been worshipped originally by the oldest branches of the Ionic race in especial. It is possible that when they were an inland people mainly he was the god of running streams and wells, and that as they occupied more and more sea-coast towns his worship took particularly the form, which eventually everywhere prevailed, appropriate to the god of the sea. In Thessaly, a well-watered country, without many sea-ports, his character was rather that of a god of rivers, who was therefore a lover of nymphs; and, as the Thessalians were in early times an equestrian people, it naturally happened that Poseidon was accepted by them as the god of horses; and other circumstances also may have contributed to this—the impression of the horses' hoofs trampling round the sacred streams and springs, which led also to the stories of Hippocrene [PEGASUS]; and perhaps also the idea of horses shaking the earth in their gallop. This is a more likely origin of his being regarded as the god of horses than the comparison of crested waves with horses. In this aspect he was Π. ἵππιος, or ἵππιος ἀναγ; he was honoured in chariot races, as at the Isthmian games, and the giver of famous horses (Il. xxiii. 277; Pind. Ol. i. 40, Pyth. vi. 43; Eur. Phoen. 1707; Soph. O. C. 712; Paus. i. 30, 4, vi. 20, 8, viii. 25, 5). The worship of Poseidon was specially noticeable in Thessaly, of which country he was indeed the national god, and it belonged, no doubt, to the early inhabitants, the so-called Pelasgian races. Poseidon, as their traditions recorded, not only gave them their rivers and their horses, but he made their land, by clearing the way through Tempe for the waters to escape. (Hence his epithet περραιός: Pind. Pyth. iv. 138.) Thence it had spread to Boeotia, and was probably supreme there before it was superseded by the worship of Apollo and of Dionysus. In Attica, as has been seen, it was established at a very early time, and in the Peloponnesus also, which is said to have been an οἰκητήριον Ποσειδῶνος in pre-Dorian times (Diod. xv. 49), it held an important place. It may have been brought thither by the old Ionian settlers from Asia—to which country it was again brought back to be celebrated in the great Panionian festival—or it may have been planted in various centres of the Peloponnesus by races coming southwards from Thessaly: for instance, from the race of Pelias and Neleus may have arisen the worship of Poseidon at Pylos (Od. iii. 5); from the Lapithae that in Attica. The most famous seats of this worship in the Peloponnesus were Aegae and Helice in Achaia (Il. viii. 503; Hdt. i. 145; Paus. vii. 25, 7), and it is remarkable that Helice was destroyed by an earthquake in 378 B.C. (Strab. p. 384): possibly it had a reputation for earthquakes in earlier times; at Onchestus (Paus. ix. 26, 6); at Calausia and at other cities which united in the Isthmian games; especially also at Taenarum and Malea (Ap. Rh. iii. 1240) the promontories of Lacedaemon, whence probably it was carried to Tarentum (Hor. Od. i. 28, 29), having been

adopted by the Dorians from their predecessors. [For the worship of Poseidon at Athens, see ERECHTHEUM.]—The attribute of Poseidon, which distinguishes him also in works of art, was especially the trident (Od. v. 291; Apollod. i. 2, 1), with which his various works of power are done, the rocks are cleft, the horse or the spring of water is produced from the earth, and the depths of the sea are stirred. It is generally held that the form of his trident was merely adopted from the three-pronged weapon with which the fisher struck the tunny—and this seems to be the idea of Aeschylus when he calls the trident of Poseidon ἰχθυόβλος (Sept. 123): on the other hand, a recent writer has brought arguments to show that it was a development of the sceptre, headed by a lotus or fleur-de-lys, such as was commonly painted on vases as an emblem of power for Zeus, Hades on Poseidon. The bull was also an attribute, symbolising the roar of the stormy sea, whence Poseidon had the epithet ταύρειος or ταύρεϊος (that the bunting of the hull was the sport in early times of the Thessalians may also have had something to do with this connexion); bulls were sacrificed to him (Od. iii. 1), and the ministers of his sacrifices at Ephesus were called ταῦροι (Athen. p. 245). On the other hand, the dolphin belonged to him as the symbol of his power to calm the sea (Ael. H. A. xii. 45). In art he never appears enthroned, but usually as a standing figure with the trident: sometimes he is fully clothed: sometimes he is naked: in the coin of Paestum [see p. 641], as in the medal engraved here, he is naked except for a cloak thrown over his arm, and on the reverse the attribute of the bull also appears. In the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right, one foot is resting on a ship joined to which is a dolphin's head. All these are common attributes, as may be gathered from coins (see coin of Hadrian, engraved here); but in this statue most of them appear to be restorations. The typical head of Poseidon resembles that of Zeus, but has less of repose in it. The contest between Poseidon and Athene



Poseidon. (From a medal of Demetrius Poliorcetes.)



Poseidon (Neptune). (Coin of Hadrian.)

was the subject of the sculptures on the W. pediment of the Parthenon, and probably that treatment of it is illustrated by the painting on a vase found at Kertch which is now at St. Petersburg.

**Posidippus** (Ποσειδῖππος, Ποσειδῖππος) 1 An Athenian comic poet of the New Comedy, was a native of Cassandrea in Macedonia. He was reckoned one of the six most celebrated poets of the New Comedy. In time, he was the last of all the poets of the New Comedy. Among his plays was one entitled *Διδουα*, which was possibly the original of the *Menaechmi* of Plautus. He began to exhibit dramas in the third year after the death of Menander—that is, in B.C. 330 (Fragments in Meineke *Fr Com Gr*).—2 An epigrammatic poet of the Alexandrian period. His epigrams formed a part of the *Garland of Meleager* and twenty-two of them are preserved in the Greek Anthology.

**Posidium** (Ποσειδών) the name of several promontories sacred to Poseidon 1 (*Punta della Licosa*), in Lucania, opposite the island Leucosia, the S point of the gulf of Paestum (Strab. p. 252).—2 In Epirus opposite the NE point of Corcyra (Ptol. iii 14, 4, Strab. p. 334).—3 (*C. Stator*), in Thessaly, forming the W point of the Sinus Pagasaeus. It is the promontory which Lavy (xxxi 46) calls Zela-sium (Strab. p. 330 333 Ptol. iii 13 17).—4 (*C. Helene*), the SW point of Chios (Strab. p. 614).—5 (*Marmaros*), on the SW coast of Caria, between Miletus and the Iassius Sinus, with a town of the same name upon it (Strab. pp. 633 634 Plin. v 112).—6 On the W coast of Arabia, with an altar dedicated to Poseidon by Ariston, whom Ptolemy had sent to explore the Arabian gulf (Diod. ii 42, Strab. p. 776).—7 (*Posseid*), a seaport town in Syria, in the district Casiotis (Strab. p. 751, Plin. v 79).

**Posidonia** [PAESTUM]

**Posidonium** or **Posidium** (Ποσειδώνιον, *O Possidhi*), a promontory on the SW coast of the peninsula Pallene in Macedonia, not far from Mende (Thuc. iv 129, Lav. xlv 11).

**Posidonius** (Ποσειδώνιος) a distinguished Stoic philosopher, was a native of Apamea in Syria. The date of his birth is not known with any exactness, but it may be placed about B.C. 135. He studied at Athens under Panaetius, after whose death (112) Posidonius set out on his travels. After visiting most of the countries on the coast of the Mediterranean, he fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of Rhodes and was sent as ambassador to Rome in 86. Cicero, when he visited Rhodes, received instruction from Posidonius (Cic. *Tusc.* ii 2, *N D* i 3, *Fin* i 2, *ad Att.* ii 1, Plut. *Cic.* 4). Pompey also had a great admiration for Posidonius, and visited him twice, in 67 and 62 (Plut. *Pomp.* 42). To the occasion of his first visit probably belongs the story that Posidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil. In 51 Posidonius removed to Rome, and appears to have died soon after, at the age of eighty-four. Posidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Cicero thought so highly of his powers that he requested him to write an account of his consulship. As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. He cultivated astronomy with considerable diligence. He also constructed a

planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon, and planets. His calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. None of the writings of Posidonius has come down to us entire. His fragments are collected by Bake, Lond. Bat. 1810.

**Postūmia Castra** (*Salado*), a fortress in Hispania Baetica, on a hill near the river Salsum (Bell. Hispan. 8).

**Postūmia Gens**, patrician, was one of the most ancient patrician gentes at Rome. Its members frequently held the highest offices of the state, from the banishment of the kings to the downfall of the republic. The most distinguished family in the gens was that of **ALBUS** or **ALURVA**, but we also find early in the republic families of the names of *Megellus* and *Tubertus* (Lav. iv 27, ix 44). A Postumius Megellus was consul in 262, and took Agrigentum (Pol. i 17).

**Postūmus** whose full name was *M. Cassianus Latinus Postumus*, stands second in the list of the so-called Thirty Tyrants. Being nominated by Valerian governor of Gaul, he assumed the title of emperor in A.D. 268, while Valerian was prosecuting his campaign against the Persians. Postumus maintained a strong and just government and preserved Gaul from the devastation of the warlike tribes upon the eastern border. After reigning nearly ten years he was slain by his soldiers in 273, and Lollianus proclaimed emperor in his stead (Trebell. Poll. *Trig. Tyr.* ii, Aurel. Vict. *Caes.* 32, Oros. vii 22).

**Postumus, M. Curtius**, was made tribune of the soldiers by Caesar at the recommendation of Cicero (Cic. *ad Q. Fr.* ii 15, iii 1). He afterwards became a warm adherent of Caesar, and was disliked and suspected by Cicero though sometimes courted by him (Cic. *ad Att.* ix 2, 3, 6, xii 43, xiv 9, *ad Fam.* vi 12).

**Postverta** or **Postivoria** (Ποστέρτα, p. 443 c.)

**Pōtāmi** or **Pōtāmus** (Ποταμός, Ποταμός, *Nordquar Keratia*), a demus in the S of Attica, belonging to the tribe Leontis, where the tomb of Ion was shown (Paus. i 31, 3, Strab. p. 339).

**Pōtāmōn** (*Nordquar*) 1 A rhetorician of Mytilene, lived in the time of Tiberius Caesar, whose favour he enjoyed (Strab. p. 617).—2 A philosopher of Alexandria, who is said to have introduced at Rome an eclectic sect of philosophy. He appears to have lived at Rome a little before the time of Plotinus, and to have entrusted his children to the guardianship of the latter (Suid. s.v., Diog. Laert. *Proem.* 21).

**Potentia** (Potentinus, *S. Maria di Potenza*) 1 A town of Picenum on the river Flosia, between Ancona and Castellum Firmianum, was made a Roman colony in B.C. 184 (Lav. xxxv 44, Vell. Pat. i 15, Strab. p. 241).—2 (*Potentia*), a town of Lucania on the Via Popelia, E. of Forum Populi (Ptol. iii 1, 70, Plin. vi 93).

**Pōthinus** a eunuch the guardian of the young king Ptolemy, recommended the assassination of Pompey, when the latter fled to Egypt, B.C. 48. Pothinus plotted against Caesar when he came to Alexandria shortly afterwards, and was put to death by Caesar's order (Cass. B.C. in 108, 212, Dio Cass. xlv 59, Lucan. viii 484 x 333).

**Pōtidaea** (Ποτίδαια, Ποτειδάνης, *Kot*

*sandra*), a town in Macedonia on the narrow isthmus of the peninsula Pallene, was a strongly fortified place and one of considerable importance (Hdt. vii. 123; Thuc. i. 56, 63; Strab. p. 330, 25-29). It was a colony of the Corinthians, and must have been founded before the Persian wars, though the time of its foundation is not recorded. It afterwards became tributary to Athens, and its revolt from the latter city in B.C. 432 was one of the immediate causes of the Peloponnesian war. It was taken by the Athenians in 429 after a siege of more than two years, its inhabitants expelled, and their place supplied by Athenian colonists. (Thuc. ii. 58, 70, iv. 120.) In 356 it was taken by Philip, who destroyed the city and gave its territory to the Olynthians. Cassander, however, built a new city on the same site, to which he gave the name of Cassandrea (Κασσάνδρεια: Κασσάνδρεως), and which he peopled with the remains of the old population and with the inhabitants of Olynthus and the surrounding towns, so that it soon became the most flourishing city in all Macedonia. (Dem. Phil. ii. p. 170; Strab. l. c.) It was taken and plundered by the Huns, but was restored by Justinian.

**Potidania** (Ποτιδανία), a fortress in the NE. of Aetolia, near the frontiers of Locris (Thuc. iii. 96; Liv. xxviii. 1).

**Pötiti.** [PINARIA GENS.]

**Pötitus**, the name of an ancient and celebrated family of the Valeria gens. This family disappears about the time of the Samnite wars, but the name was revived at a later period by the Valeria gens, as a praenomen: thus we find mention of a Potitus Valerius Messalla, who was consul suffectus in B.C. 29.

**Potniae** (Ποτνιαί: Ποτνιεύς), a small town in Boeotia on the Asopus, ten stadia S. of Thebes, on the road to Plataea (Xen. Hell. v. 4, 51; Paus. ix. 8, 1). The adjective *Potniades* (sing. *Potnias*) is an epithet frequently given to the mares which tore to death Glaucus of Potniae. [GLAUCUS, No. 1.]

**Praspa.** [PRAASA.]

**Practius** (Πράκτιος: Bergas), a river of the Troad, rising in M. Ida, and flowing into the Hellespont, N. of Abydos (Il. ii. 835; Strab. p. 590; Arrian, An. i. 12, 6).

**Praeneste** (Praenestinus: *Palestrina*), one of the most ancient towns of Latium, was situated on a steep and lofty hill, about twenty miles SE. of Rome, with which it was connected by a road called Via Praenestina. It probably existed before the Greek colonisation, but it claimed a Greek origin, and was said to have been founded by Praenestus, the grandson of Odysseus (Steph. Byz. s. v.; Solin. 2, 9). Another tradition ascribed its foundation to Caeculus, son of Vulcan (Verg. Aen. vii. 678). Strabo speaks of it as a Greek town, and asserts that it was formerly called Πολυνττέφανος, for which Pliny writes Stephane (Strab. p. 238; Plin. iii. 64). The traditions which imply a foundation by the earlier inhabitants of Italy are older and probably truer. Dionysius (v. 61) speaks of it as an important member of the Latin confederation. In very early times (from B.C. 499), according to Livy, it was an ally of Rome (Livy. ii. 19, iii. 8), but after the Gallic invasion appears as an enemy of the Romans, and, being strongly fortified by nature and by art, frequently resisted their attacks (Livy. vi. 21). After the Latin war Praeneste lost some territory, but remained nominally independent till after the Social war, when it received the franchise (App. B. C. i. 65) and became a

Roman colony (Cic. Cat. i. 3). It was here that the younger Marius took refuge, and was for a considerable time besieged by Sulla's troops. Praeneste possessed a very celebrated and ancient temple of Fortuna, with an oracle, which is often mentioned under the name of *Praenestinae sortes* (Ov. Fast. vi. 61; Lucan, ii. 194; Cic. Div. ii. 41; Fortuna). In consequence of its lofty situation Praeneste was a cool and healthy residence in the great heats of summer (*frigidum Praeneste*, Hor. Od. iii. 4, 22; Juv. iii. 190), and was therefore much frequented at that season by the wealthy Romans. The remains of the ancient walls and some other antiquities are still to be seen at *Palestrina*. The fragments of a Roman Calendar, called *Fasti Praenestini*, were found here in 1771, and are probably those which Verrius Flaccus set up in the forum of Praeneste (Suet. Gramm. 17; C. I. L. i. p. 311).

**Præsus** (Πραῖσος: Πραῖσιος), an inland town in the E. of Crete, belonging to the Eteocretes, which was destroyed by the neighbouring town of Hierapytna (Strab. pp. 475, 478).

**Praetoria Augusta.** [AUGUSTA, No. 4.]

**Praetutii** (Πραιούττιοι), a tribe of Picenum, whose district lay on the N. side of the river Vomanus. Their chief city was Interamnium (Pol. iii. 89; Liv. xxii. 9; Plin. iii. 110).

**Prās** (Πράς, gen. Πραῖρος: Πράϊρες), a town of Thessaly, in the W. of the district Phthiotis, on the NE. slope of Mt. Narthaeus (Xen. Hell. iv. 319).

**Prasīae** (Πρασιά: Πρασιεύς). 1. Or *Prasīa* (Πρασία), a town of the Eleuthero-laeones, on the E. coast of Laconia, was taken and destroyed by the Athenians in the second year of the Peloponnesian war (Thuc. ii. 56; Strab. pp. 363, 374; Paus. iii. 24, 3).—2. (*Prassa*), a demus in Attica, S. of Stiria, belonging to the tribe Pandionis, with a temple of Apollo (Thuc. viii. 95).

**Prasias Lacus** (Πρασιάς Λαμνη: Βατκόβο), a lake in Thraee between the Strymon and Nestus, and near the Strymonic gulf, with silver mines in the neighbourhood.

**Prasii**, **Præsii**, and **Parrhasii** (Πράσιοι: Sanserit, Praehinas, i.e. *people of the E. country*), a great and powerful people of India on the Ganges, governed at the time of Seleucus I. by king SANDROCOTTUS. Their capital city was Palibothra (*Patna*), and the extent of the kingdom seems to have embraced the whole valley of the upper Ganges, at least as far down as that city. At a later time the monarchy declined, so that in Ptolemy we only find the name as that of the inhabitants of a small district, called Prasica (Πρασιακή), about the river Soa (Strab. pp. 702, 703; Plin. vi. 69; Diod. xvii. 93; Curt. ix. 2; Plut. Alex. 62).

**Prasōdis Mare** (Πρασώδης θάλασσα or κόλπος), the SW. part of the Indian Ocean, about the promontory PRASUM.

**Prasum** (Πράσον ἀκρωτήριον: i.e. 'the green headland': *C. Delgado*), a promontory on the E. coast of Africa in 10½° S. lat., in the district Zingites (*Zind*), appears to have been the S.-most point to which the ancient knowledge of this coast extended.

**Pratīnas** (Πρατίνας), one of the early tragic poets at Athens whose combined efforts brought the art to its perfection, was a native of Phlius, and was therefore by birth a Dorian. It is not stated at what time he went to Athens, but he was older than Choerilus and younger than Aeschylus, with both of whom he competed for the prize in the seventieth Olympiad, according

to Suidas i.e. between 500 and 495 B.C. By the same writer he is said to have invented Satyric drama: that is to say, he introduced the practice of adding a satyr play to be acted in connexion with the preceding tragedy or tragedies. The Chorus of Satyrs belonged to the earliest phase of drama, and it was possibly with the object of preserving this that he separated the satyr chorus from the tragedy (as we should now understand it) and confined it to the lighter satyr drama. He is said to have written sixty plays, of which only scanty fragments remain. His satyr dramas were ranked by Pausanias next to those of Aeschylus (Paus. ii. 13. 6. *Suid. s. v. Πραξαγόρας*). He also stood high as writer of lyrical pieces of which fragments one of some length, remain (Bergk, *Poet. Lyr.* 958).

**Praxagoras** (*Πραξαγόρας*), a celebrated physician, was a native of the island of Cos, and lived in the fourth century B.C. He belonged to the medical sect of the Dogmatists, and was celebrated for his knowledge of medical science in general and especially for his attainments in anatomy and physiology (*Gal. n. p. 903*, *Plin. xxvi. 10*).

**Praxias** (*Πραξίας*), an Athenian sculptor of the age of Phidias, but of the more archaic school of Calamita, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi—Artemis, Leto and Apollo with the Muses, Dionysus and the Thyades and Helios at his setting—but died while he was still engaged upon the work. His date may be placed about B.C. 448 and onwards (Paus. x. 19. 3).

**Praxidike** (*Πραξιδική*) i.e. the goddess who carries out the objects of justice or watches that justice is done to men. Sometimes Praxidice seems to be merely Dike herself regarded as having attained her ends for instance when Memnon arrived in Iacchia, on his return from Troy, he set up a statue of Praxidice near Gytheum, not far from the spot where Paris, in carrying off Helen, had founded a sanctuary of Aphrodite Migeonitis (Paus. iii. 22, 2). In other traits one there seems to have been (as so often appears in Greek mythology), a triad. These three Praxidiceas were workers of justice and had a shrine near Halartus in Boeotia (Paus. ix. 33. 4). In some accounts they are daughters of Ogyges, and their names are Alalcomenia, Thesimoea, and Aulis (*Suid. s. v. Πραξιδική*). Pausanias seems to connect the death of Sulla with the working of Alalcomenia in retribution for his severities in Greece (Paus. ix. 33, 6).

**Praxilla** (*Πραξίλλα*), of Sicyon, a lyric poetess who flourished about B.C. 450, and was one of the nine poetesses who were distinguished as the lyric Muses. Her *scolia* were among the most celebrated compositions of that species. She belonged to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect (*Suid. s. v.*, *Athen. p. 694*, *Paus. iii. 13, 3*).

**Praxiphanes** (*Πραξιφάνης*), a Peripatetic philosopher, a native either of Mytilene or of Rhodes, was a pupil of Theophrastus, and lived about B.C. 302. Epicurus is said to have been one of his pupils. Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar (*Clem. Alex. l. p. 365*, *Strab. p. 655*).

**Praxiteles** (*Πραξιτέλης*), one of the greatest Greek sculptors. He was a son of Cephaedotus, also a famous sculptor, and some modern writers

argue (but not conclusively) that 'Pausiteles,' whom Pausanias (v. 20, 1) mentions as a sculptor of Paros, was really Praxiteles, and grandfather of the great sculptor. However that may be, Praxiteles was a citizen of Athens, born about 390 B.C. and contemporary with Scopas, with whom he stands at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Phidias. Without attempting those sublime impersonations of divine majesty in which Phidias had been so immitably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form. While Phidias was supreme in his attainment of the grandest and noblest ideas, Praxiteles was equally so in his representation of beauty of face and form. In the estimation of ancient writers his most beautiful work was his marble statue of Aphrodite which was distinguished from the other statues of the goddess by the name of the Cnidians, who purchased

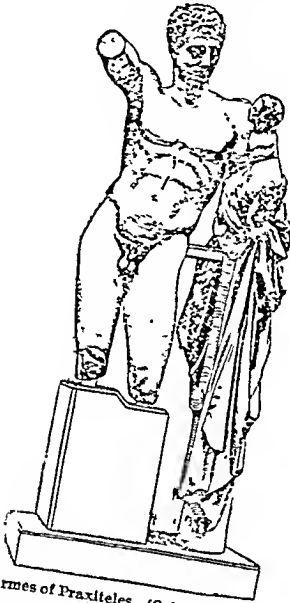


Copy (in Capital at Rome) of the Satyr of Praxiteles.

it (*Plin. xxxvi. 20*). The statue at Munich is a copy of this, and the Venus de' Medici is an imitation (*See cuts on p. 38*). It was always esteemed the most perfectly beautiful of the statues of the goddess. Many made the voyage to Knidos expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when king Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried to Constantinople, where it perished by fire in the reign of Justinian (*Zonar. xiv. 2*). Praxiteles modelled it from Phrynos, of whom also he made more than one portrait statue. His famous statue of Apollo Sauroctonus (*Plin. xxxiv. 70*), of a delicate and highly idealized beauty, is also represented by a copy [*See cut on p. 89*]. Another of the celebrated works of Praxiteles was his statue of Proserpina (*Paus. ix. 27, 3*, *Cic. Verr. iv. 2, 4*). It was preserved at Thespiae where it was dedi-

# PRAXITHEA

ated by Phryne; and an interesting story is told of the manner in which she became possessed of it. Praxiteles had promised to give Phryno whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost if the fire had touched his Satyr or his Eros. Upon this Phryne confessed the stratagem, and chose the Eros. This statue was removed to Rome by Caligula, restored to Thespiae by Clandrus, and carried back by Nero to Rome, where it stood in Pliny's time in the schools of Octavia, and finally perished in the fire which destroyed that building in the reign of Titus. (Pans. i. 20, 2; Dio Cass. lxxvi. 24.) Of the Satyr of Praxiteles



The Hermes of Praxiteles. (Original statue now at Olympia.)

a copy exists in the statue of the Faun in the Capitol at Rome. But, above all, since the discovery of the Hermes at Olympia, the sn- premc skill of Praxiteles in delineating beauty of form can be seen in an original work. This statue, which represented Apollo bearing the infant Dionysus on his left arm, and holding up (Pans. v. 17, 8), was found by the German archaeologists in 1877, fairly preserved, and is now in the museum at Olympia.—Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephisodotus. Praxithea (Πραξιθέα), daughter of Phrasimus and Diogenia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orneus, Procris, Creusa, Chthonia, and Orithyia. [ERECENTHEUS.] Preciāni, a people in Gallia Aquitania at the foot of the Pyrenees (Caes. B. G. iii. 27). Prelus, or Prilius Lacus (Lago di Castiglione), a lake in Etruria near the coast, between Vetulonia and Rusellae. It was fed and

# PRIAPUS

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(Cic.)

drained by a river of the same name. (Cic. *Phil.* 27; *Plin.* iii. 51.)  
Premnis, Premis, or Primis (Πρημνις: *Ibim*), a town on the Nile in Aethiopia near the limit of the Roman empire, which was taken by Petronius in his expedition (Strab. p. 820; Ptol. iv. 7, 10; *Plin.* vi. 181).  
Prêpêsinthus (Πρεπέσινθος: *Despotiko*), one of the smaller Cyclades, between Oliaros and Siphnos (Strab. p. 485).  
Priamides, that is, a son of Priam, by which name Hector, Paris, Helenus, Deiphobus, and the other sons of Priam, are called.  
Priamus (Πριάμος), the king of Troy at the time of the Trojan war. He was a son of Laomedon and Styro or Placia. His original name is said to have been Podarces, i.e. 'the swift-footed,' which was changed into Priamus, 'the ransomed' (from *πριάμαι*), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione after he had fallen into the hands of Hercules. He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus [ARISBE]; but afterwards he gave up Arisbe to Hyrtacus, and married Heeuba, by whom he had the following children: Hector, Alexander or Paris, Deiphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, Troilus, Creusa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides. According to the Homeric tradition, he was the father of fifty sons (nineteen of whom were children of Heeuba), to whom others add an equal number of daughters. (H. xxiv. 495.) In the earlier part of his reign, Priam is said to have supported the Phrygians in their war against the Amazons (H. iii. 184; AMAZONES). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (H. xxiv. 487). Once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (H. in. 250). After the death of Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom his son's body for burial and obtained it. His death is not mentioned by Homer, but is related by later poets. When the Greeks entered Troy, the aged king put on his armour, and was on the point of rushing against the enemy, but he was prevailed on by Heeuba to take refuge with herself and her daughters, as a suppliant at the altar of Zeus. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the sacred spot, and expired at the feet of his father, whereupon Priam, overcome with indignation, hurled his spear with feeble hand against Pyrrhus, but was forthwith killed by the latter. (Eur. *Troia*. 17; Verg. *Aen.* ii. 512.)—Virgil mentions (Aen. v. 564) another Priam, a son of Polites, and a grandson of king Priam. [*Dict. of Ant. art. Trojae Ludus.*]  
Priapus (Πριάπος: Πριάπιος, Πριάπιεύς), a town in Crete on the S. coast nearly due S. of Gnosus and E. of Leben, confounded by Strabo with PRAEUS (Strab. p. 478). Its name appears on coins and in inscriptions.  
Priapus (Πριάπος), son of Dionysus and Aphrodite. It is said that Aphrodite, who was in love with Dionysus, went to meet the god on his return from India, but soon abandoned him, and proceeded to Lampsacus on the Hellespont, to give birth to the child of the god. Hera caused her to give birth to a child of extreme ugliness, who was named Priapus. (Pans. ix. 31, 2;

PRIPAPUS

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Byz. *αὐτοῦ* (Byz. *αὐτοῦ*) Accord-  
ing to Strabo (p. 537) he was son of Dionysus  
and a nymph. The earliest Greek poets do  
not mention this divinity. He was worshipped  
especially at Lampsacus, Parium, and  
Cyprus on the Hellespont, whence he is some-  
times called *Hellespontiacus* (Catell. 18  
Verg. Georg. iv. 110). The true account seems  
to be that Pripapus was originally worshipped  
under the image of the phallus as the deity who  
gave fertility especially to gardens, vineyards,  
and all trees. Hence he was identified with  
Dionysus and the Asiatic Bacchic rites, and  
thereupon was in myth represented as a son of  
Dionysus when the worship of that god pre-  
vailed, but sometimes as Dionysus himself  
under another name (Athen. p. 30). In some  
rites he was connected with other gods of  
fertility, Hermes and Eros, and also with Sile-  
nus (whence the sea was sacrificed to fertility,  
He was regarded as the promoter of fertility,  
not only in vegetation, but also in all animals  
connected with an agricultural life, and in this  
capacity he was worshipped as the protector of  
flocks of sheep and goats of bees, of the vine  
of all garden produce and even of fishing. The  
worship of Pripapus was accepted in Italy with  
that of Dionysus and Aphrodite and he was re-  
garded especially as the protector of gardens,  
in which his image was commonly placed  
(Verg. *Ec.* *Hor.* *Sat.* i. 8, *Plin.* xix. 36).  
In mystic theology he was recognised  
as symbolising the doctrine of regeneration and  
future life, whence his image was placed on  
tombstones, whence he appears in sepulchral inscrip-  
tions—*Dona Pripap ego sum mortui et vitalis*  
locus (Henzen. 5706, *C. I. L.* v. 2634). The  
sacrifices offered to him consisted of the first-  
fruits of gardens, vineyards, and fields, of milk,  
honey cakes, rams, asses, and fowls. He was  
represented in carved images, mostly in the  
form of hermae, or carrying fruit in his hand,  
with either a wreath or cornucopia in his hand.  
The hermae of Pripapus in Italy, like those of  
other rustic divinities, were usually painted red,  
whence the god is called *ruber* or *rubicundus*.  
Pripapus (*Πριπαπός*, *Πριπαπός*) was the Pro-  
metheus, *Εὐρύκλεις*, a city of Mysia on the Pro-  
ponti, E. of Parium, with a small but excellent  
harbour. It was a colony of Priene. The  
chief seat of the worship of Pripapus (*Πριπαπός*)  
and Pripapens (*Πριπαπένσις*) (Thuc. viii. 107,  
Strab. p. 537, *Plin.* v. 141).  
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and Pripapens (*Πριπαπένσις*) (Thuc. viii. 107,  
Strab. p. 537, *Plin.* v. 141).

Genl was condemned for forgery (*falsum*) in  
the reign of Nero, was expelled the senate, of  
which he was a member, and was banished  
from the city (Tac. *Ann.* xiv. 40. Dio Cass.  
lv. 9). After the death of Nero (68), he was  
restored to his former rank by the seventh legion  
pointed to the command of Panonia. He was one  
of the first generals in Europe who declared in  
favour of Vespasian, and he rendered him the  
most important services. In conjunct with  
the governors of Moesia and Panonia, he in-  
vaded Italy, gained a decisive victory over the  
Vitellian army at Bedracum, and took Cre-  
mona, which he allowed his soldiers to pillage  
and destroy (Tac. *Hist.* v. 86. in. v. Dio  
Cass. lxx. 9-16). He afterwards forced his way  
into Rome notwithstanding the obstinate resis-  
tance of the Vitellian troops, and had the  
government of the city till the arrival of Mo-  
cians from Syria. (Macrianus, No. 2). We  
learn from Martial, who was a friend of Antonius  
Primas (that he was alive at the accession of  
Trajan (Mart. x. 23).  
Priscianus, a Roman grammarian surnamed  
Caesariensis because he was born at Caesarea  
in Mauretania. He lived in the sixth cent. A.D.  
in the reign of Anastasius and taught grammar  
at Constantinople. He was celebrated for the  
extent and depth of his grammatical knowledge  
of which he has left the evidence in his work on  
the subject, entitled *Commentariorum gram-  
maticorum Libri XVIII.*, addressed to his  
friend and patron, the consul Julianus. The  
first sixteen books treat upon the eight parts of  
speech recognised by the ancient grammarians,  
speech syllables, &c. The last two books are  
on syntax. This treatise soon became the  
standard work on Latin grammar, and an exten-  
sive epitome of Rabanus Maurus obtained an exten-  
sive circulation. His terminology forms the  
basis of much that is still maintained from  
ancient writers. Of the earlier grammarians  
those whom he chiefly follows are the Greek  
writer Apollonius and the Latin Varro. The  
other works of Priscianus still extant are—  
(1) A grammatical catechism on twelve lines of  
the *Academ.* manifestly intended as a school  
book. (2) A treatise on accents. (3) A treatise  
on the symbols used to denote numbers and  
weights, and on coins and numbers. (4) On the  
metres of Terence. (5) A translation of Her-  
mannus (*Præexercitationes*) of Her-  
mannus. (6) On the declensions of nouns. (7) A  
poem on the emperor Anastasius in 312 hex-  
ameters, with a preface in twenty-two iambic  
lines. (8) A piece *De Ponderibus et Mensuris*,  
in verse. (9) An *Epitome phenomenon* or *De*  
*Sideribus* in verse. (10) A free translation of  
the *Perseus* of Dionysius in 1477 lines,  
manifestly made for the instruction of youth.  
(11) A couple of epigrams.—The best edition of  
Priscianus is by Hrell, Lips. 1819-20, 2 vols.  
Priscianus Lydas, a writer of the Neo-Plato-  
nic school of philosophy in the reign of Jus-  
tinian. When that emperor suppressed the  
schools of philosophy at Athens, Priscian with  
six others went to the court of Chios, where  
Priscian wrote a paraphrase and commentary  
on the physics of Theophrastus (*Metaphysics*) to  
on the physics of Theophrastus (*Metaphysics*) to  
questions on philosophy proposed by Chios.  
All that remains of his works has been ed.  
by L. Bywater, Berlin, 1856.



**Prisciānus, Theodōrus**, a physician, and a pupil of Vindicianus, lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Archiater. He is the author of a Latin work, entitled *Rerum Medicarum Libri Quatuor*, published in 1532, both at Strasburg and at Basel.

**Priscus (Πρίσκος)**, a Byzantine historian, was a native of Panium in Thrace, and was one of the ambassadors sent by Theodosius the Younger to Attila, A.D. 445. He died about 471. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king. The work was in eight books, but only fragments of it have come down to us. Priscus was an excellent and trustworthy historian, and his style was remarkably elegant and pure.—The fragments are published by Bekker and Niebuhr, 1829; and by Müller, *Fragm. Hist. Græc.*

**Priscus, Helvidius**, son-in-law of Thrasea Paetus, and, like him, distinguished by his love of virtue, philosophy, and liberty. He was quaestor in Achaia during the reign of Nero, and tribune of the plebs A.D. 56. When Thrasea was put to death by Nero (66), Priscus was banished from Italy. He was recalled to Rome by Galba (69); but in consequence of his freedom of speech and love of independence, he was again banished by Vespasian, and was shortly afterwards put to death by order of this emperor. (Tac. Ann. iv. 5, 43, Dial. 5; Suet. Vesp. 15; Dio Cass. lxi. 12.) His life was written by Herennius Senecio at the request of his widow, Fannia; and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile (Plin. Ep. vii. 19, 5; Dio Cass. lxxvii. 13). Priscus left a son, Helvidius, who was put to death by Domitian.

**Priscus, Servilius**. The Prisci were an ancient family of the Servilia gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenæ in his dictatorship, B.C. 435, and which was also borne by his descendants.

**Priscus, Tarquinius**. [TARQUINIUS.]

**Prista (Πρίστη: Rustschuk)**, a town in Moesia on the Danube (Ptol. iii. 10, 10).

**Privernum (Privernas, -ātis: Piperno)**, an ancient town of Latium on the river Amasenus, belonged to the Volscians (Verg. Aen. xi. 540). It was conquered by the Romans at an early period, and was subsequently made a colony (Liv. vii. 42, viii. 11).

**Proærēsīus (Προαέρσιος)**, a teacher of rhetoric, was a native of Armenia, and was born about A.D. 276. He first studied at Antioch under Ulpian, and afterwards at Athens under Julianus. He became at a later time the chief teacher of rhetoric at Athens, and enjoyed a high reputation. He died 368, in his ninety-second year. (Suid. s.v.; Vit. Soph. i. p. 73.)

**Probalinthus (Προβαλινθος: Προβαλιντος)**, a demus in Attica, S. of Marathon, belonging to the tribe Pandionis (Strab. p. 383).

**Probatia (Προβατία)**, a river of Boeotia, which, after passing Lebadea, and receiving its tributary the Hercyna, flowed into the lake Copais.

**Probus, Aemilius**. [NEPOS, CORNELIUS.]

**Probus, M. Aurélius**, Roman emperor A.D.

276–282, was a native of Sirmium in Pannonia, and rose to distinction by his military abilities. He was appointed by the emperor Tacitus governor of the whole East, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfall of Florianus speedily removed his own rival [FLORIANUS], and he was enthusiastically hailed by the united voice of the senate, the people, and the legions. The reign of Probus presents a series of the most brilliant achievements. He defeated the barbarians on the frontiers of Gaul and Illyricum, and in other parts of the Roman empire, and put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. But, after crushing all external and internal foes, he was killed at Sirmium by his own soldiers, who had risen in mutiny against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest and best of the Roman emperors. (Life in *Script. Hist. Aug.*; Zosim. i. 64.)

**Probus, Valērius**. 1. Of Berytus, a Roman grammarian, who lived in the time of Nero. His chief works were editions of Lucretius, Virgil, Horace and Persius with annotations, which he wrote frequently in shorthand (*notæ*). The Life of Persius is taken from his edition. Much of his criticism was given orally and preserved by his pupils. (Gell. ix. 9, 12, xii. 21; Suet. Gramm. 24; Mart. iii. 2, 12; Serv. ad Georg. i. 277.) To this Probus we may assign those annotations on Terence from which fragments are quoted in the Scholia on the dramatist.—2. Under the same name appears a grammatical treatise of no great value called *Grammaticæ Institutiones*. Since it speaks of the Baths of Diocletian it cannot be dated before the fourth century. He may possibly be the Probus who was a friend and correspondent of Lactantius.

**Procas**, one of the fabulous kings of Alba Longa, succeeded Aventinus, and reigned twenty-three years: he was the father of Numitor and Amulius (Liv. i. 3).

**Prochýta (Procida)**, an island off the coast of Campania near the promontory Misenum, is said to have been torn away by an earthquake either from this promontory or from the neighbouring island of Pithecusa or Aenaria (Strab. pp. 60, 123, 248, 253; Plin. ii. 203; Verg. Aen. ix. 715; Ov. Met. xiv. 89).

**Procles (Προκλής)**, one of the twin sons of Aristodemus. For details see EURYSTHENES.

**Proclus (Πρόκλος)**—surnamed *Diadochos* (Διάδοχος), the Successor, from his being regarded as the genuine successor of Plato in doctrine—was one of the most celebrated teachers of the Neo-Platonic school. He was born at Byzantium A.D. 410, but was brought up at Xanthus in Lycia, to which city his parents belonged, and which Proclus himself regarded as his native place. He studied at Alexandria under Olympiodorus, and afterwards at Athens under Plutarchus and Syrianus. At an early age his philosophical attainments attracted the attention and admiration of his contemporaries. He had written his commentary on the *Timæus* of Plato, as well as many other treatises, by his twenty-eighth year. On the death of Syrianus Proclus succeeded him in his school, and inherited from him the house in which he resided and taught. Marinus in his Life of Proclus records, with intense admiration, the perfection to which his

master attained in all virtues. The highest of these virtues were, in the estimation of Marcius, those of a purifying and ascetic kind. From animal food he almost totally abstained, fasts and vigils he observed with scrupulous exactitude. The reverence with which he honoured the sun and moon would seem to have been unbounded. He celebrated all the important religious festivals of every nation himself composing hymns in honour not only of Grecian deities, but of those of other nations also. It was of course not surprising that such a man should be favoured with various apparitions and miraculous interpositions of the gods. He used to tell how a god had once appeared and proclaimed to him the glory of the city. But the still higher grade of what, in the language of the school, was termed the theurgic virtue he obtained by his profound meditations on the oracles, and the Orphic and Chaldean mysteries, into the highest secrets of which he was initiated by Asclepiogenia, the daughter of Ptoarchus, who alone was in complete possession of the theurgic knowledge and discipline, which had descended to her from the great Nestorius. He profited so much by her instructions as to be able, according to Marcius, to call down rain in a time of drought, to stop an earthquake, and to procure the immediate intervention of Asclepius to cure the daughter of his friend Archias. Proclus died A.D. 485. During the last five years of his life he had become superannuated his strength having been exhausted by his fastings and other ascetic practices. As a philosopher Proclus enjoyed the highest celebrity among his contemporaries and successors but his writings are characterised by vagueness, and mysticism. His main object was to systematise and bring into a complete form the theological and cosmological tenets handed down by preceding Neoplatonists, especially those of Plotinus and Iamblichus. The edition of Cousin (Paris, 6 vols. 8vo, 1820-1827) contains the following treatises of Proclus—On Providence and Fate, On Ten Doubts about Providence, On the Nature of Evil, a Commentary on the Alcibiades and a Commentary on the Parmenides. The other principal works of Proclus are—On the Theology of Plato, in six books. Theological Elements, a Commentary on the Timaeus of Plato, five Hymns of an Orphic character. Proclus was also a mathematician and grammarian. His Commentaries on the first book of Euclid, and on the Works and Days of Hesiod are still extant.

PROCŒ (Πρόκω), daughter of king Pandion of Athens, and wife of Tereus. Her story is given under TEREUS.

PROCONNESSA (Προκόννησος, or Προκόννησος, i.e. *Fawn-island*, *Marmara*), an island of the Propontis (Sea of Marmara), off the N coast of Mysia, NW of the peninsula of Cyrius or Dobruja. A neighbouring island was called Elaphonnesus (Ελαφόννησος, i.e. *Deer island*), and the two were distinguished by the names of Old and New Proconnessa. (Strab. pp. 687, 693, Scyl. p. 35, Hdt. iv. 14, vl. 23.) Ptolemy (v. 151) considers the two names to belong to the same island. The island was celebrated for its marble, and hence its modern name. It was the native place of the poet ARISTEAS.

PROCLŒUS (Προκλῆος) 1. A native of Cilicia, and a relative of the emperor Julian, served with distinction under Constantine II. and Julian. Having incurred the suspicions of Julian and of his successor Valens, Procopius

remained in concealment for about two years; but in A.D. 365 he was proclaimed emperor at Constantinople, while Valens was staying at Caesarea in Cappadocia. Both parties prepared for war. In the following year (366) the forces of Procopius were defeated in two great battles. Procopius himself was taken prisoner, and put to death by order of Valens.—2. An eminent Byzantine historian, was born at Caesarea in Palestine about A.D. 500. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and a professor of eloquence, that he attracted the attention of Belisarius, who appointed him his secretary in 527. In this capacity Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents were appreciated by the emperor Justinian, who conferred upon him the title of *illustrius*, made him a senator, and in 563 created him prefect of Constantinople. Procopius died about the same time as Justinian, 565.—As a historian Procopius deserves great praise. His style is good, and generally full of vigour. His works are—(1) *Histories* (Ἱστορίαι), in eight books, viz. two *On the Persian War*, containing the period from 498-558, and treating more fully of the author's own times, two *On the War with the Vandals*, 535-545; four *On the Gothic War*, or properly speaking, only three books, the fourth (eighth) being a sort of supplement containing various matters, and going down to the beginning of 553. It was continued by Agathias till 559. The work is extremely interesting, the descriptions of the habits &c. of the barbarians are faithful and done in a masterly style.—(2) *On the Public Buildings erected by Justinian* (Κτίσματα), in six books, a work equally interesting and valuable in its kind, though overloaded with flattery of the emperor.—(3) *Anecdota* (Ἀνecdota), a collection of anecdotes, some of them witty and pleasant, but others most indecent, reflecting upon Justinian, the empress Theodora, Belisarius, and other eminent persons. It is a complete *Chronique Scandaleuse* of the court of Constantinople, from 549 till 562.—(4) *Orations*, probably extracts from the *History*, which is rather overstocked with harangues and speeches.—The collected works of Procopius are edited by Dindorf, Bonn, 3 vols. 8vo, 1833-1838.

PROCRIS (Πρόκρις) daughter of Erechtheus and wife of Cephalus. For details see CEPHALUS.

PROCRUSTES (Προκρούστης), that is, 'the Stretcher,' a surname of the famous robber Polypemon or Damastes. He owed to him all travellers who fell into his hands upon a bed. If they were shorter than the bed, he stretched their limbs till they were of the same length; if they were longer than the bed, he made them of the same size by cutting off some of their limbs. He was slain by Theseus on the Cephissus in Attica. The *Legend of Procrustes* has passed into a proverb. [THESEUS.]

C. PROCLŒUS, a Roman eques, one of the friends of Augustus, was sent by the latter, after the victory at Actium, to Antony and Cleopatra (Plot. *Ant.* 78). It is of this Proclæus that Horace speaks (*Od.* ii. 2). He is said to have divided his property with his brothers (perhaps cousins) Caepio and Murena, who had lost their property in the civil wars. [MURENA.] Proclæus put an end to his life by taking

gypsum, when suffering from a disease in the stomach.

Proculus, the jurist, was the contemporary of the jurist Nerva the younger, who was probably the father of the emperor Nerva (Pompon. *Dig.* i. 2, 2, 52). The fact that Proculus gave his name to the school or sect (*Proculiani* or *Proculiani*, as the name is also written), which was opposed to that of the Sabiniani, shows that he was a jurist of note. Proculus is often cited, and there are thirty-seven extracts from him in the Digest from his eight books of *Epistolae*. He appears to have written notes on Labeo. Some writers suppose that Proculus is the Licinius Proculus who was praefectus praetorio under Otho.

Proculus, Julius, a Roman senator, is said in the legend of Romulus to have informed the sorrowing Roman people, after the straggle departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus. [ROMULUS.]

Prodicus (*Πρόδικος*), the celebrated sophist, was a native of Iulis in the island of Ceos (Plat. *Protag.* p. 315). He lived in the time of the Peloponnesian war and subsequently; but the date cannot be determined either of his birth or of his death. Prodicus came frequently to Athens on the public business of his native city. He is mentioned in the *Clouds* of Aristophanes, which belongs to B.C. 428; he was one of the teachers of Isocrates, and he was alive at the time of the death of Socrates (399). (Plat. *Apol.* p. 19.) It is probable that no weight should be attached to the statement of Suidas that Prodicus was put to death by the Athenians as a corrupter of the youth. He is mentioned both by Plato and Xenophon with more respect than the other sophists. Like Protagoras and others he travelled through Greece, delivering lectures for money, and in this way he amassed a large fortune (Xen. *Symp.* iv. 62). He paid especial attention to the correct use of words, and some have supposed this to be mere idle hair-splitting; yet it is possible that, though he was ridiculed for it by Plato, he may have done service thereby to dialectics. (Plat. *Euthyd.* p. 277, *Cratyl.* p. 384, *Charmid.* p. 163.) We have the substance of one of his lectures preserved by Xenophon in the well-known fable called 'The Choice of Heracles' (see p. 395, b), and it must be confessed that its teaching is such as to raise, not to debase, the minds of the youth.

Proërna (*Πρόερνα*: *Gynaekokastro*), a town of southern Thessaly, SW. of Pharsalus, on the W. slope of M. Nanthacius, near the sources of the Aipeus (Strab. p. 434; Liv. xxxvi. 14).

Proetides. [PROETUS.]

Proetus (*Προῖτος*), son of Abas and Ocalea, and twin-brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was expelled (Paus. ii. 25, 7), whereupon he fled to Iobates in Lycia, whose daughter, Autea or Sthenoboea, he married (*Il.* vi. 160; Serv. ad *Ecl.* vi. 48). With the assistance of Iobates, Proetus was restored to his kingdom, and took Tiryns, which was now fortified by the Cyclopes. [TIRYNS.] Acrisius then shared his kingdom with his brother, surrendering to him Tiryns, Midea and the coast of Argolis (Paus. ii. 16, 2). By his wife Proetus, besides a son Megapenthes, had three daughters, Lysippe, Iphinoë, and Iphianassa, who are often mentioned under the general name of Pro-

tides. When these daughters arrived at the age of maturity, they were stricken with madness, the cause of which is differently related. Some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship (Apollod. ii. 4, 1; Diod. iv. 68); others relate that they were driven mad by Hera, because they presumed to consider themselves more handsome than the goddess, or because they had stolen some of the gold of her statue (Serv. *l. c.*). It is clear from the passage in Virgil (*Ecl.* vi. 48) that in some traditions their madness took the form of their imagining themselves to be cows. It seems not unlikely that this story may have grown out of some old custom in the locality of women who worshipped Hera putting horns on their heads to symbolise the goddess of the crescent moon [see p. 394, a]; whence the tradition may have survived of women driven by Hera into this form of madness. The frenzy spread to the other women of Argos, till at length Proetus agreed to divide his kingdom between Melampus and his brother Bias, upon the former promising that he would cure the women of their madness. Melampus then chose the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphinoë died, but the two other daughters were cured by Melampus by means of purifications, and were then married to Melampus and Bias. (Hdt. ix. 34.) The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Anigros, others the fountain Clitor in Arcadia, or Lusi in Arcadia (Strab. p. 436; Paus. viii. 18, 3; Or. *Met.* xv. 325). Another and still more famous story tells that when Bellerophon came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him; but, as Bellerophon declined her advances, she charged him before Proetus with having tried to seduce her. Proetus then sent Bellerophon to Iobates in Lycia, with a letter desiring him to murder Bellerophon. [BELLEROPHON.]—According to Ovid (*Met.* v. 238) Acrisius was expelled from his kingdom by Proetus, and Perseus, the grandson of Acrisius, avenged his grandfather by turning Proetus into stone by means of the head of Medusa. [PERSEUS.]

Prometheus (*Προμηθεύς*), according to the Greek genealogies son of the Titan Iapetus and Clymene, and brother of Atlas, Menoetius, and Epimetheus (Hes. *Th.* 508). Other accounts make his mother Asia, one of the Oceanides (Apollod. i. 2, 2; *Lycophr.* 1289). Aeschylus, with a deeper allegorical meaning, makes him the son of Themis (Aesch. *Pr.* 18, 207). Prometheus was beyond all doubt originally a god of fire, akin to Hephaestus, with whom and with Athene he was closely connected in ritual at Athens. Thus Prometheus and Hephaestus were worshipped at a common altar in the sanctuary of Athene in the Academy, and it is said that in the sculptures there Prometheus was represented as the superior of the two fire-gods, holding the sceptre (Schol. ad Soph. *Oed. Col.* 55). All three deities, because they were deities of light and fire, were honoured with a torch-race [*Dict. of Ant. art. Lampadedromia*]. And as fire was regarded as the source of all crafts and inventions (cf. Plin. xxxvi. 200), so all three deities were patrons of handicrafts, and Prometheus, like Athene, was specially gifted with wisdom (whence his name, which

signified 'forethought') But from this original conception of the fire-god sprang many myths, some bearing all the marks of old popular stories, which were gradually welded into a more or less consecutive story by the poets. It may be seen that the name of the god *πρὸμῆθεος* 'the fire-bringer' (cf. Soph. O. C. 57), provided a starting point for the myth of the robbery of fire from heaven. The story of Hesiod is as follows. Once, in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicily) Prometheus, with a view of deceiving Zeus, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and set the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. (It may be noticed that the office of presiding at sacrifice belonged to Prometheus as fire-god.) When Zeus put out to him how badly he had made the division, Prometheus desired him to choose; but Zeus, seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (*πάγαντ' ἑρμύλη*). This fire he stole from the hearth of Zeus (Hes. Op. 51) or from the lightning (Lucret. v. 1099) or from the sun (Serr. ad Ecl. vi. 43) or from the workshop of Hephaestus and Athens (Plat. Protog. p. 811). Zeus thereupon chained Prometheus to a pillar, where an eagle consumed in the daytime his liver, which was restored in each succeeding night. Prometheus was thus exposed to perpetual torture; but Hercules killed the eagle and delivered the sufferer, with the consent of Zeus, who in this way had an opportunity of allowing his son to gain immortal fame. Further in order to punish men Zeus gave Pandora as a present to Epimetheus, in consequence of which diseases and sufferings of every kind befell mortals. (For details, see PANDORA.) This is an outline of the legend about Prometheus, as contained in the poems of Hesiod (Hes. Th. 521, Op. 47, cf. Hyg. Ast. ii. 15, Apollod. ii. 5, 11).—Aeschylus, in his trilogy *Prometheus*, added various new features to this legend. Although Prometheus belonged to the Titans, he is nevertheless represented by Aeschylus as having assisted Zeus against the Titans (218). But when Zeus wanted to exterminate the whole race of man, whose place he proposed to fill by an entirely new race of beings, Prometheus prevented the execution of the scheme and saved mankind from destruction (728). Prometheus further deprived them of their knowledge of the future, and gave them hope instead. He taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, writing, the treatment of domestic animals, navigation, medicine, the art of prophecy working in metal, and all the other arts (748, 442). But, as he had acted in all these things contrary to the will of Zeus, the latter ordered Hephaestus to chain him to a rock in Scythia, which was done in the presence of Cratos and Bia, two ministers of Zeus. Prometheus, however, still continued to defy Zeus, and declared that there was a decree of fate, according to which Zeus was destined to be dethroned by his own son. As Prometheus steadfastly refused to give any explanation of this decree, Zeus hurried him into Tartarus, together with the rock to which he was chained. After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh

course of suffering, for he was now fastened to Mt. Caucasus, and his liver devoured by an eagle, as related in the Hesiodic legend. (It is remarkable that the natives of the Caucasus still have a tradition that a giant dwells on the summit of Mt. Elbrus; but the eagle has been transformed into a cock which visits him every morning at sunrise.) The state of suffering was to last for Prometheus until some other god, of his own accord, should take his place, and descend into Tartarus for him (1025). This came to pass after Hercules had slain the eagle, when Chiron, who had been incurably wounded, desired to go into Hades, and Zeus allowed him to supply the place of Prometheus (Apollod. ii. 5, 4). According to other accounts, Zeus himself delivered Prometheus, after the Titan had been at length prevailed upon to reveal to Zeus the decree of fate which was that, if he should become by Thetis the father of a son, that son should deprive him of the sovereignty (Apollod. iii. 13, 5; Hyg. Fab. 54). There was also a legend which related that Prometheus had created man out of earth and water, either at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athena to make men out of the mud, and the winds to breathe life into them. Prometheus is said to have given to men a portion of all the qualities possessed by the other animals (Hor. Od. i. 16, 18, Apollod. ii. 7, 1. Or Met. i. 81). The kind of earth out of which Prometheus formed men was shown in later times near Panopeus in Phocis (Paus. ii. 4, 5).

**PROMONA** (*Προμώνα* *Petrovats*), a mountain fortress of the Liburni at the N. of Dalmatia, between Burnum and Salona. Its name is preserved in the hill called now *Promona*, and its site may be the modern *Dernis* (App. *Illyr.* 12, 2).

**PRONAPIDES** (*Προνάπιδης*), an Athenian, is said to have been the teacher of Homer. He is enumerated among those who used the Pelasgic letters before the introduction of the Phoenician, and is characterised as a graceful composer of song.

**PRONAX** (*Πρόναξ*), son of Talans and Lysimache brother of Adrastus and Eriphyle, and father of Lycurgus and Amphithea. According to some traditions the Nemean games were instituted in honour of Pronax.

**PRONIZI** (*Πρόνιζος* *Pronizates*), a town on the E. coast of Cephallenia, and one of the four towns of the island (Thuc. ii. 30, Pol. v. 2, Strab. p. 455).

**PRONŌMUS** (*Πρόνομος*) of Thebes, son of Oenadas, was one of the most distinguished auletic musicians of Greece at the time of the Peloponnesian war. He was the instructor of Alcibiades in flute-playing. He invented a new sort of flute, the compass of which was such that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which a separate flute had been necessary.

**PRONŌUS** (*Πρόνομος*) son of Phlegon, and brother of Agenor in conjunction with whom he slew Alcmaeon. [For details, see *AGNOR* and *ALCMAEON*.]

**PROMŌUS**, a surname of Juno among the Romans, describing her as the deity presiding over marriage (*Junco*).

**PROPERTIUS**, *SEXT.*, the Roman poet, was probably born about B.C. 51. He comes in age between Tibullus and Ovid (Or. *Trist.* ii. 460, iv. 10, 53). He tells us that he was a native of

Umbria, where it borders on Etruria (i. 22, 9, v. 1, 64), but nowhere mentions the exact spot. It was probably the town of Asisium (cf. v. 1, 123, where *Asisi* should be read), where other Propertii are mentioned in inscriptions. As regards his name, by himself and other authors he is spoken of simply as Propertius. The praenomen Sextus is derived from Donatus (Vit. Vergil. 45). The idea that he was Sex. Aurelius Propertius is derived from the headings of some MSS., but is generally discredited. It is suggested that it started from a confusion with Anrelinus Prudentius. The inscriptions where it occurs are said to be spurious. He was not descended from a family of any distinction, and he was deprived of his paternal estate by an agrarian division of 41 B.C. (v. 1, 127; cf. iii. 34, 55). At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father, who is conjectured to have been one of the victims sacrificed after the taking of Perugia; but this notion does not rest on any satisfactory grounds. We have no account of Propertius's education; but from one of his elegies (v. i.) it would seem that he was destined to be an advocate, but abandoned the profession for that of poetry. The history of his life, so far as it is known to us, is the history of his amours, nor can it be said how much of this is fiction. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the death of Antony, in 30, when Propertius was about twenty-one. It was probably in 32 or 31 that Propertius first became acquainted with his Cynthia. She was a native of Tibur, and her real name was Hostia (Apul. Apol. 10; cf. Mart. viii. 73, 5, xiv. 189; Juv. vi. 7). As Propertius (iii. 20, 8) alludes to her *doctus avus*, it is probable that she was a grand-daughter of Hostins, who wrote a poem on the Istrian war. [Hostus.] She seems to have inherited a considerable portion of the family talent, and was herself a poetess, besides being skilled in music. It appears that Propertius subsequently married, probably after Cynthia's death, and left legitimate issue, since the younger Pliny twice mentions Passienus Paulus as descended from him. This must have been through the female line. The year of Propertius's death is altogether unknown.—Propertius resided on the Esquiline, near the gardens of Maecenas (iv. 23, 4). He seems to have cultivated the friendship of his brother poets, as Ponticus, Bassus, Ovid, and others. He mentions Virgil (iii. 34, 63) in a way that shows he had heard parts of the *Aeneid* privately recited. But though he belonged to the circle of Maecenas, he never once mentions Horace. He is equally silent about Tibullus. His not mentioning Ovid is best explained by the difference in their ages; for Ovid alludes more than once to Propertius, and with evident affection (*Trist.* iv. 10, 45, v. 1, 17).—As an elegiac poet, a high rank must be awarded to Propertius, and among the ancients it was a disputed point whether the preference should be given to him or to Tibullus. It is true that he follows the Alexandrine school of learned poets, adopting their somewhat pedantic and affected display of mythological research, and claiming to be the Roman Callimachus (v. 1, 63), whom, as well as Philotas and other of the Greek elegiac poets, he made his model. But Propertius had a fervour and originality which gave him a rank far above the school of

artificial poets, and some of his elegies (e.g. v. 11) have a poetry unsurpassed by any of the Latin elegiac poets. In this metre he uses the licence admitted in Greek elegy. Tibullus generally, and Ovid almost invariably, close their pentameter with a word contained in an iambic foot; Propertius, especially in his first book, frequently ends with a word of four or five syllables. The elegy on Hylas is an instance of the melody which he could produce under these conditions.—Most editors now follow Lachmann in dividing the work into five books. Book i. (the book on Cynthia, which was published first) is the same in all editions; but book ii. of the MSS. is divided at the ninth elegy: so that book ii. 10–34 of the MSS. becomes book iii., and the third and fourth books are numbered iv. and v. An argument for the division of book ii. is found in iii. 13, 25.—Editions of Propertius by Lachmann, 1816; Hertzberg, 1844, 1845; Paley, 1872; Bährens, 1880; A. Palmer, 1881; select elegies by Postgate, 1881.

**Prophthasia** (Προφθασία: prob. *Peshawarun*, Ru.), the N.-most city of Drangiana, on the borders of Asia, was probably the place where PHILOTAS was put to death.

**Pröpontis** (ἡ Προποντὶς: *Sea of Marmara*), so called from its position with reference to the Pontus (Euxinus), and thus more fully described as ἡ πρὸ τοῦ Πόντου τοῦ Εὐξείνου θάλασσα, and 'Vestibulum Ponti,' is the small sea which united the Euxine and the Aegean [PONTUS EUXINUS] and divides Europe (Thracia) from Asia (Mysia and Bithynia). It is of an irregular oval shape, running out on the E. into two deep gulfs, the Sinus Astacenus (*G. of Ismid*) and the Sinus Cianus (*G. of Modonia*), and containing several islands. It received the waters of the RHYNDACUS and other rivers of E. Mysia and W. Bithynia, flowing from Mt. Ida and Olympus; and several important Greek cities stood on its shores, the chief of which were BYZANTIUM and HERACLEA PERINTHUS on the N., and CYZICUS on the S. Its length is calculated by Herodotus at 1400 stadia (140 geog. miles) and its greatest breadth at 500 stadia (50 g. m.) which is very near the truth. (Hdt. iv. 85; Strab. pp. 563, 574, 583; Aesch. *Pers.* 876; Plin. iv. 76, v. 141; Mel. i. 1, 3, 19.)

**Proschium**. [PYLENE.]

**Pröserpina**. [PERSEPHONE.]

**Prospalta** (τὰ Πρόσπαλτα: *Προσπάλτιος*), a demus in the S. of Attica, belonging to the tribe Acamantis.

**Prosper**, a celebrated ecclesiastical writer, was a native of Agnitania, and lived during the first half of the fifth century. Many of his theological works are extant [for which see *Dict. of Christ. Biogr.*], and he also left a Chronicle which is of value since its last thirty years supply information not to be obtained elsewhere. It is called *Chronicon Consulare*, and extends from A.D. 379, the date at which the Chronicle of Jerome ends, down to 455, the events being arranged according to the years of the Roman consuls. We find short notices with regard to the Roman emperors, the Roman bishops, and political occurrences in general, but the troubles of the Church are especially dwelt upon, and above all the Pelagian heresy. The *Chronicon Imperiale*, comprehended within the same limits as the preceding (379–455), which treats of the period arranged according to the reigns of the emperors, is erroneously ascribed to Prosper. It was probably not written

by Prosper of Aquitaine, and assigned by most critics to Prosper Tiro, who, it is imagined flourished in the sixth century. There are likewise several poems which have come down to us under the name of Prosper.—The best edition of Prosper's works is the Benedictine Paris, 1711.

**Prosymna** (Πρόσσυμνα, Προσυμναιές) an ancient town of Argolis, with a temple of Hera, N. of Argos (Strab. p. 373, Stat. Theb. iv. 44).

**Prōta** (Πρώτα, Protei) an island in the Propontis near Chalcedon (Steph. Byz. s. v. Χαλκηδόν).

**Protagōras** (Πρωταγόρας), a celebrated sophist, was born at Abdera, in Thrace (Plat. Protag. pp. 316, 349. Hep. p. 606) probably about a.c. 490 and died about 411, at the age of nearly seventy years. It is said that Protagoras was once a poor porter and that the skill with which he had fastened together, and poised upon his shoulders, a large bundle of wood, attracted the attention of Democritus who conceived a liking for him, took him under his care, and instructed him in philosophy (Diog. Laert. ix. 23 & 24, Gell. v. 3, Athen. p. 304). This well known story, however, appears to have arisen out of the statement of Aristotle, that Protagoras invented a sort of porter's knot for the more convenient carrying of burdens. It cannot be true that he was patronised or instructed by Democritus who was twenty years younger than Protagoras himself. Protagoras was the first who called himself a sophist (i.e. in the original sense of the name one who professed to teach skill and practical life instead of only theory and abstract truth), and he is said to have been the first who taught for pay. He practised his profession for the space of forty years. He must have come to Athens before a.c. 445, since he drew up a code of laws for the Thurians, who left Athens for the first time in that year (Diog. Laert. ix. 50). Whether he accompanied the colonists to Thuri, we are not informed, but at the time of the plague (430) we find him again in Athens. Between his first and second visit to Athens, he had spent some time in Sicily, where he had acquired great fame, and he brought with him to Athens many admirers out of other Greek cities through which he had passed (Plat. Protag. p. 315). His instructions were so highly valued that he sometimes received one hundred minas from a pupil, and Plato says that Protagoras made more money than Phidias and ten other sculptors. In 411 he was accused of impiety by Pythodorus, one of the Four Hundred. His impeachment was founded on his book on the gods, which began with the statement, 'Respecting the gods I am unable to know whether they exist or do not exist.' The impeachment was followed by his banishment, or, as others affirm, only by the burning of his book. (Diog. Laert. ix. 52, Cic. N. D. i. 23.) His profession being to fit for practical life, it followed that his object was to enable his pupils to persuade others to take their view, whatever it might be, since at that time success in political life depended upon skilful oratory and upon the power to maintain in speech, if need be, a bad cause (ὁὐκ ἔστιν λόγος κρείττων κακῷ).—Protagoras wrote a large number of works, of which the most important were entitled *Truth* (Ἀλήθεια) and *On the Gods* (Περὶ Θεῶν). The first contained the theory that 'Man is the measure of all things' (i.e. that everything is, as regards each man, what it appears to him to be, and so that absolute truth, independent of opinion,

could not exist) refuted by Plato in the *Theaetetus*. Plato gives a vivid picture of the teaching of Protagoras in the dialogue that bears his name (cf. Plat. Theaet. pp. 156, 160, Cic. Ac. ii. 46, 142, N. D. i. 2, 13). Protagoras was especially celebrated for his skill in the rhetorical art. By way of practice in the art he was accustomed to make his pupils discuss *Theses* (communes loci), an exercise which is also recommended by Cicero (*Brut.* 12, 45).

**Proteus** (Πρωτεύς), son of Iphiclus and Astyoche he belonged to Phylace in Thessaly. He is called *Phylacius* and *Phylacides*, either from his native place, or from his being a grand son of Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks who was killed by the Trojans, being the first who leaped from the ships upon the Trojan coast. (Il. ii. 635, Or. Met. xii. 67.) According to the common tradition he was slain by Hector. Proteus is most celebrated in ancient story for the strong affection existing between him and his wife Laodamia the daughter of Acastus. (For details see ΛΑΟΔΑΜΙΑ.) His tomb was shown near Eleus in the Thracian Chersonesus, where a magnificent temple was erected to him. There was a belief that nymphs had planted elm trees around his grave which died away when they had grown sufficiently high to see Troy and that fresh shoots then sprang from the roots. There was also a sanctuary of Proteus at Phylace at which funeral games were celebrated. (Hdt. vi. 23 & 116, 120, Plin. xvi. 90. Strab. pp. 296, 304, 432, 693.) Euripides made the story of Proteus the subject of a tragedy of which only fragments remain.

**Proteus** (Πρωτεύς), the prophetic old man of the sea, is described in the earliest legends as a subject of Poseidon, whose flocks (the seals) he tended. According to Homer he lived in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile); whereas Virgil places his dwelling in the island of Carpathos, between Crete and Rhodes. At midday Proteus rose from the sea, and slept in the shadow of the rocks of the coast, with the monsters of the deep lying around him. Any one wishing to learn from him the future, was obliged to catch hold of him at that time, as soon as he was seized, he assumed every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual form, and told the truth. After finishing his prophecy he returned into the sea. (Od. iv. 351 ff., Verg. Georg. iv. 286 ff.) Homer ascribes to him a daughter Idothea.—Later traditions describe Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telogonus and Polygonus or Tmolus. His Egyptian name is said to have been Cetes, for which the Greeks substituted that of Proteus, and his wife's name was Pemathé. These names seem to have been taken from κύττω (a sea-monster) and πέμαθω (sand), as relics of the older myth to which they belonged. Besides the above-mentioned sons Theoclymenus and Theonoe are likewise called his children (Eur. Hel. v. 13). He is said to have hospitably received Dionysus during his wanderings. Hermes brought to him Helena after her abduction, or, according to others, Proteus himself took her from Paris, gave to the lover a phantom, and restored the true Helen to Menelaus after his return from Troy. (Hdt. ii. 112, 118, Eur. Helena, Diod. i. 63, see p. 296, a.)

**Prōtōgēnēs** (Πρωτογένης), a celebrated Greek painter. He was a native of Caunus, in Caria, a city subject to the Rhodians, and flourished B.C. 332–300. (Paus. i. 3, 4; Plin. xxxv. 101.) He resided at Rhodes almost entirely; the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylaea. Up to his fiftieth year he is said to have lived in poverty and in comparative obscurity, supporting himself by painting ships. It has been suggested that he originally made pictures of ships as votive offerings for escape from shipwreck. His fame had, however, reached the ears of Apelles, who, upon visiting Rhodes, made it his first business to seek out Protopogenes. As the surest way of making the merits of Protopogenes known to his fellow-citizens, Apelles offered him for his finished works the enormous sum of fifty talents *apiece*, and thus led the Rhodians to understand what an artist they had amongst them. Protopogenes was distinguished by the care with which he wrought up his pictures. It is said that in his picture of a satyr resting he introduced a partridge so naturally painted that it absorbed all the attention of those who came to see the picture, and that Protopogenes, annoyed at this, painted on the bird. His masterpiece was the picture of Ialysus, the tutelary hero of Rhodes, on which he is said to have spent seven years, or even, according to another statement, eleven; and to have painted it four times over. This picture was so highly prized even in the artist's lifetime that when Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure this picture, which had been placed in that quarter. (Plut. *Demetr.* 22; Ael. V. H. xii. 41.) There is a celebrated story about this picture, relating to the accidental production of one of the most effective parts of it, the foam at the mouth of a tired hound. The artist, it is said, dissatisfied with his repeated attempts to produce the desired effect, at last, in his vexation, dashed the sponge, with which he had repeatedly effaced his work, against the faulty place; and the sponge charged as it was by repeated use with the necessary colours, left a mark in which the painter recognised the very foam which his art had failed to produce (Plin. l. c.).

**Prōtōgēniā** (Πρωτογένεια), daughter of Denacalion and Pyrrha, and wife of Locrus; but Zens carried her off, and became by her the father of Opns (Apollo). i. 7, 2; Schol. ad Pind. *Ol.* ix. 85.)

**Provincia.** [GALLIA, p. 353, h.]

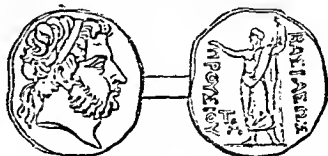
**Proxēnos** (Πρόξενος). 1. A Boeotian, was a disciple of Gorgias, and a friend of Xenophon. Being connected by the ties of hospitality with the younger Cyrus, the latter engaged him in his service. He was seized by Tissaphernes and put to death, with the other Greek generals. It was at the invitation of Proxenos that Xenophon was induced to enter the service of Cyrus. (Xen. *An.* i. 1, 11, ii. 6, 16, v. 3, 5.)—2. Of Tegea, took a leading part in opposition to Sparta and in the scheme for founding Megalopolis. He was killed in a disturbance at Tegea. (Xen. *Hell.* vi. 5, 6; Pans. vii. 27, 2.)—3. An Athenian general in the Sacred war, B.C. 347 (Aesch. *F.L.* 37).

**Prudentius**, Aurélius Clemens, the earliest of the Christian poets of any celebrity, was a native of Spain, and was born A.D. 348. After practising as an advocate, and discharging the

duties of a civil and criminal judge in two important cities, he received from the emperor Theodosius, or from Honorius, a high military appointment at court; but as he advanced in years, he became sensible of the emptiness of worldly honour, and earnest in the exercises of religion. His poems, which are composed in a great variety of metres, have much of the artificiality which belonged to the time, and great fondness for obscure allegory; but in vigour of poetry and in style he not only stands before other Christian writers of Latin verse, but shows more genius than any contemporary poet, even than Ansonius and Clandian, though in his versification he is inferior to them. His poem on martyrdom (*Peristephanon*) is his most powerful.—Editions of Prudentius are by Arevalus, Rom. 1768 and 1789; by Obbarius, Tubing. 1845; and by Dressel, Leips. 1860.

**Prūsā** or **Prūsias** (Προῦσα; Προουσία; Broussa), a great city of Bithynia, on the N. side of M. Olympus, fifteen Roman miles from Cius and twenty-five from Nicaea, was built by Prusias, king of Bithynia, or, according to some, by Hannibal (Strab. p. 564; Plin. v. 148). It was a prosperous city under the Roman emperors and celebrated for its warm baths (Plin. *Ep.* x. 85; Athen. p. 43).

**Prūsias** (Προουσία). 1. I., king of Bithynia from about B.C. 228 to 180, though the date neither of his accession nor his death is exactly known. He was the son of Ziela, whom he succeeded. He appears to have been a monarch of vigour and ability, and raised his kingdom of Bithynia to a much higher pitch of power and prosperity than it had previously attained. (Pol. iv. 50, v. 90, viii. 17, xii. 27.) It was at his court that Hannibal took refuge; and when the Romans demanded the surrender of the Carthaginian general, the king basely gave his consent, and Hannibal only escaped falling into the hands of his enemies by a voluntary death (Nep. *Hann.* 10; Just. xxxii. 4).—2. II., king of Bithynia, son and successor of the preceding, reigned from about 180 to 149. He courted assiduously the alliance of the Romans. He carried on war with Attalus, king of Pergamus, with whom, however, he was compelled by the Romans to conclude peace in 154. He was slain in 149 by order of his son Nicomedes, as is related in the Life of the latter. [NICOMEDES II.] Prusias is described to us as a man in whom personal deformity was combined with a character the most vicious and degraded. His passion for the chase is attested by the epithet of the 'Huntsman' (Κυνηγός). (Pol. xxiv. 1, xxix. 3, xxxvii. 2; Just. xxxiv. 4.)



Coin of Prusias I., King of Bithynia, ob. A.D. 180.  
Obv., head of Prusias; rev., ΒΑΣΙΛΕΥΣ ΠΡΟΥΣΙΟΥ; Zeus standing with scepter.

**Prymnēsia** or **Prymnēsus** (Πρυμνησία, Πρυμνησός, Πρυμνησσός; Seultun, near Afium Kara Hissar), a city in the N. of Phrygia, which appears, from its coins, to have been a seat of the worship of Midas as a hero (Ptol. v. 2, 24).

**Prytanis** (Πρύτανις), king of Sparta, of the Proclid line, was the son of Eurypnon, and fourth king of that race.

**Psamathe** (Ψαμάθη) 1 Daughter of Nereus and Doris, and mother of Phocus (Hes. Th. 260, 1001, *Op. Met.* xi. 531, 538) —2 [PROTEUS]

**Psamathis** (Ψαμαθίς, -ούρος: Ψαμαθούριος, Ψαμαθούριος), a seaport town in Iaconia near the promontory Taenarum (Strab. p. 853)

**Psammithus** (Ψαμμήτης) — **Psamthek III.**, king of Egypt, succeeded his father, Amasis, in a c. 526, and reigned only six months. He was conquered by Cambyses in 525 and his country made a province of the Persian empire. His life was spared by Cambyses, but as he was detected shortly afterwards in endeavouring to excite a revolt among the Egyptians, he was compelled to put an end to his life by drinking bull's blood. (Hdt. iii. 10, 13-15)

**Psammis** (Ψάμμις) — **Psamthek II.**, king of Egypt, succeeded his father, Necho and reigned from a c. 601 to 595. He carried on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son **Apries** (Hdt. ii. 159-161)

**Psammithus** or **Psammetichus** (Ψαμμήτιχος or Ψαμμήτιχος) the Greek form of the Egyptian **Psamthek I.**, king of Egypt about a c. 666, and founder of the Saitic dynasty. He was the great-grandson of Technæus (Τεφεκί), who had in vain opposed the establishment of the Ethiopian power in Egypt in 783. **Psammetichus** was originally one of the twelve petty kings who obtained an independent sovereignty. Having been driven into banishment by the other kings, he took refuge in the marshes, but shortly afterwards, with the aid of some Ionian and Carian pirates, he conquered the other kings, and became sole ruler of Egypt (Hdt. ii. 149-152). A class to the manner in which he obtained the power which the Ethiopian dynasty had held, and so restored peace and union to Egypt, is afforded by the monuments, which state that he married the heiress of the Ethiopian dynasty, Shepen-afet. Having thus established his power, his object was to secure his frontiers, and therefore he provided a settlement for his Greek mercenaries on the Pelusiac or eastern branch of the Nile, a little below Bubastis, for he appears to have mainly relied upon them for the maintenance of his power. In order to facilitate intercourse between the Greeks and his other subjects, he ordered a number of Egyptian children to live with them, that they might learn the Greek language, and from them sprang the class of interpreters (Hdt. ii. 154). The employment of foreign mercenaries by **Psammetichus** gave great offence to the military caste in Egypt, and being indignant at other treatment which they received from him, they emigrated in a body of 240,000 men, into Ethiopia where settlements were assigned to them by the Ethiopian king (Hdt. ii. 30, Diod. i. 67). It must, therefore, have been chiefly with his Ionian and Carian troops that **Psammetichus** carried on his wars against Syria and Phoenicia. He laid siege to the city of Azotus (the Azoth of Scripture) for twenty nine years, till he took it (Hdt. ii. 157). As **Psammetichus** had displeased a large portion of his subjects by the introduction of foreigners, he seems to have paid especial court to the priesthood. He built the southern propylæes of the temple of Hephæstus at Memphis, and a splendid aula, with a portico round it, for the habitation of Apis, in front of the temple.

**Psêbo** (Ψεβά Θάνα), a lake in Aethiopia SE. of Meroë, the source of the Astapus (Strab. p. 822)

**Pselcis** (Ψελκίς *Dakke*), the chief city in the Dodecaschoenus—that is, the N. part of Aethiopia, which was adjacent to Egypt, to which it was regarded by the Romans as belonging. The city stood on the W. bank of the Nile, between Syene and Tachompe, the latter of which was so far eclipsed by **Pselcis** as to acquire the name of Contrapselcis. Under the later empire **Pselcis** was garrisoned by a body of German horsemen. (Strab. p. 820, Dio Cass. liv. 5)

**Pselinus** (Ψελλίος) 1 Michael **Pselinus**, the elder, of Andros, flourished in the ninth century after Christ. He was a learned man, and an eager student of the Alexandrian philosophy. He was probably the author of some of the works which are ascribed to the younger **Pselinus**. —2 Michael **Constantinus Pselinus**, the younger, a far more celebrated person, flourished in the eleventh century of our era. He was born at Constantinople 1020, and lived at least till 1105. He taught philosophy, rhetoric, and dialectics at Constantinople, where he stood forth as almost the last upholder of the falling cause of learning. The emperors honoured him with the title of Prince of the Philosophers. His works are both in prose and poetry, on a vast variety of subjects, and distinguished by an eloquence and taste which are worthy of a better period. They are edited by Migne, 1863.

**Psyllis** (Ψάλλις), a river of Bithynia, which flows into the Propontis between Artans and Calpe (Strab. p. 545)

**Psôphis** (Ψεφίς *Ψεφιδίος Τριπόταμο*), a town in the NW. of Arcadia, on the river Erymanthus, is said to have been originally called **Phegia** (Paus. viii. 24, 2). It sided with the Aetolians against the Achæans, but was taken a c. 219 by Philip, king of Macedonia, who was then in alliance with the Achæans (Pol. iv. 70).

**Psyche** (Ψυχή), 'the soul,' occurs in the later times of antiquity as a personification of the human soul, and hence as pursued by Eros as personified love. Upon this is built the myth related by Apuleius (*Met.* iv. 28-vi. 24). **Psyche** was the youngest of the three daughters of a king, and excited by her beauty the jealousy and envy of Venus. In order to avenge her self, the goddess ordered Cupid to inspire **Psyche** with a love for the most contemptible of all men—but Cupid was so smitten with her beauty that he himself fell in love with her. He accordingly conveyed her to a charming spot, where unseen and unknown he visited her every night, and left her as soon as the day began to dawn. **Psyche** might have continued to enjoy this state of happiness, if she had attended to the advice of her lover, who told her never to give way to her curiosity, or to inquire who he was. But her jealous sisters made her believe that in the darkness of night she was embracing some hideous monster, and accordingly once, while Cupid was asleep, she drew near to him with a lamp, and, to her amazement, beheld the most handsome and lovely of the gods. In her excitement of joy and fear, a drop of hot oil fell from her lamp upon his shoulder. This awoke Cupid, who censured her for her mistrust, and escaped. **Psyche's** happiness was now gone, and after attempting in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her lover, and at length came to the palace of Venus. There her real sufferings began, for Venus retained her, treated her as a slave, and imposed upon her the hardest and



most humiliating labours. Psyche would have perished under the weight of her sufferings, had not Cupid, who still loved her in secret, invisibly comforted and assisted her in her toils. With his aid she at last succeeded in overcoming the jealousy and hatred of Venus:



Psycho. (From an ancient gem)

she became immortal, and was united to him for ever. It is not difficult to recognise in this beautiful story the idea of which it is merely the mythical embodiment; for Psyche is evidently the human soul, which is purified by passions and misfortunes, and is thus prepared for the enjoyment of true and pure happiness. [Cf. *APULEIUS*, p. 94, a.] In works of art Psyche is usually represented as a maiden with the wings of a butterfly, but in the beautiful group of Eros and Psyche in the Capitol, both are represented without wings.

**Psychium** (Ψυχίον), a town on the S. coast of Crete (Ptol. iii. 17, 4).

**Psylli** (Ψύλλοι), a Libyan people, the earliest known inhabitants of the district of N. Africa called Cyrenaica, who lived on the shores of the Greater Syrtis, W. of the Nasamones.

**Psyra** (τὰ Ψυρά: *Ψύριος*: *Psara*), a small island of the Aegean sea, forty stadia (four geogr. miles) in circuit, lying fifty stadia (five geogr. miles) W. of the NW. point of Chios. It had a city of the same name. (Od. iii. 171; Strab. p. 645.)

**Psytallēa** (Ψυττάλεια: *Lipsokutali*), a small island off the Attic coast, between Salamis and the Peiræus. [SALAMIS.]

**Ptēlēos** (Πτελέως), a small lake in Mysia, near Ophrynum, on the coast of the Hellespont (Hdt. vii. 42; Strab. p. 595).

**Ptēlēmum** (Πτελεόν: Πτελεάτης, Πτελεούσιος). 1. (*Ptelia*), an ancient seaport town of Thessaly in the district Pthiotis, at the SW. extremity of the Sinus Pagasæus, was destroyed by the Romans (Il. ii. 697; Strab. p. 493; Liv. xlii. 6). —2. A town in Elis Triphylia, said to have been a colony from the preceding (Il. ii. 594; Strab. p. 349). —3. A fortress of Ionia, on the coast of Asia Minor, belonging to Erythrae (Thuc. viii. 24; Plin. v. 115).

**Ptolēmaeus** (Πτολεμαῖος) usually called **Ptolemy**. I. *Minor historical persons*. 1. Nephew of Antigonus, king of Asia. He carried on war in Greece on behalf of Antigonus, but in 310 he abandoned the cause of his uncle and concluded a treaty with Cassander and Ptolemy the son of Lagus. He soon gave offence to the Egyptian king, and was in consequence com-

pelled to put an end to his life by poison, B.C. 309 (Diod. xix. 57-87, xx. 27). —2. Son of Lysimachus, king of Thrace. He was the eldest of the three sons of that monarch by his last wife, Arsinoë, and the only one who escaped falling into the hands of Ptolemy Ceraunus (Just. xlii. 2). —3. Son of Pyrrhus, king of Epirus, by his wife Antigone, the stepdaughter of Ptolemy Soter. When only fifteen years of age he was left by his father in charge of his hereditary dominions when Pyrrhus himself set out on his expedition to Italy, 280. At a later time he fought under his father in Greece, and was slain in the course of Pyrrhus's campaign in the Peloponnesus, 272. (Just. xviii. 1, xxv. 4; Plut. *Pyrrh.* 28, 30.) —4. Surnamed **PHILADELPHUS**, son of M. Antony, the Triumvir, by Cleopatra. After the death of Antony, 30, his life was spared by Augustus, at the intercession of Juba and Cleopatra, and he was brought up by Octavia with her own children. (Dio Cass. li. 15; Plut. *Ant.* 87.)

## II. Kings of Egypt.

I., surnamed Soter, the Preserver, but more commonly known as the son of Lagus, reigned B.C. 323-285. His father, Lagus, was a Macedonian of ignoble birth, but his mother, Arsinoë, had been a concubine of Philip of Macedon, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch (Curt. ix. 8, 22; Paus. i. 6, 2). Ptolemy is mentioned among the friends of the young Alexander before the death of Philip. He accompanied Alexander throughout his campaigns in Asia, and was always treated by the king with the greatest favour. He was sent to arrest Bessus; in all the Indian campaigns his name is among the most prominent, and he is said to have saved the life of Alexander by discovering a plot against his life (Curt. viii. 1, 45). In the march through Gedrosia he had command of a division, and he accompanied Alexander on his last expedition, against the Cossæus (Curt. ix. 10, 5; Arr. *An.* vii. 4, 15). He therefore held a leading place among the officers of Alexander, and on the division of the empire which followed Alexander's death (323) Ptolemy obtained the government of Egypt. In 321 his dominions were invaded by Perdiccas, the regent; but the assassination of Perdiccas by his mutinous soldiers soon delivered Ptolemy from this danger. (Curt. x. 6, 13; Just. xiii. 2.) In the following year Ptolemy enlarged his dominions by seizing upon the important satrapy of Phoenicia and Coele-Syria. It was probably during this expedition that he made himself



Coin of Ptolemaeus I. Soter, King of Egypt, B.C. 323-285. Obv., head of Ptolemy I.; rev., ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ eagle on thunderbolt.

master of Jerusalem, by attacking the city on the Sabbath day (Jos. *Ant.* xii. 1). A few years afterwards (316) Ptolemy entered into an alliance with Cassander and Lysimachus against Antigonus, whose growing power had

excited their common apprehensions. In the war which followed, Antigonus conquered Coelo-Syria and Phoenicia (315, 314), but Ptolemy recovered these provinces by the defeat of Demetrius the son of Antigonus near Gaza in 312. (Diod. xix 57-105) In 311 hostilities were suspended by a general peace. This peace, however, was of short duration and Ptolemy appears to have been the first to recommence the war. He crossed over to Greece where he announced himself as the liberator of the Greeks but he effected little. In 306 Ptolemy was defeated by Demetrius in a great sea fight off Salamis in Cyprus. In consequence of this defeat, Ptolemy lost the important island of Cyprus, which had previously been subject to him. Antigonus was so much elated by this victory as to assume the title of king an example which Ptolemy, notwithstanding his defeat immediately followed (Diod. ix 19-53, Plot. Demetr. 18) Antigonus and Demetrius followed up their success by the invasion of Egypt, but were compelled to return to Syria without effecting any thing. Next year (306) Ptolemy rendered the most important assistance to the Rhodians who were besieged by Demetrius, and when Demetrius was at length compelled to raise the siege (304) the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (Σωτήρ) a title which appears to have been now bestowed upon Ptolemy for the first time (Diod. ix 81-100 Paus. i 3 5, Athen. p. 696) Ptolemy took comparatively little part in the contest which led to the decisive battle of Ipsus in which Antigonus was defeated and slain (301) The latter years of Ptolemy's reign appear to have been devoted almost entirely to the arts of peace and to promoting the internal prosperity of his dominions. In 295 Ptolemy abdicated in favour of his youngest son Ptolemy Philadelphus, the child of his latest and most beloved wife, Berenice, excluding from the throne his two eldest sons, Ptolemy Ceraunus and Meleager, the offspring of Eurydice (Just. xvi 2) The elder Ptolemy survived this event two years, and died in 293. His reign is variously estimated at thirty-eight or forty years, according as we include or not these two years which followed his abdication. —The character of Ptolemy has been generally represented in a very favourable light by historians, and there is no doubt that if we compare him with his contemporary and rival potentate he appears to deserve the praises bestowed upon his mildness and moderation. But it is only with this important qualification that they can be admitted for there are many evidences that he did not shrink from any measure that he deemed requisite in order to carry out the object of his ambition. But as a ruler Ptolemy certainly deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period. Under his fostering care Alexandria quickly rose to the place designed for it by its founder, that of the greatest commercial city of the world. Not less eminent were the services rendered by Ptolemy to the advancement of literature and science. In this department, indeed, it is not always easy to distinguish the portion of credit due to the father from that of his son but it seems certain that to the elder monarch belongs the merit of having originated those literary institutions which assumed a more definite and regular form, as well as a

more prominent place under his successor. Such appears to have been the case with the two most celebrated of all the Library and the Museum of Alexandria. The first suggestion of these important foundations is ascribed by some writers to Demetrius of Phalerus, who spent all the latter years of his life at the court of Ptolemy. But many other men of literary eminence were also gathered around the Egyptian king among whom may be especially noticed the geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene, and Diodorus surnamed Cronus, as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. To the last two we are told Ptolemy confided the literary education of his son Philadelphus. Many anecdotes sufficiently attest the free intercourse which subsisted between the king and the men of letters by whom he was surrounded, and prove that the easy familiarity of his manners corresponded with his simple and unostentatious habits of life. We also find him maintaining a correspondence with Menander, whom he in vain endeavoured to attract to his court, and sending overtures probably of a similar nature, to Theophrastus. Nor were the fine arts neglected the rival painters Antiphilus and Apelles both exercised their talents at Alexandria, where some of their most celebrated pictures were produced. —Ptolemy was himself an author he composed a history of the wars of Alexander which is frequently cited by later writers, and is one of the chief authorities which Arrian made the groundwork of his own history —II, Philadelphus (a.c. 295-247), the son of Ptolemy I. by his wife Berenice, was born in the island of Cos, 309 (Theoc. xvii 58, Schol. ad loc.) He was a pupil of Zenodotus and Philebus. His long reign was marked by few events of a striking character. He was engaged in war with his half brother, Magas, who had governed Cyrene as viceroy under Ptolemy Soter, but on the death of that monarch not only asserted his independence, but even attempted to invade Egypt. Magas was supported by Antiochus II, king of Syria, and the war was at length terminated by a treaty, which left Magas in undisputed possession of Cyrenaica, while his infant daughter Berenice was betrothed to Ptolemy, the son of Philadelphus (Just. xxi. 3, Paus. i. 7, 8) Ptolemy also concluded a treaty with the Romans. He was frequently engaged in hostility with Syria, which were terminated towards the close of his reign by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. Ptolemy's chief care, however, was directed to the internal administration of his kingdom, and to the patronage of literature and science. The institutions of which the foundations had been laid by his father quickly rose under his fostering care to the highest prosperity. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. Among the illustrious names which adorned the reign of Ptolemy, may be mentioned those of the poets Philetas and Theocritus, the philosophers Hegesias and Theodorus, the mathematician Euclid, and the astronomers Timochares, Aristarchus of Samos, and Aratus. Nor was his patronage confined to the ordinary cycle of Hellenic literature. By his interest in natural history he gave a

## PTOLEMAEUS

stimulus to the pursuit of that science which gave birth to many important works, while he himself formed collections of rare animals within the precincts of the royal palace. He encouraged expeditions for trade and commerce with Aethiopia and with India. (Diod. i. 37, 38; Plin. vi. 58; cf. Theocr. xv.) It was during his reign also, and perhaps at his desire, that Mænetho gave to the world in a Greek form the historical records of the Egyptians; and according to a well-known tradition, it was by his express command that the Holy Scriptures of the Jews were translated into Greek. The new cities or colonies founded by Philadelphus in different parts of his dominions were extremely numerous. On the Red Sea alone we find at least two bearing the name of Arsinoë, one called after another of his sisters, Philoteria, Berea, two cities named in honour of his mother, Berenice. The same names occur also in Cilicia and Syria; and in the latter country he founded the important fortress of Ptolemais in Palestine. All authorities concur in attesting the great power and wealth to which the Egyptian monarchy was raised under Philadelphus. He possessed at the close of his reign a standing army of 200,000 foot, and 40,000 horse, besides war-chariots and elephants; a fleet of 1500 ships, and a sum of 740,000 talents in his treasury; while he derived from Egypt alone an annual revenue of 14,800 talents. His dominions comprised, besides Egypt itself, and portions of Ethiopia, Arabia and Coele-Syria, important provinces of Phoenicia and Cilicia, together with Cyprus, Lycia, Caria, and the Cyclades; and during a great part at least of his reign, Cilicia and Pamphylia also. Before his death Cyrene was reunited to the monarchy by the marriage of his son Ptolemy with Berenice, the daughter of Magas. The private life and relations of Philadelphus do not exhibit his character in as favourable a light as we might have inferred from the splendour of his administration. He put to death two of his brothers; and he banished his first wife, Arsinoë, the daughter of Lysimachus, to Coptos in Upper Egypt on a charge of conspiracy. After her removal Ptolemy married his own sister Arsinoë, the widow of Lysimachus: a flagrant violation of the religious notions of the Greeks of that age: which, however, was frequently imitated by his successors. He evinced his affection for Arsinoë, not only by bestowing her name upon many of his newly-founded colonies [ARSIÑOË], but by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers. By this second marriage Ptolemy had no issue; but his first wife had borne him two sons—Ptolemy, who succeeded him on the throne, and Lysimachus; and a daughter, Berenice, whose marriage with Antiochus II., king of Syria, has been already mentioned.—III., Euergetes (B.C. 247–222), eldest son and successor of Philadelphus. Shortly after his accession he invaded Syria, in order to avenge the death of his sister Berenice. [BERENICE, No. 2.] He met with the most striking success. He advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense booty, comprising, among other objects, all the

statues of the Egyptian deities which had been carried off by Cambyzes to Babylon or Persia. (Diod. i. 46–53; Just. xxvii. 1.) These he restored to their respective temples, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the Benefactor), by which he is generally known. While the arms of the king himself were thus successful in the East, his fleets reduced the maritime provinces of Asia, including Cilicia, Pamphylia, and Ionia, as far as the Hellespont, together with Lysimachia and other important places on the coast of Thrace which continued for a long period subject to the Egyptian rule. Concerning the events which followed the return of Euergetes to his own dominions (probably in 243) we are almost wholly in the dark; but it appears that the greater part of the eastern provinces speedily fell again into the hands of Seleucus, while Ptolemy retained possession of the maritime regions and a great



Coin of Ptolemaeus III. Euergetes, King of Egypt.  
B.C. 247–222.  
Obv. head of Ptolemy III.; rev. ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΥΣ;  
cornucopia surmounted by rays.

part of Syria itself. He soon obtained a valuable ally in the person of Antiochus Hierax, the younger brother of Seleucus, whom he supported in his wars against his elder brother. He was unfriendly to Macedonia, and hence was led to support Aratus and the Achaean League, until the unfortunate policy which Aratus adopted, of seeking the alliance of Macedonia, caused Ptolemy to ally himself with Clomeues (Plut. Arat. 24, 41, Cleom. 22). We find Euergetes maintaining the same friendly relations as his father with Rome (Eutrop. iii. 1). During the latter years of his reign he subdued the Ethiopian tribes on his southern frontier, and advanced as far as Adule, a port on the Red Sea, where he established an emporium, and set up an inscription commemorating the exploits of his reign. To a copy of this, accidentally preserved to us by an Egyptian monk, Cosmas Indicopleustes, we are indebted for much of the scanty information we possess concerning his reign. Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science; that he has largely to the library at Alexandria that he has been sometimes erroneously deemed its founder. Eratosthenes, Apollonius Rhodius and Aristarchus the grammarian flourished at Alexandria during his reign—sufficient to prove that the literature and learning of the Alexandrian school still retained their former eminence. By his wife Berenice, who survived him, Euergetes left three children: (1) Ptolemy, his successor; (2) Magas; and (3) Arsinoë, afterwards married to her brother Ptolemy Philopator.—IV., Philopator or Tryphon (B.C. 222–205), eldest son and successor of Euergetes. He was very far from inheriting the virtues or abilities of his father, and his reign was the commencement of the decline of the Egyptian kingdom, which had

been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. He put to death his mother, Berenice, and his brother, Magas, and his uncle Lysimachus, the brother of Euergetes. Cleomenes the exiled king of Sparta, fell under his suspicion, and being thrown into prison, and having failed to escape, put an end to his own life (Pol. v 84-89, Plut. *Cleom.* 83-87). He then gave himself up without restraint to a life of indolence and luxury, while he abandoned to his minister Sosibius, the care of all political affairs. The latter seems to have been as incapable as his master and the kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great king of Syria, was not slow to avail himself. In the first two campaigns (219, 218), Antiochus conquered the greater part of Coele Syria and Palestine, but in the third year of the war (217), he was completely defeated by Ptolemy in person at the decisive battle of Raphia, and was glad to conclude a peace with the Egyptian monarch. On his return from his Syrian expedition, Ptolemy gave himself up more and more to every species of vice and debauchery. His mistress, Agathoclea, and her brother, Agathocles, divided with Sosibius the patronage and distribution of all

cluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus and receive back the Syrian provinces as her dower (Pol. xv 20-23, xvi 23, xvii 23, Just. xix 2, xxi 1, Liv. xxxi 2, 9). This treaty took place in 199, but the marriage was not actually solemnised until six years after. The administration of Egypt was placed in the hands of Aristomenes, a man who was every way worthy of the charge. As early, however, as 196 the young king was declared of full age, and the ceremony of his Anacleteria or coronation, was solemnised with great magnificence. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone a monument of great interest in regard to the internal history of Egypt under the Ptolemies, independently of its importance as having afforded the key to the discovery of hieroglyphics. In 193 the marriage of Ptolemy with the Syrian princess Cleopatra was solemnised at Raphia (Liv. xxxv 13). Ptolemy however, refused to assist his father in law in the war against the Romans, which was at this time on the eve of breaking out, and he continued steadfast in his alliance with Rome. But he derived no advantage from the treaty which concluded it, and Antiochus still retained possession of Coele Syria and Phoenicia. As long as Ptolemy continued under the guidance and influence of Aristomenes, his administration was equitable and popular. Gradually, however, he became estranged from his able and virtuous minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison (Pol. xxi 16). Ptolemy seems to have followed the policy of his predecessors in offering help to the Achaean League (Pol. xxi 1, 7, xiv. 7). Towards the close of his reign he conceived the project of recovering Coele Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose. But having by an unguarded expression, excited the apprehensions of some of his friends, he was cut off by poison in the twenty-fourth year of his reign and the twenty-ninth of his age, 181 (Jos. Ant. xii 4, 11). He left two sons, both named Ptolemy, who subsequently ascended the throne, under the names of Ptolemy Philometor and Euergetes II, and a daughter, who bore her mother's name of Cleopatra. His reign was marked by the rapid decline of the Egyptian monarchy, for the provinces and cities wrested from it during his minority by Antiochus and Philip were never recovered, and at his death Cyprus and Cyrenæica were the only foreign possessions of importance still attached to the crown of Egypt. According to Varro (ap. Plin. xii 70) it was the prohibition by Ptolemy of the export of papyrus (a measure dictated by jealousy of the library of the Pergamene kings) which led to the 'invention' of parchment at Pergamene (i.e. to its improved manufacture and its name *pergamene*). By this Ptolemy I'phianthes must be meant (see *Dict. of Ant. art. Liber*)—VI, Philometor (b.c. 181-146), eldest son and successor of Ptolemy V. He was a child at the death of his father in 181, and the regency was assumed during his minority by his mother, Cleopatra, who by her able administration, maintained the kingdom in a state of tranquillity. But after her death, in 173, the child



Coin of Ptolemaeus IV Philopator King of Egypt.

b.c. 221-204.

Obv. head of Ptolemy IV rev. ΠΤΟΛΕΜΑΙΟΥ ΣΙΝΩΡΑΤΟΡ  
PUS eagle on thunderbolt

places of honour or profit. Towards the close of his reign Ptolemy put to death his wife, Arsinoë. His debaucheries shortened his life. He died in 204, leaving only one son, a child of five years old.—We find Ptolemy following up the policy of his predecessors, by cultivating the friendship of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage. Plunged as he was in vice and debauchery, Philopator appears to have still inherited something of the love of letters for which his predecessors were so conspicuous. We find him associating on familiar terms with philosophers and men of letters, and especially patronising the distinguished grammarian Anstarchus, and he wrote a tragedy called *Adonis* (Diog. Laert. vii 177)—V., Epiphanes (b.c. 205-181), son and successor of Ptolemy IV. He was a child of five years old at the death of his father, 205. Philip, king of Macedonia, and Antiochus III. of Syria determined to take advantage of the minority of Ptolemy, and entered into a league to divide his dominions between them. In pursuance of this arrangement Antiochus conquered Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of the Romans, who commanded both monarchs to refrain from further hostilities, and restore all the conquered cities. In order to evade this demand without openly opposing the power of Rome, Antiochus com-

power fell into the hands of Eulaeus and Leneaus, ministers as corrupt as they were incapable, who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia. But their army was totally defeated by Antiochus, near Pelusium, and Antiochus was able to advance without opposition as far as Memphis, 170. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself the master of Egypt. On learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister, Cleopatra, assumed the title of king, under the name of Euergetes II., and prepared to defend the capital to the utmost. Antiochus hereupon laid siege to Alexandria; but he was unable to take the city, and withdrew into Syria, after establishing Philometor as king at Memphis, but retaining in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister, Cleopatra. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popilius Laenas, who haughtily commanded him instantly to desist from hostilities. (Liv. xiv. 11; Pol. xxvii. 17, xxviii. 16-19, xxix. 8, 11.) Antiochus did not venture to disobey, and withdrew to his own dominions, 168. Dissensions soon broke out between the two brothers, and Euergetes expelled Philometor from Alexandria. Hereupon Philometor repaired in person to Rome, 164, where he was received by the senate with the utmost honour, and deputies were appointed to reinstate him in the sovereign power. This they effected with little opposition; but they settled that Euergetes should obtain Cyrene as a separate kingdom. Euergetes, however, shortly afterwards laid claim to Cyprus as well, in which he was supported by the Romans; but Philometor refused to surrender the island to him, and in the war which ensued, Euergetes was taken prisoner by his brother, who not only spared his life, but sent him back to Cyrene on condition that he should thenceforth content himself with that kingdom. (Pol. xxxi. 18-27, xxxiii. 5; Liv. Ep. 46, 47.) The attention of Philometor appears to have been, from this time, principally directed to the side of Syria. Demetrius Soter having sought during the dissensions between the two brothers to make himself master of Cyprus, Ptolemy now supported the usurper Alexander Balas, to whom he gave his daughter Cleopatra in marriage, 150. But when Ptolemy advanced with an army to the assistance of his son-in-law, Ammonius, the favourite and minister of Alexander, formed a plot against the life of Ptolemy, who thereupon took away his daughter Cleopatra from her faithless husband, and bestowed her hand on Demetrius Nicator, the son of Soter, whose cause he now espoused. In conjunction with Demetrius, Ptolemy carried on war against Alexander, whom he defeated in

a decisive battle; but he died a few days afterwards in consequence of an injury which he had received from a fall from his horse in this battle, 146. (Pol. xl. 12; Just. xxxv. 1, 2; App. Syr. 67.) He had reigned thirty-five years from the period of his first accession, and eighteen from his restoration by the Romans. Philometor is praised for the mildness and humanity of his disposition. Polybius even tells us that not a single citizen of Alexandria was put to death by him for any political or private offence. On the whole, if not one of the greatest, he was at least one of the best of the race of the Ptolemies. He left three children: (1) a son, Ptolemy, who was proclaimed king after his father's death, under the name Ptolemy Eupator, but was put to death almost immediately after by his uncle Euergetes; (2) a daughter, Cleopatra, married first to Alexander Balas, then to Demetrius II., king of Syria; and (3) another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes.—VII. Euergetes II. or Physcon (*φύσκων*), that is, *Big-Belly*, reigned B.C. 146-117. His history down to the death of his brother has been already given. In order to secure undisputed possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew, Ptolemy, who had been proclaimed king under the surname of Eupator (Just. xxxviii. 8). A reign thus commenced in blood was continued in a similar spirit. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death, while the populace were given up to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands of the inhabitants fled from the scene of such horrors, and the population of Alexandria was so greatly thinned that the king found himself compelled to invite foreign settlers from all quarters to repopulate his deserted capital. At the same time that he thus incurred the hatred of his subjects by his cruelties, he rendered himself an object of their aversion and contempt by abandoning himself to the most degrading vices. In consequence of these, he had become bloated and deformed in person, and enormously corpulent, whence the Alexandrians gave him the nickname of Physcon, by which appellation he is more usually known (Just. l.c.; Athen. pp. 184, 252, 549). His union with Cleopatra was not of long duration. He became enamoured of his niece, Cleopatra (the offspring of his wife by her former marriage with Philometor), and he did not hesitate to divorce the mother and receive her daughter instead, as his wife and queen. By this proceeding he alienated still more the minds of his Greek subjects, and his vices and cruelties at length produced an insurrection at Alexandria. Thereupon he fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (180). Enraged at this, Ptolemy put to death Memphis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria in her turn, Ptolemy found himself unexpectedly reinstated on the throne, 127. (Just. xxxviii. 9; Val. Max. ix. 2; Oros. v. 10.) His sister Cleopatra fled to the court of her elder sister Cleopatra, the wife of Demetrius II., king of Syria, who espoused the cause of the fugitive. Ptolemy, in revenge, set up against him a pretender named Zabinas or Zehina, who assumed

the title of Alexander II. But the usurper behaved with such haughtiness to Ptolemy that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena in marriage to Antiochus Grypus, the son of Demetrius. Ptolemy died after reigning twenty nine years from the death of his brother Philometor, but he himself reckoned the years of his reign from the date of his first assumption of the regal title in 170 (Just. xxxix. 1, 2, Jos. Ant. xiii. 9). Although the character of Ptolemy Physcon was stained by the most infamous vices, and by the most sanguinary cruelty, he still retained that love of letters which appears to have been hereditary in the whole race of the Ptolemies. He had in his youth been a pupil of Aristarchus, and not only courted the society of learned men, but was himself the author of a work called *Tra-  
mūhara*, or Memoirs, which extended to twenty four books. He left two sons. Ptolemy, afterwards known as Soter II., and Alexander, both of whom subsequently ascended the throne of Egypt, and three daughters: (1) Cleopatra, married to her brother Ptolemy Soter; (2) Tryphaena, the wife of Antiochus Grypus, king of Syria, and (3) Selene, who was unmarried at her father's death. To his natural son, Ptolemy, surnamed Apion, he bequeathed by his will the separate kingdom of Cyrene—VIII., Soter II., and also Philometor, but more commonly called Lathyrus or Lethurus (*Adēoupos*) reigned B.C. 117-107, and also 89-81. Although he was of full age at the time of his father's death (117), he was obliged to reign jointly with his mother, Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. She was, indeed, desirous of associating with herself her younger son, Ptolemy Alexander; but since Lathyrus was popular with the Alexandrians, she was obliged to give way, and sent Alexander to Cyprus. After declaring Lathyrus king, she compelled him to repudiate his sister Cleopatra, of whose influence she was jealous, and to marry his younger sister, Selene, in her stead (Just. xxxix. 3, Paus. i. 9, 1). After reigning ten years jointly with his mother, he was expelled from Alexandria by an insurrection of the people which she had excited against him, 107 (Just. xxxix. 4, Jos. Ant. xiii. 10). His brother, Alexander now assumed the sovereignty of Egypt, in conjunction with his mother, while Lathyrus was able to establish himself in the possession of Cyprus. Cleopatra, indeed, attempted to dispossess him of that island also, but without success, and Ptolemy held it as an independent kingdom for the eighteen years during which Cleopatra and Alexander reigned in Egypt. After the death of Cleopatra and the expulsion of Alexander, in 89, Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death, in 81. The most important event of this period was the revolt of Thebes, in Upper Egypt, which was still powerful enough to hold out for three years against the arms of Ptolemy, but at the end of that time was taken and reduced to the state of ruin in which it has ever since remained (Just. xxxix. 5, Paus. i. 9, 5). Lathyrus reigned in all 35½ years, 10 in conjunction with his mother (117-107), 18 in Cyprus (107-89), and 7½ as sole ruler of Egypt. He left only one daughter, Berenice, called also Cleopatra, who succeeded him on the throne, and two

sons, both named Ptolemy, who, though illegitimate, became severally kings of Egypt and Cyprus—IX., Alexander I., youngest son of Ptolemy VII., reigned conjointly with his mother, Cleopatra, from the expulsion of his brother, Lathyrus, B.C. 107-90. In this year he assassinated his mother, but he had not reigned alone a year when he was compelled by a general sedition of the populace and military to quit Alexandria. He, however, raised fresh troops, but was totally defeated in a sea-fight by the rebels, whereupon Lathyrus was recalled by the Alexandrians to Egypt, as has been already related. Alexander now attempted to make himself master of Cyprus, and invaded that island, but was defeated and slain. He left a son, Alexander, who afterwards ascended the throne of Egypt (Just. xxxix. 4, 5, Jos. Ant. xiii. 13, 1).—X., Alexander II., son of the preceding was at Rome at the death of Ptolemy Lathyrus, in 81. Sulla, who was then dictator, nominated the young Alexander (who had obtained a high place in his favour) king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra, but only nineteen days afterwards caused her to be assassinated. The Alexandrians thereupon rose against their new monarch, and put him to death (App. Mithr. 23, Porphyr. ap. Euseb. Chron. p. 117). It was probably this Alexander, not his predecessor, who bequeathed his dominions and his wealth to the Roman people (Cic. de Leg. Agr. i. 4, 12, 15, 23, 16, 41). The Romans accepted the treasure (which apparently had been deposited at Tyre and not yet transferred to Egypt), but, not wishing to place Egypt in the hands of any Roman consul, they did not take over that country—XI., Dionysius or Nothus, but more commonly known by the appellation of Auletes, the flute-player (in which capacity he entered into public competition Strab. p. 796), was an illegitimate son of Ptolemy Lathyrus. When the assassination of Berenice and the death of Alexander II. had completed the extinction of the legitimate race of the Lagidae, Ptolemy was proclaimed king by the Alexandrians, B.C. 80. He was anxious to obtain from the Roman senate (who might now even consider themselves the rightful owners) their ratification of his title to the crown, but it was not till the consulship of Censor (59) that he was able to purchase by vast bribes the desired privilege. He had expended immense sums in the pursuit of this object, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited combining with the contempt entertained for his character, led to his expulsion by the Alexandrians, in 58. Thereupon he proceeded in person to Rome to procure from the senate his restoration (Suet. Jul. 54). His first reception was promising; and he procured a decree from the senate commanding his restoration, and entrusting the charge of effecting it to P. Lentulus Spinther, then proconsul of Cilicia. Meanwhile, the Alexandrians sent an embassy of 100 of their leading citizens to plead their cause with the Roman senate, but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid and the greater part of them murdered. The

indignation excited at Rome by this proceeding produced a reaction: the tribunes took up the matter against the nobility; and an oracle was produced from the Sibylline books, forbidding the restoration of the king by an armed force. The intrigues and disputes thus raised were protracted throughout the year 56, and at length Ptolemy, despairing of a favourable result, quitted Rome in disgust, and withdrew to Ephesus. (Dio Cass. xxxix. 12-16; Cic. *ad Fam.* i. 1-7, *ad Q. Fr.* 2, 3, *pro Rabir.* 2, 3; *Plut. Pomp.* 49.) But in 55, A. Gabinus, who was proconsul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of 10,000 talents from Ptolemy himself, to undertake his restoration. The Alexandrians had in the meantime placed on the throne of Egypt Berenice, the eldest daughter of Ptolemy, who had married Archelaus, the son of the general of Mithridates, and they opposed Gabinus with an army on the confines of the kingdom. They were, however, defeated in three successive battles, Archelaus was slain, and Ptolemy once more established on the throne, 55. One of his first acts was to put to death his daughter, Berenice, and many of the leading citizens of Alexandria. (Dio Cass. xxxix. 55-58.) He survived his restoration only 3½ years, during which time he was supported by a large body of Roman soldiers who had been left behind by Gabinus for his protection (Caes. *B. C.* iii. 103, 110). He died in 51, after a reign of twenty-nine years from the date of his first accession (Cic. *ad Fam.* viii. 4). He left two sons, both named Ptolemy, and two daughters, Cleopatra and Arsinoë.—XII., eldest son of the preceding. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, 51. Anletes had also referred the execution of his will to the Roman senate, and the latter accepted the office, confirmed its provisions, and bestowed on Pompey the title of guardian of the young king (Caes. *B. C.* iii. 103; *Entrop.* vi. 21). But the approach of the Civil war prevented them from taking any active part in the administration of affairs, which fell into the hands of a eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, 48. Hereupon she took refuge in Syria, and assembled an army, with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy; but he was assassinated, by the orders of Pothinus, before he could obtain an interview with the king himself. (Caes. *B. C.* iii. 103, 104; *Plut. Pomp.* 77-79; *App. B. C.* i. 84.) Shortly after, Caesar arrived in Egypt, and took upon himself to settle the dispute between Ptolemy and his sister. But as Cleopatra's charms gained for her the support of Caesar, Pothinus determined to excite an insurrection against Caesar. Hence arose what is usually called the Alexandrian war. Ptolemy, who was at first in Caesar's hands, managed to escape, and put himself at the head of the insurgents, but he was defeated by Caesar, and was drowned in an attempt to escape by the river, 47. (Caes. *B. C.* iii. 106-112; Dio Cass. xlii. 3-9; *Bell. Alex.* 1-31.)—XIII.,

youngest son of Ptolemy Anletes, was appointed by Caesar to reign jointly with Cleopatra, after the death of his elder brother, Ptolemy XII., 47; and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and his regal title were, of course, purely nominal; and in 43 Cleopatra put him to death. (Dio Cass. xlii. 44, xliii. 27; *Strab.* p. 797.)

### III. Kings of other Countries.

1. Surnamed Alorites (that is, of Alorus), regent, or, according to some authors, king of Macedonia. He obtained the supreme power by the assassination of Alexander II., the eldest son of Amyntas, B.C. 367, but was, in his turn, assassinated by Perdiccas III., 364. (Diod. xv. 7, 7; *Plut. Pelop.* 26, 27).—2. Surnamed Apion, king of Cyrene (117-96), was an illegitimate son of Ptolemy Physcon, king of Egypt, who left him by his will the kingdom of Cyrenaica. At his death in 26, Apion bequeathed his kingdom by his will to the Roman people. The senate, however, refused to accept the legacy, and declared the cities of Cyrenaica free. They were not reduced to the condition of a province till nearly thirty years afterwards. (Just. xxxix. 5; *Liv. Ep.* 70; *Entrop.* vi. 11.)—3. Surnamed Ceraunus on account of his rashness (Paus. x. 19, 7), king of Macedonia, was the son of Ptolemy I., king of Egypt, by his second wife, Eurydice. When his father, in 285, set aside the claim of Ceraunus to the throne, and appointed his younger son, Ptolemy Philadelphus, his successor, Ceraunus repaired to the court of Lysimachus. After Lysimachus had perished in battle against Seleucus (281) Ptolemy Ceraunus was received by the latter in the most friendly manner; but shortly afterwards (280) he basely assassinated Seleucus, and took possession of the Macedonian throne. After reigning a few months he was defeated in battle by the Gauls under their chief, Belgius, taken prisoner and put to death. (Just. xvii. 2, xxiv. 1-5; *Pol. ix.* 35, 4.)—4. Tetrarch of Chalcis in Syria, the son of Menaeus. He appears to have held the cities of Heliopolis and Chalcis as well as the mountain district of Ituraea, from whence he was in the habit of infesting Damascus and the more wealthy parts of Coele-Syria with predatory incursions. He reigned from about 70 to 40, when he was succeeded by his son Lysanias (*Strab.* p. 753; *Jos. Ant.* xiii. 16, xiv. 3).—5. King of Cyprus, was the younger brother of Ptolemy Anletes, king of Egypt, being, like him, an illegitimate son of Ptolemy Lathyrus. He was acknowledged as king of Cyprus at the same time that his brother Anletes obtained possession of the throne of Egypt, 80. He had offended P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates; and accordingly Clodius, when he became tribune (58), brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Cato, who had to carry into execution this nefarious decree, sent to Ptolemy, advising him to submit, and offering him his personal safety, with the office of high-priest at Paphos, and a liberal maintenance. But the unhappy king refused these offers, and put an end to his own life, 57. (*Strab.* p. 684; *Cic. pro Dom.* viii. 20; *Plut. Cat.* 34-36, *Brut.* 3.)—6. King of Epirus, was the second son of Alexander II., king of Epirus, and Olympias, and grandson of the great Pyrrhus. He succeeded to the throne on the death of his elder

brother, Pyrrhus II., but reigned only a very short time. The date of his reign cannot be fixed with certainty, but as he was contemporary with Demetrius II., king of Macedonia it may be placed between 233-229 (Just. xxviii. 1, 3, Paus. iv. 23, 3).—7 King of Mauritania, was the son and successor of Juba II. By his mother, Cleopatra, he was descended from the kings of Egypt, whose name he bore. The period of his accession cannot be determined with certainty, but we know that he was on the throne in A.D. 18. He continued to reign without interruption till A.D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor (Tac. Ann. iv. 23, 26, Suet. Cal. 24, 25, Dio Cass. lxx. 25).

#### IV Literary

1 Claudius Ptolemaeus, a celebrated mathematician, astronomer, and geographer. Of Ptolemy himself we know absolutely nothing but his date. He certainly observed in A.D. 139 at Alexandria; and since he survived Antoninus he was alive A.D. 161. His writings are as follows.—(1) *Μεγάλῃ σύνταξις τῆς ἀστρονομίας* usually known by its Arabic name of *Almagest*. Since the *Tetrabiblos*, the work on astrology was also entitled *σύνταξις*, the Arabs to distinguish the two, probably called the greater work *μεγάλῃ*, and afterwards *μυστήριον* the title *Almagest* is a compound of this last adjective and the Arabic article. The *Almagest* is divided into thirteen books. It treats of the relations of the earth and heaven, the effect of position upon the earth, the theory of the sun and moon, without which that of the stars cannot be undertaken, the sphere of the fixed stars, and those of the five stars called planets. The seventh and eighth books are the most interesting to the modern astronomer, as they contain a catalogue of the stars. This catalogue gives the longitudes and latitudes of 1022 stars, described by their positions in the constellations. It seems that this catalogue is in the main really that of Hipparchus, altered to Ptolemy's own time by assuming the value of the precession of the equinoxes given by Hipparchus as the least which could be, some changes having also been made by Ptolemy's own observations. Indeed, the whole work of Ptolemy appears to have been based upon the observations of Hipparchus, whom he constantly cites as his authority. The best edition of the *Almagest* is by Halma, Paris, 1813, 1816, 2 vols. 4to. There are also two other volumes by Halma (1819-1820), which contain some of the other writings of Ptolemy.—(2) *Τετράβιβλος σύνταξις*, generally called *Tetrabiblos*, or *Quadrupartitum de Apotelesmaticis et Iudiciis Astrorum*. With this goes another small work, called *Καπῆς*, or *Fructus Librorum suorum*, often called *Centiloquium*, from its containing a hundred aphorisms. Both of these works are astrological, and it has been doubted by some whether they are genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy.—(3) *Κατὰ Βασιλέων*, a catalogue of Assyrian, Persian, Greek, and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus.—(4) *ἑξήκοντα ἑκκλῶν ὁρίων καὶ ἀναγὰρ τῶν μαθημάτων*, *De Apparentibus et Significationibus inerrantium*, an annual list of several phenomena.—(5, 6) *De Analemmatibus et Planisphaerium*. These works are ob-

tained from the Arabic. The *Analemma* is a collection of graphical processes for facilitating the construction of sundials. The *Planisphere* is a description of the stereographic projection, in which the eye is at the pole of the circle on which the sphere is projected.—(7) *Ἐπιτομή των πλανητικῶν*, *De Planetarum Hypothesibus*. This is a brief statement of the principal hypotheses employed in the *Almagest* for the explanation of the heavenly motions.—(8) *Ἀρυστικὴν Βιβλίαν*, a treatise on the theory of the musical scale.—(9) *Ἐπιτομή των καὶ ὁσμῶν καὶ*, *De Judicandi Facultate et Animi Principatu*, a metaphysical work, attributed to Ptolemy (ed. Hanow, Lips. 1871).—(10) *Γεωγραφικὴ ὁφηγία*, in eight books, the great geographical work of Ptolemy. This work was the last attempt made by the ancients to form a complete geographical system; it was accepted as the text-book of the science, and it maintained that position during the middle ages and until the fifteenth century, when the rapid progress of maritime discovery caused it to be superseded. It was based on a work by Marinus of Tyre (Ptol. i. 6). It contains very little information respecting the objects of interest connected with the different countries and places, for, with the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes (in which he uses the calculations of Poseidonius), and with a few incidental references to objects of interest. The latitudes of Ptolemy are tolerably correct, but his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. It is, however, well worthy of remark in passing, that the modern world owes much to this error; for it tended to encourage that belief in the practicability of a western passage to the Indies which occasioned the discovery of America by Columbus. The first book is introductory. The next six and a half books (ii-vii. 4) are occupied with the description of the known world, beginning with the West of Europe, the description of which is contained in book ii, next comes the East of Europe in book iii, then Africa, in book iv; then Western or Lesser Asia, in book v; then the Greater Asia, in book vi; then India, the Chersonesus, Arabia, Seneca, the Sinae, and Taprobane, in book vii. cc. 1-4. The form in which the description is given is that of lists of places with their longitudes and latitudes, arranged under the heads, first, of the three continents, and then of the several countries and tribes. Prefixed to each section is a brief general description of the boundaries and divisions of the part about to be described; and remarks of a miscellaneous character are interspersed among the lists, to which, however, they bear but a small proportion. The remaining part of the seventh and the whole of the eighth book are occupied with a description of a set of maps of the known world. These maps are still extant, appended to the MSS of Ptolemy's Geography at Vienna and Venice (Aq. 1100. 4000).—Editions of the *Geographia* of Ptolemy are by Petrus Bertius, Lugd. Bat. 1619, fol., reprinted Antwerp, 1624, fol.; by P. A. Nobbe, Lips. 1845.—2. Of Megalopolis, the son of Agesarchus, wrote a history of king Ptolemy III. Philopator (Athen. pp. 216, 425).—3. An Egyptian priest, of Mendes, who wrote on the ancient history of Egypt. He probably lived under the first Roman emperors (Syncell.



p. 64).—4. Surnamed Chemnus, a grammarian of Alexandria, flourished under Trajan and Hadrian. An epitome of one of his works is preserved by Photius (cf. Snid. s.v.).

Πτολεμαῖς (Πτολεμαῖς; Πτολεμαῖτης and Πτολεμαεύς). 1. Also called Ace (Ἀκή, a corruption of the native name, Acco, O. T.: Arab. Akka, Fr. St. Jean d'Acre, Eug. Acre), a celebrated city on the coast of Phoenicia, S. of Tyre, and N. of M. Carmel, lies at the bottom of a bay surrounded by mountains, in a position marked out by nature as a key of the passage between Coele-Syria and Palestine (Strab. p. 758). It is one of the oldest cities of Phoenicia, being mentioned in the Book of Judges (i. 31). Under the Persians it was made the headquarters of the expeditions against Egypt; but it was not till the decline of Tyre that it acquired its great importance as a military and commercial city. The Ptolemy who enlarged and strengthened it, and from whom it obtained its Greek name, was probably Ptolemy I. [see p. 765]. After the change of its name, its citadel continued to be called Ace. Under the Romans it was a colony, and belonged to Galilee (Plin. v. 75). To recount its great celebrity in medieval and modern history does not fall within the province of this work.—2. (At or near *El-Lahum*), a small town of Middle Egypt, in the Nomos Arsinoëtis, between Arsinoë and Heracleopolis the Great.—3. P. Hermii (Π. ἡ Ἑρμείου, Πτολεμαῖκή πόλις; *Menshiéh*, Rn.), a city of Upper Egypt, on the W. bank of the Nile, below Abydos, was a place of great importance under the Ptolemies, who enlarged and adorned it, and made it a purely Greek city, exempt from all peculiarly Egyptian laws and customs. (Strab. p. 818; Ptol. i. 15, 11, iv. 5, 56).—4. P. Thérôn, or Epithérās (Π. Θερών, ἡ ἐπὶ θήρας), a port on the Red Sea, on the coast of the Troglodytæ, which Ptolemy Philadelphus enlarged, fortified and renamed as an emporium for the trade with India and Arabia. It was a great depot for ivory and for live elephants. Ptolemais was remarkable in the history of mathematical geography, inasmuch as, the sun having been observed to be directly over it forty-five days before and after the summer solstice, the place was taken as one of the fixed points for determining the length of a degree of a great circle on the earth's surface. (Strab. pp. 768-776; Ptol. i. 8, 1, iv. 7, 7, viii. 16, 10).—5. (Τολμεῖτα or Τολομετα, Ru.), on the NW. coast of Cyrenaica, one of the five great cities of the Libyan Pentapolis, was at first only the port of BARCA, which lay 100 stadia (10 geogr. miles) inland, but which was so entirely eclipsed by Ptolemais that, under the Romans, even the name of Barca was transferred to the latter city. From which of the Ptolemies it took its name, we are not informed. Its magnificence is attested by its splendid ruins, which are now partly covered by the sea. They are four miles in circumference, and contain the remains of several temples, three theatres, and an aqueduct. [BARCA.]

Πτόον (Πτόων; *Skroponeri*), a mountain in Boeotia, an offshoot of Helicon, which extends from the SE. side of the lake Copaïs southwards to the coast (Strab. p. 413).

Publícola, or Poplicúla, or Poplicóla, a Roman cognomen, signified 'one who courts the people' (from *populus* and *coló*), and thus 'a friend of the people.' The form *Poplicula* or *Poplicola* was employed down to the end of the republic, but the name was written *Publi-*

*cola* under the empire, and appears so in the best MSS. of Livy.

Publícola, Gellius. 1. L., consul with Cn. Lentulus Clodianus, B.C. 72. Both consuls carried on war against Spartacus, but were defeated by the latter. In 70, Gellius was censor, and in 67 and 66 he served as one of Pompey's legates in the war against the pirates. He belonged to the aristocratical party. In 63 he warmly supported Cicero in the suppression of the Catilinarian conspiracy. In 59 he opposed the agrarian law of Caesar, and in 57 he spoke in favour of Cicero's recall from exile. He was alive in 55, when Cicero delivered his speech against Piso, but he probably died soon afterwards. He was married twice. He must have reached a great age, since he is mentioned as the contubernalis of C. Papirius Carbo, who was consul in 120. (App. B.C. i. 117; Plut. *Pomp.* 22, *Cic.* 26; Liv. *Ep.* 96, 98; *Cic. ad Att.* xii. 21).—2. L., son of the preceding by his first wife. He espoused the republican party after Caesar's death (44), and went with M. Brutus to Asia. After plotting against the lives of both Brutus and Cassius, he deserted the triumvirs, Octavian and Antony. He was rewarded for his treachery by the consulship in 36. In the war between Octavian and Antony, he espoused the side of the latter, and commanded the right wing of Antony's fleet at the battle of Actium. (Dio Cass. xlix. 54; Plut. *Ant.* 65; Vell. Pat. ii. 85).—3. Brother probably of No. 1, is called stepson of L. Marcins Philippus, consul 91, and brother of L. Marcins Philippus, consul 56. According to Cicero's account he was a profligate and a spendthrift, and having dissipated his property, united himself to P. Clodius. (*Cic. pro Sest.* 51, 52, 110, 111, *ad Att.* iv. 3, *ad Q. Fr.* ii. 1.)

Publícola, or Poplicola, P. Valérius, took an active part in expelling the Tarquins from the city, and was thereupon elected consul with Brutus (B.C. 509). He secured the liberties of the people by proposing several laws, one of the most important of which was that every citizen who was condemned by a magistrate should have the right of appeal to the people. He also ordered the lictors to lower the fasces before the people, as an acknowledgment that their power was superior to that of the consuls. Hence he became so great a favourite with the people, that he received the surname of *Poplicola*. He was consul three times again: namely, in 508, 507 and 504. He died in 503. He was buried at the public expense, and the matrons mourned for him ten months, as they had done for Brutus. (Liv. i. 58, ii. 2-16; Dionys. iv. 67, v. 12, 40; Plut. *Public.*)—His descendants bore the same surname, and several of them held the highest offices of state during the early years of the republic.

Publilia, the second wife of M. Tullius Cicero, whom he married B.C. 46. As Cicero was then sixty years of age, and Publilia quite young, the marriage occasioned great scandal. It appears that Cicero was at the time in great pecuniary embarrassments; and after the divorce of Terentia, he was anxious to contract a new marriage for the purpose of obtaining money to pay his debts. Publilia had a large fortune, which had been left to Cicero in trust for her. The marriage proved an unhappy one, as might have been expected, and Cicero divorced her in 45. (*Cic. ad Att.* xii. 32; Dio Cass. xlii. 18; cf. p. 228, b.)

Publilius Philo. [PHILO.]

Publilius Syrus. [SYRUS.]

**Publilins**, Voléro, tribune of the plebs *n c* 472, and again 471, effected an important change in the Roman constitution. In virtue of the laws which he proposed, the tribunes of the plebs and the aediles were elected by the comitia tributa, instead of by the comitia centuriata, as had previously been the case, and the tribes obtained the power of passing resolutions on matters affecting the whole nation. It appears also (though there is some doubt about it) that the number of the tribunes was now for the first time raised to five, having been only two previously (*Liv ii 55, Dict of Ant art. Tribuni*).

**Pŭcĭnũm** (Πουκκινὸν Δυνὸν), a fortress in Venetia, in the territory of the Carni, was situated on a steep rock, about two miles from the sources of the Tunesus and sixteen from Trieste. It was famous for its wine (*Plin iii 127, xiv 60*).

**Pudicitia** (Αἰδώς), a personification of modesty, was worshipped both in Greece and at Rome. At Athens an altar was dedicated to her. At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patris*, and the other under that of *Pudicitia plebeia*. The former was in the Forum Boarium near the temple of Hercules (*Liv x 23, Fest p 242*). When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volturnus, she built a separate sanctuary to *Pudicitia plebeia* in the *Vicus Longus*. The cult of these altars is said to have fallen into disuse in the second century *n c* (*Plin xvii 244, Propert ii 6, 25*). Under the empire it was common to erect altars to ladies of the imperial family under the title of *Pudicitia*, as a compliment *e g* to Livia (*Val Max vi 1, 11*).

**Pulcher, Claudius** (ΚΛΑΥΔΙΟΣ). **Pulcheria**, eldest daughter of the emperor Arcadius, was born *a d* 399. In 414, when she was only fifteen years of age, she became the guardian of her brother Theodosius, and was declared Augusta or empress. She had the virtual government in her hands during the whole lifetime of her brother, who died in 450. On his death she remained at the head of affairs, and shortly afterwards she married Marcian, with whom she continued to reign in common till her death in 453. *Pulcheria* was a woman of ability, and was celebrated for her piety and her public and private virtues. [*THEODOSIUS II; VALENTINIANUS III.*]

**Pulchrum Promontorium** (Καλὸν Ἀκροτήριον), a promontory on the N coast of the Carthaginian territory in N Africa, where the elder Scipio Africanus landed, probably identical with the *APOLLINIS PROMONTORIUM*.

**Publius, L. Junius**, consul *b c* 219, in the first Punic war. His fleet was destroyed by a storm off Camarina, on account, it was said, of his neglecting the auspices. In despair he put an end to his own life. (*Pol. i 53; Cic. N.D. ii 3*).

**Publius Maximus, M. Clodius**, was elected emperor with Balbinus, *a d* 238, when the senate received intelligence of the death of the two Gordians in Africa, but the new emperors were slain by the soldiers at Rome in the same year. [*BALBINUS*].

**Publius**, a Roman dramatist of the Augustan age, of small merit, whose tragedies are noticed as drawing tears from the less critical part of the audience ("lacrimosa poemata," *Hor. Ep. i 1, 67; Acro, ad loc.*).

**Pŭra** (Πεσπᾶ prob *Bunpur*), the capital of Gedrosia, in the interior of the country, on the borders of Carmania [*GEDROSIA*].

**Purpurarĭes Insulæ** (prob the *Madeira* group), a group of islands in the Atlantic Ocean, off the NW coast of Africa, which are supposed to have derived their name from the purple mussels which abound on the opposite coast of Africa (*Gaetulia*). (*Plin. vi 203*).

**Purpurĕo**, L. Furius, praetor *n c* 200, obtained Cisalpine Gaul as his province, and gained a brilliant victory over the Gauls who had laid siege to Cremona. He was consul 196 when he defeated the Boni. (*Liv xxxi 47-49, xxxviii 44, xxxix 54*).

**Pŭtĕollũnum**, a country house of Cicero near Puteoli, where he wrote his *Questiones Academicæ*, and where the emperor Hadrian was buried (*Cic. ad Att. xiv 7, Vit. Hadr. 25*).

**Pŭtĕollũns Sinus** (Bay of Naples), a bay of the sea on the coast of Campania between the promontory Misenum and the promontory of Minerva, which was originally called Cumanae, but Puteolana from the town Puteoli. The NW corner of it was separated by a dike eight stadia in length from the rest of the bay, thus forming the *LEUCINUS LACTIS*.

**Pŭteoli** (Puteolĭna Pozzuoli), originally named *Dicaearchia* (Δικαρχία, Δικαρχία Δικαρχεύς, Δικαρχεύς, χῆρος), a celebrated seaport town of Campania, situated on a promontory on the E side of the Puteolana Sinus, and a little to the E. of Cumae, was founded by the Greeks of Cumae, *n c* 521, under the name of *Dicaearchia* (*Strab. p 245; Steph. Byz. s v, cf. Diod. iv 22, v 18*). In the second Punic war it was fortified by the Romans, who changed its name into that of Puteoli, either from its numerous wells or from the etench arising from the mineral springs in its neighbourhood (*Varro, L.L. v 23, Strab. l.c.*). The town was indebted for its importance to its excellent harbour, which was protected by an extensive mole formed from the celebrated reddish earth of the neighbouring hills. This earth, called *Pozzolana*, when mixed with lime, forms an excellent cement, which in course of time becomes as hard in water as stone. The mole was built on arches like a bridge, and seventeen of the piers are still visible projecting above the water. To this mole Caligula attached a floating bridge, which extended as far as Baiae, a distance of two miles. (*Suet. Cal. xix 33, Dio Cass. lxx 17*). Puteoli was the chief emporium for the commerce with Alexandria and with the greater part of Spain (*Liv. xxvi 17, xxx 22, Strab. p 793; Suet. Aug. 93*). The town was colonised by the Romans in *n c* 191 (*Liv. xxxiv 45, Plin. ii 61*), and also anew by Augustus, Nero, and Vespasian. It was destroyed by Alaric *a d* 410, by Genseric in 455, and also by Totila in 545, but was on each occasion speedily rebuilt. There are still many ruins of the ancient town at the modern Pozzuoli. Of these the most important are the remains of the temple of Serapis, of the amphitheatre, and of the mole already described.

**Pydna** (Πύδνα Πυδναίος Κίτρον), a town of Macedonia in the district Pieria, was situated at a small distance W of the Thermaic gulf, on which it had a harbour. It was originally a Greek colony, but it was subdued by the Macedonian kings, from whom, however, it frequently revolted. (*Thuc. i 61, 157; Strab. p 230, 29, 22*). Toward the end of the Peloponnesian war it was taken after a long siege by Arch-

laus, and its inhabitants removed twenty stadia inland; but at a later period we still find the town situated on the coast (Diod. xiii. 49). It again revolted from the Macedonians, and was subdued by Philip, who enlarged and fortified the place. It was here that Olympias sustained a long siege against Cassander, B.C. 317-316. (Polyaen. iv. 11, 3.) It is memorable on account of the victory gained under its walls by Aemilius Paulus over Perseus, the last king of Macedonia, 168 (Liv. xlv. 32-46). Under the Romans it was also called Citrum (Strab. l. c.).

Pygēla or Phygēla (Πύγελα, Φύγελα), a small town of Ionia, on the coast of Lydia, with a temple of Artemis Munychia. Tradition ascribed its foundation to Agamemnon. (Xen. Hell. i. 2, 2; Strab. p. 639.)

Pygmaei (Πυγμαῖοι, i.e. *men of the height of a pygmy*, i.e. 13 inches), a fabulous people, first mentioned by Homer (*Il.* iii. 5) as dwelling on the shores of Ocean, and attacked by cranes in spring time. The fable is repeated by numerous writers, some placing them in Aethiopia, others in India, and others in the extreme N. of the earth. The story is referred to by Ovid and Juvenal, and forms the subject of several works of art. (Arist. *H. A.* viii. 12; Juv. xiii. 167; Plin. v. 109, vi. 188; Ov. *Fast.* vi. 176, *Met.* vi. 90.) It is possible that the stories may have arisen from vague accounts of the dwarfish races in the interior of Africa, such as those which have been met with by recent explorers between the Congo and the Upper Nile.

Pygmalion (Πυγμαλίων). 1. King of Cyprus and father of Metharme. He is said to have fallen in love with the ivory image of a maiden which he himself had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married the maiden, and became by her the father of Paphus (Ov. *Met.* x. 243).—2. Son of Belus and brother of Dido, who murdered Sichaesus, Dido's husband. For details see Dmo.

Pylades (Πυλάδης). 1. Son of Strophius and Anaxibia, a sister of Agamemnon. His father was king of Phocis, and after the death of Agamemnon, Orestes was secretly carried to his father's court. Here Pylades contracted that friendship with Orestes, which became proverbial. He assisted Orestes in murdering his mother, Clytemnestra, and also accompanied him to the Tauric Chersonesus; and he eventually married his sister, Electra, by whom he became the father of Hellanicus, Medon, and Strophius. For details see ORESTES.—2. A pantomime dancer in the reign of Augustus, spoken of under BATHYLLUS.

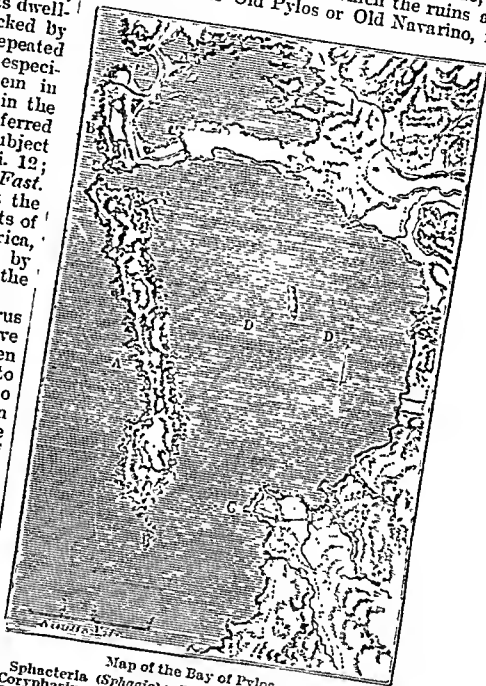
Pylae (Πύλαι, *Gates*), a general name for any narrow pass, such as THERIOPYLAE, Pylae Albaniae, Caspiae, &c. (See the specific names.) Pylaeemēnes (Πυλαίμενης), appears to have been in early times the name of many princes of Paphlagonia, so as to have become a kind of hereditary appellation (*Il.* ii. 851, v. 576, xiii. 643; cf. Liv. i. 1).

Pylas. [PYLOS.]

Pylēnē (Πυληνή), an ancient town of Aetolia on the S. slope of Mount Aracynthus, on whose site Proschium was subsequently built.

Pylōs (Πύλος), the name of three towns on the W. coast of Peloponnesus. 1. A town in the SW. of Messenia, about sixty-three miles from Sparta, situated on the promontory of Coryphasium forming the northern horn of the

bay of Navarino, of which the southern horn is occupied by the town called Navarino in the middle ages (the name is supposed to be derived from the Avars), but now more usually Neocastro. The spurs of Mount Aegaleos stretch nearly down to the N. shores of the bay, which forms the largest and safest harbour in all Greece. It was fronted and protected by the small island of Sphacteria (*Sphagia*), which stretched along the coast about 1½ mile, leaving only two narrow entrances at each end. In the second Messenian war the inhabitants of Pylos offered a long and brave resistance to the Spartans; but after the capture of Ira, they migrated to Cyllene, and thence with the other Messenians to Sicily. (Paus. iv. 8, 1, iv. 23, 1.) The old town of Pylos, of which the ruins are now known as Old Pylos or Old Navarino, is,



Map of the Bay of Pylos.  
A. Sphacteria (*Sphagia*); B. Pylos on the promontory Coryphasium (Old Navarino); C, the moderna Navarino; D D, Bay of Pylos (Bay of Navarino).

almost certainly, the place which was traditionally founded by Neleus, and the Pylos of Homer (*Il.* xi. 691, *Od.* iii. 4; Paus. iv. 36; cf. Pind. *Pyth.* vi. 35). In Homer Πύλος also expresses the territory of Nestor generally (*Il.* xi. 711, 715). The arguments of Strabo (p. 337) in favour of the Triphylian Elis have not much weight. The peninsula of Coryphasium, where stand the ruins of the old town and fortress (some of the walls being of polygonal masonry), is precipitous on the E. and NW. side or towards the lagoon, but on most of the W. side or towards the open sea it slopes gradually, particularly on the SW., where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cavern, called *Voidhō-Kiliā* (Βοῖδῶ-κοιλιά), 'the ox's belly,' which gives name to the small circular port immediately below it, which has

been already spoken of. This cavern is sixty feet long, forty wide, and forty high, having a roof like a Gothic arch. The entrance is triangular, thirty feet long and twelve high, at the top of the cavern there is an opening in the surface of the hill above. This, according to the Peloponnesian tradition, was the cave into which the infant Hermes drove the cattle which he had stolen from Apollo (see p. 405, a). It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341), but in Ant. Lib. 23, it is expressly said to have been at Coryphaea. In Oris (Met. ii. 634) Mercury is represented as beholding from Mount Cyllene the unguarded cattle proceeding into the fields of Pylus. —The bay of *Vordis Kiliä* is separated by a low semicircular ridge of sand from the large shallow lagoon of *Osmyn-Aga*. As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature, we may conclude that it is of recent formation. The peninsula must, in that case have been surrounded with a sandy plain, as Pausanias describes it, and accordingly, if we suppose this to have been the site of the Homeric Pylus, the epithet *ἑσπέρης* which the poet gives to it would be perfectly applicable. As regards the bay occupied and blockaded by the Athenians in the famous incident of the Peloponnesian war (Thuc. iv. 8-13, 29-40) it seems clear that Arnold and others were mistaken in supposing that it was the lagoon of *Osmyn-Aga*, originally (as they thought) open to the sea at each end of Coryphaea. The objections to this theory are (1) that we should then have three neighbouring islands instead of only two (*Prota* and *Sphacteria*) as Thucydides describes, (2) that on the promontory, which by Arnold a theory becomes *Sphacteria*, there are ruins of buildings older than the date of the war, and Thucydides describes the island as never having been inhabited, (3) the name *Sphagis* probably preserves the old name. There is in truth no difficulty in supposing the entrance to the Bay of Navarino to have widened in the course of 2000 years, and as regards the expression *ἐσπέρης*, applied to the harbour, it is not inconsistent with the great size of Navarino. Thucydides would have spoken thus of the largest harbour in Greece. When Epaminondas restored the Messenians to their country, they again occupied Pylus (Pol. xviii. 25, Liv. xxviii. 30, Paus. i. c.) —2 In Elis, at the foot of Mount Scollis, and about seventy or eighty stadia from the city of Elis on the road to Olympia, near the confluence of the Ladon and the Peneus. It is said to have been founded by Pylon or Pylas of Megara, to have been destroyed by Heracles, and to have been afterwards rebuilt by the Eleians (Paus. ii. 55, i. vi. 22, 5, Plin. iv. 15) —3 In Triphylia, about thirty stadia from the coast, on the river Mameas, W. of the mountain Mithis, and N. of Lepreum (Strab. p. 341).

**Pyramia** (ἡ Πύραμια), a town of Argolis, in the district Thyreatis, where Danaus is said to have landed.

**Pyramon**. [*Cyclopes*]

**Pyramus**. [*Tinnus*]

**Pyrius** (ἡ Πύριος, Jihan), one of the largest rivers of Asia Minor, rises in the Anti Taurus range, near Aralabius in Catsozia (the SE. part of Cappadocia), and, after running SE. first underground and then as a navigable river, breaks through the Taurus chain by a deep and narrow ravine, and then flows SW. through Cilicia, in a deep and rapid stream,

about one stadium (606 feet) in width, and falls into the sea near Mallos (Strab. pp. 53, 536). Its ancient name is said to have been *Leucosyrus*, from the *Leucosyrus*, who dwelt on its banks.

**Pyrius** (ἡ Πύριος), a town of Phthiotis in Thessaly, situated in fertile corn land, whence, probably, its name and also the worship of Demeter in that district (H. ii. 435, Strab. p. 435). It had been destroyed before Strabo's time, and its place was taken by the town *Demetrium* in the neighbourhood (Liv. xxviii. 6).

**Pyrenë** or **Pyreneæ Montes** (Πύρην, τὰ Πυρηνία ὄρη, *Pyreneæ*), a range of mountains extending from the Atlantic to the Mediterranean, and forming the boundary between Gaul and Spain. The length of these mountains is about 270 miles in a straight line, their breadth varies from about forty miles to twenty, their greatest height is between 11,000 and 12,000 feet. The Romans first became acquainted with these mountains by their campaigns against the Carthaginians in Spain in the second Punic war. Their name, however, had travelled eastward at a much earlier period, since Herodotus (ii. 63) speaks of a city *Pyrene* belonging to the Celts, near which the Ister rises. The ancient writers usually derived the name from *πῦρ*, 'fire,' and then, according to a common practice, invented a story to explain the false etymology relating that a great fire once raged upon the mountains (Strab. p. 147, Diod. v. 25, Sen. Q. N. i). The name is probably connected with the Celtic *Pyrris* or *Bryn*, 'a mountain.' The continuation of the mountains along the Mare Cantabricum was called *Saltus Vasconum*, and still further W. *Mons Vindius* or *Vinnius*. The Romans were acquainted with only three passes over the Pyrenees: the one on the W. near *Caesara* (*Garis*) not far from the Mare Cantabricum, the one in the middle leading from *Caesaraugusta* to *Beneharnum* (*Burgos*); and the one on the E., which was most frequently used, near the coast of the Mediterranean by *Juncaria* (*Junquera*) (Strab. p. 160; Liv. xii. 23, *lit.*).

**Pyrenia Promontorium**, or **Prom. Vénérus** (C. Creus), the SE. extremity of the Pyrenees in Spain, on the frontiers of Gaul, derived its second name from a temple of Venus on the promontory; below this was a port called *Port. Veneris* or *Pyrenæi Portus*, now *Vendres* (Liv. xxxiv. 8).

**Pyrius** (*Superioris Pruthis*), a river of Scythia which falls into the Danube (Hdt. iv. 48).

**Pyrgi** 1 (*Πύργος* or *Πύργος* *Pyrgus*), the most southerly town of Triphylia in Elis, near the Messenian frontier, said to have been founded by the Minyæ (Hdt. iv. 148, Strab. p. 348). —2 (*Pyrgensis Sancta Severa*), an ancient town on the coast of Etruria, was used as the port of Caere or Agylla, and was a place of considerable importance as a commercial emporium. It was at an early period the headquarters of the Tyrrhenian pirates (Serv. ad *Aen.* x. 184). It possessed a very wealthy temple of Iuthia, which Dionysius of Syracuse plundered in B.C. 384 (Strab. p. 226, Diod. xv. 14). Pyrgi is mentioned at a later time as a Roman colony, but lost its importance under the Roman dominion (Liv. xxvii. 3; Mart. xii. 2). There are still remains at *S. Severa* of the ancient polygonal walls of Pyrgi.

**Pyrgotiles** (*Πύργος-ἄνδρες*), one of the most celebrated gem-engravers of ancient Greece, was a contemporary of Alexander the Great.

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who placed him on a level with Apelles and Lysippus, by naming him as the only artist who was permitted to engrave seal-rings for the king (Plin. vii. 125, xxxvii. 8).

**Pyricus** (Πύρεϊκος), a Greek painter, who probably lived soon after the time of Alexander the Great. He devoted himself entirely to the production of small pictures of low and mean subjects.

**Pyriphlēgēthōn** (Πυριφλεγέθων)—that is, flaming with fire—the name of one of the rivers in the lower world.

**Pyromāchus** or **Phyromachus** (Πυρόμαχος, Φυρόμαχος: the latter appears to be the more correct form: the name is so written on the executed the bas-reliefs on the frieze of the temple of Athene Polias, about B.C. 408 (C.I.A. i. 324). He is probably the same as the Pyromachus mentioned by Pliny (xxxiv. 80), as author of a sculpture representing Alcibiades driving a chariot.—2. A sculptor of Pergamum Stratonice and Antigonus in representing the battles of Attalus and Eumenes against the Gauls. The 'Dying Gaul' (the so-called 'Dying Gladiator') of the Capitol is a copy from one of these groups. It is possible that the same sculptors may have executed the figures in the *Gigantomachia* on the great altar of Pergamum in the reign of Eumenes II. B.C. 197–159; not as some have thought, under Eumenes I.

**Pyrrha** (Πύρρα: Πυρραῖος). 1. A town on the W. coast of the island of Lesbos, on the inner part of the deep bay named after it, and consequently on the narrowest part of the island (Thuc. iii. 18; Strab. p. 617; Athen. p. 88).—2. A town and promontory of Phthiotis in Thessaly, on the Pagasæan gulf and near the frontiers of Magnesia. Off this promontory there were two small islands, named Pyrrha and Deucalion. (Strab. p. 435).—3. A small Ionic town in Caria on the N. side of the Sinus Latmicus and fifty stadia from the mouth of the Maeander (Strab. p. 636).

**Pyrrhi Castra** (Πύρρων Χάραξ), a fortified place in the N. of Laconia, where Pyrrhus probably encamped in his invasion of the country in B.C. 272 (Pol. v. 19; Liv. xxxv. 27).

**Pyrrhichus** (Πύρριχος), a town of the Eleuthero-Lacones, in the SW. of Laconia (Paus. iii. 21, 7, iii. 23, 1).

**Pyrrho** (Πύρρων), the founder of the Sceptical or Pyrrhonian school of philosophy, was a native of Elis in Peloponnesus. He is said to have been poor, and to have followed, at first, the profession of a painter. He is then said to have been attracted to philosophy by the books of Democritus, to have attended the lectures of Bryson, a disciple of Stilpon, to have attached himself closely to Anaxarchus, and with him to have joined the expedition of Alexander the Great. During the greater part of his life he lived in retirement, and endeavoured to render himself independent of all external circumstances. (Diog. Laërt. ix. 61–67; Paus. vi. 24, 5; Suid. s.v.) His disciple Timon of Phlius extolled with admiration his divine repose of soul (ἀραπαξία), and his indifference to pleasure or pain. So highly was he valued by his fellow-citizens that they made him their high priest, and erected a monument to him after his death. The Athenians conferred upon him the rights of citizenship.—He asserted that certain knowledge on any subject was unattainable; that we must not say 'This

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is so,' but, 'This seems so'; and that hence the only wisdom is a suspension of judgment (ἐποχή or ἀκαταληψία). This is the virtue which the philosopher will strive after, and the result will be the happiness of tranquillity.—Pyrrho wrote no works, except a poem addressed to Alexander, which was rewarded by the latter in a royal manner. His philosophical system was first reduced to writing by his disciple Timon. The so-called Ten Tropes (δέκα τρόποι) of Pyrrho, which professed to show that everything is relative and nothing positive, should be ascribed to AENESIDEMUS. He reached the age of ninety years, but we have no mention of the year either of his birth or of his death.

**Pyrrhus** (Πύρρος). 1. Mythological. [NEO-PTOLEMUS].—2. I., king of Epirus, son of Aeacides and Phthia, was born B.C. 318. His ancestors claimed descent from Pyrrhus the son of Achilles, who was said to have settled in Epirus after the Trojan war, and to have become the founder of the race of Molossian kings. (Plut. *Pyrrh.* 1.) On the deposition of his father by the Epirots [AEACIDES], Pyrrhus, who was then a child of only two years old, was saved from destruction by the faithful adherents of the king, who carried him to Glaucias, the king of the Taulantians, an Illyrian people. Glaucias took the child under his care, and brought him up with his own children. (Just. xvii. 3.) He not only refused to surrender Pyrrhus to Cassander, but about ten years afterwards he marched into Epirus at the head of an army, and placed Pyrrhus on the throne, leaving him, however, under the care of guardians, as he was then only twelve years of age. In the course of four or five years, however, Cassander, who had regained his supremacy in Greece, prevailed upon the Epirots to expel their young king. Pyrrhus, who was still only seventeen years of age, joined Demetrius, who had married his sister Deidamia, accompanied him to Asia, and was present at the battle of Ipsus, 301, in which he gained great renown for his valour. (Plut. *Pyrrh.* 4.) Antigonus fell in the battle, and Demetrius became a fugitive; but Pyrrhus did not desert his brother-in-law in his misfortunes, and shortly afterwards went for him as a hostage into Egypt. Here he was fortunate enough to win the favour of his wife of Ptolemy, and received in marriage Antigone, her daughter by her first husband. Ptolemy, who wished him to counteract the power of Demetrius Poliorcetes, now supplied him with a fleet and forces, with which he returned to Epirus. Neoptolemus, who had reigned from the time that Pyrrhus had been driven from the kingdom, agreed to share the sovereignty with Pyrrhus. But such an arrangement could not last long, and Pyrrhus anticipated his own destruction by putting his rival to death. This appears to have happened in 295, in which year Pyrrhus is said to have begun to reign. He was now twenty-three years old, and he soon became one of the most popular princes of his time. His daring courage, his affability and generosity secured the love of his people. He seems at an early age to have taken Alexander as his model, and to have been fired with the ambition of imitating his exploits and treading in his footsteps. His eyes were first directed to the conquest of Macedonia. By assisting Alexander, the son of Cassander, against his brother, Antipater, he obtained possession of the whole of the Mace-

domian dominions on the western side of Greece. But the Macedonian throne itself fell into the hands of Demetrius, greatly to the disappointment of Pyrrhus. The two former friends now became the most deadly enemies and open war broke out between them in 291. After the war had been carried on with great vigour and various vicissitudes for four years, Pyrrhus joined the coalition formed in 287 by Seleucus, Ptolemy and Lysimachus against Demetrius. Lysimachus and Pyrrhus invaded Macedonia. Demetrius was deserted by his troops and obliged to fly in disguise, and the kingdom was divided between Lysimachus and Pyrrhus (Plut. *Pyrrh* 7-10, *Demetr* 41). But the latter did not long retain his portion, the Macedonians preferred the rule of their old general Lysimachus and Pyrrhus was accordingly driven out of the country after a reign of seven months (286). For the next few years Pyrrhus reigned quietly in Epirus without embarking in any new enterprise. But a life of inactivity was unappetising to him, and accordingly he readily accepted the invitation of the Tarentines to assist them in their war against the Romans. He crossed over to Italy early in 280 in the thirty-eighth year of his age. He took with him 20,000 foot, 2000 horse, 2000 archers, 300 slingers and 20 elephants, having previously sent Hilo one of his generals, with a detachment of 2000 men. As soon as he arrived at Tarentum he began to make vigorous preparations for carrying on the war and as the giddy and licentious inhabitants of Tarentum complained of the severity of his discipline he forthwith treated them as their master rather than as their ally, shot up the theatre and all other public places, and compelled their young men to serve in his ranks. In the first campaign (280) the Roman consul, M. Valerius Laevinus, was defeated by Pyrrhus near Heraclea, on the bank of the river Suris. The battle was long and bravely contested, and it was not till Pyrrhus brought forward his elephants, which bore down every thing before them that the Romans took to flight. The loss of Pyrrhus though inferior to that of the Romans, was still very considerable. A large proportion of his officers and best troops had fallen, and he said, as he viewed the field of battle, 'Another such victory, and I must return to Epirus alone' (Plut. *Pyrrh* 21, *Pol. xiii* 11, *Flor* 1 18, *Dionys* *xiii* 1). He therefore availed himself of his success to send his minister Cineas to Rome with proposals of peace, while he himself marched slowly towards the city. His proposals, however, were rejected by the senate. He accordingly continued his march ravaging the Roman territory as he went along. He advanced within twenty-four miles of Rome, but as he found it impossible to compel the Romans to accept the peace, and two armies had gathered near Rome, while the forces of Laevinus still menaced his rear, he retraced his steps, and withdrew into winter-quarters to Tarentum. As soon as the armies were quartered for the winter, the Romans sent an embassy to Pyrrhus, to endeavour to obtain the ransom of the Roman prisoners. The ambassadors were received by Pyrrhus in the most distinguished manner, and his interviews with C. Fabricius, who was at the head of the embassy, form one of the most celebrated stories in Roman history [*FABRICIUS*]. In the second campaign (279) Pyrrhus gained another victory near Asculum over the Romans, who were

commanded by the consuls P. Decius Mus and P. Sulpicius Saverrio. The battle, however, was followed by no decisive results, and the front of it had again fallen, as in the previous year, almost exclusively on the Greek troops of the king. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly he lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. The Romans were likewise anxious to get rid of so formidable an opponent that they might complete the subjugation of southern Italy without further interruption. When both parties had the same wishes, it was not difficult to find a fair pretext for bringing the war to a conclusion. This was afforded at the beginning of the following year (278) by one of the servants of Pyrrhus deserting to the Romans and proposing to the consuls to poison his master. The consuls Fabricius and Aemilius sent back the deserter to the king stating that they abhorred a victory gained by treason. Thereupon Pyrrhus, to show his gratitude sent Cineas to Rome with all the Roman prisoners without ransom and without conditions and the Romans granted him a truce though not a formal peace as he had not consented to evacuate Italy. Pyrrhus now crossed over into Sicily where he remained upwards of two years from the middle of 478 nearly to the end of 476. At first he met with brilliant success, defeated the Carthaginians and took Eryx, but having failed in an attempt upon Lilybaeum he lost his popularity with the Greeks who began to form cabals and plots against him. This led to retaliation on the part of Pyrrhus, and to acts which were deemed arbitrary and tyrannical by the Greeks. His position in Sicily at length became so uncomfortable and dangerous that he soon desired to abandon the island. Accordingly, when his Italian allies again begged him to come to their assistance, he gladly complied with their request. Pyrrhus returned to Italy, where his troops had continued to hold Tarentum, in the autumn of 276 (Plut. *Pyrrh* 22-26, *Dionys* *xix* 6-9, *Just* *xiii* 3). In the following year (275) the war was brought to a close. Pyrrhus was defeated with great loss near Beneventum by the Roman consul C. Claudius Dentatus, and was obliged to leave Italy. He brought back with him to Epirus only 6000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, in 273 he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was then king. His only object at first seems to have been plunder, but his success far exceeded his expectations. Antigonus was deserted by his own troops, and Pyrrhus thus became king of Macedonia a second time. But scarcely had he obtained possession of the kingdom before his restless spirit drove him into new enterprises. On the invitation of Cleonymus he turned his arms against Sparta, but was repulsed in an attack upon this city. From Sparta he marched towards Argos in order to support Aristas, one of the leading citizens at Argos against his rival, Aristippus, whose cause was espoused by Antigonus. In the night-time Aristas admitted Pyrrhus into the city, but the alarm having been given, the citadel and all the strong places were seized by the Argives of the opposite faction. On the dawn of day Pyrrhus saw that it would be necessary for him to retreat, and as he was

fighting his way out of the city, an Argive woman hurled down from the house-top a ponderous tile, which struck Pyrrhus on the back of his neck. He fell from his horse stunned with the blow, and being recognised by some of the soldiers of Antigonos, was quickly despatched. His head was cut off and carried to Antigonos, who turned away from the sight, and ordered the body to be interred with becoming honours. (Paus. i. 13; Plut. *Pyrrh.* 31; Just. xxv. 5.) Pyrrhus perished in 272, in the forty-sixth year of his age, and in the twenty-third of his reign.—He was the greatest warrior and one of the best princes of his time. With his daring courage, his military skill, and his kingly bearing, he might have become the most powerful monarch of his day, if he had steadily pursued the immediate object before him. But he never rested satisfied with any acquisition, and was ever grasping at some fresh object: hence Antigonos compared him to a gambler who made many good throws with the dice but was unable to make the proper use of the game. Pyrrhus was regarded in subsequent times as one of the greatest generals that had ever lived. Hannibal said that of all generals Pyrrhus was the first, Scipio the second, and himself the third; or, according to another version of the story, Alexander was the first, Pyrrhus the second, and himself the third (Plut. *Pyrrh.* 6, *Flam.* 21).—Pyrrhus wrote a work on the art of war, which was read in the time of Cicero (Cic. *ad Fam.* ix. 25); and his commentaries are quoted both by Dionysius and Plutarch. Pyrrhus married four wives: (1) Antigone, the daughter of Berenice; (2) a daughter of Audoleon, king of the Paeonians; (3) Bircuna, a daughter of Bardylis, king of the Illyrians; (4) Lanassa, a daughter of Agathocles of Syracuse. His children were: (1) Ptolemy, born 295, killed in battle, 272; (2) Alexander, who succeeded his father as king of Epirus; (3) Helenus; (4) Nereis, who married Gelo of Syracuse; (5) Olympias, who married her own brother, Alexander; (6) Deidamia or Laodamia.—3. II., king of Epirus, son of Alexander II. and Olympias, and grandson of Pyrrhus I., was a child at the time of his father's death (between 262 and 258). During his minority the kingdom was governed by his mother, Olympias. According to one account, Olympias survived Pyrrhus, who died soon after he had grown up to manhood; according to another account, Olympias had poisoned a maiden to whom Pyrrhus was attached, and was poisoned by him in revenge. (Just. xxviii. 3; Athen. p. 589.)

Pythagōras (Πυθαγόρας). 1. A celebrated Greek philosopher, was a native of Samos (Hdt. iv. 95), and the son of Mnesarchus, who was a merchant, or, according to other accounts, an engraver. The date of his birth is uncertain, but all authorities agree that he lived in the times of Polycrates and Tarquinius Superbus (B.C. 540–510). He studied in his own country under Creophilus, Pherecydes of Syros, and others, and is said to have visited Egypt and many countries of the East for the purpose of acquiring knowledge. It is therefore quite permissible to accept the dates commonly given: about 580 for his birth; about 540 for his coming to Italy, and about 500 for his death. (Diog. Laërt. viii. 2; Porphyry. *Vit. Pyth.* 11; Iamblichus. *Vit. Pyth.* 14.) It is probable that many of his travels (in which he is even said to have visited the Indians in one direction and the Druids of Gaul in another) are fictitious; but there is little doubt that he did visit

Egypt, and it is by no means improbable that he travelled to Babylon. The biographies of Pythagoras are late and fond of dealing with the marvellous. It is impossible to accept with absolute confidence anything but the statements contained in the fragments of Philolaus, or in the writings of Aristotle and Theophrastus, or in citations directly from them. To these may be added as having authority the mention of him in Herodotus, and scanty notices in fragments of Xenophanes, Heraclitus and Plato. No certainty can be arrived at as to the length of time spent by Pythagoras in Egypt or the East, or as to his residence and efforts in Samos or other Grecian cities, before he settled at Crotona in Italy. He probably removed to Crotona because he found it impossible to realise his schemes in his native country while under the tyranny of Polycrates. The reason why he selected Crotona as the sphere of his operations it is impossible to ascertain; but soon after his arrival in that city he attained extensive influence, and gained over great numbers to enter into his views. His adherents were chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances of their master, and of studying his religious and philosophical theories. Everything that was done and taught among the members was kept a profound secret from all without its pale. It was an old Pythagorean maxim, that everything was not to be told to everybody. There were also gradations among the members themselves, rising from the *Ἀκουσματικοί* (Listeners), who were in the class of the 'exoterics,' to the esoteric class of *Μαθηματικοί* or Students, and Philosophers. In the admission of candidates Pythagoras is said to have placed great reliance on his physiognomical discernment. If admitted, they had to pass through a period of probation lasting from two to five years, in which their powers of maintaining silence were especially tested, as well as their general temper, disposition, and mental capacity. As regards the nature of the esoteric instruction to which only the most approved members of the fraternity were admitted, some have supposed that it had reference to the political views of Pythagoras. Others have maintained, with greater probability, that it related mainly to the *orgies*, or secret religious doctrines and usages, which undoubtedly formed a prominent feature in the Pythagorean system (Hdt. ii. 83), and were peculiarly connected with the worship of Apollo. Some of his disciples at Crotona are said to have identified Pythagoras himself with the Hyperborean Apollo. There were some outward peculiarities of an ascetic kind in the mode of life to which the members of the brotherhood were subjected. Some represent him as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since the athletic *Milo*, for instance, could not possibly have dispensed with animal food. According to some ancient authorities, Pythagoras allowed the use of all kinds of animal food except the flesh of oxen used for ploughing, and rams. There is a similar discrepancy as to the prohibition of beans [see below]. But temperance of all kinds seems to have been strictly enjoined. It is also stated that they had common meals, resembling the Spartan sys-

sua, at which they met in companies of ten. Considerable importance seems to have been attached to music and gymnastics in the daily exercises of the disciples. Their whole discipline is represented as tending to produce a lofty serenity and self-possession, regarding which various anecdotes were current in antiquity. The purity of life which was required in the initiated is called by Plato *ἡσυχαιοὶ ἑσπερος βίον* (*ibid.* x p. 600). Among the best ascertained features of the brotherhood are the devoted attachment of the members to each other and their sovereign contempt for those who did not belong to their ranks. It appears that they had some secret conventional symbols by which members of the fraternity could recognise each other, even if they had never met before. Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Græcia.—The institutions of Pythagoras were certainly not intended to withdraw those who adopted them from active exertion that they might devote themselves exclusively to religious and philosophical contemplations. He rather aimed at the production of a calm bearing and elevated tone of character through which those trained in the discipline of the Pythagorean life should exhibit in their personal and social capacities a reflection of the order and harmony of the universe. Whether he had any distinct political designs in the foundation of his brotherhood is doubtful, but it was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects, and by the facilities afforded by their secret and compact organisation should speedily gain extensive political influence. That this influence should be decisively on the side of aristocracy or oligarchy resulted naturally both from the nature of the Pythagorean institutions, and from the rank and social position of the members of the brotherhood. Through them, of course, Pythagoras himself exercised a large amount of indirect influence over the affairs both of Crotona and of other Italian cities. This Pythagorean brotherhood or order resembled in many respects the one founded by Loyola. It is easy to understand how this aristocratical and exclusive club would excite the jealousy and hostility not only of the democratical party in Crotona, but also of a considerable number of the opposite faction. Their political activity was the cause of their downfall, since the hatred which they had excited emboldened their enemies to use force for their suppression. The populace of Crotona rose against them, and an attack was made upon them while they were assembled either in the house of Milo or in some other place of meeting. The building was set on fire, and many of the assembled members perished, only the younger and more active escaped. Similar commotions ensued in the other cities of Magna Græcia in which Pythagorean clubs had been formed. As an active and organised brotherhood the Pythagorean order was everywhere suppressed, but the Pythagoreans still continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while individuals, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself the accounts varied. Some say that he perished with his disciples,

others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death. A tomb was shown at Metapontum in the time of Cicero (*Cic. de Fin.* iv. 2, 4; *Diog. Laert.* viii. 19, *Isidori. Vit. Pyth.* 212, *Just.* xi. 4).—According to some accounts Pythagoras married Theano, a native of Crotona, and had a daughter, Damo, and a son, Telauges, or, according to others, two daughters, Damo and Myia, while other notices seem to imply that he had a wife and a daughter grown up when he came to Crotona.—When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw possessed no authentic records bearing upon the age of Pythagoras himself. If Pythagoras ever wrote anything, his writings perished with him, or not long after. The probability is that he wrote nothing. Everything current under his name in antiquity was spurious. It is all but certain that Philolaus was the first who published the Pythagorean doctrines, at any rate in a written form (*Philolaus*). Still there was so marked a peculiarity running through the Pythagorean philosophy, that there can be little question as to the germs of the system at any rate having been derived from Pythagoras himself. Pythagoras resembled the philosophers of the Ionic school, who undertook to solve by means of a single primordial principle the vague problem of the origin and constitution of the universe as a whole. His predilection for mathematical studies led him to trace the origin of all things to number, his theory being suggested, or at all events confirmed, by the observation of various numerical relations, or analogies to them, in the phenomena of the universe. According to Philolaus, who may here be representing the actual opinions of Pythagoras, 'Number is that which brings what is obscure within the range of our knowledge, rules all true order of the universe, and allows of no error'. Further it was held by later Pythagoreans, if not by their founder, that since uneven numbers set a limit to the division by two, while even do not, the uneven are limiters or delimiters (*περίσσυρτοι*), the even are not. The limiter, which imposes a form, is held to be more perfect than that which is unlimited, and so without definite form, though capable of having form imposed upon it. Hence uneven numbers were regarded as lucky, and what seems in part an arbitrary list of ten opposites was drawn up, limited and unlimited; odd and even, one and many, right and left, rest and motion, masculine and feminine; light and darkness; good and evil, straight and crooked, square and oblong. These antithetical principles were the elements (*στοιχεῖα*) of the universe (*Arist. Met. A. 6, Eth. Nic. 1. 4, n. 6*), wherein these opposites were brought together by harmony.—Musical principles likewise played almost as important a part in the Pythagorean system as mathematical or numerical ideas. The story, indeed, that Pythagoras discovered the arithmetical relations of the musical scale by observing accidentally the various sounds produced by hammers of different weights striking the same anvil (*Diog. Laert.* viii. 12) might have been discovered to be false if the experiment had been verified. But there is no need to doubt his researches into the musical scale. We find running through the entire system the idea that order, or harmony of relation, is the regulating principle of



the whole universe. The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony. Hence arose the celebrated doctrine of the harmony of the spheres: for the heavenly bodies in their motion could not but occasion a certain sound or note, depending on their distances and velocities; and as these were determined by the laws of harmonical intervals, the notes altogether formed a regular musical scale or harmony. This harmony, however, we do not hear, either because we have been accustomed to it from the first, and have never had an opportunity of contrasting it with stillness, or because the sound is so powerful as to exceed our capacities for hearing.—The ethics of the Pythagoreans consisted more in ascetic practice and maxims for the restraint of the passions, especially of anger, and the cultivation of the power of endurance, than in scientific theory. What of the latter they had was, as might be expected, intimately connected with their number theory. Happiness consisted in the science of the perfection of the virtues of the soul, or in the perfect science of numbers. Likeness to the Deity was to be the object of all our endeavours, man becoming better as he approaches the gods, who are the guardians and guides of men. Great importance was attached to the influence of music in controlling the force of the passions. Self-examination was strongly insisted on. A great feature of the religious doctrines of Pythagoras was the metempsychosis, or transmigration of souls from one man, at his death, into another man, and into animals, and from animals to men. This doctrine Pythagoras adopted from the Orphic mysteries, which again were in all probability more or less derived from Egypt. The transmigration of souls was viewed apparently in the light of a process of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation or condign punishment. The pure were exalted to higher modes of life, and at last attained to incorporeal existence. Connected with this doctrine is the story told by Xenophanes, that Pythagoras interceded for a dog which was being beaten, because, as he said, he recognised in its cries the voice of a departed friend (Xenoph. *Fr.* 7); and again, that Pythagoras claimed to have been Enphorbus, a hero of the Trojan war, whose soul had passed into his body. (Porph. *Vit. Pyth.* 26; Diog. Laërt. viii. 5; Hor. *Od.* i. 28, 10; cf. Paus. ii. 17, 8.) Ennius is said to have followed the same doctrine, and to have believed that the soul of Homer had passed to him through various bodies, among them that of a peacock, which Persius therefore calls 'pavo Pythagoreus' (vi. 10). The idea that Pythagoras believed the soul of one of his family to have passed into a bean (Hor. *Sat.* ii. 6, 63) is a mere travesty of his doctrine, founded upon a tradition that Pythagoras forbade his disciples to eat beans (Cic. *de Div.* i. 30, 62; Lucian, *Oneir.* 4): and this tradition, moreover, appears to be false (Aristot. *ap. Gell.* i. 11).—As regards the fruits of this system of training or belief, it is worthy of remark, that wherever we have notices of distinguished Pythagoreans, we usually hear of them as men of great uprightness, conscientiousness, and self-restraint, and as capable of devoted and enduring friendship. [See ARCHYTAS; DAMON and PHINTIAS].—2. Of Rhegium, one of the most celebrated sculptors of Greece, probably flourished B.C. 480–430.

His most important works appear to have been his statues of athletes (Paus. vi. 13, 1, vi. 18, 1). Pliny notices in especial a statue at Syracuse of a man limping (perhaps Philoctetes) with a sore in his foot, the anguish of which was felt by those who looked at the statue (Plin. xxxiv. 59).

Pythéas (Πυθέας). 1. An Athenian orator, distinguished by his unceasing animosity against Demosthenes. He had no political principles, made no pretensions to honesty, and changed sides as often as suited his convenience or his interest. Of the part that he took in political affairs only two or three facts are recorded. He opposed the honours which the Athenians proposed to confer upon Alexander, but he afterwards espoused the interests of the Macedonian party. He accused Demosthenes of having received bribes from Harpalus. In the Lamian war, B.C. 322, he joined Antipater, and had thus the satisfaction of surviving his great enemy Demosthenes. He is said to have been the author of the well-known saying, that the orations of Demosthenes smelt of the lamp. (Ael. *V.H.* vii. 7; Plut. *Dem.* 8; *Vit. X. Or.* p. 846).—2. Of Massilia, in Gaul, a celebrated Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. He was a contemporary of Aristotle, and lived in the middle of the fourth century B.C., for he is quoted by Dicaearchus, a pupil of Aristotle (Strab. p. 104). He appears to have undertaken two voyages: one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*; and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadira (*Cadiz*) to the Tanais, and the description of which probably formed the subject of his *Periplus*. Pytheas made Thule a six days' sail from Britain, and said that the day and the night were each six months long in Thule (Strab. p. 63; Plin. ii. 167). Hence some modern writers have supposed that he must have reached Iceland; while others have maintained that he advanced as far as the Shetland Islands. But either supposition is very improbable, and neither is necessary, for reports of the great length of the day and night in the northern parts of Europe had already reached the Greeks before the time of Pytheas. There has been likewise much dispute as to what river we are to understand by the Tanais. The most probable conjecture is that upon reaching the Elbe, Pytheas concluded that he had arrived at the Tanais, separating Europe from Asia. Pytheas had discovered, probably from his voyage along the N. German coast, that amber came from the north; and he seems to have been the first person who attempted to fix the latitude of a place by the shadow of the sun (Strab. pp. 71, 115). As regards the truth of his information, he was discredited by Strabo (pp. 63, 102, 148, 157), but probably with injustice. He magnified distances, which, if we accept his long voyages as authentic, may well have been due to the slow and tentative manner of sailing in these unknown seas. Neither Strabo nor Polybius (who also doubts him) had travelled as far, and their doubts were therefore in some measure due to want of information.—The fragments of Pytheas are edited by Schmeckel, 1848.—3. A silver-chaser, who flourished at Rome in the age immediately following that of Pompey, and whose productions commanded a remarkably high price (Plin. xxxiii. 156).

**Pythias** (Πυθίας) 1 The sister or adopted daughter of Hermias, and the wife of Aristotle —2 Daughter of Aristotle and Pythias [ANASTOLES]

**Pythium** (Πύθιον) 1 A place in Attica, not far from Eleusis (Strab. p. 332) —2 A town of Thessaly in the E. part of the district Hesbaeotis, which with Azorus and Dolche formed a Tripolis (Liv. xli. 53, Ptol. in 13, 42)

**Pythius** (Πυθίος) 1 A Lydian, the son of Atys, was a man of enormous wealth, which he derived from his gold mines in the neighbourhood of Celaenae in Phrygia. When Xerxes arrived at Celaenae, Pythius banqueted him and his whole army. His five sons accompanied Xerxes. Pythius alarmed by an eclipse of the sun which happened, came to Xerxes, and begged that the eldest might be left behind. This request so enraged the king that he had the young man immediately killed and cut in two, and the two portions of his body placed on either side of the road, and then ordered the army to march between them. (Hdt. vii. 21, 89, Sen. de Ira. iii. 17) —2 One of the architects of the Mausoleum of Caria (n.c. 353), and the sculptor of the four horse chariot of which fragments are in the British Museum (Plin. xxxv. 21, Dict. of Ant. art. Mausoleum). His name is also written Pythis, Piteneus and Phileus.

**Pythoclides** (Πυθακλίδης) a musician of the time of Pericles, was a native of Ceos, and flourished at Athens, under the patronage of Pericles, whom he instructed in his art (Plat. Protog. p. 316, Plut. Per. 4, de Mus. 16)

**Pythodorus** (Πυθόδορος), wife of Polemon 1 king of Pontus. After the death of her husband she retained possession of the government. She subsequently married Archelaus, king of Cappadocia but after his death (A.D. 17) returned to her own kingdom, of which she continued to administer the affairs herself until her death, which probably did not take place until A.D. 38. Of her two sons, the one, Zenon, became king of Armenia, while the other, Polemon, succeeded her on the throne of Pontus (Strab. pp. 493, 555-560, 640, ΠΟΛΕΜΟΝ)

**Pythodorus** (Πυθόδορος), an Athenian admiral in the Peloponnesian war. He was unsuccessful in Sicily n.c. 425 and was banished, but held a command again nine years later (Thuc. iii. 115, iv. 2, 63, vi. 103)

**Pythôn** (Πύθων) 1 The serpent which was produced from the mud left on the earth after the deluge of Deucalion. He lived in the caves of Mt. Parnassus, but was slain by Apollo, who founded the Pythian games in commemoration of his victory, and received in consequence the surname *Pythius* [APOLLO, p. 68, b.] —2 Of Cistana, a dramatic poet of the time of Alexander, whom he accompanied into Asia, and whose army he entertained with a satyrical drama when they were celebrating the Dionysia on the banks of the Hydaspes. The drama was in ridicule of Harpalus and the Athenians. (Athen. pp. 586, 595)

**Pyxias** (Πύξις) [Ψύξις], a river of Pontus, falling into the Euxine near Trapezus (Strab. Periplus Pont. p. 6; Plin. vi. 12)

**Pyxus** [ΒΟΥΞΥΤΗΜ]

## Q

**Quadi**, a powerful German people of the Suevic race, dwelt in the S.E. of Germany, between Mt. Gabreta, the Hercynian forest, the Barmatian mountains, and the Danube. They

were bounded on the W. by the Marcomanni, with whom they were always closely united, on the N. by the Gothi and Osi, on the E. by the Iazyges Metanastae, from whom they were separated by the river Granus (Gran), and on the S. by the Pannonians, from whom they were divided by the Danube (Tac. Germ. 42, Ann. xii. 29, Plin. iv. 81). They probably settled in this district at the same time as the Marcomanni made themselves masters of Bohemia [MARCOMANNI] but we have no account of the earlier settlements of the Quadi. When Maroboduus, and shortly afterwards his successor Catualda, had been expelled from their dominions and had taken refuge with the Romans in the reign of Tiberius, the Romans assigned to the barbarians who had accompanied these monarchs, and who consisted chiefly of Marcomanni and Quadi, the country between the Marus (March) and Cusna (Gusen), and gave to them, as king, Vannius, who belonged to the Quadi, whence Pliny calls the country 'regnum Vannianum' (Tac. Ann. ii. 63, Plin. l.c.). Vannius was expelled by his nephews, Vangio and Sido, but this new kingdom of the Quadi continued for a long time afterwards under Roman protection (Tac. Ann. xii. 29). In the reign of M. Aurelius, however, the Quadi joined the Marcomanni and other German tribes in the long and bloody war against the empire which lasted during the greater part of that emperor's reign (Dio Cass. lxx. 8-20). The independence of the Quadi and Marcomanni was secured by the peace which Commodus made with them in A.D. 180. Their name is especially memorable in the history of this war by the victory which M. Aurelius gained over them in 174, when his army was in great danger of being destroyed by the barbarians, and was said to have been saved by a sudden storm, which was attributed to the prayers of his Christian soldiers. [See p. 253, b.] The Quadi disappear from history towards the end of the fourth century. They probably migrated with the Suevi further west.

**Quadratae** (Quirato), a military station, mentioned in the Itineraries, between Augusta Taurinorum (Turin) and Eboracra (York)

**Quadratus**, Asinius, lived in the times of Philipus I. and II., emperors of Rome (A.D. 218-219), and wrote two historical works in the Greek language (1) A History of Rome, in fifteen books, in the Ionic dialect, called *Χαλκικῆς*, because it related the history of the city from its foundation to the one thousandth year after its nativity (A.D. 218), when the Ludi Saeculares were performed with extraordinary pomp (2) A History of Parthia (Suid. s.v. *Κόβρατος*; Dio Cass. lxx. 8; Zon. v. 27)

**Quadratus**, Fannius [FANNIUS, No. 7]

**Quadratus**, L. Ninnius, tribune of the plebs n.c. 58 distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero, and proposed Cicero's recall and the dedication of the property of Clodius to Ceres (Dio Cass. xxxviii. 14, 20, Cic. pro Sert. 31, 68, de Dom. 48, 125)

**Quadratus**, Ummidius 1. Governor of Syria during the latter part of the reign of Claudius, and the commencement of the reign of Nero, from about A.D. 51-60. In 52 he marched into Judaea to put down disturbances there (Jos. Ant. ix. 5. 2, B. J. ii. 12, 5; Tac. Ann. xii. 45, 46, 54) —2 A friend and admirer of the younger Pliny, whom he took as his model in oratory (Plin. Ep. vi. 11, 23, vii. 24)

# QUADRIFRONS

Quadrifrons. [JANUS.]

**Quadrigarius, Q. Claudius**, a Roman annalist who lived about B.C. 120-70. His work, which contained at least twenty-three books, commenced immediately after the destruction of Rome by the Gauls, and must in all probability have come down to the death of Sulla, since the seventh consulship of Marius was commemorated in the nineteenth book. By Livy he is uniformly referred to simply as *Claudius Clodius*. By other authors he is cited as *Quintius*, as *Claudius*, as *Q. Claudius*, as *Claudius Quadrigarius*, or as *Quadrigarius*. From the caution evinced by Livy in making use of him as an authority, especially in matters relating to numbers, it would appear that he was disposed to indulge, although in a less degree, in those exaggerations which disfigure the productions of his contemporaries. By A. Gellius he is quoted repeatedly, and praised in the warmest terms. (Liv. xxxiii. 10, xxxvi. 19, xxxviii. 23; Gell. x. 18, xiii. 29, xv. 1.) It is possible that he is the Clodius mentioned in Cic. *Legg.* i. 6, 37. **Quariates**, a people in Gallia Narbonensis, on the W. slope of the Alpes Cottiae, on the left bank of the *Durance* below *Briançon*. Their name is preserved by the modern *Queiras*. (Plin. iii. 35.)

**Querquetulum** (prob. *Corcolto*), an old town of Latium, N.E. of Gabii (Plin. iii. 69; Dionys. v. 61).

**Quies**, the personification of tranquillity; was worshipped as a divinity by the Romans. She had one sanctuary on the Via Labicana (probably a pleasant resting-place for the weary traveller), and another outside the Porta Collina. (Liv. iv. 41; cf. Cic. *Orat.* i. 1.) It is probable that this deity is identical with the Diva Fessonia, the protectress of the weary (cf. August. *C. D.* iv. 16, 21).

**Quintus, Q. Lusius**, an independent Moorish chief, served with distinction under Trajan both in the Dacian and Parthian wars. Trajan made him governor of Judaea, and raised him to the consulship in A.D. 116 or 117. After Trajan's death he returned to his native country, but he was suspected by Hadrian of fomenting the disturbances which then prevailed in Mauretania, and was shortly afterwards put to death by order of Hadrian. (Dio Cass. lxxviii. 8, 22, 30, 32, lxxix. 2.)

**Quintilius Varus**. [VARUS.] **Quintia** (or *Quintia*) **gens**, an ancient patrician gens at Rome, was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians. Its members often, throughout the whole history of the republic, held the highest offices of the state. Its three most distinguished families bore the name of *Capitolinus*, *Cincinnatus*, and *Flaminius*. [For the question of the connexion of the Quintian gens with the *Lupeicalia*, see *Dict. of Ant.* s.v.]

**Quintilianus, M. Fabius**, the most celebrated of Roman rhetoricians, was born at Calagurris (*Calahorra*), in Spain, A.D. 40 (Anson. *Prof. Burd.* i. 7). If not reared at Rome, he completed his education there, where his father also was a rhetorician (Quint. ix. 3, 73; Sen. *Contr.* 10, 2). While he was still a very young man, he attended the lectures of Domitius Afer, who died in 59 (Quint. x. 1, 86, xii. 11, 3). Having revisited Spain, he returned thence (61) in the train of Galba, and forthwith began to practise in the law courts, where he acquired considerable reputa-

# QUINTILIANUS

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tion. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and anticipating his name, even to a proverb, with eminence in the art (Plin. *Ep.* ii. 14, 10; Mart. ii. 90, 1). Among his pupils were numbered Pliny the Younger and the two grand-nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamental*), and is, moreover, celebrated as the first public instructor who, in virtue of the endowment by Vespasian, received a regular salary from the imperial exchequer. (Suet. *Vesp.* 3, Dom. 15; cf. *Juv.* vii. 186.) After having devoted twenty years, commencing probably with 69, to the duties of his profession, he retired into private life, and died probably about the end of the first century. The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libri XII*, or sometimes, *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorinus, himself a celebrated orator, and a favourite at court. It was written during the reign of Domitian, while the author was discharging his duties as preceptor to the sons of the emperor's niece. In a short preface to his bookseller, Trypho, he acquaints us that he began this undertaking after he had retired from his labours as a public instructor (probably in 89), and that he finished his task in little more than two years. The first book contains a dissertation on the preliminary training requisite before a youth can enter directly upon the studies necessary to mould an accomplished orator, and presents us with a carefully sketched outline of the method to be pursued in educating children, from the time they leave the cradle until they pass from the hands of the grammarian. In the second book we find an exposition of the first principles of rhetoric, together with an investigation into the nature or essence of the art. The five following are devoted to invention and arrangement (*inventio, dispositio*); the eighth, ninth, tenth, and eleventh to composition (including the proper use of the figures of speech) and delivery, comprised under the general term *elocutio*; and the last is occupied with what the author considers by far the most important portion of his project, an inquiry, namely, into various circumstances not included in a course of scholastic discipline, but essential to the formation of a perfect public speaker: such as his manners; his moral character; the principles by which he must be guided in undertaking, in preparing, and in conducting causes; the peculiar style of eloquence which he may adopt with greatest advantage; the collateral studies to be pursued; the age at which it is most suitable to commence pleading; the necessity of retiring before the powers begin to fail; and various other kindred topics. This production bears throughout the impress of a clear, sound judgment, keen discrimination and pure taste, improved by extensive reading, deeply polished, and long practice. The diction is highly polished, and graceful. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the first part of the tenth book, which furnishes us with a compressed but valuable history of Greek and Roman literature. There are also extant 164 declamations under the name of Quintilian, nineteen of considerable length;

the remaining 145, which form the concluding portion only of a collection which originally extended to 388 pieces, are mere skeletons or fragments. The nineteen longer declamations are unquestionably of a later date, and it is improbable that the few scholars who believe the remaining 145 to be by Quintilian are right in their opinion. They apparently belong, not only to different persons, but to different periods, and neither in style nor in substance are they valuable. They are edited by Burmann, 1720—Editions of Quintilian by Burmann, 1720, C. Halm, 1868, Petersen, Oxford, 1891; a separate edition of book x by J. E. B. Mayor, 1872, Krüger, 1888.

Quintillus, M. Aurelius, the brother of the emperor M. Aurelius Claudius, was elevated to the throne by the troops whom he commanded at Aquileia, in a.d. 270. But as the army at Sirmium, where Claudius died, had proclaimed Aurelian emperor, Quintillus put an end to his own life, seeing himself deserted by his own soldiers, to whom the rigour of his discipline had given offence (Trebell. Claud. 10-13, Eutrop. in 12, Zos. i. 47).

Quintus Capitolinus Barbatus, a celebrated general in the early history of the republic, and equally distinguished in the internal history of the state. He frequently acted as mediator between the patricians and plebeians, by both of whom he was held in the highest esteem. He was six times consul, namely, in a.c. 471, 468, 465, 445, 443, 439 (Liv. ii. 56, iii. 2, 66). Several of his descendants held the consulship, but none of these require mention except T. Quintus Pennus Capitolinus Crispinus, who was consul 208, and was defeated by Hannibal (Liv. xxv. 18, xxvi. 27, Pol. x. 32).

Quintus, an eminent physician at Rome, in the first half of the second century after Christ. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by charging him with killing his patients. He died about a.d. 148.

Quintus Curtius. [CURIUS.]

Quintus Smyrnaeus (Κρίστος Σμυρναῖος), commonly called Quintus Calaber, from the circumstance that the first copy through which his poem became known was found in a convent at Otranto in Calabria. He was the author of an epic poem in fourteen books, entitled Τὰ μετ' Ὀμήρου (Posthomeric), or Ἡποκλήμενα Ὀμήρου. Scarcely anything is known of his personal history; but it appears most probable that he lived towards the end of the fourth century after Christ. The matters treated of in his poem are the events of the Trojan war from the death of Hector to the return of the Greeks. The materials for his poem he found in the works of the earlier poets of the Epic Cycle. In phraseology, simile, and other technicalities, Quintus closely copied Homer. But not a single poetical idea of his own seems ever to have inspired him. His gods and heroes are alike devoid of all character, everything like pathos or moral interest was quite beyond his powers. With respect to chronology his poem is as punctual as a diary. His style, however, is clear, and marked on the whole by purity and good taste, without any bombast or exaggeration. There can be little doubt that his work is nothing more than an amplification or remodelling of the poems of Arcturus and Lesches. He appears

to have also made diligent use of Apollonius—  
Edited by A. Kochly, Lips. 1853

Quirinalis Mons [ROMA]

Quirinus was the name under which the Sabine and Latin god Mars was worshipped in old times upon the Quirinal by the people who were settled there (whether we call them Sabines or 'Hill' Romans) in the same manner as Mars was worshipped by the Montani, or Romans on the Palatine (Varro, L. L. v. 51, Dionys. ii. 49). From the idea of his Sabine origin he was represented as father of Molus, Fabius the traditional founder of Cures, just as Mars was the father of Romulus in Roman legend (Ov. Fast. ii. 475, iv. 58, 808). It is likely enough that the name Quirinus was originally an adjective in the title Mars Quirinus, i.e. 'Mars the god of the spear' (quiris), or of 'the assembled citizens, and that in Sabine usage it was taken as the name of the god himself. As regards the etymology, it is an open question whether that from *quiris*, or that from *Curia* is correct. It is not likely that the old derivation of Quirinus and Quirites from the town Cures is correct. After the complete union of the two settlements it was natural that both worships should be preserved, and in the religious system ascribed to Numa, Jupiter, Mars and Quirinus were worshipped as great deities, and for Quirinus there were a special priest, the Flamen Quirinalis, and a special festival, Quirinalia (Liv. i. 20, Ov. Fast. ii. 475, iv. 910). The attributes and functions of Quirinus were the same as those of Mars, for he was the god of agriculture as well as of war (see p. 623, b). Hence the Flamen Quirinalis presided also at the festivals of Aena Larentia and Robigus. With Quirinus was associated Hora or Hortia Quirini (Non. p. 120, Plot. Q. ii. 40), who was the same as Hestia (Ov. Met. xiv. 833). This association corresponded to the union of Mars and Nemo (see p. 530, a). In course of time, since the deities Mars and Quirinus were essentially the same, the name Mars was given generally to the great deity, and Quirinus became the title of Romulus, the founder and hero of the united Roman people, represented as the son of Mars (Verg. Georg. iii. 27, Aen. i. 202, Ov. Fast. vi. 875, Juv. xl. 105).

Quirinus, P. Sulpicius, was a native of Lanuvium, and of obscure origin, but was raised to the highest honours by Augustus. He was consul a.c. 12, and subsequently carried on war against some of the robber tribes dwelling in the mountains of Cilicia. In a.c. 1, Augustus appointed him to direct the counsels of his grandson, C. Caesar, then in Armenia. (Dio Cass. lxx. 25; Tac. Ann. iii. 20, iv. 22; Strab. p. 563.) Some years afterwards, but not before a.d. 8, he was appointed governor of Syria, and while in this office, according to Josephus, he took a census of the Jewish people (Jos. Ant. xviii. 1, 2; see further in Dict. of the Bible). Quirinus had been married to Aemilia Lepida, whom he divorced; but in a.d. 20, twenty years after the divorce, he brought an accusation against her (Suet. Tib. 49). The conduct of Quirinus met with general disapprobation as harsh and revengeful. He died in a.d. 21, and was honoured with a public funeral. (Tac. Ann. iii. 48.)

Quiza (Kəzə, Giza near Oran), a municipality on the coast of Mauretania Caesariensis in N. Africa, on the river Chydemath, between Arsenaria and Portus Magnus (Ptol. iv. 2, 3; Plin. v. 19).

## R.

Rabathmōba (Ῥαβαθμῶβα, *i.e.* Rabbath-Moab, O. T., also called Rabbah, and *aft.* Areopolis: *Rabbah*), the ancient capital of the Moabites, lay in a fertile plain, on the E. side of the Dead Sea, and S. of the river Arnon, in the district of Moabitis in Arabia Petraea, or, according to the later division of the provinces, in Palaestina Tertia (Steph. Byz. *s.v.*).

Rabbatamāna (Ῥαβαθμᾶνα, *i.e.* Rabbath-Ammon, O. T.: *Amman*, Ru.), the ancient capital of the Ammonites, lay in Peraea on a S. tributary of the Jabbok, NE. of the Dead Sea [see *Dict. of Bible*, *s.v.*]. Ptolemy II. Philadelphus gave it the name of Philadelphia; and it long continued a flourishing and splendid city (Jos. B. J. i. 6, 3; Plin. v. 74; *Amm. Mare.* xiv. 8, 8).

Rabirius. 1. C., an aged senator, was accused in B.C. 63, by T. Labienus, tribune of the plebs, of having put to death the tribune L. Appuleius Saturninus in 100, nearly forty years before. [SATURNINUS.] The accusation was set on foot at the instigation of Caesar, who judged it necessary to deter the senate from resorting to arms against the popular party, by some measure which would mark the sovereignty of the people and the sanctity of the tribunes. To make the warning still more striking, Labienus did not proceed against him on the charge of *majestas*, but revived the old accusation of *perduellio*, which had been discontinued for some centuries. The *Duoviri Perduellionis* appointed to try Rabirius were C. Caesar himself and his relative, L. Caesar.

With such judges the result could not be doubtful: Rabirius was forthwith condemned; and the sentence of death would have been carried into effect had he not availed himself of his right of appeal to the people in the comitia of the centuries. The case excited the greatest interest; since it was not simply the life or death of Rabirius, but the power and authority of the senate, which were at stake. Rabirius was defended by Cicero; but the eloquence of his advocate was of no avail, and the people would have ratified the decision of the *duoviri* had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. (Dio Cass. xxxvii. 26-28; Suet. *Jul.* 12; Cic. *pro Rabir.*) This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy when the territory of Rome scarcely extended beyond the boundaries of the city.—2. C. Rabirius Postumus, was the son of the sister of the preceding. He was born after the death of his father, C. Curius, whence his surname, Postumus; and he was adopted by his uncle, whence his name, C. Rabirius. He had lent large sums of money to Ptolemy Auletes; and after the restoration of Ptolemy to his kingdom by means of Gabinus, in B.C. 55, Rabirius repaired to Alexandria, and was invested by the king with the office of *Diocetes*, or chief treasurer. In this office he had to amass money both for himself and for Gabinus; but his extortions were so terrible that Ptolemy had him apprehended, either to secure him against the wrath of the people, or to satisfy their indignation, lest they should drive him again from his kingdom. Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome. Here a

trial awaited him. Gabinus had been sentenced to pay a heavy fine on account of his extortions in Egypt; and as he was unable to pay this fine, a suit was instituted against Rabirius, who was bable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinus had illegally become possessed (Cic. *pro Rab. Post.*). Rabirius was defended by Cicero, and was probably condemned and banished. He is mentioned at a later time (46) as serving under Caesar, who sent him from Africa into Sicily, in order to obtain provisions for his army (*Bell. Afr.* 8; Suet. *Jul.* 12).—3. A Roman epic poet, contemporary with Ovid, who is praised by Ovid and Paternulus, and considered worth reading by Quintilian (*Or. Pont.* iv. 16, 5; *Vell. Pat.* ii. 36, 3; *Quint.* x. 1, 90). He wrote a poem on the Civil wars. A portion of this poem was found at Herculaneum, and was edited by Kreyssig, under the title *Carminis Latini de bello Actiaco s. Alexandrino fragmenta*, 4to, Schneeberg, 1814. It is included in Bährns' *Poët. Lat. Min.* 1879.—4. Epicurean philosopher. [ANAEFINUS.]

L. Racilius, tribune of the plebs B.C. 56, and a warm friend of Cicero and of Lentulus Spinther. In the Civil war Racilius espoused Caesar's party, and was with his army in Spain in 48. There he entered into the conspiracy formed against the life of Q. Cassius Longinus, the governor of that province, and was put to death, with the other conspirators. (Cic. *ad Q. F.* ii. 1, *ad Fam.* i. 7; *Bell. Alex.* 52.)

Radagaisus, a Scythian, invaded Italy at the head of a formidable host of barbarians in the reign of the emperor Honorius. He was defeated by Stilicho, near Florence, in A.D. 408, and was put to death after the battle, although he had capitulated on condition that his life should be spared. (Zos. v. 26; Oros. vii. 37.)

Raetia, or, less correctly, Rhaetia, a Roman province S. of the Danube, was originally distinct from Vindelicia, and was bounded on the W. by the Helvetii, on the E. by Noricum, on the N. by Vindelicia, and on the S. by Cisalpine Gaul, thus corresponding to the *Grisons* in Switzerland, and to the greater part of the Tyrol. Raetia, like the adjoining districts, was conquered by Drusus and Tiberius, B.C. 15, and was at first a distinct province (Suet. *Aug.* 21; *Vell. Pat.* ii. 39; *Liv.* Ep. 136). Towards the end of the first century, however, Vindelicia was added to the province of Raetia, whence Tacitus speaks of Augusta Vindelicorum as situated in Raetia. At a later time Raetia was subdivided into two provinces, *Raetia Prima*, and *Raetia Secunda*, the former of which answered to the old province of Raetia, and the latter to that of Vindelicia. The boundaries between the two provinces are not accurately defined, but it may be stated in general that they were separated from each other by the Brigantinus Lacus (*Lake of Constance*) and the river Oenus (*Inn*). Vindelicia is spoken of in a separate article. [VINDELICIA.] Raetia was a very mountainous country, since the main chain of the Alps ran through the greater part of the province. These mountains were called Alpes Racticae or Raetae, and extended from the St. Gothard to the Orteler by the pass of the Stelvio, and in them rose the Oenus (*Inn*) and most of the chief rivers in the N. of Italy, such as the Athesis (*Adige*) and the Addua (*Adda*). The valleys produced corn and excellent wine, the latter of which was much esteemed in Italy. Augustus drank Raetian wine in prefer-

ence to all others. The original inhabitants of the country, the Raeti, are said by most ancient writers to have been Tuscans who were driven out of the N of Italy by the invasion of the Celts, and who took refuge in this mountainous district under a leader called Raetna (Strab pp 204, 202 313, Plin iii 133) [For the question of the connexion of Raetians and Etruscans, see p 323, b.] In the time of the Romans the country was inhabited by various Celtic tribes. The Raeti are first mentioned by Polybius (xxiv 10). They were a brave and warlike people and caused the Romans much trouble by their marauding incursions into Gaul and the N of Italy. They were not subdued by the Romans till the reign of Augustus, and they offered a brave and desperate resistance against both Drusus and Tiberius, who finally conquered them as has been mentioned above (cf Hor Od iv 14). The Raeti were divided into several tribes such as the Lepontii, Venones, Tridentini, &c. The only town in Raetia of any importance was TRIDENTINUM (Trent).

Rāgae or Rhāgae (Payal, Pāya, Payaid, 'Payayid' Rai Ru SE of Tehran), the greatest city of Media, lay in the extreme N of Great Media, at the S foot of the mountains (Caspian M) which border the S shores of the Caspian Sea, and on the W side of the great pass through those mountains called the Caspiae Pylae (Arrian, An iii 20 Strab pp 514 524). It was therefore the key of Media towards Parthia and Hyrcania. Having been destroyed by an earthquake it was restored by Seleucus Nicator and named Europus (Eborus). In the Parthian wars it was again destroyed but it was rebuilt by Arsaces (Strab p 524), and called Arsacia (Apraxia). In the middle ages it was still a great city under its original name, slightly altered (Rai), and it was finally destroyed by the Tartars in the twelfth century. The surrounding district, which was a rugged volcanic region, subject to frequent earthquakes was called Payarh.

Rambacia (Paußaria), the chief city of the Onites, on the coast of Gedrosia, colonised by Alexander the Great (Arrian, An vi 21).

Ramitha (LADICEA, No 3).

Rameses or Ramessu, the name of thirteen kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. The second and third of these kings were known to the Greeks as SESOSTRIS and RHAMPSESITIS.

Raphana or Raphanese (Paphos, Rafanaiat Ra), a city of Syria, in the district of Cassiotis at the N extremity of Lebanon (Jos B 5 vii 5, 1).

Raphia or Raphia (Papia, Pādia, Rēpha), a seaport town in the extreme SW of Palestine, beyond Gaza, on the edge of the desert. It was restored by Gabinius (Pol. v 80, Strab p 752, Jos. Ant. xiii 13, 3).

Rasēna (ETRURIA).

Rastaria (Arcer), an important town in Moesia Superior on the Danube the head quarters of a Roman legion and the station of one of the Roman fleets on the Danube (Ptol. iii 9 4, Procop. Aed. iv 6).

Ratomagus (ROTHOMAGUS).

Raudu Campi (CAMPI PULCHI).

Rauraci, a people in Gallia Belgica, bounded on the S by the Helveti on the W by the Sequani on the N by the Triboci and on the E by the Rhine. They must have been a people of considerable importance, as 27,000 of them are said to have emigrated with the Hel-

veti in A.D. 58, and they possessed several towns, of which the most important were Augusta (August) and Argentovaria (Horbürg). Baulha (Bale) was in their territory (Ptol. ii 9, 18, Plin. iv 106).

Rauranum (Rom or Raum, nr Chenay), a town of the Pictones in Gallia Aquitania, S of Limonum.

Ravenna (Ravennas atis Ravenna), an important town in Gallia Cisalpina, on the river Bedesis and about a mile from the sea, though it is now about four miles in the interior in consequence of the sea having receded all along this coast. Ravenna was situated in the midst of marshes, and was only accessible in one direction by land, probably by the road leading from Ariminum. The town laid claim to a high antiquity. It was said to have been founded by Thessalians, and afterwards to have passed into the hands of the Umbrians (Strab pp 214 217) but it long remained an insignificant place. It is mentioned as being occupied by Metellus the lieutenant of Sulla, in B.C. 82 (App. B.C. i 89), and its name occurs frequently in the civil wars between Antony and Octavian (App. B.C. iii 42 v 33, 50). It is probable that Augustus made Ravenna a colony, but its great importance began when he made it one of the two chief stations of the Roman fleet. He not only enlarged the town, but caused a large harbour to be constructed on the coast capable of containing 240 triremes, and he connected this harbour with the Po by means of a canal called Padusa or Augusta Fossa (Plin. iii 119, Jordan. Get. 29). This harbour was called *Classes* and between it and Ravenna a new town sprang up, to which the name of *Caesarea* was given. All three were subsequently formed into one town and were surrounded by strong fortifications. Ravenna thus suddenly became one of the most important places in the N of Italy. It held the position for the Adriatic which Misenum had for the other coast of Italy, as a permanent station of a fleet (Tac. Ann. iv 5 Hist. ii 100, Veget. B.M. v 1) and under the later empire was no less important as a military fortress. The town itself, however, was mean in appearance. In consequence of the marshy nature of the soil, most of the houses were built of wood and since an arm of the canal was carried through some of the principal streets, the communication was carried on to a great extent by gondolas as in modern Venice. The town also was very deficient in a supply of good drinking water but it was not considered unhealthy, since the canals drained the marshes to a great extent, and the ebb and flow of the tide prevented the waters from stagnating. In the neighbourhood good wine was made, notwithstanding the marshy nature of the soil. When the Roman empire was threatened by the barbarians, the emperors of the West took up their residence at Ravenna, which on account of its situation and its fortifications, was regarded as impregnable. After the downfall of the Western empire, Theodoric also made it the capital of his kingdom, and after the overthrow of the Gothic dominion by the Franks it became the residence of the *Litharchi* or the Governors of the Byzantine empire in Italy till the Lombards took the town, A.D. 752. The modern Ravenna stands on the site of the ancient town, the village *Porto di Fuora* on the site of Caesarea and the ancient harbour is called *Porto Vecchio del Caudiano*, but the accumulation of alluvial deposit has pushed

the coast further out, and Ravenna now stands at a distance of four miles from the sea, from which it is separated by a sandy tract covered with pine woods.

**Rēatē** (Reatinus: *Rieti*), an ancient town of the Sabines in central Italy, said to have been founded by the Aborigines or Pelasgians, was situated on the Lacus Velinus and the Via alaria (Dionys. ii. 49). It was the chief place of assembly for the Sabines, and was subsequently a *præfectura* (Cic. *Cat.* iii. 2, N. D. ii. 2). Later it was a municipium. The valley in which Reate was situated was so beautiful that it received the name of *Tempe* (Cic. *ad Att.* iv. 15), and in its neighbourhood is the celebrated waterfall which is now known under the name of the fall of *Terni*. This waterfall owed its origin to a canal constructed by M. Curius Dentatus, in order to carry off the superfluous waters from the lake Velinus into the river Nar. It falls into this river from a height of 140 feet. By this undertaking, the Reatini gained a large quantity of land, which was called *Rosca Rura*. (Verg. *Aen.* vii. 712; Serv. *ad loc.*; Varro, *R. R.* i. 7, 10, ii. 1, 16; *Dict. of Ant. art.* Mississarium.)—Reate was celebrated for its mules and asses (Varro, *R. R.* ii. 1, 8).

**Rebilus, C. Caninius**, was one of Caesar's legates in Gaul n.c. 52 and 51 (Caes. *B. G.* vii. 88, 90, viii. 24). He followed Caesar to Italy in 49, fought in Africa in that year, and again in 46, when he took possession of Thapsus (Caes. *B. G.* i. 26, ii. 24; *Bell. Afr.* 86, 93). On the last day of the year 45 he was appointed consul to supply the place of Fabius, who had died suddenly. The consulship, therefore, of Rebilus lasted only one day. (Cic. *ad Fam.* vii. 30; Suet. *Jul.* 76; Dio Cass. xliii. 46; Tac. *Hist.* iii. 37.)

**Recarānus**. [HERACLES, p. 401, a.]

**Redicūlus**, a Roman divinity who had a temple near the Porta Capena, and who received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward. A place on the Appian road, near the second milestone from the city, was called *Campus Rediculi*. [INDIGETES, p. 443, a.]

**Redōnes**, a people in the W. of Gallia Lugdunensis, whose chief town was Condte (*Rennes*) (Caes. *B. G.* ii. 34, vii. 75).

**Rēdux**. [FORTUNA.]

**Regaliānus, Regalliānus, or Regilliānus**, a Dacian, who served with distinction under the emperors Claudius and Valerian. The Moesians, terrified by the cruelties inflicted by Gallienus on those who had taken part in the rebellion of Ingenius, suddenly proclaimed Regaliānus emperor, and, with the consent of the soldiers, in a new fit of alarm, put him to death, A.D. 269. Hence he is enumerated among the Thirty Tyrants. (Vict. *Cacs.* xxxiii.; Trebell. *Poll. Trig. Tyr.* ix.)

**Regiāna or Regina (Villa de Reyna)**, a town in Hispania Baetica on the road from Astigi (*Ecija*) to Emerita (Ptol. ii. 4, 13; Plin. iii. 15).

**Regillum**, a small place in the Sabine territory, from which Appius Claudius migrated to Rome. Its site is uncertain, as it disappeared at an early period. (Liv. ii. 16; Dionys. v. 40; Suet. *Tib.* 1.)

**Regilius, Aemilius**. 1. M., had been declared consul, with T. Otacilius, for B.C. 214, by the centuria *prærogativa*, and would have been elected had not Q. Fabius Maximus, who presided at the comitia, pointed out that there was need of generals of more experience to cope

with Hannibal. Regillus died in 205, at which time he is spoken of as Flamen Martialis. (Liv. xxiv. 7, xxix. 11.)—2. L., son of the preceding, was prætor 190, when he received the command of the fleet in the war against Antiochus (Liv. xxxvii. 14–32; App. *Syr.* 26).

**Regillus Lacus (L. di Cornufelle)**, a lake in Latium, memorable for the victory gained on its banks by the Romans over the Latins, B.C. 498 (Liv. ii. 19; Dionys. vi. 3). It was E. of Rome, in the territory of Tusculum, and between Lavinium and Gabii. The lake with which it is identified is a volcanic crater, which has in modern times been drained.

**Reginum or Castra Regina (Regensburg)**, a Roman fortress in Vindelicia on the Danube, and on the road to Vindobona, was the headquarters of a Roman legion. [VINDFLICIA.]

**Regium Flumen**. [NAASMALCHA.]

**Regium Lepidi, Regium Lepidum**, or simply **Regio**, also **Forum Lepidi** (Regineses a Lepido: *Reggio*), a town of the Boni in Gallia Cisalpina, between Mutina and Tarentum, which was probably made a colony by the consul M. Aemilius Lepidus when he constructed the Aemilia Via through Cisalpine Gaul, though we have no record of the foundation of the colony (Strab. p. 216; Plin. iii. 116; Cic. *ad Fam.* xi. 9; Tac. *Hist.* ii. 50).

**Regni**, a people on the S. coast of Britain, in Sussex, whose chief town bore the same name, and probably is represented by *Chichester* (Ptol. ii. 3, 23).

**Rēgulus, M. Aquilius**, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. Under Domitian he resumed his old trade, and became one of the instruments of that tyrant's cruelty. He survived Domitian, and is frequently spoken of by Pliny with the greatest detestation and contempt (*Ep.* i. 5, ii. 10, vi. 2). Martial, on the contrary, who flattered all the creatures of Domitian, celebrates the virtues, the wisdom, and the eloquence of Regulus (Mart. i. 13, 68, 112).

**Rēgulus, Atilius**. 1. M., consul B.C. 335, carried on war against the Sidicini (Liv. viii. 16).—2. M., consul 294, carried on war against the Samnites (Liv. x. 32).—3. M., consul 267, conquered the Salernitani, and obtained in consequence the honour of a triumph (Flor. i. 20). In 256, he was consul a second time with L. Manlius Vulso Longus. The two consuls defeated the Carthaginian fleet at Ecnomus, and afterwards landed in Africa with a large force. They met with great and striking success; and after Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half, and prosecuted the war with the utmost vigour (Pol. i. 29; Flor. ii. 2, 10). The Carthaginian generals, Hasdrubal, Bostar, and Hamilcar, avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and defeated with great loss: 15,000 men are said to have been killed in battle, and 5000 taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. (Pol. i. 30, 31.) Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only twenty miles from the capital. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman

general would only grant it on such intolerable terms that the Carthaginians resolved to continue the war and hold out to the last (Pol i 81; Zonar viii 15; Diod xiii 16). In the midst of their distress and alarm, success came to them from an unexpected quarter. Among the Greek mercenaries who had lately arrived at Carthage, was a Lacedaemonian of the name of Xanthippus. He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals and not to the superiority of the Roman arms and he inspired such confidence in the people that he was forthwith placed at the head of their troops. Relying on his 4000 cavalry and 100 elephants Xanthippus boldly marched into the open country to meet the enemy. In the battle which ensued Regulus was totally defeated, scarcely 2000 of his men escaped to Clupea, and Regulus himself was taken prisoner, with 500 more (255) (Pol i 29-31). Of the further history of Regulus, and his end nothing is related on good authority. Polybius says nothing about it, and does not even mention the embassy to Rome in which later writers make him play the principal part. The well known tradition a favourite theme with orators and poets relates that Regulus remained in captivity for the next five years till 250 when the Carthaginians after their defeat by the proconsul Metellus sent an embassy to Rome to solicit peace or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors on the promise that he would return to Carthage if their proposals were declined thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. The story then sets forth how Regulus at first refused to enter the city as a slave of the Carthaginians, how afterwards he would not give his opinion in the senate, as he had ceased by his captivity to be a member of that illustrious body, how, at length, when he was allowed by the Romans to speak, he endeavoured to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life; and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain in Rome, and returned to Carthage, where he is said to have been put to death with the most execrating tortures. It was related that he was placed in a chest covered over in the inside with iron nails, and thus perished, other writers stated that after his eyelids had been cut off, he was first thrown into a dark dungeon and then suddenly exposed to the full rays of a burning sun. When the news of the barbarous death of Regulus reached Rome, the senate used to have given Hamilcar and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments (Cic Off iii 26 29, de Fin v 27, 82, pro Sen 10, 117; Liv Ep 18, Val Max i 1, 14, Eutrop ii 25, Zonar viii 15, Her Od iii 5, Sil It vi 316-351). This celebrated tale is not mentioned by any writer before the age of Cicero, and the silence of Polybius may well be held to condemn it. It seems to have been imagined by rhetoricians as a stock instance of heroic constancy in misfortune,

or to have been invented by annalists in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody. Regulus was one of the favourite characters of early Roman story. Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life. Like Fabricius and Curius he lived on his hereditary farm which he cultivated with his own hands and subsequent ages loved to tell how he petitioned the senate for his recall from Africa when he was in the full career of victory, as his farm was going to ruin in his absence, and his family was suffering from want (Val Max iv 4, 6)—4 C, surnamed *Serranus*, consul 257, when he defeated the Carthaginian fleet off the Liparean islands, and obtained possession of the islands of Lipara and Melite (Pol i 25, Zonar viii 12). He was consul a second time in 250 with L. Manlius Vulso. The two consuls undertook the siege of Iulubaenum but they were foiled in their attempts to carry the place by storm, and after losing a great number of men, were obliged to turn the siege into a blockade (Pol i 30-48, Zonar viii 15). This Regulus is the first Atilius who bears the surname *Serranus*, which afterwards became the name of a distinct family in the gens. The origin of this name is spoken of under *Serranus*—5 M, son of No 8, was consul 227 and again 217 in the latter of which years he was elected to supply the place of C. Flaminius, who had fallen in the battle of the Trasimene lake. He was censor in 214 (Liv xxi 25, 32, 34, 40, xxi 21, xxiv 43, Val Max ii 9 8). Polybius (ii 116) seems to be in error in stating that he fell at Cannae—6 C, consul 235, conquered the Sardinians, who had revolted. On his return to Italy he fought against the Gauls and fell in the battle (Pol ii 23-24, Eutrop ii 5).

Regulus Larinius, M and L, two brothers, friends and supporters of Cicero. One of them fought under Caesar in Africa (Cic ad Fam xiii 60, ad Att in 17, Bell Afr 65).

Reni Apollinarius (*Rhen*), a Roman colony in Gallia Narbonensis with the surname *Julia Augusta*, E of the Druentia, NE of Massilia and NW of Forum Juli (Plin iii 30).

Remesiana or Romsiana (*Mustapha Palanka*), a town in Moesia Superior, between Naissus and Serdica.

Rēmi or Rhēmi, one of the most powerful people in Gallia Belgica, inhabited the country through which the Axona flowed, and were bounded on the S by the Nervii, on the SE by the Veromandui, on the E by the Suessiones and Bellovac, and on the W by the Nervii. They formed an alliance with Caesar when the rest of the Belgae made war against him, B.C. 57 (Caes B.G. ii 3, 12, vi 4, Plin iv 166, Lucan, i 421). Their chief town was *Durocororum*, afterwards called *Remi* (*Rheims*), and sometimes the residence of Roman governors (Strab p 104, Ptol iii 9, 12).

Remmius Palaemon [*PALAEON*]

Rēmas [*ROMELA*]

Resaina, Resaena, Rheana, Resina [*Florus*, *Pessina*, *Kas el-Ain*], a city of Mesopotamia, near the sources of the Chaboras, on the road from Carrac to Neibia. After its restoration and fortification by Theodosius, it was called Theodosiopolis (*Θεοδοσιουπολις*) (Ptol v 18, 18, Amm. Marc xxiii 5).



# RESTIO

Restio, Antius. 1. The author of a sum-

ptuary law of uncertain date, but passed after the sumptuary law of the consul Aemilius Lepidus, B.C. 73, and before that of Caesar (Gell. ii. 24; Macrob. ii. 13).—2. Probably a son of the preceding, proscribed by the triumvirs in 43, but preserved by the triumphal slave (Val. Max. vi. 8, 7).

Restitutus, Claudius, an orator in Trajan's reign, a friend of the younger Pliny and of Martial (Phn. Ep. iii. 9; Mart. x. 87).

Rendigni, a people in the N. of Germany on the right bank of the Albis, N. of the Langobardi (Tac. Germ. 40).

Rex, Marcius. 1. Q., praetor B.C. 144, built the aqueduct called *Aqua Marcia*, which was one of the most important at Rome (*Dict. of Antig. art. Aquaeductus*).—2. Q., consul 118, founded in this year the colony of Narbo Martius in Gaul, and carried on war against the Stoeni, a Ligurian people at the foot of the Alps (Liv. Ep. 63; Val. Max. v. 10, 3; Gell. xii. 19).—3. Q., consul 68, and proconsul in Cilicia in the following year. On his return to Rome in 66 he sued for a triumph, but as obstacles were thrown in the way by political opponents, he remained outside the city to prosecute his claims, and was still there when the Catilinarian conspiracy broke out in 63. The senate sent him to Faesulae, to watch the movements of C. Mallius or Maullus, Catiline's general. (Dio Cass. xxxv. 14–17, xxxvi. 26, 31; Sall. Cat. 32.)

Rha (Pd : Volga), a great river of Sarmatia, first mentioned by Ptolemy, who describes it as rising in the N. of Sarmatia, in two branches, Rha Occidentalis and Rha Orientalis (the Volga and the Kama), after the junction of which it flowed SW., forming the boundary between Sarmatia Asiatia and Scythia, till near the Tanaïs (Don), where it suddenly turns to the SE. and falls into the NW. part of the Caspian (Ptol. v. 9, vi. 14; Amm. Marc. xiii. 8, 28).

Rhadamanthys (Ραδάμανθης), son of Zeus and Europa, and brother of king Minos of Crete (Il. xiv. 322). From fear of his brother he fled to Ocalea in Boeotia, and there married Alcmena (Paus. viii. 53, 2; Diod. v. 79). In the Homeric account he dwelt, with other heroes of surpassing merit, in Elysium (*Od. iv. 564; ELYSIUM*). But in later tradition he is represented as one of the judges of the dead, either in the Islands of the Blessed (Pind. Ol. ii. 75) or in Hades (Plat. Min. p. 320), since he had in life been notable for wisdom and justice and had won the surname δ δίκαιος (Ibyc. ap. Athen. p. 603; Theogn. 701). In *Od. vii. 323* he is brought (? from Elysium) by the Phaeacians to Tityus in Euboea. His name suggests an Egyptian source for his story.

Rhaetia. [RAETIA.]

Rhamnūs (Ραμνούς, -ώντος : Ραμνοῦσιος : the tribe Aentis, a demus in Attica, belonging to the tribe Aentis, which derived its name from the *rhamnus*, a kind of prickly shrub. (Ραμνούς is an adjective, a contraction of ραμνοῖς, which comes from ράμνος.) Rhamnūs was situated on a small rocky peninsula on the E. coast of Attica, sixty stadia from Marathon (Paus. i. 33, 2; Plin. iv. 24). It possessed a celebrated temple of Nemesis, who is hence called by the Latin poets *Rhamnusia dea* or *virgo* (Catull. lxxvi. 71; Ov. Met. iii. 406, Trist. v. 819). In this temple there was a colossal statue of the goddess made by Agoracritus, the disciple of Phidias (Strab. p. 396).

# RHEA

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Another account, but less trustworthy, relates that the statue was the work of Phidias, and was made out of the block of Parian marble which the Persians brought with them to serve as a trophy for their anticipated victory at Marathon (Paus. l. c.). There are still remains of this temple, as well as of a smaller one to the same goddess. Below the terrace on which the temples stood remains of the city walls can be traced.

Rhampsinitus (Ραμψίνιτος), = Ramses III., one of the ancient kings of Egypt, succeeded by Cheops. This king is said to have possessed immense wealth; and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus (ii. 121) relates a romantic story, which bears a great resemblance to the one told about the treasury built by the two brothers Agamemes and Trophonius of Orchomenus. [AGAMIDES.] Rhampsinitus, or Ramses III., belongs to the twentieth dynasty (about 1200 B.C.). His popular name was Ra-messu-pa-ner (Ramses the god), which the Greeks corrupted into Ραμψίνιτος. He won victories over the Danau of Asia Minor (whom, however, some take to be the Greek Danai), the Cypriotes, and the Shardana (whom some place in Colchis, others in Sardinia).

Rhapta (ῥά Ραπτά), the southernmost seaport known to the ancients, the capital of the district of Barbaria, or Azania, on the E. coast of Africa. It stood on a river called Rhaptus (*Doara*), and near a promontory called Rhaptus (*Formosa*), and the people of the district were called Ραπτοὶ Αἰθίορες. (Ptol. i. 9, 1; Periplus Mar. Eryth. p. 10.)

Rhaucus (Ραῦκος) a town in the interior of Crete, near Mount Ida, between Gnosus and Gortyna (Pol. xxi. 1, xxxii. 15; Scyl. p. 19).

Rhea (Ῥέα, Epic and Ion. Ρεία, or Ρείη), a nature-goddess of the old Greek religion, who gave fruitfulness alike of men and beasts and vegetation. Hence in the genealogies of the poets she is represented as the daughter of the Sky and the Earth (Uranus and Ge), and the wife of Cronos, by whom she became the mother of Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Cronos devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she went to Lycetus in Crete, by the advice of her parents. When Zeus was born she gave to Cronos a stone wrapped up like an infant, which the god swallowed supposing it to be his child. (Hes. Th. 133, 453–491; cf. Apollod. i. 1, 5; Diod. v. 70.) In Homer also (Il. xv. 187), Rhea is spoken of as the wife of Cronos and mother of Zeus, Poseidon and Hades. As appears from this account of Hesiod, the worship of Rhea belonged originally to Crete and spread thence to other parts of Greece. Rhea was afterwards identified by the Greeks in Asia Minor with the great Phrygian nature-goddess, known under the name of 'the Great Mother,' and also bearing other names such as Cybele, Agdistis and Dindymene. Hence her worship became of a wild and enthusiastic character, and various Eastern rites were added to it, which were adopted throughout the whole of Greece.

Under the name of Cybele her worship was universal in Phrygia. She was in one aspect the goddess of wild, unrestrained nature dwelling in the forests and mountains of Phrygia, whence the wild beasts of the mountain as her attendants, and her name itself was connected with mountains (e.g. *Dindymene*).

from Mount Dindymus. For the same reason the Greeks called her *Mḗtr̥p̥ opela* (Eur. *Hipp* 141, Ap. Rh. i. 1119), and the name 'Idæan mother' (Ap. Rh. i. 1129, Verg. *Aen* i. 252) was perhaps originally in a general sense 'mother of forests' (*Idai*) and thus particularly connected with the Mount Ida in Crete and the Phrygian Ida. The principal seat of her worship was PESSINUS and from Mount Agdus (a part of Mount Dindymus) in that district she was called *Agdistis* (Strab. p. 667), but in the legend of her love for Attis which grew out of an allegory about the productivity of nature Agdistis appears as a separate personage [see ATTIS]. Here she was worshipped under the image of a rude block of stone and her attendant priests were the emasculated *Γάλλοι*. In Lydia the principal seat of her worship was Mount Tmolus, and in Lydian legend she was called the nurse or foster mother of Dionysus because as earth goddess she had to do with the vine as with other trees. And, as giver of wealth, she became recognised in the great cities which grew up as the goddess of settled life also and of towns whence her crown of walled cities (cf. Lucret. ii. 625). She was conceived to be accompanied by the Curetes who are connected with the



Rhea or Cybele (from a Roman lamp)

birth and bringing up of Zeus in Crete and in Phrygia by the Corybantes the Idæan Dactyls, Atys, and Agdistis. The Corybantes were her enthusiastic priests, who with drums, cymbals, horns, and in full armour, performed their orgastic dances in the forests and on the mountains of Phrygia. [CORYBANTES, CYBETES, DACTYLS.] This form of worship of Rhea-Cybele, borrowed from Asia, was adopted in Greece where her temple was called 'The Temple of the Mother' (*μητρῶς*). She was connected in ritual with Dionysus, and with Demeter, her daughter and is even spoken of as Earth herself (Soph. Phil. 891). At Athens in especial her sanctuary (the Metroon see p. 113, b), which was also the repository of the state archives contained her statue by Phidias (according to Plin. xxxv. 17, by Agoracritus) enthroned, with cymbals in her hand and lions at her feet (Paus. i. 3. 5, Arrian. *Periplus Pont.* 9). It is probable that this worship at Athens was originally of Rhea the earth-goddess, and that the wild Asiatic ritual was not introduced till later. At Rome the worship of Cybele was introduced from Pessinus in the year 204 B.C., when by direction of the Sibylline oracle the sacred stone was brought from that city to

Rome as a means of driving Hannibal out of the country (Liv. xxix. 14, Ov. *Fast.* iv. 305; CLAUDIA QUINTA). Her temple, dedicated in 191, was on the Palatine, and her festival the *Megalena*, was celebrated in April. It is noticeable that, as coming from Phrygia, the country of Aeneas, she was regarded as a national deity, and so her temple was within the pomerium. The fully Asiatic character of her rites, with all their extravagance and all their allegory, was not introduced till after the end of the Republic. [For an account of them see *Dict. of Ant. art. Megalena*.] Her priests were the *Galli*, as in Phrygia. In art Rhea-Cybele is represented as crowned either with the modius or with a mural crown [see above]. She was seated on a throne with lions by her, or drawn by lions in a chariot (cf. Lucret. ii. 610-613). Her attributes were the cymbals, used in her worship and the pine tree, connected with the story of Attis.

Rhea Silvia (also called Ilia), according to the traditions followed by Roman poets and historians was daughter of Numitor and one of the Vestal Virgins. (Ennius and Naevius however placing her at an earlier date, called her Ilia, and represented her as daughter of Aeneas in this they probably followed a Greek tradition Serv. ad *Aen.* i. 273 vi. 778.) By Mars she became the mother of Romulus and Remus (Rōmulus), and was thrown either into the Anio or the Tiber by orders of Amulius. She was saved by the river god and became his wife and a river goddess (Hor. *Od.* i. 2, 17, Or. *Am.* iii. 6. 45, Serv. ad *Aen.* i. 278). It is suggested with great probability that originally Rhea Silvia—the Idæan Rhea (Idæa Mater or Cybele), since Silvia and Ilia mean the same thing (see preceding article). In that case the myth would describe the founder of Rome as born from Mars and a goddess of the earth. It is true that such an interpretation assigns a Greek, and therefore comparatively later, origin to the introduction of Rhea Silvia into the story, but there are other signs of Greek influence in parts of the story of Romulus. Others take Rhea to be a corruption of Rea, which they explain as meaning 'dedicated to the gods' and Silvia to be a gentile name. Others who seek the explanation in a sun myth are probably wide of the mark.

Rhebas (Ῥήβας *Ῥήβας*; *Riva*) a river of Bithynia in Asia Minor falling into the Euxine NE of Chalcedon (Ptol. v. 1, 5, Plin. vi. 4); very small and insignificant in itself, but celebrated in the Argonautic legends (Ap. Rh. ii. 650 787, Orph. *Arg.* 711).

Rhedōnes (Ῥεδωνες).

Rhegium (Ῥήγιον *Rhegius Reggio*), an important city of Magna Graecia on the coast of Pentium in the S of Italy, was situated on the Isthmus Siculum, or the Straits which separate Italy and Sicily. The ancients derived its name from the verb *ῥήγνυμι* ('break'), because it was supposed that Sicily was at this place torn asunder from Italy (Strab. p. 257, cf. Diod. iv. 85). Rhegium was founded about the beginning of the first Messenian war, c. 743 B.C. by Aeolian Chalcidians from Euboea and by Doric Messenians who had quitted their native country on the commencement of hostilities between Sparta and Messenia (Thuc. vi. 5, Strab. *loc.*). At the end of the second Messenian war, c. 669 a large body of Messenians, under the conduct of the sons of Aristomenes, settled at Rhegium, which now became a flourishing and important city, and extended

its authority over several of the neighbouring towns. Even before the Persian wars Rhegium was sufficiently powerful to send 3000 of its citizens to the assistance of the Tarentines, and in the time of the older Dionysius it possessed a fleet of eighty ships of war. The government was an aristocracy, but in the beginning of the fifth century B.C. Anaxilaus, who was of a Messenian family, made himself tyrant of the place (Paus. iv. 23, 6). In 494 this Anaxilaus conquered Zancle in Sicily, the name of which he changed into Messina (Diod. xi. 48; Arist. Pol. v. 12; Thuc. l.c.). He ruled over the two cities, and on his death in 476 he bequeathed his power to his sons. About ten years afterwards (466) his sons were driven out of Rhegium and Messina, and republican governments were established in both cities, which now became independent of one another (Hdt. vii. 170; Diod. xi. 76). In 427 when the Athenian fleet came to support Leontini, the Rhegians sided with the Chalcidian cities of Sicily, and therefore their city became the headquarters of the Athenians (Thuc. iii. 86, iv. 1, 24). But they maintained neutrality during the Athenian expedition of 415 (Thuc. vi. 44, vii. 1, 58; Diod. xiii. 3). At a later period Rhegium incurred the deadly enmity of the elder Dionysius in consequence of a personal insult which the inhabitants had offered him. It is said that when he asked the Rhegians to give him one of their maidens for his wife, they replied that they could only grant him the daughter of their public executioner. Dionysius carried on war against the city for a long time, and after two or three unsuccessful attempts he at length took the place, which he treated with the greatest severity. (Diod. xiv. 44, 87, 10-112; Strab. p. 258.) Rhegium never recovered its former greatness, though it still continued to be a place of considerable importance. The younger Dionysius gave it the name of *Phoebia*, but this name never came into general use, and was speedily forgotten (Strab. l.c.). The Rhegians having applied to Rome for assistance when Pyrrhus was in the S. of Italy, the Romans placed in the town a garrison of 4000 soldiers, who had been levied among the Latin colonies in Campania. These troops seized the town in 279, killed or expelled the male inhabitants, and took possession of their wives and children. (Pol. i. 7; Oros. iv. 3; App. Samn. iii. 9.) The Romans were too much

fleet, whence the town bears in Ptolemy the surname *Julium* (App. B.C. iv. 3, v. 81; Dio Cass. xlviii. 18; Ptol. iii. 1, 9). It was a flourishing city under the later empire and a strong fortress (Procop. B. G. i. 8, iii. 18), and after the seventh century was chiefly subject to the Greek emperors until it fell into the hands of Robert Guiscard in 1060. Rhegium was the place from which persons usually crossed over to Sicily, but the spot at which they embarked was called *Columus Rhegina* (*Ῥήγιων Στήλις*: *Torre di Cavallo*), and was 100 stadia N. of the town (Plin. iii. 71; Strab. l.c.).

*Rhēnēa* (*Ῥήνεα*, also *Ῥήνη*, *Ῥηνάδα*), formerly called *Ortygia* and *Celadussa*, an island in the Aegean sea and one of the Cyclades, W. of Delos, from which it was divided by a narrow strait only four stadia in width. When Polycrates took the island, he dedicated it to Apollo, and nited it by a chain to Delos; and Nieias connected the two islands by means of a bridge. When the Athenians purified Delos in B.C. 426, they removed all the dead from the latter island to Rhenea. (Strab. p. 486; *DELLOS*.)

**Rhēnus**. 1. (*Rhein* in German, *Rhine* in English), one of the great rivers in Europe, forming in ancient times the boundary between Gaul and Germany, having its sources partly in the St. Gothard, partly in the Adula group of the Lepontine Alps [*ADULA MOUNTAINS*], from three principal branches: the *Vorder-Rhein*, which rises in the mountain called *Badus* (a little E. of *Andermatt* and the St. Gothard); the *Mittel-Rhein*, which rises near the *Lakmauer Pass*; and the *Hinter-Rhein*, which rises from the glaciers of *Piz Valrhine*, the highest of the Adula group, and joins the other two near *Reichenau*. The Rhine then flows first in a westerly direction, passing through the *Lacus Brigantinus* (*Lake of Constance*), till it reaches *Basilis* (*Basle*), where it takes a northerly direction and eventually flows into the Ocean by several mouths. The ancients spoke of two main arms into which the Rhine was divided in entering the territory of the Batavi, of which the one on the E. continued to bear the name of *Rhenus*, while that on the W., into which the *Mosa* (*Maas* or *Meuse*) flowed, was called *Vahalis* (*Waal*). Hence it was called *bicornis* (Verg. *Aen.* viii. 724; cf. *Caes. B. G.* iv. 17). But some writers incorrectly believed that it entered the sea by only two mouths (Strab. p. 192). After *Drusus*, in B.C. 12, had connected the *Flevo Lacus* (*Zuyder-Zee*) with the Rhine by means of a canal (in making which he probably made use of the bed of the *Yssel*), we find mention of three branches of the Rhine. Of these the names, as given by Pliny, are, on the W. *Helium* (the *Vahalis* of other writers), in the centre *Rhenus*, and on the E. *Flevum* (Plin. iv. 101). Pliny seems in this account to reckon only two outlets besides the *Flevum*, reckoning the *Mosa* as one of them. *Tacitus* and *Mela* agree with Pliny, but *Ptolemy* distinguishes the *Meuse* from the *Rhine* and reckons three outlets for the Rhine proper (*Tac. Ann.* ii. 6, *Hist.* v. 23; Ptol. ii. 9, 4).—The Rhine is described by the ancients as a broad, rapid and deep river. It receives many tributaries, of which the most important were the *Arura* (*Aar*) and the *Mosella* (*Moselle*), on the left, and the *Nicer* (*Neckar*), *Moenus* (*Main*) and *Lupia* (*Lippe*) on the right. It passed through various tribes, of which the principal on the W. were the *Nantuates*, *Helvetii*, *Sequani*, *Mediomatrici*, *Tribocci*, *Treviri*, *Ubii*, *Batavi*, and



Coin of Rhegium.

Obs., lion's scalp; rev., ΠΕΡΙΝΟΙ; seated figure, supposed to represent the demos of the city after the expulsion of the princes, B.C. 461; laurel wreath surrounding.

engaged at the time with their war against Pyrrhus to take notice of this outrage; but when Pyrrhus was driven out of Italy, they took signal vengeance upon these Campanians, and restored the surviving Rhegians to their city (Pol. i. 6, 7; Liv. xxxi. 1). Rhegium suffered greatly from an earthquake shortly before the breaking out of the Social war, 90, but its population was augmented by Augustus, who settled here a number of veterans from his

Canninefates, and the principal on the E. were the Raeti, Vindelici, Mattiaci, Sugambri, Tencteri, Uspetes, Bructeri, and Frisii. The length of the Rhine is stated differently by the ancient writers. Its whole course amounts to about 900 miles. The inundations of the Rhine near its mouth are mentioned by the ancients. Caesar was the first Roman general who crossed the Rhine. He threw a bridge of boats across the river probably in the neighbourhood of Cologne. The system of embankments against floods in the lower course of the Rhine (near *Wesel*) was begun by the Romans in the reign of Nero (Tac. *Ann.* xiii. 53)—2. (*Reno*) a tributary of the Padus (*Po*) in Gallia Cisalpina near Bononia, on a small island of which Octavian, Antony and Lepidus formed the celebrated triumvirate (Plin. iii. 115, CAESAR, p. 182, b).

Rhesuporis, Rhasenporis, or Resenporis, the names of several kings of Bosporus under the Roman empire [see p. 170 a].

Rhesus (*Ῥήσος*). 1. A river-god in Bithynia, one of the sons of Oceanus and Tethys (H. iii. 20, Hes. *Th.* 340, Strab. p. 593, 602)—2. Son of King Eioneus in Thracia, marched to the assistance of the Trojans in their war with the Greeks. An oracle had declared that Troy would never be taken if the snow white horses of Rhesus should once drink the water of the Xanthus and feed upon the grass of the Trojan plain. But as soon as Rhesus had reached the Trojan territory and had pitched his tents late at night, Odysseus and Diomedes penetrated into his camp slew Rhesus himself, and carried off his horses (H. x. 434, [Eur. *Rhesus*, Verg. *Aen.* i. 469]). In later writers Rhesus is described as a son of Strymon and Eutrope, or Calpene or Terpsichore.

Rhianus (*Ῥιανός*), of Crete, a distinguished Alexandrian poet and grammarian, flourished a.c. 222. He wrote several epic poems, one of which was on the Messenian wars, and was a source of information to Pausanias as regards that period. He also wrote epigrams, ten of which are preserved in the Palatine Anthology, and one by Athenaeus. His fragments are printed in Gaisford's *Poetae Minores Graeci*, and separately edited by Nic. Saal, Bonn, 1831.

Rhidagus, a tributary of the river Zoberis in Parthia.

Rhinocolura or Rhinocorura (Ῥινωκόλωνα or Ῥινωκόρωνα, and Ῥινωκόλωνα or Ῥινωκόρωνα *Karr-el-Arsh*), the frontier town of Egypt and Palestine, lay in the midst of the desert, at the mouth of the brook (*El-Arsh*) which was the boundary between the countries. It was sometimes reckoned to Syria, sometimes to Egypt (Strab. pp. 741, 759, Pol. v. 69, Ptol. iv. 5, 12, Liv. xiv. 11). Its name, 'The cut-off noses,' was said to be derived from its having been the place of exile of criminals who had first been so mutilated, under the Ethiopian dynasty of kings of Egypt (Strab. p. 759).

Rhinthon (*Ῥήνθων*) of Tarentum or Tarentum, said to have been the son of a potter, was a dramatic poet, of that species of burlesque tragedy which parodied myths, and was called *Ῥήνθωνος* or *Ῥήνθωνος*, and flourished in the reign of Ptolemy I., king of Egypt. Among his followers in this style of composition was Sotira, or Soterias of Tarentum (Athen. p. 407). When he is placed at the head of the composers of this burlesque drama, we are not to suppose that he actually invented it, but that he was the first to develop in a written form, and to introduce into Greek literature, a

species of dramatic composition which had already long existed as a popular amusement among the Greeks of southern Italy and Sicily, and especially at Tarentum. The species of drama which he cultivated may be described as an exhibition of the subjects of tragedy in the spirit and style of comedy. A poet of this description was called *Ῥήνθωνος*. This name, and that of the drama itself, *Ῥήνθωνος*, seem to have been the genuine terms used at Tarentum. Rhinthon wrote thirty-eight dramas (Suid. s.v. Cic. *ad Att.* i. 20, Varro, *De B.* iii. 2, 9).

Rhipaesi Montes (Ῥίπαϊα ὄρη, also *Ῥίπαϊα*), the name of a lofty range of mountains in the northern part of the earth, respecting which there are diverse statements in the ancient writers. The name seems to have been given by the Greek poets quite indefinitely to all the mountains in the northern parts of Europe and Asia (Soph. *O.C.* 1247, cf. Verg. *Georg.* i. 240). In Aeschylus the source of the Ister is placed in this range. Thus the Rhipaesi Montes are sometimes called the Hyperborei Montes. (HYPERBOREI.) The later geographical writers place the Rhipaean mountains N.E. of M. Albanus on the frontiers of Asiatic Sarmatia, and state that the Tanais rises in these mountains. According to this account the Rhipaean mountains may be regarded as the western branch of the Ural Mountains. (Strab. pp. 220, 229, Mel. i. 13, 18, Plin. iv. 73.)

Rhithymna (*Ῥίθυμνα* *Refimo*), a town on the coast of Crete, between the promontories Drepanum and Drum (Ptol. iii. 17, 7, Plin. iv. 59).

Rhizum (*Ῥίζιον* *Castello di Morea*), a promontory in Achaia, opposite the promontory of Anionium (*Castello di Romelia*), on the borders of Aetolia and Locria, with which it formed the narrow entrance to the Corinthian gulf, which straits are now called the *Little Dar-danelles*. It is sometimes called *Ῥίζιον* *Pier*, to distinguish it from the opposite promontory, which was surmounted by *Ῥίζιον* or *Ῥίζιον*. On the promontory of Rhizum there was a temple of Poseidon. (Thuc. ii. 84, Strab. p. 500, Paus. vii. 23, 10.)

Rhizon or Rhizonium (*Ῥίζιον* *Ῥίζιον* *Rizano*) an ancient town in Dalmatia, situated at the upper end of the gulf called after it *Rhizonaeus Sinus* (*G. of Cattaro*). It was a stronghold of Queen TEUTA. (Pol. ii. 11, Strab. p. 316, Liv. xiv. 26.)

Rhizus (*Ῥίζιον*). 1. A seaport of Pontus which was strongly fortified by Justinian. It was a few miles W. of the river Ascurus (Procop. *Ad. hist.* 4, Ptol. v. 6, 6).—2. A town of Magnesia in Thessaly (Strab. p. 427).

Rhoda or Rhodus (*Ῥόδος*, *Ῥόδος* *Rozas*), a Greek emporium on the coast of the Indgetas in Hispania Tarraconensis, founded by the Rhodians, and subsequently occupied by the inhabitants of Massilia (Strab. p. 654, Liv. xxiv. 6).

Rhodanus (*Ῥήδανος*), one of the chief rivers of Gaul, rises in a glacier W. of the St. Gotthard (included in the range called Adula by the ancients), not far from the sources of the Vorder Rhein, flows first in a westerly direction, and after passing through the Lacus Lemanus, turns to the S., passes by the towns of Lugdunum, Vienna, Avenio and Arlate, receives several tributaries, and finally falls by several mouths into the Sinus Gallicus in the Mediterranean. The number of the mouths of the Rhone is stated differently by the ancient writers (Strab. p. 183), which is not surprising, as the

river has frequently altered its course near the sea. Pliny mentions three mouths, of which the most important was called *Os Massalioticum*, while the two others bore the general name of *Libyca ora*, being distinguished from each other as the *Os Hispaniense* and the *Os Metapinum* (Plin. iii. 33). Polybius reckons only two, the Massaliotic and the western branch (Pol. iii. 41). Besides these mouths there was a canal to the E. of the *Os Massalioticum*, called *Fossae Marianae*, which was dug by order of Marius during his war with the Cimbri, in order to make an easier connexion between the Rhone and the Mediterranean, as the mouths of the river were frequently choked up with sand (Plut. *Mar.* 15; Strab. p. 183). The Rhone is a very rapid river, and its upward navigation is therefore difficult, though it is navigable for large vessels as high as Lugdunum, and by means of the Arar still further N. Rhodē. [Rhodos.]

Rhōdia and Rhodiopōlis (Ῥοδία, Ῥοδιόπολις: Ῥοδιεύς, Ῥοδιόπολῖς: *Eski-Hissar*, Ru.), a mountain city of Lycia, near Corydallus, with a temple of Aselepius (Ptol. v. 3, 6; Steph. Byz. s. v.).

Rhōdius (Ῥόδιος: *Kodja-tschai*), a small river of the Troad, mentioned both by Homer and Hesiod. It rose on the lower slopes of Mt. Ida, and flowed NW. into the Hellespont, between Abydos and Dardanus, after receiving the Selleis from the W. (Il. xii. 20, xx. 215; Hes. *Th.* 341; Strab. pp. 554, 595; Plin. v. 124). It is identified by some with the river *Pódios*, which Thucydides mentions, between Cynossema and Abydos (Thuc. viii. 106). Some made it erroneously a tributary of the Aesepus. It is mentioned on the coins of Dardanus.

Rhōdōpē (Ῥοδόπη: *Despoto-Planina*), one of the highest ranges of mountains in Thraee, extending from Mt. Scymus, E. of the river Nestus and the boundaries of Macedonia, in a south-easterly direction almost down to the coast. It is highest in its northern part, and is thickly covered with wood. (Hdt. vi. 49; Thuc. ii. 96; Strab. pp. 208, 313.) Rhodope, like the rest of Thraee, was sacred to Dionysus, and is frequently mentioned by the poets in connexion with the worship of this god (Hor. *Od.* iii. 25, 12).

Rhōdōpis (Ῥοδόπῃς), a Greek courtesan, of Thracian origin, was said to have been a fellow-slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthes, another Samian, who carried her to Naueratis in Egypt, in the reign of Amasis, and at this great seaport she carried on the trade of a hetaera for the benefit of her master. While thus employed, Charaxus, the brother of the poetess Sappho, who had come to Naueratis as a merchant, fell in love with her, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem (cf. *Ov. Her.* xv. 63). She continued to live at Naueratis, and with the tenth part of her gains she dedicated at Delphi ten iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but Sappho in her poem spoke of her under the name of Doriela. It is therefore probable that Doriela was her real name, and that she received that of Rhodopis, which signifies the 'rosy-cheeked,' on account of her beauty. (Hdt. ii. 134, 135; Athen. p. 596; Strab. p. 808; Suid. s. v.) There was a tale current in Greece (which Herodotus rejects) that Rhodopis built the third pyramid. This tale confuses her with Nitocris, who lived 2400 years earlier. Another story (Ael. *V.H.* xiii. 33) tells that Psammitichus III picked up her shoe and was so struck with it that he sought out and married the owner. This is merely one of the many stories of which *Cinderella* is another. Psammitichus lived nearly a century after Rhodopis. His wife also was called Nitocris, and this suggests a confusion between the names Doriela and Nitocris as the origin of both stories.

Rhōdos (Ῥόδος), sometimes called Rhōdē, daughter of Poseidon and Halia, or of Poseidon and Aphrodite, or lastly of Oceanus (Diod. v. 55; Pind. *Ol.* vii. 24; *TELCHINES*). From her the island of Rhodes is said to have derived its name, and in this island she bore to Helios seven sons (Pind. *Ol.* vii. 72).

Rhōdus (Ῥόδος: Ῥόδιος, Rhodius: *Rhodos*, or, more specifically, of the Carpathian sea, lies off the S. coast of Caria, due S. of the promontory of Cynossema (*C. Aloppo*), at the distance of about twelve geogr. miles. Its length, from NE. to SW. is about forty-five miles; its greatest breadth about twenty to twenty-five. A chain of mountains with lateral spurs forms the backbone of the island. The highest point, about 4000 feet above the sea, is Mt. Atabyrus, on which stood a temple of Zeus Atabyrius (Strab. p. 655). In early times it was called Aethraea and Ophiussa (Strab. p. 658; Steph. Byz. s. v.; Plin. v. 132). The earliest Greek records make mention of it. Mythological stories ascribed its origin to the power of Helios, who, because he had received no portion of land, raised it from beneath the waves upon whose destruction by a deluge, the Heliadae were planted in the island by Helios, where they formed seven tribes, and founded a kingdom, which soon became flourishing by their skill in astronomy and navigation, and other sciences and arts. [TELCHINES.] These traditions appear to signify the early peopling of the island by some of the civilised races of W. Asia, probably the Phoenicians. After other alleged migrations into the island we come to its Hellenic colonisation, which is ascribed to Telepolemus, the son of Heracles, before the Trojan war, and after that war to Althamenes. [For the legend of Helen's connexion with Rhodes, see p. 583, a.] Homer mentions the three Dorian settlements in Rhodes: namely, Lindus, Ialysus, and Camirus (*Il.* ii. 653); and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis, which was established, from a period of unknown antiquity, in the SW. corner of Asia Minor, but after the expulsion of Halicarnassus became a Pentapolis (Hdt. i. 144). Rhodes soon grew into a great maritime state, or rather confederacy, the island being parcelled out between the three cities above mentioned. The Rhodians made distant voyages, and founded numerous colonies, of which the chief were, Rhoda in Iberia; Gela, in Sicily; Partenope, Salacia, Siris, and Sybaris, in Italy; settlements in the Balearic islands; and, in their own neighbourhood, Soli in Cilicia, and Gagao and Corydalla in Lycia. During this early period the government of each of the three cities seems to have been monarchical; but about B.C. 660 the whole island seems to have been united in an oligarchical republic, the chief magistrates of which, called prytanes,

were taken from the family of the *Eratidae*, who had been the royal family of Ialysus [Dracorus Doricus] Rhodes escaped the Persian dominion so long as there was no Persian fleet, but it was reduced by Darius, and Rhodians were employed in the fleet of Xerxes (Aesch. Pers. 891, Diod. xi. 3). Themistocles restored its independence (Timocr. Fr. 1). At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens, but in the twentieth year of the war, 412, it joined the Spartan alliance, and the oligarchical party which had been depressed and their leaders the *Eratidae*, expelled, recovered their former power under Darius, but remained under the control of Sparta until the end of the Peloponnesian war (Thuc. viii. 41, 44, 60, Xen. Hell. i. 1, 5 n. 1, Diod. xiii. 69). In 408, the new capital, called Rhodus, was built, and peopled from the three ancient cities of Ialysus, Lindus, and Camirus. It stood on the E. side of the long promontory which forms the northernmost point of the island. At the back of the town rose the acropolis, in front of it the greater and lesser harbours protected by moles, but the greater harbour was exposed to the N. winds. The history of the island presents a series of conflicts between the democratical and oligarchical parties, and of subjection to Athens and Sparta in turn till the end of the Social war, 355, when its independence was acknowledged. Then followed a conflict with the princes of Caria, during which the island was for a time subject to Artemisus and again to her successor, Idrieus. During this period there were great internal dissensions which were at length composed by a mixed form of government uniting the elements of aristocracy and democracy. At the Macedonian conquest, they submitted to Alexander, but upon his death they expelled the Macedonian garrison (Diod. xviii. 81). In the ensuing wars they formed an alliance with Ptolemy, the son of Lagna, and their city, Rhodes, successfully endured a most famous siege by the forces of Demetrius Poliorcetes (Diod. xx. 82-93), who at length, when he raised the siege, left behind him all his siege train from the sale of which they defrayed the cost of the celebrated Colossus, which is described under the name of its artist, CHARES. The state now for a long time flourished, with an extensive commerce, and with such a maritime power that it compelled the Byzantines to remit the toll which they levied on ships passing the Bosphorus (Pol. iv. 58). From the time of Alexander it had been the chief maritime power in the Aegean. At various times they occupied the islands of Nisyros, Andros, Tenos and Naxos (Diod. v. 54, App. B C v. 7), and when a small volcanic island near Thera was upheaved in 197 B.C., they took possession and built there a temple to Poseidon Asphaleios, i.e. sverter of earthquakes (Strab. p. 57). At length they came into connexion with the Romans, whose alliance they joined (Ptol. xxx. 5, Liv. xlv. 24), with Attalus, king of Pergamus, in the war against Philip III. of Macedon. In the ensuing war with Antiochus, the Rhodians gave the Romans great aid with their fleet, and in the subsequent partition of the Syrian possessions of Asia Minor they were rewarded by the supremacy of S. Caria, where they had had settlements from an early period. (P. P. R. A. Rhod. xviii.) A temporary interruption of their alliance with Rome was caused by their espousing the cause of Persians (probably from fear of

the growth of the Roman power, but it was a false move at that time), for which they were severely punished by the loss of their territory on the mainland, 168, but they recovered the favour of Rome by the important naval aid they rendered in the Mithridatic war. In the Civil wars they took part mainly with Caesar, and suffered in consequence from Cassius, 42, but were afterwards compensated for their losses by the favour of Antoninus (App. B C iv. 60-74, v. 7). They were deprived of their independence by Claudius, but recovered it again under Nero (Dio Cass. ix. 24, Tac. Ann. xii. 58). Under Vespasian Rhodes was made part of the province of Asia (Suet. Vesp. 8), but a separate Province of the Islands (*Insularum Provincia*, *ἱεραγία ῥόδου*) under Diocletian and afterwards included Rhodes and fifteen other islands (C. I. L. iii. 450-460). But earlier than this the prosperity of Rhodes received its final blow from an earthquake, which laid the city in ruins, in the reign of Antoninus Pius, A.D. 155.—The celebrated mediseal history of the island, as the sect of the Knights of St. John, does not belong to this work. The island is of great beauty and fertility, with a delicious climate. It was further celebrated as the home of distinguished schools of Greek art and of Greek oratory. The city of Rhodes was famous for the beauty and regularity of its architecture, and the number of statues which adorned it, it was designed by Hippodamus of Miletus. Among its treasures of sculpture was the chariot and horses in the temple of Helios by Lysippus, among the great works of the Rhodian school of sculpture was the Laocoon (ACEANDER). Tombs on the sites of Camirus and Ialysus have yielded an important store of antiquities, both terra-cotta figures and pottery. Some of the Rhodian ware



Coin of Rhodes (4th cent. B.C.).

One head of the sun (Helios), rev., rose with bud (for name of the island); in the field a sphinx.

presents striking points of similarity to that of Naucratis. [For a description of Rhodian vase-painting see *Dict. of Antiq.* srt. *Vas*.]—The most noticeable feature in the religious worship of Rhodes was the position of Helios as the chief god of the island (Pind. Ol. vii. 70). His image appeared on the Colossus and on the coins: he was honoured by an annual sacrifice of a team of four horses. Poseidon also was particularly honoured, for which two reasons might be assigned—the maritime character of the people, and the liability of their island to earthquakes. [Comp. IALYSUS, LINDUS, and CAMIRUS.]

**Rhoecus** (Ρόικος). 1. A centaur, who, in conjunction with Hylaeus, pursued Atalanta in Arcadia but was killed by her with an arrow. The Roman poets called him Rhoetus, and relate that he was wounded at the nuptials of Pirithous (Apollod. iii. 2, 2).—2. Son of Phileas or Phileasus, of Samos, an architect and sculptor, belonging to the earliest period in the history of Greek art, is mentioned as the head of a family of Samian artists. He lived about A.C. 640. He was the first architect of the great

temple of Hera at Samos, which Theodorus completed. In conjunction with Smilis and Theodorus, he constructed the labyrinth at Lemnos; and he, and the members of his family who succeeded him, are said to have invented the art of casting statues in bronze. (Hdt. iii. 60; Paus. viii. 14, 5, x. 38, 3; Plin. xxxv. 152, xxxvi. 90.)

**Rhoeteum** (ῥῶ Ποτειὼν ἄκρον, ἡ 'Ροτειὰς ἀκτὴ, 'Ροιτήϊα ἀκρά: Virg. *Rhoetea litora: C. Intepeli* or *Barbieri*), a promontory, or a strip of rocky coast breaking into several promontories, in Mysia, on the Hellespont, near Acontium, with a town of the same name (proh. *Paleo Castro*). (Hdt. vii. 43; Strab. p. 595.)

**Rhoetus**. 1. A centaur. [**RHOECUS**.]—2. One of the giants, who was slain by Dionysus; he is usually called Eurytus (Hor. *Od.* ii. 19, 23).

**Rhoxolani** or **Roxolani**, a warlike people in European Sarmatia, on the coast of the Palus Maeotis, and between the Borysthenes and the Tanais. They frequently attacked and plundered the Roman provinces S. of the Danube, and Hadrian was even obliged to pay them tribute. They are mentioned as late as the eleventh century. They fought with lances and with long swords wielded with both hands; and their armies were composed chiefly of cavalry. (Strab. pp. 114, 294, 306; Tac. *Hist.* i. 79.)

**Rhudiae**. [**RUDIAE**.]

**Rhyndacus** (Ῥυνδάκος: *Adirnas*), a considerable river of Asia Minor. Rising in Mount Dindymene, in Phrygia Epictetus, it flows N. through Phrygia, then turns NW., then W. and then N. through the lake Apolloniatis, into the Propontis. From the point where it left Phrygia it formed the boundary of Mysia and Bithynia (Strab. p. 576; Mel. i. 19; Plin. v. 142). It is an error of Pliny to make it the same river as the Lycus. Its chief tributary, which joins it from the W. below the lake Apolloniatis, was called **MACESTUS**. On the banks of the Rhyndacus, Lucullus gained a great victory over Mithridates, B.C. 73 (Plut. *Luc.* ii.; Pol. v. 17).

**Rhypes** (Ῥύπες and other forms: *Ῥυπαῖος*), one of the twelve cities of Achaia, situated between Aegium and Patrae (Hdt. i. 145; Thuc. vii. 34). It was destroyed by Augustus and its inhabitants removed to Patrae (Paus. vii. 18, 7; Strab. p. 387).

**Rhytium** (Ῥύτιον), a town in Crete, mentioned by Homer, in the district of Gortyna (*Il.* ii. 648; Plin. iv. 59; Strab. p. 479).

**Ricimer**, the Roman 'King-Maker,' was the son of a Suevoian chief, and was brought up at the court of Valentinian III., in whose reign he served with distinction under Aëtius. In A.D. 456 he commanded the fleet of the emperor Avitus, with which he gained a great victory over the Vandals, and in the same year he deposed Avitus; but as he was a barbarian by birth, he would not assume the title of emperor, but gave it to Majorian, intending to keep the real power in his own hands. But as Majorian proved more able and energetic than Ricimer had expected, he was put to death in 461 by order of Ricimer, who now raised Libius Severus to the throne. On the death of Severus in 465, Ricimer kept the government in his own hands for the next eighteen months; but in 467 Anthemius was appointed emperor of the West by Leo, emperor of the East. Ricimer acquiesced in the appointment, and received the daughter of Anthemius in marriage; but in 472 he made war against his

father-in-law, and took Rome by storm. Anthemius perished in the assault, and Olybrius was proclaimed emperor by Ricimer, who died, however, only forty days after the sack of Rome. (Procop. *Vand.* i. 7, 57; Evagr. ii. 7-16.)

**Ricina**. 1. (*Ricinensis*), a town in Picenum, colonised by the emperor Severus. Its name is on the river Potenza near Macerata (Plin. iii. 111).—2. One of the *Ehudae Insulae*, or the *Hebrides* (Ptol. ii. 2, 11).

**Rigodūlum** (*Reol*), a town of the Treviri in Gallia Belgica, distant three days' march from Mogontiacum (Tac. *Hist.* iv. 71).

**Rigomagus**. 1. (Proh. *Trino Vecchio*), a town in Cisalpine Gaul, on the road from Ticinum (*Pavia*) to Augusta Taurinorum (*Turin*).—2. (*Remagen*), a town on the Rhine, between Bonna (*Bonn*) and Antunnaem (*Andernach*).

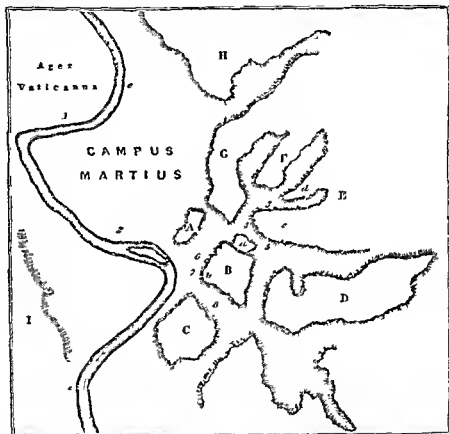
**Robigo**. [**ROBIGUS**.]

**Robigus** was a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields (Varro, *L.L.* vi. 16, *R.R.* i. 1, 6; Gell. v. 12, 14; Paul. p. 267; Serv. ad *Georg.* i. 151). The name was derived from *robustus=rufus* (*red*), referring to the rusty colour of the blighted corn (cf. *ῥουῖσθ*). Robigus and Flora were worshipped together as a pair of kindred deities, Flora being possibly called also Robiga. In later writers *robigo* (*blight*) was personified, as if the deity were a goddess Robigo (Tertull. *Spectac.* 5; August. *C.D.* iv. 21). There is a similar personification of *robigo* in Ovid, but it does not appear that the deity was worshipped under that feminine name. The festival of the Robigalia was celebrated on April 25, and was said to have been instituted by Numa. It was held in the sacred grove of Robigus on the Via Nomentana, five miles from Rome. The offerings made by the Flamen Quirinalis included liver-coloured puppies, in allusion to the red dog star, whose influence blighted the crops. (Ov. *Fast.* iv. 905; Plin. xviii. 285; *Dict. of Ant. art. Robigalia*.)

**Roma** (*Romanus; Rome*): A. Geographical Situation.—Rome stands, roughly speaking, about the middle of the Western side of Italy, on the left bank of the Tiber, some fourteen miles from its mouth, and close to what was in ancient times the boundary between Latium and Etruria. The river in this part varies from 300 to 200 feet in breadth, and from 15 to 20 feet in depth, and from Rome to its mouth is affected both by floods and by silting of earth carried down. Hence, although it was suited for the commerce of the city in early days, it was quite inadequate when Rome was the capital of the world, especially as traffic is not assisted by any tide. The plain through which the Tiber flows, the Roman *Campagna*, is apt to mislead by its title. Broadly speaking, in relation to the bounding ranges of the Apennines and the Alban hills, it is, no doubt, a plain; but to those who are upon it it presents a very uneven appearance of eminences and ravines. What was in remote ages an alluvial flat has been broken up by the volcanic disturbances which have produced hills of tufa or of volcanic ash, subsequently sharpened and carved out by weather and streams; and so far from the Tiber appearing to pass through a wide champaign country, it flows at a considerable depth below the plain in its own relatively narrow valley. Still more apt to mislead is the mention of the *hills* of Rome; for it is difficult for anyone who has not seen the country to realise that, if he were to stand on

the Campagna, he would be on the same level as the Roman hills, and the city would seem to be built on a plain, though, viewed from the river, it stands for the most part on several eminences rising from 120 to 160 feet above the river bank. These eminences, like others in the Campagna, are of volcanic formation, but they have been carved out by erosion, chiefly by the Tiber itself and by water flowing into it. Three have thus become isolated hills, and these (the Palatine, Aventine, and Capitoline), were naturally early occupied as defensible positions. The others, though hills when seen from the river valley, are really promontories

bases of the Palatine, Viminal, Quirinal and Capitoline, was the site eventually of the Forum Romanum, its lower branch towards the Tiber, separating the Palatine from the Capitoline, was the Velabrum (whose name preserved the recollection of the marshes) and the Forum Boarium, the indentation between the Esquiline and the Quirinal was the Subura, the valley running E. between the bases of the Palatine, Esquiline and Caelian was eventually occupied by the Colosseum, and the long low valley which separates the Aventine and Palatine was the site of the Circus Maximus. These natural differences of level have been modified



Plan of the Roman Hills.

A, Mons Capitollinus; B, Mons Palatinus; C, Mons Aventinus; D, Mons Caelius; E, Lons Esquilius; F, Collis Viminalis; G, Collis Quirinalis; H, Collis Hortorum for Mons Pincius; I, Mons Janiculus; J, Vallis Germainis; K, Oppidum; L, Caelia; M, Tiberis; N, Fratria Conductis; O, Fratria Flaminia; P, Subura; Q, Carinae; R, Caerolien sis; S, Velabrum; T, Forum Boarium; U, Vallis Martia.

from the Campagna jutting out into it, and on their other side running back at a level into the general plain. A reference to the annexed plan will show that further from the river than the three isolated hills, come the Caelian (which is nearly isolated), the Esquiline (which includes two spurs, the Oppian and Cispian), the Viminal and Quirinal, and, a little further north, the Pincian, which was not included within the Servian walls, all these being connected at the back by the line of table-land. The bays or depressions between these belong to the floor of the Tiber valley, and were in early times covered mainly by marshes and pools. The central depression, between the

at various times and by different causes the hills, at first artificially made more pronounced by escarpment for defence, were afterwards made lower in appearance by levelling up in road making, or, in the middle ages, by the accumulation of debris. On the other hand, the valley between the Quirinal and Viminal was cut wider and deeper to receive the Forum Trajanum. Lastly, in the present time the exigencies of a nineteenth century capital have changed the natural features still more, under what is called the 'Piano regolatore,' and threatens to improve away much more of the hills of Rome. The river Tiber, besides contributing to the defence and the commercial



prosperity of early Rome, had a great deal to do with the shape of the city. It has been best described as divided into five reaches: the first, or upper reach, about  $\frac{1}{2}$  a mile long running nearly due S.; the second making a great bend for  $\frac{1}{2}$  of a mile to the W., and thus affording space for the Campus Martius (once a wide swamp); the third turning again at right angles and running  $\frac{1}{2}$  mile SE., including in its lower part the Island of the Tiber (about 300 yards  $\times$  90); the fourth diverted by the Aventine for a distance of about  $\frac{1}{2}$  of a mile to the SW.; and the fifth running for a mile nearly due S. to the point where the Aurelian wall left the river. The principal wharves were placed in these two lower reaches. As regards the hills on the western side of the river, the long ridge of the Janiculum reaches a greater elevation (260 feet) than those on the eastern side; but the Vatican is lower. It should be noted that the volcanic character of all this district materially contributed to the magnificent strength of Roman masonry. The tufa of the neighbourhood was largely used from the earliest times (as in the walls of Roma Quadrata); but greater strength was gained by employing the peperino from Alba, as in parts of the Servian walls and of the Cloaca Maxima, or that from Gabii, as in the Tabularium; but, above all, the abundance of volcanic dust ('pulvis Puteolanus,' *pozzolana*), found all over the Roman district as well as at Puteoli, which gave the name, provided the elements of strength in the imperishable Roman cement. The lime for this cement was derived from the travertine (*lapis Tiberinus*) found at Tivoli, and also much used for Roman buildings (see *Dict. of Ant. art. Murus*).

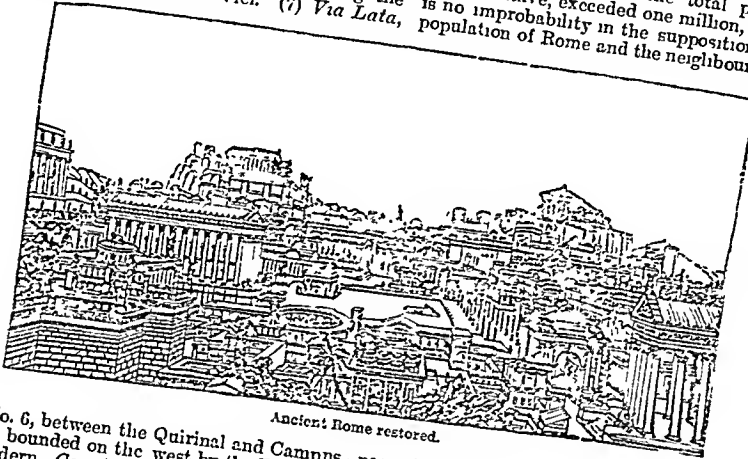
—B. Origin of the City.—The traditional account, adopted by Livy and more generally accepted than any other, was that Rome (*i.e.* the earliest settlement on the Roman hills) was a colony from Alba Longa, founded by Romulus B.C. 753. [For the legend, see *ROMULUS*.] Of late years, since the discovery in 1874 of several tombs, having some appearance of being Etruscan, on the Esquiline, writers of authority have put forward the theory that there was an Etruscan settlement on the hills earlier than any Latin town. As far as archaeological evidence goes, this theory cannot be said to be substantiated as yet, and the best Roman archaeologists reject it altogether. The evidence of certain traditions and myths, put forward in its favour, may be largely discounted, but for their bearing on literature, it is worth while to mention them. It was said (a) that Evander before the Trojan war brought a colony of Pelasgians from Arcadia, and built a city, Pallantium, under the Palatine (Dionys. i. 33; Liv. i. 5; Verg. *Aen.* ix. 9); (b) that Rome was founded first by colonists from Athens and Sicyon (Fest. p. 266); (c) that there were older settlements made by Romns, son of Aeneas (Dionys. i. 72), or that there were a Romulus and Romus founders of an earlier city, and another pair of the same name who founded a later one (Dio Cass. iii. 5); (d) that Saturnus, Janus, Picens and Fauns were prehistoric kings reigning there [see the articles under these names]. All these accounts bear the stamp, not of traditions about some fact of ancient history, but of stories invented, long after the settlement of Rome, to maintain some theory, or account for some name or rite. Thus (a) and (b) are evidently due to a desire to find a Greek origin, after the relations with Greek colonies began, and (a) is also due partly to an

attempt to explain the name Palatinus and the rites of Fannus or Lupercus [see p. 338]; (c) seems to have been invented from a wish to carry back the foundation to an earlier date so as to reconcile conflicting chronicles (SILVUS); (d) belongs to the class of fictions, like those of Euhemerus, which transformed the deities worshipped in the rites of the early inhabitants into actual kings who once reigned there. The received account of Romulus himself, in its simplest form a Latin tradition and probably with elements of truth in it, connected him by descent with the Trojan Aeneas (not much before the time of Naevius), because the Homeric story was becoming famous in Italy, and probably through the direct influence of the Cumaean and their stories of their Aeolian mother-country [cf. p. 24]. On the other hand, Professor Lanciani, insisting strongly on the truth of the traditional colonisation from Alba, argues from the discovery (in 1817 and 1867) of an inhabited district near Alba, of the bronze age, underneath a stratum of lava, that Rome was founded by Alban shepherds migrating because their pasture grounds had been overwhelmed by volcanic eruptions. It is true that the evidence of the earliest remains at Rome and also of the 'taboo' of iron in much of their ancient ritual [e.g. in that of the Arvales Fratres: *Dict. of Ant. s. v.*] point to the bronze age as the period of the original settlement; but it can only be a guess to connect their arrival with the volcanic disturbances at Alba. There is no reason (though Mommsen on the whole discredits it) to reject the tradition of the first settlers coming from Alba. However that may be, all trustworthy evidence supports the theory that they were primarily Latin, and were originally village communities (probably, as was said, emigrants from Alba), who had grouped themselves round the Roman hills, and built the old Rome on the Palatine as their ring wall or common fortress [*Dict. of Ant. art. Pagus*]. They were probably an amalgamation of three communities represented by the Tities, Ramnes, and Luceres (of whom the last two were Latin and the first may have been Sabellian), who chose a common fortress on a site convenient both for defence and for commerce. The shepherd origin ascribed in tradition is confirmed by the pastoral rites of the Lupercalia and the Parilia. The origin of the name given to the city is uncertain: some connect it with the name of the Ramnes, others with *rumon* (stream), as 'the city on the river' [see p. 792, b]. The old-fashioned theory of a connexion with *ῥᾶν* (strength) may safely be set aside.—C. Development of the City.—The fortified enclosure ascribed to Romulus and called Roma Quadrata, was built on the Palatine, which had precipitous sides on the NW. and SW., and was at that time further defended in those directions by marshes. But it afforded an easier ascent on the other sides: this may, as has been suggested, have been desirable for the shepherds, who in sudden alarms had to drive their flocks up to the fortress. The walls, of which there are remains at various points on the NW. and SW. sides of the hill, are formed of tufa blocks (see *Dict. of Ant. art. Murus*). It was called 'Quadrata' because the form was roughly rectangular, according to the shape of a *templum*, embracing the whole of the Palatine. [See *Dict. of Ant. art. Pomerium*.] The points named (Tac. *Ann.* xii. 24), viz. Ara Herculis, Ara Consi, Curiae Veteres, and Sacellum Larum, designate respectively the

SW., SE., and NW. corners and the N side of the hill as being within the limits. In Roma Quadrata was the Luperca, regarded as the oldest sanctuary in Rome, a cave, afterwards built up as a shrine, probably near the W angle of the hill. Its exact site is unknown, for the remains often shown as the Luperca belong to the castellum of an aqueduct. Another sacred spot of ancient times was the hut of Romulus near the Luperca. The Palatine settlement was enlarged so as to include the district called 'the city of seven hills' or Septimontium, the recollection of which was preserved in the festival of that name [*Dict. of Ant. art. Sacra*], which was held at seven places on the 'Montes' of Rome. It must be noted that these seven 'Montes' were not those which were afterwards known as the seven hills of Rome [see above, A.] They were (1) the Palatium, (2) the Germaia (SW slope of the Palatine), (3) the Velia (northern base of the Palatine), (4) the Oppian, (5) the Crepan, (6) the Fagutal (the depression between the Oppian and Cispan) and (7) the Subura, probably already including the Caelian Hill, so that the seven 'Montes' were made up of hills and the adjacent depressions. The most probable account of this development is that these districts had gradually grown up as suburbs with weaker circumvallations of their own, and were joined on to and numbered with the older Palatine ring wall and just as the Luperca preserved the memory of the limits of Roma Quadrata by beating the bounds, so the limits of the extended settlement were fixed by the festival of Septimontium. Some have supposed that in this common settlement the Tibes occupied the fortress in the Subura, the Ramnes the Palatine, and the Luceres the Esquiline. Meanwhile another town, as yet separate, had been built on the Quirinal with the Viminal as its suburb. It is probable, though this is disputed, that this was a Sabine settlement [see QUINURUS]. By the union of the people of the seven Montes (hence called *Montani*) with the people of the Quirinal hill and the Viminal hill (hence called *Collini*), the City of Four Regions was formed [see below, under D]. The memory of this union was preserved by the twofold arrangement of many of their sacred rites [see MASS, QUINURUS]. The combined population had as a common fortress and religious centre the Capitoline hill, which before this union had had a wall of its own, some remains of which, resembling the wall of Roma Quadrata, may still be seen. The Capitoline was not reckoned in any of the four regions, because it was regarded as set apart for the gods of the amalgamated settlements and had no dwelling houses upon it. The absence of the Aventine from the 'city of the Four Regions' merely implies that the houses had not yet spread so far. The next stage in the development of Rome was the so-called 'Servian' city, the limits of which are clearly defined by the walls which enclosed it [see below]. The chief alteration was that by this time the Aventine was partially occupied for habitation and at any rate necessary for defensive purposes, and was therefore included within the walls, but there was also an extension in two other parts, for the ground to the E. and NE. of the Quirinal and Esquiline was thenceforth part of the city, and also the strip along the Tiber W. of the Palatine and SW. of the Capitol, which was occupied by the Forum Boarium, and included

the E. end of the Sublican bridge, thus communicating with the outpost on the Janiculum. The limits of the Servian walls sufficed for some centuries, because there was room for the growth of population in the districts which had been very sparsely occupied when they were first included. By the time of Sulla, however, the whole was fully inhabited, and the houses extended further and further beyond the walls. Thus at length necessitated an entirely new distribution of the city, which Augustus carried out in his Fourteen Regions [see below], Rome no longer needing fortification, and having none until the whole space was enclosed by the walls of Aurelian which are described below. It is also that the appearance of the interior of republican Rome was greatly affected by the fact that the city, having been almost entirely destroyed by the Gauls in 390 B.C., was rebuilt after their departure hastily, without attention to regularity and with narrow and crooked streets. After the conquest of Carthage, Macedonia and Syria, the city began to be adorned with many public buildings and handsome private houses, and it was still further embellished by Augustus, who introduced improvements into all parts, and both erected many public buildings himself and induced the leading men of the day to follow his example. So greatly had the appearance of the city improved during his long and prosperous reign that he used to boast that he found it of brick and would leave it of marble. Still the main features of the city remained the same, and the narrow streets and mean houses formed a striking and disagreeable contrast to the splendid public buildings and magnificent palaces which had been recently erected. The great fire at Rome in the reign of Nero (A.D. 64) destroyed two-thirds of the city. Nero availed himself of this opportunity to indulge his passion for building, and the city now assumed a more regular and stately appearance. The new streets were made both wide and straight; the height of the houses was restricted, and a certain part of each was required to be built of Gallic or Alban stone, which was proof against fire.—D. Divisions of the City.—Mention has been made of the four Regions or districts of which the city consisted after the union of the Palatine city of seven Montes (*Montani*) with the Quirinal settlement (*Collini*). These regions were generally called the 'Servian Regions' and were ascribed to Servius Tullius, but (as has been pointed out) they belonged to an earlier period of development than the 'Servian' city, as defined by the walls ascribed to Servius. Their names were (1) *Suburana*, comprehending the space from the Subura to the Caelus, both inclusive, (2) *Esquiline*, comprehending the Esquiline hill, (3) *Collina*, extending over the Quirinal and Viminal, (4) *Palatina*, comprehending the Palatine hill. These seem to have been subdivided into twenty-seven *Vici*, for each of which there was an 'Aegean chapel.' The number of twenty-seven *Sacella Aegaeorum* seems to arise from assigning nine to each of the three tribes (there is no need to alter twenty-seven into twenty-four). [For the rites of these chapels see *Dict. Ant. art. Aegaei*.] The Aventine and other districts were added in the 'Servian' city, and yet more afterwards [see above, C], but no other arrangement of Regions was made till the time of Augustus. This emperor made a fresh division of the city into fourteen Regions, which comprised both the

ancient city of Servius Tullius and all the suburbs which had been subsequently added. This division was made by Augustus to facilitate the internal government of the city. Each region was subdivided into Vici (265 in all), and each Vicius had its shrine of Lares Compitales [*Dict. of Ant. art. Vicus*]. The names of the Regions were:—(1) *Porta Capena*, at the SE. corner of the city by the Porta Capena, and extending as far as the subsequent limit of the Aurelian walls. It had ten Vici. (2) *Caelimontana*, NE. of the preceding, embracing M. Caelius, with seven Vici. (3) *Isis et Serapis*, NW. of No. 2, in the valley between the Caelius, the Palatine and Esquiline, in which the Colosseum was afterwards built. It contained eight Vici. (4) *Templum Pacis*, NW. of No. 3, embracing the valley between the Esquiline, Viminal and Quirinal towards the Palatine, including the Via Sacra and the buildings on the NE. side of the Forum, among them the Temple of Peace. It had eight Vici. (5) *Esquilina cum Colle Viminali*, NE. of No. 4, comprehending the whole of the Esquiline and Viminal, with fifteen Vici. (6) *Alta Semita*, NW. of No. 5, comprising the Quirinal, with seventeen Vici. (7) *Via Lata*, (domus). The middle and lower classes lived in blocks (*insulae*). Each *insula* contained several apartments or sets of apartments which were let to different families, and it was frequently surrounded with shops. The *insulae* contained several stories; and as the value of ground increased in Rome, they were frequently built of a dangerous height. Hence Augustus restricted the height of all new houses to seventy feet, and Trajan to sixty feet. (Suet. *Aug.* 30, 89; Dio Cass. lv. 8; Aurel. Viet. *Ep.* 13.) No houses of any description were allowed to be built close together at Rome, and space of at least 2½ feet should be left between the houses. From the *Notitia Regionum* it appears that before the end of the fourth century A.D. there were 46,602 *insulae* at Rome and 1790 *domus*. As regards the population there is very uncertain evidence. From the statement of the Monumentum Ancyranum that there were 320,000 males of the plebs urbana it has been roughly computed that in the reign of Augustus the total population, free and slave, exceeded one million, and there is no improbability in the supposition that the population of Rome and the neighbouring Cam-



Ancient Rome restored.

W. of No. 6, between the Quirinal and Campus Martius, bounded on the west by the Via Lata (the modern *Corso*), with fifteen Vici. (8) *Forum Romanum*, S. of No. 7, comprehending the Capitoline and the valley between it and the Palatine, including, therefore, three other Fora, those of Julius Caesar, Augustus and Trajan. It had thirty-four Vici. (9) *Circus Flaminius*, NW. of No. 8, extending as far as the Tiber, and comprehending the whole of the Campus Martius, with thirty-five Vici. (10) *Palatium*, SE. of No. 8, containing the Palatine, with twenty Vici. (11) *Circus Maximus*, SW. of No. 10, comprehending the plain between the Palatine, Aventine and Tiber, with the Velabrum and Forum Boarium, having eighteen Vici. (12) *Piscina Publica*, SE. of No. 11, between the Caelian and Aventine, and extending to the subsequent limits of the Aurelian walls. It had fourteen Vici. (13) *Aventinus*, NW. of No. 12, embracing the Aventine, with seventeen Vici. (14) *Trans Tiberim*, the only region on the right bank of the river, containing the *Insula Tiberina*, the valley between the river and the Janiculum, the Janiculum itself and the Vatican. It had seventy-eight Vici. As regards the dwelling-houses, the richer men had their own separate town houses (*domus*) in the later empire amounted to 2,000,000. —E. Walls and Gates. I. Wall of Romulus (i.e. of Roma Quadrata).—The course of this wall and the limits comprised within it have been noticed under C. In it there were three gates: (1) *Porta Mugonia* (which was taken by some to mean 'cattle-gate,' from *mugire*: Varr. *L. L.* v. 34), also called *Porta vetus Palati*, at the slope of the Palatine. Remains with probability regarded as belonging to this gateway were found near the point where the Sma Via Nova joins an old lava-paved road (discovered in 1883) leading from the Sma Via Sacra up to the Palatine: i.e. the gate was not far from the Arch of Titus, but further up the Palatine slope. (2) *Porta Romanula*, at the NW. angle of the hill near the temple of Victory, where the Clivus Victoriae passes from beneath the palace of Caligula, which was built over it. The approach to this gate sloped up from the Velabrum, and its name has been connected with the word *rumon*=stream (by signifying that it was the water-gate, or access to the river from the fortress. (3) The position of the third gate, which Varro states to have been the *Porta Janualis*, is not known. Besides these gates the 'stairs of Cacus' (*Scalae*

*Caesi*, said to have been derived from a *Caesius* who lived near, are described as coming up near the house of Romulus. They have probably been rightly identified with a flight of steps cut in the tufa rock which ascend from the direction of the *Circus Maximus* (cf. *Plut. Rom.* 20, *Sohn.* i. 18).—II *Walls of Servius Tullius*.—These walls enclosed, as was stated above, not merely the seven 'montes' of the Septimontium, but also the other suburbs which belonged to the *Four Regions*, and lastly the more recent additions among which was the *Aventine*. It thus included all the hills afterwards regarded as the 'seven hills of Rome' (see above, pp. 796, 798, and later writers, as *Virgil* in *Georg.* ii. 535 refer to these hills, and not to the Septimontium, as giving the city her title (cf. *Hor. Carm. Sec. 7*). The wall was, of course, more massive and elaborate where it crossed the level ground than where it was following the hill. In those parts it consisted of a ditch 30 feet deep and 100 feet wide the earth from which formed an agger from 20 to 50 feet high, kept up by a retaining back wall of stone 3 feet thick, and faced with masonry on the side towards the ditch. The total width of the rampart exceeded 20 feet. (See *Dict. of Ant. art. Murus*.) Starting from the northern extremity of this mound at the *Porta Esquilina* the fortifications of Servius ran along the outside edge of the *Caelian* and *Aventine* hills to the river *Tiber* by the *Porta Trigemina*. From this point to the *Porta Flumentana* near the SW extremity of the *Capitoline* hill, there appears to have been no wall, but only a stone quay formed of blocks of tufa, the river itself being considered a sufficient defence. At the *Porta Flumentana* the fortifications again commenced, and ran along the outside edge of the *Capitoline* and *Quirinal* hills till they reached the northern extremity of the agger at the *Porta Collina*, and continued along the *Campus Viminalis* to the *Esquilina* gate. It was in this plain, between the *Colline* and *Esquilina* gates, that the most massive fortification was employed. A great part of it has been discovered near the railway station. A part of the wall on the *Aventine* also still remains of magnificent construction, 50 feet high and 10½ feet thick. In many parts, no doubt, the *Servian* walls followed the line of the older walls of the suburbs incorporated in the city, and replaced them by stronger work. The number of the gates in the walls of Servius is uncertain, and the position of many of them is doubtful. *Pliny*, indeed, states that their number was thirty seven, but it is almost certain that this number includes many mere openings made through the walls to connect different parts of the city with the suburbs, since the walls of Servius had long since ceased to be regarded. The following is a list of the gates as far as they can be ascertained: (1) *Porta Collina*, at the N extremity of the agger, and the most northerly of all the gates, stood at the point of junction of the *Via Salara* and *Via Nomentana*. Its remains have been discovered on the site of the modern *Ministero delle Finanze*, a little to the S of the road leading to *Porta Pia*. This gate was also called *Porta Quirinalis* or *Agonalis*. It was of great importance as being in a particularly accessible part of the walls. The Gauls approached at this point in 390, Hannibal in the next century, and Sulla when he led his troops back in 88, and it was the scene of the battle in 82 which secured the power of Sulla and ended the last

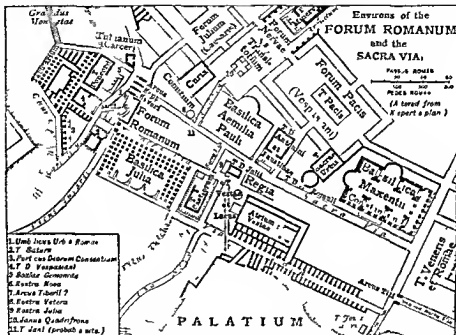
struggle of the *Samnites*. (2) *Porta Viminalis* S. of No. 1, and in the centre of the agger. The roadway through it was discovered in 1872 in digging the foundations of the *Public Offices*. (3) *Porta Esquilina*, S. of No. 2 on the site of the *Arch of Gallienus*, which probably replaced it; the *Via Praenestina* and *Labicana* began here. It was discovered in 1876. (4) *Porta Querquetulana*, S. of No. 3. (5) *Porta Caeliomontana*, N. of No. 4, on the heights of *M. Caelian*, behind the hospital of *S. Giovanni in Laterano*, at the point of junction of the two modern streets which bear the names of *S. Stefano Rotondo*, and the *SS. Quattro Coronati*. (6) *Porta Capena*, one of the most celebrated of all the Roman gates, from which issued the *Via Appia*. It stood SW of No. 5, and at the SW foot of the *Caelian*. Its foundations were discovered near the church of *S. Gregorio*, and the remains of the *Marcian* aqueduct which passed over it and by its leakage gained for it the epithet 'madida.' (*Juv.* iii. 11, *Mart.* in 47, 1.) (7, 8, 9) *Porta Lavernula*, *Porta Nauducula*, and *Porta Naevia*, three of the most southerly gates of Rome, lying between the *Caelian* and the *Aventine*. The walls of Servius probably here took a great bend to the S enclosing the heights of *S. Balbina* and *S. Saba*. (10) *Porta Trigemina*, on the NW of the *Aventine* near the *Tiber* and the great salt-magazines. The arch discovered in 1897 near the church of *S. Maria in Cosmedin* is thought to belong to this gate. (11) *Porta Flumentana*, N. of the preceding, near the SW slope of the *Capitol* and close to the *Tiber*. (12) *Porta Carmentalis*, N. of No. 11 and at the foot of the SW slope of the *Capitoline*, near the altar of *Carmenta*, and leading to the *Forum Ostorium* and the *Theatre of Marcellus*. This gate contained two passages, of which the right-hand one was called *Porta Scelerata* from the time that the three hundred *Fabii* passed through it, and was always avoided. (*Liv.* ii. 49, *Or. Fast.* n. 201.) (13) *Porta Ratumena*, N. of No. 12, and at the N slope of the *Capitoline* just below the *Arx*, leading to the *Campus Martius* and the *Via Flaminia*. The remains of the gate and part of the wall were found under a house in the *Via di Marforio*. (14) *Porta Fontinalis*, N. of No. 13 on the W slope of the *Quirinal*, also leading to the *Campus Martius*. (15) *Porta Sanguinalis*, N. of No. 14, also on the W slope of the same hill, deriving its name from the temple of *Sancus* which stood near it. [*SANCUS*] (16) *Porta Salutaris*, N. of No. 15, on the NW slope of the same hill, near the temple of *Salus*. (17) *Porta Triumphalis*. The position of this gate is quite uncertain except that it led, more or less directly, to the *Campus Martius*. It was probably opened only for triumphal processions. (*Cic. Pis.* 23, 55. *Jos. B. J.* vii. 5, 4).—III *Walls of Aurelian*. These walls are essentially the same as those which surround the modern city of Rome with the exception of the part beyond the *Tiber*. The *Janiculum* and the adjacent suburb was the only portion beyond the *Tiber* which was included within the fortifications of Aurelian; for the *Vatican* was not surrounded with walls till the time of *Leo IV.*, in the ninth century. The wall, a circuit of twelve miles, is built of concrete faced with brick. The lower part is solid, the upper has a passage for soldiers, vaulted overhead, and having arches looking into the interior. There were 283 towers, at intervals of 45 feet, about 70 feet high, the average height of the wall being 50 feet. The top of the wall was battlemented, but most of the battlements have

perished. On the left bank of the Tiber the walls of Anrelian embraced on the N. the Collis Hortulorum or Pincianus, on the W. the Campus Martins, on the E. the Campus Esquilinus, and on the S. the Mons Testaceus. There were fifteen gates in the Aurelian walls, most of which derived their names from the roads issuing from them. These were, on the N. side: (1) *Porta Cornelia*, on the Tiber in front of the Pons Aelius. (2) *Porta Flaminia*, now *Porta del Popolo*. (3) *P. Pinciana*, on the hill of the same name. (4) *P. Salaria*, extant under the same name, but restored in modern times. Between this and No. 4 comes the modern *Porta Pia*, called after Pius IV. (5) *P. Nomentana*, leading to the ancient P. Collina. On the E. side; very little S. of the Via Nomentana was the Praetorian Camp, which, when the Aurelian walls were built, was set in them, projecting from them on either side: in the angle where the wall abutted on the S. side of the camp wall there is a blocked gateway now called *Porta Clausa*, whose ancient name is unknown. (6) *P. Tiburtina*, leading to the old P. Esquilina, now *Porta S. Lorenzo*. (7) *P. Praenestina* or *Laticlana*, now *Porta Maggiore*. On the S. side: (8) *P. Asinaria*, close to the remains of the Domus Laterana. It has been blocked up and the modern *Porta S. Giovanni* a few yards to the E. is used instead. (9) *P. Metronis*, or *Metronii*, or *Metrovia*, which has now disappeared, probably at the entrance to the Caelian, between S. Stefano Rotondo and the Villa Mattei. (10) *P. Latina*, now walled up. (11) *P. Appia*, now *Porta S. Sebastiano*. The roads through this gate and through No. 9, both led to the old *Porta Capena*. (12) *P. Ostiensis*, leading to Ostia, now *Porta S. Paolo*. On the W. side: (13) *P. Portuensis*, on the other side of the Tiber near the river, from which issued the road to Portus. (14) *P. Aurelia*, on the W. slope of the Janiculum, now *Porta S. Pancrazio*. (15) *P. Septimiana*, near the Tiber, on the road connecting the Janiculum with the Vatican, was destroyed by Alexander VI. —F. Bridges. There were eight bridges across the Tiber, which probably ran in the following order from N. to S.:—(1) *Pons Aelius*, which was built by Hadrian, and led from the city to the mausoleum of that emperor, now the bridge and castle of St. Angelo (Dio Cass. lxi. 23). (2) *Pons Neronianus*, or *Vaticanus*, which led from the Campus Martius to the Vatican and the gardens of Caligula and Nero. The remains of its piers may still be seen, when the waters of the Tiber are low, at the back of the Hospital of S. Spirito. (3) *Pons Agrippae*, at a spot about 180 yards above the Ponte Sisto, where the foundations of a three-arched bridge were found in 1887, with an inscription on a cippus near which mentioned the name of the bridge. (4) Very little below No. 3, *P. Aurelius* also called *Janiculensis*, which led to the Janiculum and the *Porta Aurelia*. It occupied the site of the present 'Ponte Sisto,' which was built by Sixtus IV. upon the ruins of the old bridge. (5, 6) *P. Fabricius* and *P. Cestius*, the two bridges which connected the Insula Tiberina with the opposite sides of the river, the former with the city, the latter with the Janiculum. Both are still remaining. The *P. Fabricius*, which was built by one L. Fabricius, censor viarum, B.C. 62 (Dio Cass. xxxviii. 45), whose name appears in an inscription cut on one of the arches, now bears the name of 'Ponte Quattro Capi.' The *P. Cestius*, which was probably built by L. Cestius, praefectus urbi in

B.C. 46, is now called 'Ponte S. Bartolommeo.' (7) *P. Aemilius* or *Lapideus*, wrongly called *Palatinus*, below the Island of the Tiber, formed the communication between the Palatine and its neighbourhood and the Janiculum. It was the earliest stone bridge, begun by Aemilius Lepidus 179 B.C. and completed in 142. (8) *P. Sublicius*, the oldest of the Roman bridges, connecting the city with the Janiculum, said to have been built by Ancus Marcius, when he erected a fort on that hill (Liv. i. 33). It was built of wood, whence its name, which comes from *sublicae*, 'wooden beams.' It was carried away several times by the river, but from a feeling of religious respect was always rebuilt of wood down to the latest times, though with stone piers. Its site is uncertain, but probably led out of the Forum Boarium. Some think that some foundations near the Marmoratum belong to it. Others ascribe those remains to a bridge of the emperor Probus. (9) *P. Milvius*, or *Mulvius*, now 'Ponte Molle,' was situated outside the city, higher up the river where the Via Flaminia crosses, and was built by Aemilius Scaurus the censor, B.C. 109. [See also *Dict. of Ant. art. Pons*.]—G. Interior of the City. I. Fora. The Fora were open spaces of ground, paved with stones, surrounded by buildings, and used as market places, or for the transaction of public business. At Rome the number of fora increased with the growth of the city. They were level pieces of ground of an oblong form, and were surrounded by buildings, both private and public. They were divided into two classes: *fora civilia*, in which justice was administered and public business transacted, and *fora venalia*, in which provisions and other things were sold, and which were distinguished as the *Forum Boarium*, *Olivetorium*, *Suarium*, *Piscarium*, &c. The principal fora at Rome were: 1. *Forum Romanum*, also called simply the *Forum*, and at a later time distinguished by the epithets *vetus* or *magnum*. It ran lengthwise from the foot of the ascent to the Capitol (Clivus Capitolinus) near the Arch of Septimius Severus in the direction of the Arch of Titus; but it did not extend so far as the latter, and came to an end at the ascent to the Velian ridge, where was the temple of Antoninus and Faustina. Its shape was that of an irregular quadrangle, of which the two longer sides were not parallel, but were wider near the Capitol than at the other end. This represents a space of about 200 yards by 70; but the central area of the Forum, kept clear of buildings (though not of statues and monuments) between the three bounding roads was about 375 feet long, 150 wide at the NW. end and 110 at the SE., paved with slabs of travertine. This was an extent undoubtedly small for the greatness of Rome; but it must be recollected that the limits of the Forum were fixed in the early days of Rome and never underwent any alteration, the relief being afforded by the transference of public shows to other places, and by the erection of basilicas for certain business and the building of new fora by successive Caesars. The origin of the Forum is ascribed to Romulus and Tatius, who are said to have filled up the swamp or marsh which occupied its site, and to have set it apart as a place for the administration of justice and for holding the assemblies of the people. There is no doubt that the ground was originally a marsh (Ov. *Fast.* vi. 401), and it was drained by the Cloaca Maxima. The Forum in its widest sense included the Forum properly so called and the

Comitum, where the patricians met in their comitia curiata the Forum in its narrower sense was originally only a market-place, and was not used for any political purpose but gladiatorial shows were given in it from 216 B.C. down to the reign of Augustus, and for this purpose temporary wooden barriers and seats were set up with awnings spread over them (Liv. xxiii. 20, Suet. Jul. 29 Aug. 43. Tib. 7, Plin. xv. 78 xix. 23). At a later time the Forum in its narrower sense was the place of meeting for the plebeians in their comitia tributa. The Comitum lay between the Forum and the Curia or senate-house i.e. on the NE. side of the Forum and in front of what is now the church of S. Adriano bounded on the E. by the Argiletum and the road leading from the Forum to the Subura. Recent excavations seem to show that it was a paved area about two feet below the level of the Forum, from which it was reached

the slopes of the Capitoline hill, from which the Temple of Vespasian and the Temple of Concord looked down upon the Forum, in front of the Temple of Concord was the Senaculum (probably a place of conference for senators with officials), below this were the Umbilicus Romae, of which there are still the remains—a cylindrical structure of concrete and brick, with slabs of marble. It marked the central point of Rome (and so of the world in Roman estimation) and opposite it a little to the S. is the probable site of the *Miliarium Aureum*, a gilded pillar denoting that the great roads all diverged from the Forum (the distances were measured from the gates). Immediately below was the *Græcostasis*, or platform on which foreign envoys stood to listen to speeches, and adjoining it the *Rostra*. (Before the time of Julius Caesar the *Græcostasis* adjoined the *Rostra* in its old position in the Comitum.)



Plan of the Forum.

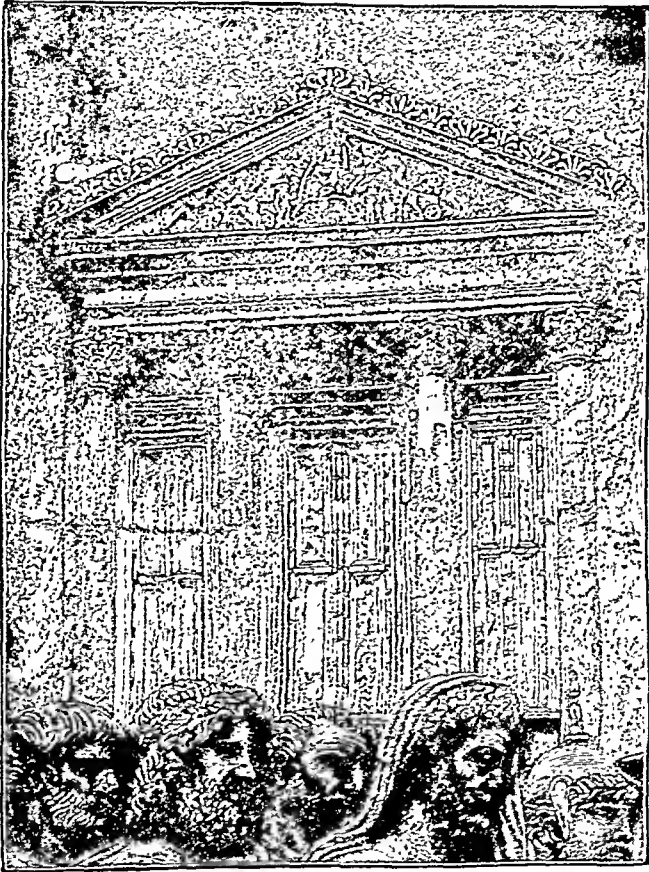
H. A. Carter &amp; Bonaldi.

by three steps. The Rostra, or platform from which the orators addressed the people, originally stood on the E. side of the Comitum, but in 44 B.C. Julius Caesar transferred the Rostra to the W. end of the Forum. (For a description, see *Dict. of Ant. art. Rostra*.) In the time of Tarquin the Forum was surrounded by a range of shops, probably of a mean character but they gradually underwent a change, and were eventually occupied by bankers and money-changers. The shops on the N. side underwent this change first, whence they were called *Atrææ* or *Argentariæ Tabernæ*, while the shops on the S. side, though they subsequently experienced the same change, were distinguished by the name of *Veteres Tabernæ*. The buildings edging the Forum in its eventual condition were as follows. At the SW corner under the Capitol was the Temple of Saturn, at the NW corner beyond the Arch of Severus was the Tullianum, between these two points were

There are remains of the curved platform of the *Græcostasis* behind the Rostra. The area of the Forum was bordered on the S. side by the Via Sacra, beyond which was the magnificent Basilica Julia, and, further E. across the *Vicus Tuscus* the Temple of Castor, on the N. side of the Forum, E. of the Comitum and Curia stood the great Basilica Aemilia, at the E. end of the Forum were the Temple of Julius and the Rostra Julia, to the S. of which have been discovered the foundations of the Arch of Augustus, E. of these were the house and Temple of Vesta, the Regia, and the Temple of Faustina, in a line which marked the extreme limits eastward of the Forum, the free space of the Forum terminated further west, at the Rostra Julia—2. Forum Julium or Forum Caesaris, was built by Julius Caesar because the old Forum was found too small for the transaction of public business. It was close by the old Forum, behind the church of S. Martina. Caesar built here a

magnificent temple of Venus Genetrix. Remains of five arches, built of tufa blocks with key-stones of travertine, have been found, communicating with vaulted chambers, which are supposed to have been used as offices.—3. Forum Augusti, built by Augustus, because the two existing fora were not found sufficient for the great increase of business which had taken place. It stood behind the Forum Julium, and its entrance at the other end was by an arch, now called *Arco de Pantani*. Augustus adorned it with a temple of Mars Ultor, and with the statues of the most distinguished men

forum lying in the narrow strip between the Forum Pacis and the Forum Augusti. It was begun by Domitian, who demolished the private buildings on this strip, and it was finished by Nerva. It was called *Transitorium* because it served as a passage from the Forum Romanum to the Subura and Carinae. It was sometimes called *Forum Palladium*, because a temple of Minerva stood in it. There was also a sanctuary of Janus Quadrifrons at the intersection of the roads communicating with the other fora and with the Subura [see p. 498, a]. There are some remains of these temples and



Relief from the Arch of Aurelius showing the front of the Capitoline Temple.

of the republic. There are magnificent remains of the wall which enclosed this forum, 86 feet high, built of blocks of peperino in three stages, divided by string courses of travertine; arched doorways are traceable.—4. The Forum Pacis of Vespasian lay to the SE. of the Forum of Augustus, divided from it by the street leading to the Subura. In it was the Temple of Peace dedicated by Vespasian after the end of the Jewish war and containing spoils from the Jewish Temple. Part of the circuit wall of this forum remains, opposite the NW. end of the Basilica of Constantine.—5. Forum Nervae or Forum Transitorium, was a small

of the wall of the forum.—6. Forum Trajani, built by the emperor Trajan, who employed the architect Apollodorus for the purpose. It lay between the Forum of Augustus and the Campus Martius. It was the most splendid of all the fora, and considerable remains of it are still extant. It consisted of the forum-area surrounded by a magnificent colonnade; the Basilica Ulpia and its two Bibliothecae, between which rose the great column 120 feet high and the Temple of Trajan. To provide space for these buildings the ridge of tufa rock between the Capitoline and the Quirinal was cut away. The column remains *in situ*, and also a great

curved line of wall, part of the circuit wall, which contained three stories of chambers.—7 The Forum Boarium, or cattle market, lay between the Velabrum to the E and the Tiber to the W; to the N lay the Capitol. In it were the still existing Temple of *Fors Fortuna*, the Temple of *Ceres*, and the still existing round Temple of *Hercules*, which was at the S end of the forum, next to *Circus Maximus*. The vegetable market (*Forum Olitorium*) lay outside the wall of *Servius*, between the Forum Boarium and the *Campus Martius*.—II. *Capitolium*. The Capitoline hill had two summits: the SW peak, on which stood the Temple of *Jupiter* being called *Capitolium*, the NE peak, on which stood the Temple of *Juno Moneta* (and now stands the *Ara Coeli*), being called the *Arx*. The space between them was called the *Asylum*, because (as the legends said) *Romulus* had there established a refuge for fugitives. In reality, before the union of the 'Four Regions' it would seem that the Capitoline hill belonged to the settlement in the *Quirinal*, with which it was more nearly united by the low intervening ridge. The approaches, however, were more difficult in ancient times than they became later, and the cliffs could originally be ascended only on the side of the Forum, either by the 'Sacred Way' up to the *Asylum*, or by the *Gradus Monetae* up to the *Arx*. The whole hill is said to have been once called *Mons Saturnus* (*Varro L L v 41*) and also *Mons Tarpeius* [*TARPEIA*], but the name 'Tarpeian Rock' belonged to that part of the cliff which faced the *Vicus Jugarius* and the Forum, and has now been so completely transformed as to present no idea of the steep cliff from which criminals were thrown. [An escaped piece of the rock on the W side of the hill, towards the Tiber, is often, but wrongly, shown as the Tarpeian Rock.] The primitive wall, of which remains are traceable, may belong to a time when the Capitoline was an altogether independent fortress occupied by a settlement not as yet united either with the *Quirinal* or the *Palatine* city, and it appears that the *Arx* had also a separate wall of its own. The name *Capitolium Vetus* was applied to the citadel on the *Quirinal* hill, which, before the united city had its common sanctuary on the Capitoline possessed a threefold temple there to *Jupiter*, *Juno* and *Minerva* (*Varro, L L v 158*). The most ancient sanctuary, according to tradition, on the Capitol was the small temple of *Jupiter Feretrius*, said to have been built by *Romulus* on the site of a sacred oak, which belonged to a still more primitive cult (*Liv i 10*). It was rebuilt by *Augustus*. But the worship of the Capitoline triad *Jupiter*, *Juno* and *Minerva* must have belonged also to the earliest settlements on the hill, and gave it through all Roman history its chief sanctity. In the Temple of *Jupiter Capitolinus* on the Capitolium, the statue of *Jupiter* occupied the centre chamber, but there were two smaller ones, that on the right containing the statue of *Minerva*, that on the left the statue of *Juno*. This temple was many times destroyed and rebuilt. It is said to have been first built by the *Tarquins* (if so, it probably took the place of something earlier), and dedicated in 509 B.C. It contained a terracotta statue of *Jupiter* of Etruscan make, and a chariot of the same material stood on the pediment (*Plin. xxxv 157*). It was burnt down in the civil wars, 83, but was rebuilt by *Sulla*, and was dedicated by *Q. Catulus*, 69. It was burnt down a second time by the soldiers of

*Vitellius*, A.D. 69, and was rebuilt by *Vespasian*, it was burnt down a third time in the reign of *Titus*, 80, and was again rebuilt by *Domitian* with greater splendour than before. The Temple of *Jupiter Capitolinus* was the most magnificent at Rome. Its front was towards the Forum, above the *Tarpeian Rock*. It stood on a very large elevated platform or podium. The columns were Corinthian, of *Pentelic marble*. The gates were of bronze, and the ceilings and tiles gilt. The gilding alone of the building cost *Domitian* 12,000 talents. These gilt-bronze tiles were partly removed by *Genesius*, and the rest were used by *Pope Honorius* in 630 to roof the *Basilica of St. Peter*. In the temple were kept the *Sibylline books*. Here the consuls upon entering on their office offered sacrifices and took their vows, and thither the victorious general who entered the city in triumph was carried in his triumphal car to return thanks to the Father of the gods. Remains of the podium have been found on this SW peak, and in 1875 the drum of a column of *Pentelic marble* was discovered there, and also the remains of a small podium which may belong either to the small temple of *Jupiter Tonans* or to that of *Jupiter Feretrius* rebuilt by *Augustus*. The Temple of *Juno Moneta*, used also as a mint (*Dict. of Ant. art. Moneta*), built by *Camillus* s.c. 344, stood on the *Arx* (the NE peak), which is now occupied by the church of *Ara Coeli*. In this space between the two peaks, called, as has been stated, the *Asylum*, and on the side of it above the Forum, stands the so-called *Tabularium*, a building of which the use and history have never been ascertained [see *Dict. of Ant. s. v.*].—III. *Campi*, as certain open spaces of ground were called. 1. *Campus Martius* the 'Plain of Mars,' frequently called the *Campus* simply, was, in its widest significance, the open plain at Rome outside the city walls, lying between the Tiber and the hills *Capitolinus*, *Quirinal*, and *Pincius*; but it was more commonly used to signify the NW portion of the plain lying in the bend of the Tiber, which here nearly surrounded it on three sides, and stretching along the bank of the upper reach of this river as far as was included in the *Aurelian walls*. The S portion of the plain in the neighbourhood of the *Circus Flaminius* was called *Campus Flaminius* or *Prata Flaminia*. The *Campus Martius* is said to have belonged originally to the *Tarquins*, and to have become the property of the state and to have been consecrated to Mars upon the expulsion of the kings. Here the Roman youths were accustomed to perform their gymnastic and war-like exercises, and here the comitia of the centuries were held (cf. *Hor. Od. i 8, iii 7, 25, iv 1, 39, Sat. ii 6, 43, i 6, 126, Ep. i 7, 59, i 11, 4, A. P. 162, Mart. ii 11, iv 8*). The *Septa* or enclosure for voting purposes originally consisted of pens like sheepfolds (*Juv. vi 529*), but the *Septa Julia*, begun by *Julius Caesar* and completed by *Agrippa* (*Cic. ad Att. iv 16, Dio Cass. lxxv 23*) were built of stone and adorned with statues. Remains of travertine piers in eight rows are visible in *Via Lata* under the church of *S. Maria*, and the *Palazzo Doria*. At a later time it was surrounded by temples, porticoes, theatres and *thermae* (see under these heads). 2. *Campus Sceleratus*, close to the *Porta Collina* and within the walls of *Servius*, where the *Vestals* who had broken their vows of chastity were entombed alive. 3. *Campus Agrippae*, probably on the SW slope



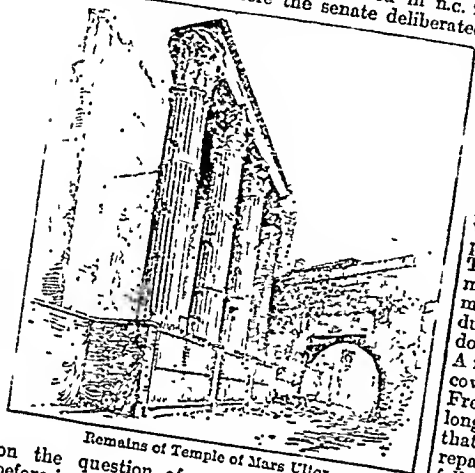
of the Pincian hill, E. of the Campus Martius, on the right of the Corso, and N. of the Piazza degli Apostoli. 4. *Campus Esquilinus*, outside of the agger of Servius and near the Porta Esquilina, where criminals were executed, and the lower classes were buried. Recent excavations showed the terribly insanitary manner in which corpses had been piled up in the ditch of the Servian fortification at this point till they filled it up. Every kind of refuse was also thrown out here, till Maecenas covered the whole with a great embankment of earth and converted the space into pleasure-grounds known as *Horti Maecenatis*. The benefit to the health of the neighbourhood is alluded to in the lines of Horace (*Sat.* i. 8, 14-16).—IV. *Streets and Districts*. There are said to have been in all 215 streets in Rome. The broad streets were called *Viae* and *Vici*\*; the narrow streets *Angustiores*. The chief streets were: (1) *Via Sacra*, the principal street in Rome. It began near the Sacellum Streniae, in the valley between the Caelian and the Esquiline, and leaving the Flavian Amphitheatre (Colosseum) on the left ran along the N. slope of the Palatine; passing under the Arch of Titus, it bent slightly to the N. (probably to avoid ancient sacred buildings), skirted the N. side of the Temple of Julius, beyond which it turned to the S., skirting the narrow side of the Forum (i.e. between the SW. and the Basilica Julia), and thence by a winding course up the Clivus Capitolinus to the Capitol and the Temple of Jupiter. It should be noticed that it passes a little distance to the N. of the temple and the house of Vesta, but the sacred precincts of Vesta included not only these but also a sacred grove, which probably stretched up to the *Via Sacra*. Hence Horace (*Sat.* i. 9, 35) speaks of the *Via Sacra* as reaching the sanctuary or dwelling of Vesta. The road was called 'sacred' in all probability because it led from the Forum to the most sacred ancient places, the precincts of Vesta and the shrine of the Penates. The part of it originally, or specially, so spoken of was that between the Velia and the entrance to the Forum (Varro, *L. L.* v. 47). The *Summa Via Sacra* was that part which passed over the Velian ridge by the Arch of Titus. Some have thought that originally the *Via Sacra* went straight from Regia to the S. side of the Forum and that the deflection by the Temple of Julius was only made because that temple was built. This at present wants evidence. (2) *Via Lata*, led from the N. side of the Capitol and the Porta Ratumena to the Porta Flaminia, whence the N. part of it was called *Via Flaminia*. (3) *Via Nova*, by the side of the W. slope of the Palatine, led from the ancient Porta Romanula and the Velabrum to the Forum, and was connected by a side street with the *Via Sacra*. Starting from the road which led from the *Via Sacra* up to the Palatine near the Porta Magonia (*Summa Via Sacra*) it skirted the N. side of the hill, passed by the S. side of the Atrium Vestae and bent round the W. side of the Palatine to the Velabrum, near the Porta Romanula. It has been laid bare by excavations from the *Summa Via Nova* to the church of S. Maria Liberatrice, near the SW. angle of the Atrium Vestae, from which point a flight of steps lead from the *Via Nova* to the Forum (cf. *Ov. Fast.* vi. 395). (4) *Vicus Jugarius*, led from the Porta Carmentalis under the Capitol to the Forum Romanum, which it entered near the Basilica Julia and the Lacus Servilius. (5) *Vicus Tuscus*, connected the Velabrum with the Forum, running W. of, and nearly parallel with, the *Via Nova*. It contained a great number of shops, where articles of luxury were sold, and its inhabitants did not possess the best of characters (*Tusci turba impia vici*, *Hor. Sat.* ii. 8, 228). From the Velabrum it continued to the Circus Maximus. It derived its name from an early settlement there of Tuscans, possibly shopkeepers, possibly employed in the making of the Cloaca Maxima. A tradition states the settlers to have been soldiers of the Etruscan Caelius Vibenna, removed to the lower city from Mons Caelius (Varro, *L. L.* v. 46; *Tac. Ann.* iv. 65). Livy (ii. 14) speaks of the settlers as remnants of the army of Porcenna. (6) *Vicus Cyprinus*, ran from the Colosseum valley to the Esquiline. The upper part of it, turning on the right to Urbis Clivus, was called *Sceleratus Vicus*, because Tullia here drove her chariot over the corpse of her father, Servius. (7) *Vicus Patricius*, in the valley between the Esquiline and the Viminal in the direction of the modern *Via Urbana* and *Via di S. Pudenziana*. (8) *Vicus Africus*, in the district of the Esquiline, but the exact situation of which cannot be determined, said to have been so called because African hostages were kept here during the first Punic war. (9) *Vicus Sandalarius*, also in the district of the Esquiline, extending as far as the heights of the Carinae. (10) *Vicus Vitruvius* or *Vitruvius*, in the SE. part of the city, near the Porta Capena. (11) *Vicus Longus*, in the Vallis Quirini between the Quirinal and Viminal, now S. Vitale. (12) *Caput Africæ*, near the Colosseum. (13) *Subura* or *Suburra*, a district through which a street of the same name ran, was the whole valley between the Esquiline, Quirinal and Viminal. It was one of the busiest parts of the town and contained a great number of shops (*Juv.* xi. 51, *Mart.* v. 22), and also brothels, from which it derived its bad reputation (*Pers.* v. 32; *Mart.* vi. 66). (14) *Velia*, a height near the Forum, which extended from the Palatine near the Arch of Titus, to the Esquiline, and which separated the valley of the Forum from that of the Colosseum. On the Velia were situated the Basilica of Constantine and the Temple of Venus and Rome. (15) *Carinae*, a district on the SW. part of the Esquiline, or the modern height of S. Pietro in Vincoli, where Pompey, Cicero and many other distinguished Romans lived: hence called 'lautae' (*Verg. Aen.* viii. 261, cf. *Suet. Tib.* 15). (16) *Velabrum*, a district on the W. slope of the Palatine, between the *Vicus Tuscus* and the Forum Boarium, was originally a morass. (17) *Aequumacium*, a place at the E. foot of the Capitol and by the side of the *Vicus Jugarius*, where the house of Sp. Maelius is said to have stood. (18) *Argiletum*, a district S. of the Quirinal, between the Subura, the Forum of Nerva and the Forum of Peace, and running down to the back of the Basilica Aemilia. It was a booksellers' quarter. Its name was probably derived from *argilla*, 'white clay'; but traditions spoke of a hero Argus, a friend of Evander, who is said to have been buried here. (19) *Lautumiae*, a district where there had been old quarries, near the Robur

\* *Vicus* properly signified a quarter of the city, but the principal street in a *Vicus* was frequently called by the name of the *Vicus* to which it belonged.

Tullianum or Mamertine prison [see below] —  
**V Temples** [For the strict uses of the words *aedes* and *templum* see *Dict. of Ant. and Templum*] Out of the vast number of temples in Rome (of which there are said to have been 400) the following (in alphabetical order) are the most important to notice. *Templum Aesculapii* on the Island in the Tiber to which sick persons were brought for cure. A sacred snake, representing the god, had been brought from Epidaurus in 292 B.C. to avert a pestilence, and the temple built on the island because the snake had swum ashore there (Liv. ii 6, Ep. 11). *T. Antonini et Faustinae*, at the further end of the N. side of the Forum, built by Antoninus Pius in honour of his wife Faustina, 141 A.D. It was converted into the church of S. Lorenzo in Miranda, and most of the old cella destroyed, but the fine Corinthian front remains. *T. Apollinis* (1) on the Palatine, dedicated by Augustus in 28 B.C. in memory of his victory over Sex. Pompeius in 48. It was of great magnificence both for its architecture and its treasures. The statue of Apollo was by Scopas. At the sides of the portico or peristyle were two large libraries: one for Greek, the other for Latin books. (2) In the Campus Martius near the Theatre of Marcellus. It was dedicated to the Delphic Apollo in 428 B.C. Remains of it have been found near the Piazza Montanara. *T. Augusti* founded by Tiberius, on the slope of the Palatine towards the Via Nova. *T. Bellonae*, in which the senate assembled to receive foreign ambassadors and to hear the applications of generals for a triumph, as it was outside the pomerium. It stood near the Circus Flaminius. *T. Bonae Deae* on the SE. side of the Aventine near the Sacrum Saxum, where Remus took the auspices (Or. Fast. v 148). *Aed. Castoris*, the temple of Castor and Pollux, at the SE. end of the Forum, divided from the Basilica Julia by the Vicus Tuscus. It was said to have been founded near the fountain of Juturna, on the spot where the twin gods halted in the Forum to announce the victory of Regillus. It was vowed by A. Postumianus at that battle and dedicated by his son in 492 B.C., restored in 119 by L. Metellus Dalmaticus, rebuilt by Tiberius and Drusus after their German campaigns, A.D. 6, with Corinthian columns of Pentelic marble, three of which and the entablature are now standing. It was sometimes used as a place of meeting for the senate (Cic. pro Scauro 46), and as an office for testing weights and measures. *T. Cereis*, in which Liber and Libera were associated with Ceres, in the Forum Boarium, near the Circus Maximus, dedicated by the consul Sp. Cassius in 494 B.C. Remains of it are built up into the walls of the church of S. Maria in Cosmedin. *T. Concordiae* on the slope of the Capitoline hill above the Forum, founded by Camilla B.C. 367, rebuilt by Opimius in 121, and again, B.C. 6, by Tiberius and Drusus from the spoils of Germany. The senate often met in it. Remains of the podium may be seen, besides fragments of columns and cornices. *T. Dianae*, on the Aventine, said to have been built by Servius Tullius, and restored by Augustus. *T. Fidei*, on the Capitol, said to have been founded by Numa, rebuilt in the first Punic war. *Aed. Fortunae*, the temple of Fortuna or Fortuna Virilis (see p. 846, a), in the Forum Boarium near the Porta Carmentalis, said to have been built by Servius Tullius. It stood close to the temple of *Mater Matuta*. Both were burnt down B.C. 213 and

rebuilt the following year (Dionys. iv 27; Or. Fast. vi 481, Liv. xxiv 47, xxv 7). The existing temple called that of Fortuna Virilis is by some supposed to be the temple of Mater Matuta, by others (with greater probability) it is taken to be the temple of Fortuna, which stood near the Pons Aemilius (Aul. Aug. 17), the modern Ponte Rotto. This temple is well preserved and is an Ionic temple, said to be of a date earlier than the middle of the first century B.C. There was also a temple of *Fortuna Iedua* dedicated by Domitian in the Campus Martius, of *Fortuna Respicens* on the Palatine, and three temples of Fortuna near the Porta Colina. *T. Florae* on the Quirinal, near the Tiburtina pila (probably a stone of Lares Compitales), and the old shrine of Jupiter at the Capitolium Vetus (Mart. v 62). *T. Faustae* or *Jovis et Fauni* in the Island of the Tiber, dedicated 196 B.C. *Aed. Herculis*. A round temple of Hercules stood in the SE. corner of the Forum Boarium near the Ara Maxima (Liv. i 23, Tac. Ann. xv 41, Macrob. iii 8), of great antiquity, and traditionally ascribed to Evander. It was rebuilt in the time of Augustus, and there is little doubt that it is the beautiful round temple with Corinthian columns which stands at this spot and is often erroneously called a temple of Vesta. There was also a temple of *Hercules Musarum* (= *Ἡρακλῆς Μουσῶν*) close to the Portico of Octavia, between the theatre of Marcellus and the Circus Flaminius. It was built by M. Fulvius Nobilior about 187 B.C. who adorned it with terra cotta statues of the Muses and of Hercules playing on the lyre (Plin. xxxvi. 66) which he had brought from Greece. [For the connexion of Hercules and the Muses see p. 401, a.] There was also a temple of *Hercules Custos* in the same district. *T. Honoriae et Virtutis*, near the Porta Capena, founded by Marcus in 212 B.C. from the spoils of Syracuse, another, founded by Marcus, stood on the Capitol. *T. Iudis et Serapis*, was built in the time of Nero in the Campus Martius near the temple of Minerva. It was damaged by the fires in the reigns of Nero and of Titus and was restored by Alex. Severus. Many works of Egyptian art have been found on this spot. Another temple of Isis stood somewhere in the third region. *T. Jani*, the most notable temple of Janus, was at the NE. end of the Forum. [For an account of it see p. 457, b.] The temple of Janus Quadrifrons (a quadruple arch) stood in the Forum Nervae at the intersection of the road from the Forum to the Subura with that from the Forum Paetii to the Forum Augusti. It is thought that the remains found at the SW. end of the Forum Nervae belong to this temple. *T. Jovis*. For the temples of Jupiter Capitolinus, Castor, Feretria and Tonans on the Capitolium see above, O II. The temple of *Jupiter Stator* was said to have been originally built by Romulus in gratitude for the staying of the flight of the Romans before the Sabines (Liv. i 12, Dionys. ii 50, Or. Fast. vi. 793 Trist. iii 131). It was on the Palatine between the Porta Magonia and the site of the Arch of Titus, and between the Via Sacra and Via Nova. Another temple of Jupiter Stator was in the Campus Martius. A temple of Jupiter Victor, of which it is thought that the foundations have been discovered, stood on the Palatine overlooking the Campus Martius. A temple of the Asiatic Jupiter Dolichenus [p. 461, b] stood in the Campus Martius near the church of S. Alessio, where inscriptions

relating to it have been found (*C.I.L.* vi. 406-413). *T. Iulii*, built by Augustus in 42 n.c. at the E. end of the Forum opposite the temple of Castor. It stood on a high platform (cf. *Or. Pont.* ii. 2, 85). *T. Junonis Montae*, on the Arx or NE. peak of the Capitoline hill [see above]. *T. Junonis Sospitae*, in the Forum Olitorium, near the theatre of Marcellus, may be one of three small temples of which remains have been found on the site of the church of S. Niccolo. The temple of *Juno Regina* was on the Aventine. *T. Lucretiae*, said to have been founded by Servius Tullius on the Aventine above the Forum Boarium (*Liv.* xl. 2; *Tac. Ann.* 41). *T. Martis*. The temple of *Mars Ultor* in the centre of the Forum of Augustus, was dedicated in n.c. 2. It was the place where the senate deliberated



Remains of Temple of Mars Ultor.

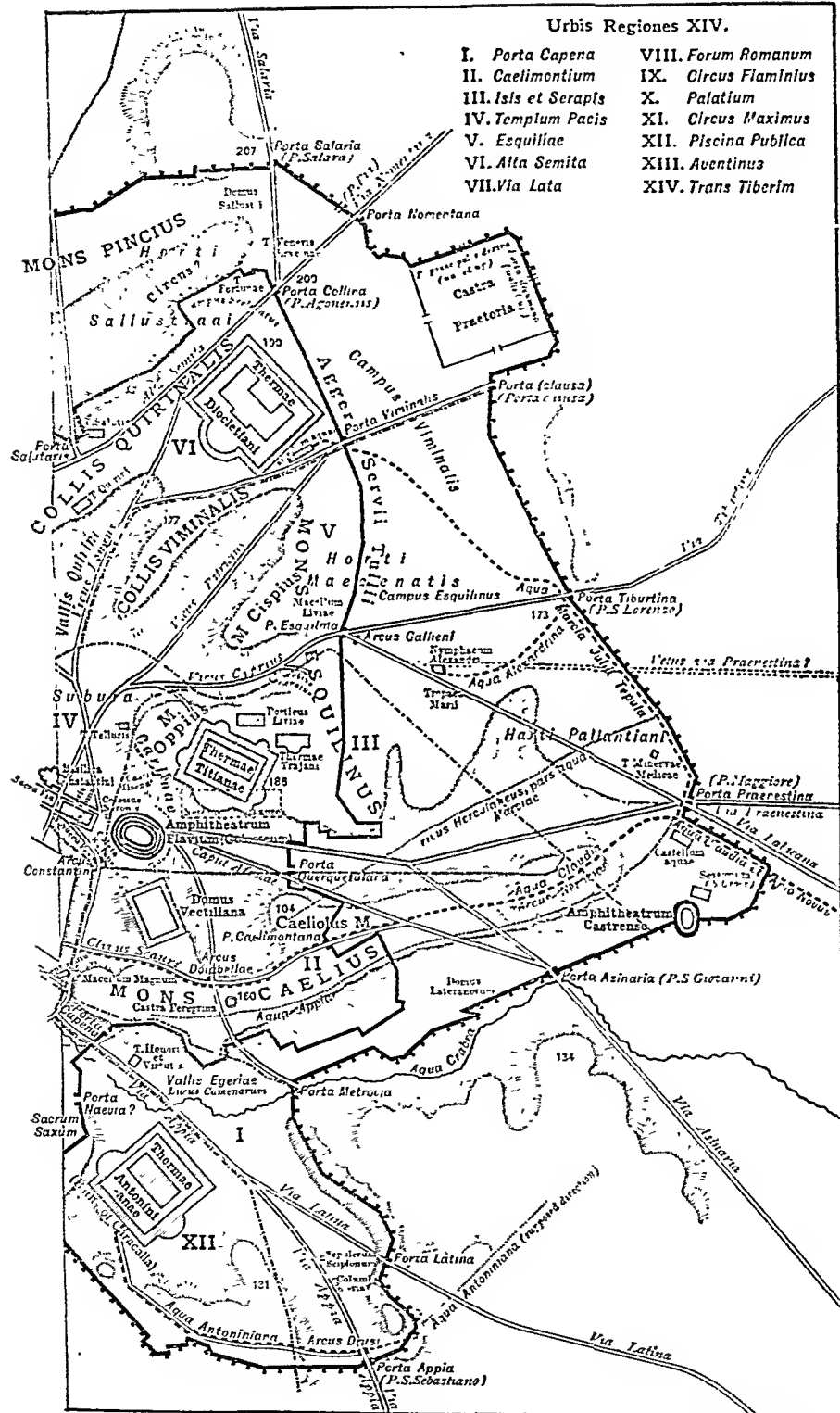
on the question of granting a triumph (as before in the temple of Bellona). Three Corinthian columns of Luna marble, with the architrave above them, and a pilaster against the wall of the forum still remain and testify to the great beauty of the temple. There were two temples of Mars built by Augustus on the Capitol; a temple of Mars in the Campus Martius, built or rebuilt, by D. Brutus Callaicus, consul in 138 n.c.; and another on the Appian Way, outside the Porta Capena. *T. Magnae Matris*, on the slope of the Palatine towards the Via Sacra, built in 191 n.c. to receive the sacred stone of Cybele or Magna Mater Idaea, which had meantime been placed in the temple of Victory. Some remains of the temple have been found near the Arch of Titus. *T. Matris* of *Fortuna* [see above]. *T. of Minerva*. Besides the cella of Minerva in the temple of the Capitoline Jupiter [see above], there was a separate temple of Minerva in the Forum of Nerva. Its marble columns were used by Paul V. in 1606 for a chapel in the church of S. Maria Maggiore, but part of the apse and two Corinthian columns, and a relief of Minerva on the portion of entablature still remain. The temple of *Minerva Chalcidiana* was founded by Pompey in the Campus Martius near the Pantheon, and restored after damage from fire, by Domitian. Its site is marked by the church of S. Maria sopra Minerva. The ancient temple of *Minerva Capta* [p. 563, a] was on the slope of the Caelian, near the Colosseum. *T. Minervae*

*Medicae*, of which the remains were recently discovered, near the Porta Praenestina (*Porta Maggiore*). The Pantheon was built as a temple to Mars, Venus, and the deified ancestors of the Julian gens by Agrippa in 27 n.c. (Dio Cass. lxxiii. 27). The original building was damaged by fire in 80 A.D. (Dio Cass. lxxvi. 24), and there is record of two subsequent restorations, by Hadrian and by Severus. It is an error to suppose that it was connected with the Baths of Agrippa, from which it is separated by an interval of twenty feet, the walls which are imagined to be the junction being of a much later date. The drain in the floor, which was designed to carry away the water which fell from the opening in the roof. The temple has a fine portico, but its great characteristic is the magnificent dome, 142 feet in diameter, and the same in height from the floor, lighted by an opening in the top, through which the sky is seen. The dome is a solid mass standing by its own coherence, not by the principle of the arch, and therefore is a remarkable proof of the great strength of Roman concrete. It was entirely covered with marble lining, which has in great part disappeared. Its exterior was overlaid with tiles of gilt bronze, of which a very small part remains, round the hypaethral opening. The whole interior was lined with precious marbles, some of which remain, and had fluted marble columns. Much of this adornment was due to Hadrian's restoration. The great bronze doors have fortunately been left as they were. A new question has been raised by recent discoveries of archaeologists, especially of the French school, that bricks of the rotunda belong to the time of Hadrian. If it is established that bricks of this date are not merely surface repairs, but integral parts of the structure, it follows that in the present building the portico and vestibule alone are the work of Agrippa, the rotunda with its great dome having been joined on to them by Hadrian, replacing the older temple. It is argued moreover that this explains certain anomalies of style, assigns the domed cupola to a period when such an innovation was more probable, and also disposes of the difficulty which some have felt in understanding how a fire could lay hold on a building such as the Pantheon now is. The preservation of this temple is due to the fact that it was consecrated as the church of S. Maria ad Martyres by Boniface IV. in 608. *T. Pacis*, built by Vespasian in the Forum Quirinal, near the church of S. Vitale. It was mentioned as existing in n.c. 432 (*Liv.* iv. 21), was rebuilt by Papirius Cursor in 293, and again by Augustus in 16 (Dio Cass. liv. 19). *T. Fortunae*, in the Forum Boarium [see *T. Fortunae*]. *T. Salutis*, on the slope of the Quirinal, near the Porta Salutaris, built by Junius Bubulcus B. c. 104 and adorned with paintings by Fabius Pictor, burnt down in the reign of Claudius (Liv. ix. 43; Fest. p. 327). *T. Sanci*, the temple of *Semo Sancus* or *Dis Fidius*, stood on the Quirinal, and was regarded as one of the most ancient in Rome. The neighbouring Porta Sanguis was called after it. *T. Saturni*, said to have been built by Tarquin. In it was the treasury. [*Dict. of Ant. art. Atrium.*] Part of the travertine podium, of the time of Augustus, remains, and eight columns and the entablature, of the age of Domitian. Some



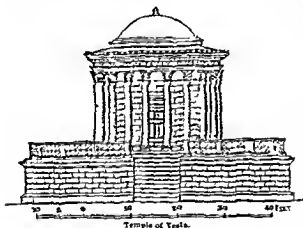
## Urbis Regiones XIV.

- |                      |                      |
|----------------------|----------------------|
| I. Porta Capena      | VIII. Forum Romanum  |
| II. Caelimontium     | IX. Circus Flaminius |
| III. Isis et Serapis | X. Palatium          |
| IV. Templum Pacis    | XI. Circus Maximus   |
| V. Esquiliae         | XII. Piscina Publica |
| VI. Alta Semita      | XIII. Aventinus      |
| VII. Via Lata        | XIV. Trans Tiberim   |



marble steps which exist are supposed to have been the entrance to a treasure chamber *T Solis*, near the *Spina* of the *Circus Maximus* (*Tac Ann* xv 74, *Tertall Spect* 8). *T Spes*, in the *Forum Olitorium* probably one of the three small temples built in the walls of *S. Nicola in Carcere T Telluris*, near the house of Pompey in the *Carinae* (SW slope of the *Esquilinae*) often used for meetings of the senate. *T Trajan* in the *Forum of Trajan* (see above). *T Victoria* on the island in the *Tiber* also on the *Capitoline* hill. *T Veneris et Romae* built by *Hadrian* who employed *Apollodorus of Damascus* as architect. It stood at the E end of the *Forum*, on the slope of the *Velia*, raised on a high stylobate above the *Via Sacra*, and was the largest, and among the most magnificent at Rome. It had two cellae one for *Venus*, the other for *Roma Aeterna*. There are fine remains adjoining the monastery of *S. Francesca*. *T Veneris Eryciniae*, was on the *Capitoline* hill close to the temple of *Mars*; these two were rowed by *Fabius Maximus* and *T Otacibus* *a.c.* 217 (*Liv* xxii 10). Another temple of *Venus Eryciniae* was built *a.c.* 181, just outside the *Porta Collina* (*Ov Fast* iv 571, *Liv* xl 34). The

*Area Volcani* (*Lav* xxxix 46; *Fast* p 290; *C.I.L.* vi 457). The *Area Volcani* was used for meetings of the people (*Dionys* ii 50 vi.57). Part of it was afterwards occupied by the temple of *Concord*. *T Urbis* or *Sacrae Urbis* stood at the SE corner of the *Forum Pacis*. A square-headed doorway of travertine in the remains of the bounding wall of the *Forum Pacis* led from the side of the *Basilica* of *Constantine* into the *T Sacrae Urbis*. The two end walls of the temple, rebuilt by *Severus*, remain. The map of the city was engraved or painted on one of the walls of this temple. —VI *Circi*. The *Circi* were places for chariot-races and horse-races. 1 *Circus Maximus*, frequently called simply the *Circus*, was founded by *Tarquinius Priscus* in the *Vallis Murcia*, between the *Palatine* and the *Aventine* and was successively enlarged by *Julius Caesar* and *Trajan*. Under the emperors it contained seats for 385,000 persons. It was restored by *Constantine* the Great, and games were celebrated in it as late as the sixth century. (For a full description see *Diet of Ant art Circus*.) 2 *C Flaminius* erected by *Flaminius* *a.c.* 221 in the *Prata Flaminia* before the *Porta Carmentalis*, it was not sufficiently large for the population of Rome, and was therefore seldom used. 3 *C Caii et Neronis* erected by *Caligula* in the gardens of *Agrippina* on the other side of the *Tiber*, under the *Vatican* hill, and enlarged by *Nero*. 4 *C Maxentii* wrongly ascribed to *Caracalla*, on the *Via Appia*, two miles from the gates. It was built by *Maxentius* *a.d.* 311. Remarkable remains of the external wall still exist. 5 *C Hadriani* is the title given to a circus of which some remains have been found near the Mausoleum of *Hadrian*. Among the *Circi* we may also reckon 6 *The Stadium*, likewise called *C Agonalis* and *C Alexandri* in the *Campus Martius*, erected by *Domitian* in place of the wooden *Stadium* built by *Augustus*, and was restored by *Alexander Severus*. Its remains still exist in the *Piazza Navona*. —VII *Theatres*. Theatres were not built at Rome till a comparatively late period, and long after the *Circi*. At first they were only made of wood for temporary purposes, and were afterwards broken up, but many of these wooden theatres were notwithstanding constructed with great magnificence. The splendid wooden theatre of *M. Aemilius Scaurus* was capable of containing 80,000 spectators. (*Diet of Ant art Theatrum*.) 1 *Theatrum Pompeii*, the first permanent stone theatre was erected by *Cn Pompeii*, *a.c.* 55 in the *Campus Martius*, NE of the *Circus Flaminius*, after the model of the theatre of *Mytilene*. It contained seats for 40,000 spectators. It was restored successively by *Augustus*, *Tiberius*, *Caligula*, *Domitian*, and *Theodoric*. Its ruins are by the *Palazzo Fio*, not far from the *Campo di Fiori*. 2 *The Cornelia Balbi*, SE of the preceding near the *Tiber*, on the site of the *Palazzo Cenci*. It was dedicated by *Cornelius Balbus* *a.c.* 13, was partly burnt down under *Titus*, but was subsequently restored. It contained seats for 11,600 persons. Some of its columns are visible built into houses in *Via di S. Maria in*



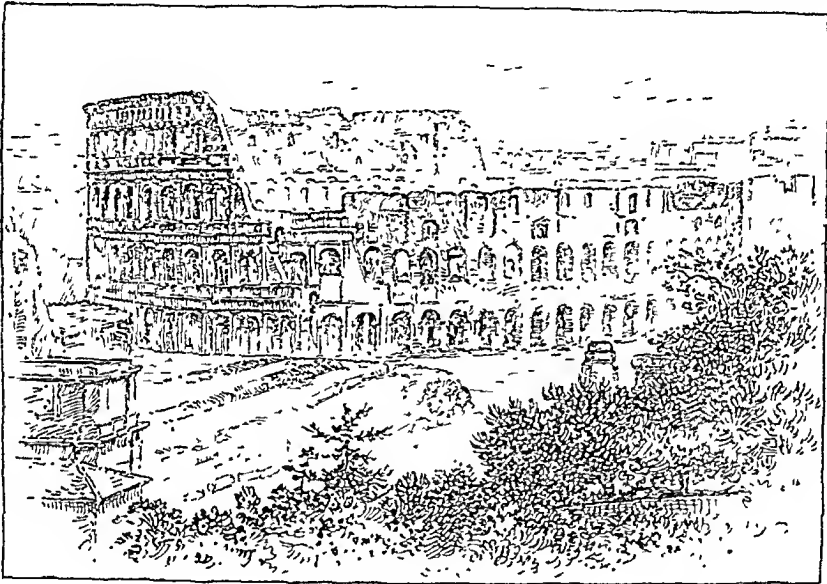
Temple of Vesta.

temple of *Venus Genetrix*, vowed in the battle of *Pharsalia*, was built in the centre of the *Forum Julium*, and dedicated *a.c.* 46. *T Vestipani*, was built by *Domitian* on the slope of the *Capitoline* hill under the *Tabularium* and next to the temple of *Concord*, and was restored by *Sept Severus*. Three columns (belonging to the six of the portico) with the entablature above are still standing; they are part of the building of *Domitian*. *Aed Vestae*, stands at the S angle of the *Forum*. The original temple was destroyed by the Gauls *a.c.* 390, and three successive temples were burnt in 241 *a.c.*, 68 *a.d.* and 191 *a.d.* The existing temple (preserving the ancient circular shape, the form of the primitive house) was built by *Sept Severus* [see further under *VESTA*]. *T Victoriae*, on the *Clivus Victoriae*, a N slope of the *Palatine*, was built on the site of a very ancient altar of *Victory* (*Dionys* i. 52). It was rebuilt in 294 *a.c.* from the proceeds of fines imposed by the aediles (*Liv* x 23), and restored by *Augustus*. Some remains of it were discovered near the church of *S. Maria Liberatrice*. *Voleana*, a very ancient altar to *Vulcan* stood on the slope of the *Capitol*, with a wide space of sacred ground round it called

*agustus*, and was restored by *Alexander Severus*. Its remains still exist in the *Piazza Navona*. —VII *Theatres*. Theatres were not built at Rome till a comparatively late period, and long after the *Circi*. At first they were only made of wood for temporary purposes, and were afterwards broken up, but many of these wooden theatres were notwithstanding constructed with great magnificence. The splendid wooden theatre of *M. Aemilius Scaurus* was capable of containing 80,000 spectators. (*Diet of Ant art Theatrum*.) 1 *Theatrum Pompeii*, the first permanent stone theatre was erected by *Cn Pompeii*, *a.c.* 55 in the *Campus Martius*, NE of the *Circus Flaminius*, after the model of the theatre of *Mytilene*. It contained seats for 40,000 spectators. It was restored successively by *Augustus*, *Tiberius*, *Caligula*, *Domitian*, and *Theodoric*. Its ruins are by the *Palazzo Fio*, not far from the *Campo di Fiori*. 2 *The Cornelia Balbi*, SE of the preceding near the *Tiber*, on the site of the *Palazzo Cenci*. It was dedicated by *Cornelius Balbus* *a.c.* 13, was partly burnt down under *Titus*, but was subsequently restored. It contained seats for 11,600 persons. Some of its columns are visible built into houses in *Via di S. Maria in*

Cacaberis. 3. *Th. Marcelli*, in the Forum Oltorium, SE. of the preceding, between the slope of the Capitoline and the Island of the Tiber, on the site of the temple of Pietas. It was begun by Julius Caesar, and dedicated by Augustus in B.C. 13, to the memory of his nephew Marcellus. It was restored by Vespasian, and perhaps also by Alexander Severus. It contained seats for 20,000 spectators. The remains of its Cava exist near the Piazza Montanara, arcades with engaged columns in two stories supporting an entablature to each story. There was also an *Odeum*, in the Campus Martius, built by Domitian, and enlarged by Trajan: it contained seats for about 11,000 persons — VIII. *Amphitheatres*. The amphitheatres, like the theatres, were originally made of wood for temporary purposes. They were used for the shows of gladiators and wild beasts. The first wooden amphitheatre was built by C. Scribonius Curio (the celebrated partisan of Caesar), and the next by Julius Caesar during his per-

middle ages to the amphitheatre at Capua. The Flavian Amphitheatre was situated in the valley between the Caelian, the Esquiline and the Velia, on the marshy ground which was previously the pond of Nero's palace. It was begun by Vespasian, and was completed by Titus, who dedicated it in A.D. 80, when 5000 animals of different kinds were slaughtered. To this period belong the three tiers of open arches on the façade and the interior up to a level with the top of the arcades. The highest tiers of seats and the fourth story with pilasters belong to the third century. This wonderful building covered nearly six acres of ground, and furnished seats for 87,000 spectators. In the reign of Macrinus it was struck by lightning, and so much damage was done to it that the games were for some years celebrated in the Stadium. Its restoration was commenced by Elagabalus and completed by Alexander Severus. 3. *Amph. Castrense*, at the SE. of the Aurelian walls — IX. *Naumachiae*. These

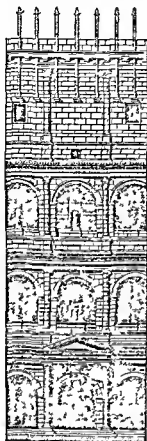


Amphitheatrum Flavium, or Colosseum

petual dictatorship, B.C. 46. 1. *Amph. Statilii Tauri*, in the Campus Martius, was the first stone amphitheatre in Rome, and was built by Statilius Taurus, B.C. 30. This edifice was the only one of the kind until the building of the Flavian Amphitheatre. It did not satisfy Caligula, who began an amphitheatre near the Septa; but the work was not continued by Claudius. Nero, too, A.D. 57, erected a vast amphitheatre of wood, but this was only a temporary building. The amphitheatre of Taurus was destroyed in the burning of Rome, A.D. 64, and was probably never restored, and it is not again mentioned [*Dict. of Ant. art. Amphitheatrum*]. 2. *Amph. Flavium*, or, as it has been called since the middle ages, the *Colosseum* or *Coliseum*, a name said to be derived from the Colossus of Nero, which once stood near, but had been destroyed before the name was given to the amphitheatre. It is more likely that the name (which first appears in the writings of Bede) was descriptive of its vast size. The same name was applied in the

were buildings of a kind similar to the amphitheatres. They were used for representations of sea-fights, and consisted of artificial lakes or ponds, with stone seats around them to accommodate the spectators. [*Dict. of Ant. art. Naumachiae*] 1. *Naumachia Julii Caesaris*, in the middle part of the Campus Martius, called the 'Lesser Codeta.' This lake was filled up in the time of Augustus, so that we find in later writers mention only of two *Naumachiae*. 2. *N. Augusti*, constructed by Augustus on the other side of the Tiber under the Janiculum, in the Horti Caesariani or Nemus Caesarum. It was subsequently called the *Vetus Naumachia*, to distinguish it from the following one. 3. *N. Domitiani*, constructed by the emperor Domitian, probably on the other side of the Tiber under the Vatican and the Circus Neronis. — X. *Thermae*. The *Thermae* were some of the most magnificent buildings of imperial Rome. They were distinct from the *Balnea*, or common baths, of which there were a great number at Rome. In the *Thermae* the

baths constituted a small part of the building. They were, properly speaking, a Roman adaptation of the Greek gymnasia and besides the baths they contained places for athletic games and youthful sports, *exedrae* or public halls,



Elevation of Colosseum restored

porticoes and vestibules for the idle, and libraries for the learned. They were decorated with the finest objects of art and adorned with fountains, and shaded walks and plantations. [Dict of Ant art Balnea] 1 *Thermae Agrippae*, in the Campus Martius, erected by M. Agrippa, about twenty feet behind the Pantheon, which was supposed by some, but without sufficient reason, to have served originally as a vestibule to these *Thermae* [see above]. On the removal of some houses in 1881 remains of a great hall lined and paved with marble and with fluted columns, belonging to these *Thermae* were found. 2 *Th. Neronis* erected by Nero in the Campus Martius alongside of the *Thermae* of Agrippa; they were restored by Alexander Severus, and were from that time called *Th. Alexandrinae*. 3 *Th. Titi*, on the Esquiline, near the amphitheatre of this emperor, of which there are still considerable remains. 4 *Th. Trajani*, also on the Esquiline, immediately behind the two preceding, towards the NE. 5 *Th. Commodianae* and *Th. Secerianae*, close to one another, near S. Balbina, in the SE part of the city. 6 *Th. Antoninianae* (the Baths of Caracalla), also in the SE part of the city, behind

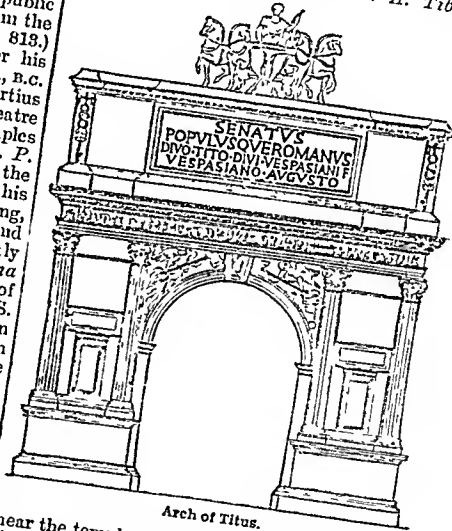
the two preceding, one of the most magnificent of all the *Thermae*, in which 2300 men could bathe at the same time. The greater part of it was built by Caracalla, and it was completed by Elagabalus and Alexander Severus. The remains of this immense building are among the most remarkable in Rome. (For a full description see Dict of Ant art Balnea) 7 *Th. Diocletiani*, in the NE part of the city between the Agger of Servius and the Viminal and Quirinal covering nearly all the ground between the Porta Viminalis and Porta Collina. It was the most extensive of all the *Thermae*, containing a library, picture gallery, Odeum, &c., and such immense baths that 3000 men could bathe in them at the same time. The great hall of the *Tepidarium* was transformed by Michelangelo into the nave of the church of S. Maria degli Angeli, and one of the hot rooms (*laconica*) forms the vestibule of the church. 8 *Th. Constantini*, on the Quirinal, on the site of the modern Palazzo Rospigliosi, of which all traces have disappeared. The following *Thermae* were smaller and less celebrated. 9 *Th. Decianae*, on the Aventine. 10 *Th. Suranar*, erected by Trajan to the memory of his friend Sulpicia Sura, also in the neighbourhood of the Aventine, probably the same as the *Th. Varianae*. 11 *Th. Philippi*, near S. Matteo in Merulana. 12 *Th. Agrippinae*, on the Viminal, behind S. Lorenzo. 13 *Th. Cai et Lucii*, on the Esquiline, called in the middle ages the Terme di Galluccio—XI *Basilicae*. The *Basilicae* were buildings which served as courts of law and exchanges or places of meeting for merchants and men of business. 1 *Basilica Forcia*, erected by M. Porcius Cato, in the Forum, adjoining the Curia, B.C. 181. It was burnt down along with the Curia in the riots which followed the death of Clodius, 52. 2 *B. Aemilia*, also called *Aemilia et Fulvia*, because it was built by the censors L. Aemilius Lepidus and M. Fulvius Nobilior in 179. It was situated in the Forum, near the preceding one. It was restored by Aemilius Paulus in the time of Caesar and was hence called *B. Aemilia* or *Pauli*. It was dedicated by his son Paulus Aemilius Lepidus in his consulship, 51. It was burnt down twenty years afterwards (14), and was rebuilt nominally by Paulus Lepidus, but in reality by Augustus and the friends of Paulus. The new building was a most magnificent one, its columns of Phrygian marble were especially celebrated. It was repaired by another Lepidus in the reign of Tiberius, A.D. 22. 3 *B. Sempronia*, built by T. Sempronius Gracchus B.C. 171, in the Forum, at the end of the *Vicus Tuscus*. 4 *B. Opimia*, in the Forum, near the temple of Concordia. 5 *B. Julia*, begun by Julius Caesar and finished by Augustus, in the Forum, between the temples of Castor and Saturn, probably on the site of the *B. Sempronia* mentioned above. It was restored after a fire by Sept. Severus. The building can now be traced by the remains of marble piers, of the cancelli and of the pavement. 6 *B. Argentaria*, in the Forum, near the *Chrys Argentarius* and before the temple of Concordia, destroyed to make room for the imperial fora. The remains of this building are behind S. Martina, alongside of the Salita di Martino. 7 *B. Ulpia*, in the middle of the Forum of Trajan, of which there are still considerable remains. 8 *B. Constantiana*, a magnificent building, between the temple of Peace and the temple of Rome and Venus, of which 1 title remains except three



vaulted chambers. [For fuller description see *Dict. of Ant. art. Basilica*.]—XII. **Porticoes.**

The Porticoes (*Porticus*) were covered walks, supported by columns, and open on one side. There were several public porticoes at Rome, many of them of great size, which were used as places of recreation, and for the transaction of business. 1. *Porticus Pompeii*, adjoining the theatre of Pompey, and erected to afford shelter to the spectators in the theatre during a shower of rain. It was restored by Diocletian, and was hence called *P. Jovia*. 2. *P. Argonautarum*, or *Neptuni* or *Agrippae*, erected by Agrippa in the Campus Martius, as a thank-offering for his naval victories, around the temple of Neptune, and adorned with paintings representing the story of the Argonauts. Eleven marble columns of the temple still exist and traces of a portico. 3. *P. Philippi*, by the side of the *T. Herculis Musarum*, and the Porticus works of art (Plin. xxxv. 114). 4. *P. Minucia* the Circus Flaminius, built by Q. Minucius Rufus in B.C. 109, to commemorate his victories over the Scordisci and Tribulli in the preceding year. It appears that the tesserae, or tickets, which entitled persons to a share in the public distribution of corn were given to them in the *P. Minucia*. (Liv. iv. 12; Vell. Pat. ii. 813.) 5. *P. Metelli*, built by Q. Metellus, after his triumph over Perseus, king of Macedonia, B.C. 146. It was situated in the Campus Martius between the Circus Flaminius and the theatre of Marcellus, and surrounded the two temples of Jupiter Stator and Juno Regina. 6. *P. Octaviae*, built by Augustus on the site of the sister Octavia. It was a magnificent building, containing a vast number of works of art and a public library, in which the senate frequently assembled; hence it is sometimes called *Curia Octavia*. It was burnt down in the reign of Titus. Its ruins are near the church of S. Angelo in Pescaria. Remains also of Corinthian columns have been found since the destruction of the Ghetto. 7. *P. Octavia*, which must be carefully distinguished from the *P. Octaviae* just mentioned, was built by Cn. Octavius, who commanded the Roman fleet in the war against Perseus, king of Macedonia. It was situated in the Campus Martius, between the theatre of Pompey and the Circus Flaminius. It was rebuilt by Augustus, and contained two rows of columns of the Corinthian order, with brazen capitals, whence it was also called *P. Corinthia*. 8. *P. Europae*, in the Campus Martius, probably N. of the Pantheon, so called from the statues or frescoes in it relating to the story of Europa (Mart. ii. 14, iii. 20, vii. 32). 9. *P. Pollae*, built by the sister of Agrippa in the Campus Agrippae. In it was the map of the Roman world which Agrippa caused to be painted or carved upon the walls (Plin. iii. 17). 10. *P. Livia*, on the Esquiline, surrounding a temple of Concordia (Or. Fast. vi. 637). 11. *P. Deorum Consentium*, a portico forming shrines for the twelve statues of the *Dii Consentes* [CONSENTES]. It was built on the slope of the Capitol, above the temple of Saturn. 12. *P. Vipsania* was probably only another name of the Porticus Pollae (= Vipsaniae): the neighbouring arch, which dripped, may have belonged to the Aqua Virgo (Mart. iv. 18). 13. *P. Meleagri*, near the *P. Europae*, and also named from the paintings or statues in it. 14. *P. Boni*

*Eventus*, in the Campus Martius, near the Thermae of Agrippa.—XIII. **Triumphal Arches.** The Triumphal Arches (*Arcus*) were structures peculiar to the Romans, and were erected by victorious generals in commemoration of their victories. They were built across the principal streets of the city, and, according to the space of their respective localities, consisted either of a single archway or of a central one for carriages, with a smaller one on each side for foot-passengers. Ancient writers mention twenty-one arches in the city of Rome. Of these the most important were: 1. *Arcus Fabianus*, also called *Fornix Fabianus*, near the beginning of the Via Sacra, built by Fabius Maximus in B.C. 121, in commemoration of his victory over the Allobroges. 2. *A. Drusi*, erected by the senate in B.C. 9, in honour of Nero Claudius Drusus, in Regio I., but the existing arch which is called the 'Arch of Drusus,' over the Via Appia, is merely an arch of the aqueduct built by Caracalla to supply his thermae, and more highly ornamented because it crossed a road. It is clearly of a much later date than the time of Drusus. 3. *A. Augusti*, in the Forum, near the house of Julius Caesar. 4. *A. Tiberii*,



Arch of Titus.

near the temple of Saturn on the Clivus Capitolinus, erected by Tiberius, A.D. 16, in honour of the victories of Germanicus in Germany. 5. *A. Claudii*, in the plain E. of the Quirinal, erected across the Via Lata A.D. 51, to commemorate the victories of Claudius in Britain. Remains of it have been dug up at the beginning of the Piazza Sciarra, by the Via di Pietra. 6. *A. Titi*, in the middle of the Via Sacra at the foot of the Palatine, which still exists. It was erected to the honour of Titus, after his conquest of Judaea, but was not finished till after his death, since in the inscription upon it he is being carried up to heaven upon an eagle. The bas-reliefs of this arch represent the spoils from the Temple of Jerusalem carried in triumphal procession. Another Arch of Titus once stood in the Circus Maximus. 7. *A. Trajani*, in the forum of this emperor, at the point where it is entered from the Forum of Augustus. 8. *A. Vtri*, on the Via Appia, erected to the honour

of Verus after his victory over the Parthians. 9 *A. Marci Aurelii*, in the Via Flaminia, not far from the Arch of Claudius, probably erected to commemorate the victory of this emperor over the Marcomanni. It existed under different names near the Piazza Fiano down to 1662, when it was broken up by order of Alexander VII. 10 *A. Septimii Severi* still extant in the Forum at the end of the Via Sacra and the Clivus Capitolinus before the temple of Concordia, near the church of SS Sergio e Bacco, was erected by the senate, A.D. 203 in honour of Septimius Severus and his two sons Caracalla and Geta, on account of his victories over Parthians and Arabians. 11 *A. Argentarii* in the Forum Boarium (a gateway rather than an arch) was also erected in honour of Sept. Severus and his two sons by the silver smiths and merchants of the district. Caracalla erased all that referred to his brother Geta. 12 *A. Gallieni* erected to the honour of Gallienus by a private individual M. Aurelius Victor, also on the Esquiline SE of the Porta Esquilina. It is still extant near the church of S Vito. 13 *A. Constantini* at the entrance to the valley between the Palatine and the Caelian, is still extant. It was erected by the senate in honour of Constantine after his victory over Maxentius A.D. 312. It is profusely ornamented and many of the bas-reliefs which adorn it were taken from one of the arches erected in the time of Trajan. 14 *A. Dolabellae* on the Caelian hill a plumed arch of travertine with an inscription stating that it was erected by Dolabella in his consulship (A.D. 10). It is not a triumphal arch, nor can it have been made for the Claudian age, but which passes over it, but is of a later date. It is suggested that it may have been built for the Aqua Marcia, and afterwards used for the Aqua Claudia.—XIV *Curiae* or Senate-Houses. 1 *Curia Hostilia*, frequently called *Curia* simply, was built by Tullius Hostilius, and was used as the ordinary place of assembly for the senate down to the time of Julius Caesar. It stood on the N side of the Comitium. It was burnt to the ground in the riots which followed the death of Clodius, B.C. 52. It was however, soon rebuilt, the direction of the work being entrusted to Faustus, the son of the dictator Sulla, but scarcely had it been finished, when the senate, at the suggestion of Caesar, decreed that it should be destroyed, and a temple of Fortune erected on its site, while a new Curia should be erected, which should bear the name of Julia. This Curia Julia stood nearly, but not exactly, on the site of the old one. It was burnt, and rebuilt by Domitian, and rebuilt again after another fire by Diocletian. It has been fairly established that the Curia of Diocletian is the existing church of S. Adriano. 2 *Curia Pompeia* or *Pompeii*, attached to the Portico of Pompey in the Campus Martius. It was in this Curia, at the foot of the statue of Pompey which stood there (generally supposed to be the statue now in Palazzo Spada), that Caesar was assassinated on the Ides of March.—XV *Prisons*. The only prison in the earliest times was said to have been built by Ancus Marcius (Liv. 1. 33), and was on the slope of the Capitoline, to the right of the ascent from the Forum. It was called *Tullianum*, *Robur Tullianum*, *Robur*, or *Carcer* the name *Carcer Mamertinus*, or *Mamertine Prison*, by which it is now generally known, dates only from the middle ages, and was derived from a statue of Mars which stood near it and gave the name also to

the Via del Marforno. The name *Tullianum* has nothing to do with any additions by Servius Tullius, as old etymologists supposed, but is derived from *tullius* (a spring), and means 'the well house,' the lower chamber having been originally a cistern for the use of the Capitol excavated in the rock to collect the water of the spring which still exists there. It is a circular chamber partly hollowed in the rock, partly built up with blocks of stone, forming originally a vaulted or conical roof closed at the top by a stone which was removed to let the prisoners down into the lower chamber (or *Tullianum* proper) this is now reached by a modern staircase. Above was a larger room, of a later date, but still very old. Above the whole has been built the church of S. Pietro in Carcere. In this lower prison Jugurtha was confined and probably died of the cold in one or other of the chambers; captives were slain as the triumphal procession went up to the Capitol, and criminals were executed (e.g. the Catiline conspirators) (Liv. xxxix. 22, xxxiv. 41, Sall. Cat. 55). Near this prison were the *Scalae Gemoniae* or steps down which the bodies of those who had been executed were thrown into the Forum to be exposed to the gaze of the Roman populace. It is said (Liv. vi. 57) that App. Claudius built a new prison. It is of course possible that this may be the upper chamber over the *Tullianum* or it may have been the prison called *Lautumiae* or the *Lantumiae* may have been a third state prison. Some writers believe the *Lantumiae* to have been merely another name for the *Tullianum*, or for the upper part of it, but it is more likely that it was a separate and more recent building (Liv. xxxi. 26, xxxvii. 3; Liv. iii. 212). It was, no doubt, near the *Tullianum*, and derived its name from the district *Lautumiae*, in which there had once been quarries. This is more likely than the derivation of the name from the Syracusan *Λαυτομαί*.—XVI *Castra* or Barracks. 1 *Castra Praetoria*, in the NE corner of the city, on the slope of the Quirinal and Viminal, and beyond the *Thermae* of Diocletian, were built by the emperor Tiberius in the form of a Roman camp. Here the Praetorian troops or imperial guards were always quartered. This camp was outside the city limits when it was first made but was incorporated in the Aurelian walls (see above, p. 801, a). 2 *Castra Pergrina*, on the Caelian, probably built by Septimius Severus for the use of the foreign troops, who might serve as a counterpoise against the Praetoriana. 3 The barracks (*castra*) of the *Equites Singulares* or imperial cavalry guard, were on the Caelian hill. The remains of the building, with many inscriptions, have been found in the Via Tasso near the Lateran. 4 Traces of barracks of the *Cohortes urbanae* have been found in the Campus Agrippae; there were others near the *Thermae* of Titus, but the exact position for each region is uncertain. 5 Remains of the buildings forming the *stationes* or headquarters of the cohorts of *Vigiles* have been found on the Quirinal, Esquiline, Aventine, and Caelian, and interesting remains of smaller barracks (*excubitoria*) near the church of S. Crisogono in Trastevere.—XVII *Aqueducts*. The *Aqueducts* (*Aquaeductus*) supplied Rome with an abundance of pure water from the hills which surround the Campagna. The Romans at first had recourse to the Tiber and to wells sunk in the city. It was not till B.C. 313 that the first aqueduct was constructed, but their number

was gradually increased till they amounted to eleven. 1. *Aqua Appia*, was begun by the censor Appius Claudius Caecus in B.C. 312. Its sources were near the Via Praenestina, between the seventh and eighth milestones, and its termination was at the Salinae by the Porta Trigemina. Its length was 11,190 passus; for 11,130 of which it was carried under the earth, and for the remaining sixty passus, within the city, from the Porta Capena to the Porta Trigemina, it was on arches. No traces of it remain. 2. *Anio Vetus*, commenced B.C. 273, by the censor M. Curius Dentatus, and finished by M. Fulvius Flaccus. The water was derived from the river Anio, above Tibur, at a distance of twenty Roman miles from the city; but on account of its windings its actual length was forty-three miles, of which length less than a quarter of a mile only (viz. 221 passus) was above the ground. There are considerable remains of this aqueduct on the Aurelian wall, near the Porta Maggiore, and also in the neighbourhood of Tivoli. 3. *Aqua Marcia*, which brought the coldest and most wholesome water to Rome, was built by the praetor Q. Marcus Rex, by command of the senate, in B.C. 144. It started at the side of the Via Valeria, thirty-eight miles from Rome; its length was 61,710½ passus, of which only 7463 were above ground: namely, 528 on solid substructions, and 6935 on arches. It ended near the Porta Capena. It was repaired by Agrippa in his aedileship, B.C. 83 [see below No. 5], and the volume of its water was increased by Augustus, by means of the water of a spring 800 passus from it: the short aqueduct which conveyed this water was called *Aqua Augusta*, but is never enumerated as a distinct aqueduct. The supply of the Marcian water was restored by Pius LX. in 1870, and is called 'Aequa Pia.' 4. *Aqua Tepula*, which was built by the censors Cn. Servilius Caepio and L. Cassius Longinus in B.C. 127, began in a spot in the Lucullan or Tusculan land, two miles to the right of the tenth milestone on the Via Latina. 5. *Aqua Julia*. Among the splendid public works executed by Agrippa in his aedileship, B.C. 33, was the formation of a new aqueduct, and the restoration of all the old ones. From a source two miles to the right of the twelfth milestone on the Via Latina he constructed his aqueduct (the *Aqua Julia*), which was carried for some distance on the same arches as Nos. 3 and 4. The water was carried along three distinct channels, on the same substructions (which were probably the original substructions of the *Aqua Marcia* and *Aqua Tepula* newly restored), the lowest channel being the *Aqua Marcia*, the middle *Aqua Tepula*, and the upper the *Aqua Julia*. In the city the channels were separated and carried to different quarters. The arch built by Augustus where the triple aqueduct crosses a road is still to be seen close to the Porta S. Lorenzo. It bears an inscription referring to the repairs under Caracalla. The whole course of the *Aqua Julia*, from its source, amounted to 15,426 passus, partly on massive substructions and partly on arches. 6. *Aqua Virgo*, built by Agrippa to supply his baths. Its water was as highly esteemed for bathing as that of the *Aqua Marcia* was for drinking. It commenced by the eighth milestone on the Via Collatina, and was conducted by a very circuitous route, chiefly under the ground, to the M. Pincius, whence it was carried on arches to the Campus Martius: its length was 14,105 passus, of which 12,865 were under ground.

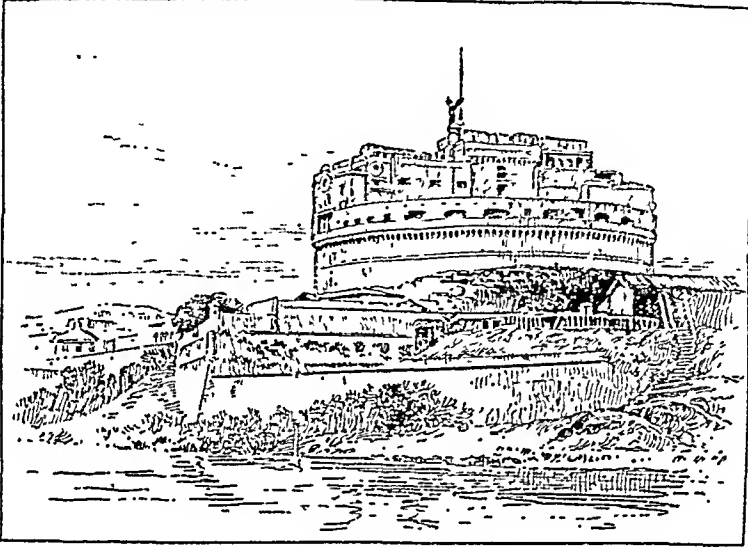
7. *Aqua Alsietina*, sometimes called also *Aqua Augusta*, on the other side of the Tiber, was constructed by Augustus from the Lacus Alsietinus (Lago di Martignano) which lay 6500 passus to the right of the fourteenth milestone on the Via Claudia, and was brought to the part of the Regio Traustiberina below the Janiculum. Its length was 22,173 passus, of which only 351 were on arches; and the water was so bad that it could only have been intended for the supply of Augustus's Naumachia, and for watering gardens. 8, 9. *Aqua Claudia*, and *Anio Novus* (or *Aqua Aniena Nova*), the two most magnificent of all the aqueducts, both begun by Caligula in A.D. 36, and finished by Claudius in A.D. 50. The *Aqua Claudia* commenced near the thirty-eighth milestone on the Via Sublaecensis. Its water was reckoned the best after the Marcia. Its length was 46,406 passus (nearly 46½ miles), of which 9567 were on arches. The *Anio Novus* began at the forty-second milestone on the Via Sublaecensis. Its length was 58,700 passus (nearly 59 miles), and some of its arches were 109 feet high. In the neighbourhood of the city, these two aqueducts were united, forming two channels on the same arches, the *Claudia* below and the *Anio Novus* above. An interesting monument connected with these aqueducts is the gate now called Porta Maggiore, which was originally a magnificent double arch, by means of which the aqueduct was carried over the Via Labicana and the Via Praenestina. Over the double arch are three inscriptions, which record the names of Claudius as the builder, and of Vespasian and Titus as the restorers, of the aqueduct. By the side of this arch the aqueduct passes along the wall of Aurelian for some distance, and then it is continued upon the Arcus Neroniani or Caelimontani, which were added by Nero to carry the water on over the Caelian to the Palatine, with a branch passing toward the Colosseum. 10. *Aqua Trajana*, was brought by Trajan from the Lacus Sabatinus (now Bracciano) to supply the Janiculum and the Regio Transiberina. 11. *Aqua Alexandrina*, constructed by Alexander Severus; its source was in the lauds of Tusculum, about fourteen miles from Rome, between Gabii and the lake Regillus. Its small height shows that it was intended for the baths of Severus, which were in one of the valleys of Rome. These eleven were the separate aqueducts of Rome: Procopius brings the number up to fourteen by reckoning branches drawn off from some of them. The *Aqua Crabra* was a small brook which flowed under the wall between Porta Latina and the Lateran, and was enclosed in a *euripus* or open channel at the Circus Maximus. Several of these aqueducts have been restored for modern use. (1) The *Aequa Vergine*, the ancient *Aqua Virgo*, which was restored by Pope Pius IV. and further embellished by Benedict XIV. and Clement XIII. The chief portion of its waters gushes out through the beautiful Fontana di Trevi, but it also supplies twelve other public fountains and the greater part of the lower city. (2) The *Aequa Felice*, named after the conventional name of its restorer Sixtus V. (Fra Felice), is a part of the ancient *Aqua Alexandrina*. It supplies twenty-seven public fountains and the eastern part of the city. (3) The *Aequa Paola*, the ancient *Trajana*, supplies the Trastevere and the Vatican, and feeds, among others, the splendid fountains before St. Peter's. (4) The *Aequa Pia*, restored in 1870 by

Pius IX. to convey the water of the *Aqua Marcia*—XVIII. Sewers. Of these the most celebrated was the *Cloaca Maxima*, constructed by Tarquinius Priscus, which was formed to carry off the waters brought down from the adjacent hills into the Velabrum and valley of the Forum. It empties itself into the Tiber nearly opposite one extremity of the *Insula Tiberina*. This cloaca was formed by three arches one within the other the innermost of which is a semicircular vault about fourteen feet in diameter. It is still extant in its original state. Even larger than the so-called *Cloaca Maxima* is the cloaca which drained the valley of the *Circus Maximus* and the ground at the base of the Caelian and has its opening about one hundred yards below the *Cloaca Maxima*. That which drains the *Campus Martius* was possibly the largest of all. (Plin. xxxvi. 104, Dionys. iii. 63, *Dict. of Ant. art. Cloacae*).—XIX. Palaces. The house of Augustus was built on the site of the house of Hortensius on the S. of the Palatine overhanging the *Circus Maximus*, where the *Villa Mills* now stands. The *Domus Tiberiana*, which was originally a separate house of Tiberius on the Palatine and was afterwards united to the palace of Augustus. It was on the W. side of the hill turned towards the Velabrum, where a long row of vaulted chambers supposed to be guard rooms, exist. The Palatium was considerably enlarged by Caligula, who extended the buildings a long way beyond the *Domus Tiberiana* across the *Clivus Victoriae*, thus occupying the W. angle of the Palatine, but it did not satisfy Nero's love of pomp and splendour. Nero built two magnificent palaces, which must be distinguished from one another. The first called the *Domus Transitoria Neronis*, covered the whole of the Palatine, and extended as far as the Esquiline to the gardens of Maecenas. This palace was burnt to the ground in the great fire of Rome, thereupon Nero commenced a new palace, known by the name of *Domus Aurea*, which embraced the whole of the Palatine, the Velia, the valley of the Colosseum and the heights of the *Thermae of Titus*, extended near the Esquiline gate, and was cut through not only by the *Via Sacra* but also by other streets. The whole building, however, was not finished at the time of Nero's death, and Vespasian confined the imperial palace to the Palatine, converting the other parts of the *Domus Aurea* into public or private buildings. The palace itself was not finished till the time of Domitian, who adorned it with numerous works of art. This, which is called the Flavian palace, occupied and filled up the depression which divided the summits of the Palatine. The emperor Septimius Severus added buildings on the S. side of the Palatine, extending into the valley towards the Caelian. A part of this palace at the SE. base of the hill was especially lofty and splendid, and was called *Septizonium*, probably because it had seven stories of colonnades. There were considerable remains of this *Septizonium* down to the end of the sixteenth century, when Sixtus V. caused them to be destroyed, and the pillars brought to the Vatican. The buildings variously called the *House of Germanicus* or of *Livia* stand E. of the remains of the *Domus Tiberiana*, and are remarkable for the preservation of its form and even of some of its paintings, a crypto-porticus, or covered passage, led from it to the palace of Caligula. The *Domus Gelotiana* (Suet. Cal. 18) stood on the SW. slope of the Palatine, above the *Circus*, and

contains curious writings and drawings cut into the plaster, some of which seem to show that at one time it was used as a *paedagogium* for the imperial pages. *Domus Vectiliana*, near the Colosseum, was a palace of Commodus. Among the numerous private palaces at Rome the following were some of the most important. *Domus Cicero* close to the *Porticus Catuli*, on the N. slope of the Palatine, was built by M. Iulius Drusus, and purchased by Cicero of one of the *Crassi*. It was destroyed by Claudius after the banishment of Cicero, but was subsequently rebuilt at the public expense. *D. Pompeii*, the palace of Pompey, was situated in the *Carinae* near the temple of Tellus. It was afterwards the residence of M. Antonina. *D. Crassi*, the palace of L. Crassus the orator, on the Palatine. *D. Scipii* also on the Palatine, celebrated for its magnificence, subsequently belonged to Clodius. *D. Lateranorum*, on the E. confines of the Caelian, was a palace originally belonging to the distinguished family of the *Plautii Laterani*, but after the execution of *Plautius Lateranus* under Nero, it became imperial property. It was given by *Septimius Severus* to his friend *Lateranus* and was subsequently the palace of *Constantine* who adorned it with great magnificence. The modern *Basilica* and palace of the *Lateran* occupies most of its site but there are remains of the older palace.—XX. Horti. The *Horti* were parks or gardens which were laid out by wealthy Roman nobles on the hills around the city, and were adorned with beautiful buildings and works of art. (1) *Horti Luculliani*, on M. *Pincina*, which hill was hence called *Collis Hortorum*. They were laid out by *Lucullus*, the conqueror of *Mithridates*. In the reign of *Claudius* they belonged to *Valerius Asiaticus*, who was put to death through the influence of *Messalina*, chiefly because she coveted the possession of these gardens. From this time they appear to have belonged to the imperial house. (2) *H. Sallustiani*, laid out by the historian *Sallust*, on his return from *Numidia*, in the valley between the *Quirinal* and the *Pincina*. (3) *H. Caesaris*, bequeathed by *Julius Caesar* to the people, were situated on the right bank of the Tiber at the foot of the *Janiculum*, where *Augustus* afterwards constructed his great *Naumachia*. (4) *H. Maecenatis* in the *Campus Esquilinus*, bequeathed by *Maecenas* to *Augustus* and frequently used by the imperial family (see above, p. 805, s). (5) *H. Agrippinae*, on the right bank of the Tiber, at the base of the *Vatican* hill, in which *Caligula* built his *Circus*. It was here that Nero burnt the *Christians* in towers covered with pitch to serve as lights for his nocturnal games. (Tac. Ann. xv. 44, *Juv.* l. 135.) Adjoining these were (6) *H. Domitiae*, also on the right bank of the Tiber, in which *Hadrian* built his *Mausoleum*. (7) *H. Pallantiani*, on the Esquiline, laid out by *Pallias*, the powerful freedman of *Claudius*. (8) *H. Gelae* on the other side of the Tiber, laid out by *Septimius Severus*.—XXI. Sepulchral Monuments. (1) *Mausoleum Augusti*, was situated in the *Campus Martius* and was built by *Augustus* as the burial place of the imperial family. It was surrounded with an extensive garden or park, and was considered one of the most magnificent buildings of his reign, but there are only some insignificant ruins of it still extant. (2) *Mausoleum Hadriani* was commenced by *Hadrian* in the gardens of *Domitia* on the right bank of the Tiber, and was connected with the city by the *Pons*

Aelius; it was finished and dedicated by Antoninus Pius, A.D. 140. Here were buried Hadrian, Antoninus Pius, L. Verus, Commodus, and probably also Septimius Severus, Geta, and Caracalla. This building, stripped of its ornaments and converted into a fortress before the time of Procopius (it is said, by Belisarius), is

round the pillar, which represents the emperor's wars against Decebalus and the Dacians, and is one of the most valuable authorities for archaeological inquiries. (4) *Col. Antonini Pii*, erected in honour of Antoninus Pius after his death, consisted of a column of red granite on a pediment of white marble, and was situated



Castle of S. Angelo (Mausoleum of Hadrian).

the Castle of S. Angelo. (3) *Sepulcrum Scipionum*, the burial-place of the Scipios, was situated, left of the Via Appia, near the Porta Capena. Most of the tombs of the distinguished Roman families during the Republican period lay on the Via Appia. The tomb of the Scipios was discovered in 1780, about 400 paces within the modern Porta S. Sebastiano. It contained many interesting monuments and inscriptions, which were deposited in the Museo Pio-Clementino. (4) *Sepulcrum Caeciliae Metellae*. [See p. 556.] (5) *Sepulcrum Cestii*, situated S. of the Aventine, near the Porta Ostiensis, being partly within and partly without the walls of Aurelian. This monument, which is still extant, is in the form of a pyramid, and was built in the time of Augustus for a certain C. Cestius.—XXII. *Columns*. Columns (*Columnae*) were frequently erected at Rome to commemorate persons and events. (1) *Columna Maeniana*, in the Forum, was erected to the honour of the consul C. Maenius, who conquered the Latins and took the town of Antium, B.C. 338. (2) *Col. Rostrata*, also in the Forum, erected in honour of the consul C. Duilius, to commemorate his victory over the Carthaginian fleet, B.C. 260. The name of Rostrata was given to it from its being adorned with the beaks of the conquered ships. Part of its inscribed base was found near the Arch of Severus in the sixteenth cent., and is preserved in the Capitoline Museum. (3) *Col. Trajani*, in the Forum (also called *C. Cochlis*, from its spiral staircase), in which the ashes of the emperor Trajan were deposited. This column is still extant, and is one of the most interesting monuments of ancient Rome. It is, including the pedestal, 117 feet high. The top was originally crowned with the statue of the emperor; it is now surmounted by that of the apostle Peter. A spiral bas-relief is folded

in the Campus Martius, near the temple dedicated to this emperor. It stood not far from the Curia Innocenziana on Monte Citorio, in the garden of the Casa della Missione. At present the basis only is extant, and is preserved in the garden of the Vatican. (5) *Col. M. Aurelii Antonini*, generally called the Antonine Column, erected to the memory of the emperor M. Aurelius, also in the Campus Martius, and still extant. It is an imitation of the Column of Trajan, and contains bas-reliefs representing the wars of M. Aurelius against the Marcomanni.—XXIII. *Obelisks*. The Obelisks (*Obelisci*) at Rome were mostly works of Egyptian art, which were transported from Egypt to Rome in the time of the emperors. Augustus caused two obelisks to be brought to Rome, one of which was erected in the Circus and another in the Campus Martius. The former was restored in 1589, and is called at present the Flaminian Obelisk. Its whole height is about 116 feet, and without the base about 78 feet. The obelisk in the Campus Martius was set up by Augustus as a sundial. It stands at present on the Monte Citorio, where it was placed in 1792. Its whole height is about 110 feet, and without its base 71 feet. Another obelisk was brought to Rome by Caligula, and placed on the Vatican in the Circus of Caligula. It stands at present in front of St. Peter's, where it was placed in 1586, and its whole height is about 132 feet, and without the base and modern ornaments at top about 83 feet. But the largest obelisk at Rome is that which was originally transported from Heliopolis to Alexandria by Constantine, and conveyed to Rome by his son Constantius, who placed it in the Circus Maximus. Its present position is before the north portico of the Lateran church, where it was placed in 1588.

Its whole height is about 149 feet, and without the base about 105 feet. There are nine other obelisks at Rome, besides those mentioned above—H. Roads leading out of Rome. Of these the most important were (1) *Via Latina*, the most ancient of the south roads, which issued at first from the Porta Capena, and after the time of Anrelian from the Porta Latina. It joined the *Via Appia* at Casilinum. (2) *Via Appia*, the Great South Road, also issued from the Porta Capena, and was the most celebrated of all the Roman roads. It was commenced by Appius Claudius, when censor, and was eventually carried to Brundisium. [APP. VIA.] (3) *Via Ostiensis*, originally passed through the Porta Trigemina, afterwards through the Porta Ostiensis, and kept the left bank of the Tiber to Ostia. (4) *Via Portuensis* issued from the same gate as the *Via Ostiensis*, and kept the right bank of the Tiber to Portus, the new harbour founded by Claudius, near Ostia. (5) *Via Labicana*, issued from the Porta Esquilina, and passing Labicum fell into the *Via Latina* at the station ad Bivium, thirty miles from Rome. (6) *Via Praenestina*, originally the *Via Gabina*, issued at first from the Porta Esquilina, and subsequently from the Porta Praenestina. Passing through Oabin and Praeneste, it joined the *Via Latina* just below Anagnina. (7) *Via Tiburtina* issued originally from the Porta Esquilina, or from the Porta Viminalis, and subsequently from the Porta Tiburtina, and proceeded to Tibur, from which it was continued under the name of the *Via Valeria*, past Corfinium to Adria. (8) *Via Nomentana*, anciently *Ficulnensis*, ran from the Porta Collina, subsequently from the Porta Nomentana, across the Anio to Nomentum, and a little beyond fell into the *Via Salara* at Eretum. (9) *Via Salara*, ran from the Porta Collina, subsequently from the Porta Salara, past Fidene to Rieti and Asculum Picenum. At Castrum Truentinum it reached the coast, which it followed until it joined the *Via Flaminia* at Ancona. (10) *Via Flaminia*, the Great North Road (commenced in the censorship of C. Flaminius), issued from the Porta Flaminia, and proceeded past Ocriculum, Narina and Pisaurum to Ariminum, from which town it was continued under the name of the *Via Aemilia* to Placentia and Aquileia. (11) *Via Aurelia*, the Great Coast Road, issued originally from the Porta Janiculensis. It reached the coast at Alatum, and followed the shore of the Lower Sea along Etruria and Liguria by Genoa, as far as Forum Julii in Gaul. [For the construction of Roman roads, see *Dict. of Ant. art. Vias*.]

**Romulea**, a town of Samnium taken by the Romans in the third Samnite war, B.C. 297, after which it seems to have fallen into decay (Liv. x. 17; Steph. Byz. s.v.). Its site seems to have been near the modern *Bilacena*, on the *Via Appia*, between Aeculanum and Aquilona.

**Romulus**, was the traditional founder of Rome, whose name expressed that of the city, and whose story grew up out of a number of legends connected with the origin of the city and of the Roman people, or attempting to explain it. [For the meaning of his other names, Quirinus, see that article.] The story of Romulus commonly accepted by ancient writers (Liv. i. 4-15; Dionys. i. 72-x. 76; Plut. *Romulus*, *Fest. s. v. Roma*) runs as follows.—At Alba Longa there reigned a long line of kings [SILVIUS] descended from Aeneas. The last of these left two sons, Numitor and Amulius.

Amulius, who was the younger, deprived Numitor of the kingdom, but left him his life. Fearful, however, lest the heirs of Numitor might assert their rights, he murdered the only son, and made the daughter, Silvia, or Rhea Silvia, one of the Vestal virgins. Silvia was violated by Mars, and in course of time gave birth to twins. Amulius doomed the guilty Vestal and her babes to be drowned in the river [RHEA SILVIA.] The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig tree which, under the name of the *Ficus Ruminalis*, was preserved and held sacred for many ages after. [For the origin of this tradition see *ROMULUS*.] A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them, where they were discovered by Faustulus, the king's shepherd, who took the children to his own house, and



52.  
Romulus and Remus suckled by the Wolf (from the Etruscan bronze statue in the Capitol.)

gave them to the care of his wife, Acca Larentia. They were called Romulus and Remus, and were brought up with the other shepherds on the Palatine hill. As they grew up, they became distinguished by the beauty of their person and the bravery of their deeds, and fought boldly against wild beasts and robbers. A quarrel having arisen between these shepherds and the herdsmen of Numitor, who stabled their cattle on the neighbouring hill of the Aventine, Remus was taken by a stratagem, during the absence of his brother, and carried off to Numitor. This led to the discovery of the parentage both of Romulus and Remus, who now slew Amulius, and placed their grandfather Numitor on the throne.—Romulus and Remus loved their old abode, and therefore left Alba to found a city on the banks of the Tiber. A strife arose between the brothers where the city should be built, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine. It was agreed that the question should be decided by augury; and each took his station on the top of his chosen hill (cf. *Enn. i. 106*). The night passed away, and as the day was dawning Remus saw six vultures, but at sunrise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the augury in his own favour, but the shepherds decided for Romulus, and Remus was obliged to yield. Romulus now proceeded to mark out the pomerium of his city (see *Dict. of Antiq. s. v.*), and to raise the wall. Remus, who still resented the wrong he had suffered, leapt over the wall in scorn, whereupon he was slain by his brother (cf. *Or. Fast. iv. 842*). As soon as the city was built, Romulus

found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homicides and runaway slaves might take refuge. The city thus became filled with men, but they wanted to obtain *conubium*, or the right of legal marriage with their citizens; but his offers were treated with disdain, and according to the story, which seems to be an attempt to explain the ancient custom of 'marriage by capture,' he resolved to obtain by force what he could not gain by entreaty. In the fourth month after the foundation of the city, he proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Latins and Sabines, to the festival (cf. *Ov. Fast.* iii. 199). Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youths rushed upon their guests, and carried off the maidens. Their parents returned home and prepared for vengeance. The inhabitants of three of the Latin towns, Caenina, Antemnae, and Crustumium, took up arms one after the other, and were successively defeated by the Romans. Romulus slew with his own hand Acron, king of Caenina, and dedicated his arms and armour, as *spolia opima*, to Jupiter. At last the Sabine king, Titus Tatius, advanced with a powerful army against Rome. The fortress of the Saturnian (afterwards called the Capitoline) hill, was surrendered to the Sabines by the treachery of Tarpeia, the daughter of the commander of the fortress. [TARPEIA.] On the next day the Romans endeavoured to cover the hill, and a long and desperate battle was fought in the valley between the Palatine and the Capitoline. At length, when both parties were exhausted with the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard; the two people of only made peace, but agreed to form only one nation. The Romans continued to dwell on the Palatine under their king Romulus; the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius. The two kings and their senates met for deliberation in the valley between the Palatine and the Capitoline hills, which was hence called *comitium*, or the place of meeting. But this union did not last long. Titus Tatius was slain at a festival at Lavinium by some Laurentines, to whom he had refused satisfaction for outrages which had been committed by his kinsmen. Henceforward Romulus ruled alone over both Romans and Sabines. After reigning thirty-seven years, he was at length taken away from the world. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people (a story which may have been invented to explain the name of the festival *Poplifugium* or *Populifugium*: *Dict. of Ant.* s.v.). When daylight had returned, Romulus had disappeared, for his father, Mars, had carried him up to heaven in a fiery chariot (*Quirinus Martis equis Acheronta fugit*, *Hor. Od.* iii. 8, 15; cf. *Ov. Fast.* ii. 496; *Liv.* i. 16; *Cic. de Rep.* i. 16, 25). Shortly afterwards he appeared in more than mortal beauty to Proculus Julius, and bade him tell the Romans to worship him as their guardian god under the name of Quirinus. Such was the glorified end of Romulus in the genuine legend. But as it staggered the faith of a later age, a tale was invented to account for his mysterious disappearance. It was related that the senators, discontented with the tyrannical rule of their king, murdered him during the gloom of a tempest, cut up his body, and carried home the mangled pieces under their robes.—As Romulus was regarded as the founder of Rome, its most ancient political institutions and the organisation of the people were ascribed to him. Thus he is said to have divided the people into three tribes, which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius, the Sabine king, and the Luceres from Lucumo, an Etruscan chief who had assisted Romulus in the war against the Sabines. Each tribe contained ten *curiae*, which received their names from the thirty Sabine women who had brought about the peace between the Romans and their own people. Further, each *curia* contained 10 gentes, and each gens 100 men. Thus the people, according to the general belief, were divided originally into 3 tribes, 30 *curiae*, and 300 gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides those there were 300 horsemen, called *Celeres*, the same body as the *Equites* of a later time. To assist him in the government of the people Romulus is said to have selected a number of the aged men in the state, who were called *Patres* or *Senatores*. The council itself, which was called the *Senatus*, originally consisted of 100 members; but this number was increased to 200 when the Sabines were incorporated in the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of *comitia curiata*, because they voted in accordance to their division into *curiae*.—This legendary account of the eponymous hero of the Romans derived from stories of old folk-lore and old records interwoven with some myths of Greek origin and others invented to account for ancient names, customs or rites, seems to have been first written in a historical form by the annalist Q. Fabius Pictor, who lived in the time of the second Punic war. The probable origin of Rome has been mentioned at the beginning of the article *ROMA*. The personality of Romulus seems to have been imagined to account for the Latin settlement predominating at Rome instead of at the more ancient Alba; his name appears to be formed (as was the case with most traditions of ancient towns, especially in Greece) from that of the town itself: very possibly it is connected with that of the Ramnes (whose name some interpret as meaning 'foresters'). Some writers take Romulus and the Ramnes to represent one of three races whose union or 'synoikismus' formed the Roman people, the Sabine Titus and Titienses representing the second, and the Luceres the third; but there is no ground for this supposition: all traditions agree in ascribing this triple division to Romulus himself. It is not unlikely that the idea of the twin brothers Romulus and Remus may have arisen from the ancient worship of two Lares [see p. 474, a], especially as the mother in the story is connected with the worship of the state-hearth. Similarly connected with a religion perhaps even older may be the introduction of the wolf into the story, which may represent a tribal observance akin to totemism [cf. *HMPINI*; 3 G 2].

**LUPERCUS**. But the idea of the twins being miraculously preserved and suckled by the wolf is merely the reappearance of a myth or fairy tale which is met with in Greece and in the East, and of which the story of *Cyrus the Great* is an instance. It is possible that it may be one of the Greek elements in the story, the very fact of an eponymous hero worshipped as a god being rather Greek than Italian in character. The rape of the Sabine is probably what is called an 'aetiological' myth, i.e. it was an attempt (as was said above) to explain the custom of marriage by capture [see *Dict of Ant. art. Matrimonium*]. Similarly the story of the asylum may be an explanation of the sacred spot between the *Arx* and the *Capitolium* [see p. 801, a].

**Romulus Augustulus** [**AVGVSTVLVS**]

**Romulus Silvius** [**SILVIVS**]

**Roscanum** (*Rossano*), a fortress on the E coast of Bruttium, between Thuria and Paternum (Procop. *B.G.* iii. 30)

**Rosellus** [**ARGVS**]

**Roscus** 1. L., is said to have been sent as ambassador by the Romans to Fidenae in B.C. 438. He and his three colleagues were killed by the inhabitants of Fidenae, at the instigation of *Lar Tolumnius* king of the *Vesutis*. The statues of all four were erected in the *Rostra* at Rome (Liv. iv. 17, Plin. xix. 23).

—2. *Sex*, of Amerina, a town in Umbria. The father of this Roscius had been murdered at the instigation of two of his relations and fellow townsmen, *T. Roscius Magnus* and *T. Roscius Capito*, who coveted the wealth of their neighbour. These two Rosci struck a bargain with *Chrysogonus*, the freedman and favourite of Sulla, to divide the property of the murdered man between them. But as the proceeding excited the utmost indignation at Amerina, and the magistrates of the town made an effort to obtain from Sulla the restitution of the property to the son, the robbers accused young Roscius of the murder of his father, and hired witnesses to swear to this fact. Roscius was defended by Cicero (B.C. 80) in an oration which is still extant, and was acquitted (Cic. *pro Rose Am.*). Cicero's speech was greatly admired at the time, and though at a later period he found fault with it himself, as bearing marks of youthful exaggeration and rhetorical embellishment, it displays abundant evidence of his great oratorical powers (Cic. *Orat.* 80, 107, *Quintil.* xii. 6, 4). —3. *Gallus*, Q., the most celebrated comic actor at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium (Cic. *Div.* i. 36, 79, ii. 51, 66). His histrionic powers procured him the favour of many of the Roman nobles, and, among others, of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Roscius enjoyed the friendship of Cicero, who constantly speaks of him in terms both of admiration and affection. Roscius was considered by the Romans to have reached such perfection in his own profession that it became the fashion to call everyone who became particularly distinguished in his own art by the name of Roscius (*de Or.* i. 23, 130, ii. 26, 101, *Brut.* 81, 299; cf. *Hor. Ep.* ii. 1, 82). In his younger years Cicero received instruction from Roscius, and at a later time he and Roscius often used to try which of them could express a thought with the greatest effect, the orator by his eloquence, or the actor by his gestures. These exercises gave Roscius so high an opinion of his art, that he wrote a

work in which he compared eloquence and acting. It is possible that Roscius introduced the custom, borrowed from the Greeks, of acting in masks (cf. Cic. *de Or.* iii. 69, 221). Like his celebrated contemporary, the tragic actor Aesopus, Roscius realised an immense fortune by his profession (Plin. vii. 129, *Macrob.* i. 10). He died in 62—Gne. of Cicero's extant orations is entitled *Pro Q. Roscio Comodo*. It was delivered before the judge C. Piso, probably in 68, and relates to a claim for 50,000 sesterces, which one C. Fannius Chacrea brought against Roscius.—4. *Fabātus* [**FABIVS**]. —5. *Otho* [**OTHO**].

**Rotomagus** (*Rouen*), a town on the Sequana (*Seine*), the capital of the *Vellocasses*, in Ptolemy called *Ροτόμαγος* (*Amm. Marc.* xv. 11, *Ptol.* ii. 8, 8).

**Roxana** (*Pwξwv*), daughter of Oxyartes the Bactrian, fell into the hands of Alexander on his capture of the hill fort in Sogdiana, named 'the rock,' B.C. 327. Alexander was so captivated by her charms, that he married her (*Arrian.* An. iv. 18, *Curt.* viii. 4, *Plut. Alex.* 47). Soon after Alexander's death (323), she gave birth to a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. Before the birth of the boy she had drawn *Statira*, or *Barsine*, to Babylon by a friendly letter, and there caused her to be murdered. Roxana afterwards crossed over to Europe with her son, and placed herself under the protection of Olympias. She shared the fortunes of Olympias, and threw herself into Pydna along with the latter, where they were besieged by Cassander. In 316 Pydna was taken by Cassander; Olympias was put to death; and Roxana and her son were placed in confinement in Amphipolis. Here they were detained under the charge of Glaukias till 311, in which year, soon after the general peace then concluded, they were murdered in accordance with orders from Cassander (*Plut. Alex.* 77; *Arrian.* An. vi. 27; *Diod.* xviii. 8, 69, xix. 11, 62, 105, *Strab.* pp. 517, 794).

**Roxolani** [**ΡΗΟΧΟΛΑΝΤ**]

**Rubellius Blandus** 1. A Roman knight of Tibur, who taught rhetoric at Rome in the reign of Augustus (*Tac. Ann.* vi. 27; *Sen. Contr.* i. 7, 13). —2. Grandson of No. 1, who married Julia, daughter of Drusus and grand daughter of Tiberius (*Tac. Ann.* vi. 27, 45). —3. Grandson of No. 2, and son of **RUBELLIVS PLAVTUS**, assumed the surname of his grandfather, and was noted for pride in his imperial descent (*Juv. Sat.* 39).

**Rubellius Plautus**, son of **RUBELLIVS BLANDVS** (No. 2), and great-grandson of Tiberius. He excited the suspicions of Nero, and was ordered to retire to his estates in Asia, A.D. 60, but by the orders of Nero at the instigation of Tigellinus he was murdered there two years afterwards. (*Tac. Ann.* xiii. 19, xiv. 22, 57, 69, *Dio Cass.* lxxi. 14).

**Rubi** (*Rubistinus*, *Ruto*), a town in Apulia on the road from Canninum to Brundisium, about twenty-eight miles SE of the former, and ten miles from the coast (*Hor. Sat.* i. 8, 94; *Plin.* iii. 105). In tombs on the site many vases have been found.

**Rubico** or **Rubicon**, a small river in Italy, falling into the Adriatic a little N. of Ariminum, formed the boundary in the republican period between the province of Gallia Cisalpina and Italia proper [*GALLIA*, p. 354 b]. It is celebrated in history on account of Caesar's passage across



it at the head of his army, by which act he declared war against the republic (App. *B.C.* ii. 35; Plut. *Caes.* 32; Snet. *Jul.* 31; Lucan, i. 185. 218-227). A papal decree, issued in 1756, declared the modern *Lusa* to be the ancient Rubico, but the *Rugone*, a little farther N., has better claims to this honour.

**Rubra Saxa** (*Prima Porta*), called 'Rubrae herues' (sc. petrae) by Martial, a small place in Etruria, nine miles from Rome, near the river Cremera, and on the Via Flaminia. It was near this spot that the great battle was fought in which Maxentius was defeated by Constantine, A.D. 312. (Liv. ii. 49; Cic. *Phil.* ii. 51; Tac. *Hist.* iii. 79; Mart. iv. 64, 15.)

**Rubrenus Lappa**, a contemporary of Juvenal, author of a tragedy called *Atreus*, obliged while he was writing it to live by pawning his dress (Juv. vii. 71).

**Rubrens Lacus**. [NARBO.]

**Rubricatus**. 1. Or **Ubus** (*Scibous*), a considerable river of Numidia in N. Africa, rising in the mountains SE. of Cirta (*Constantineh*), flowing NE., and falling into the Mediterranean E. of Hippo Regius (*Bonah*). (Ptol. iv. 3, 5.)

—2. (*Lobregat*), a small river of Hispania Tarraconensis, flowing into the sea W. of Bareino (Plin. iii. 21).

**Rubrum Mare**. [ERYTHRAEUM MARE.]

**Rüdia** (Rudinus: *Rugge*), a town of the Sallentines or Messapians in Calabria, the southernmost part of Apulia, a little W. of Lupiae (Strab. p. 281; Ptol. iii. 1, 76). Strabo stands alone in calling it a Greek city, and it is more likely that it was Messapian. It was afterwards a Roman municipium. It had no importance except as the birthplace of ENNIUS, who is on that account called a 'Calabrian'. (Hor. *Od.* iv. 8, 20; Ov. *A.A.* iii. 409; Sil. Ital. xii. 393.) It is clear, therefore, that Pliny (iii. 102) and Mela (ii. 4, 7) are wrong in reckoning it a town of the Pediculi and outside Calabria.

**Ruesium** or **Reversio** (*Ρυέριον*: *S. Paulien*), a town of the Vellavi or Vellauri, hence called simply *Civitas Vellavorum*, in Gallia Aquitania (in the modern *Velay*), on the frontiers of Auvergne (Ptol. ii. 7, 20).

**Rufinus**. 1. **P. Cornélius Rufinus**, was consul B.C. 290, with M. Curius Dentatus, and in conjunction with his colleague brought the Samnite war to a conclusion, and obtained a triumph in consequence. He was consul a second time in 277, and carried on the war against the Samnites and the Greeks in Southern Italy. The chief event in his second consulship was the capture of the important town of Croton. In 275, Rufinus was expelled from the senate by the censors C. Fabricius and Q. Aemilius Papus, on account of his possessing ten pounds of silver plate. The dictator Sulla was descended from this Rufinus. His grandson was the first of the family who assumed the surname of Sulla. (Liv. *Ep.* 11, 14; Eutrop. ii. 9; Vell. Pat. ii. 17; Plu. *Sull.* 1; Cic. *de Or.* ii. 66.)—2. **Leicinius Rufinus**, a jurist, who lived under Alexander Severus. There are in the Digest seventeen excerpts from twelve books of *Regulae* by Rufinus.—3. The chief minister of state under Theodosius the Great, was an able, but at the same time a treacherous and dangerous man. He instigated Theodosius to those cruel measures which brought ruin upon Antioch, A.D. 390. After the death of Theodosius in 395, Rufinus exercised paramount influence over the weak Arcadius; but towards the end of the year a conspiracy was formed against him by

Eutropius and Stilicho, who induced Gainas, the Gothic ally of Arcadius, to join in the plot. Rufinus was in consequence slain by the troops of Gainas. (Clandian, *Rufinus*; Zos. iv. and v.)—4. Surnamed **Tyrannius** or **Turranius**, or **Toranus**, an ecclesiastical writer of the fourth century. [*Diet. of Christian Biogr.*]

—5. A grammarian of Antioch, whose treatise *De Metris Conicis* (or rather extracts from it) is contained in the *Grammaticae Latinae Auctores Antiqui* of Putschius, Hannov. 1605. He was possibly also the author of a little poem in twenty-two lines, *Pasiphaes Fabula ex omnibus Metris Horatianis*, which, as the name imports, contains an example of each of the different metres employed by Horace. Some have also ascribed to him the *Carmen de Ponderibus* (ed. by Hultsch, *Script. Metrol.*).

—6. The author of thirty-eight epigrams in the Greek Anthology. His date is uncertain; but there can be no doubt that he was a Byzantine. His verses are of the same light amatory character as those of Agathias, Paulus, Macedonius, and others. [PLANUDES.]

**Rufrae** or **Rufrium**, a town of the Samnites, on the borders of Campania (Verg. *Aen.* vii. 739; Liv. viii. 25; Sil. Ital. viii. 568).

**Rufus, Antonius**, a Latin grammarian (Quintil. i. 5, 43) and poet (Schol. ad Hor. *A.P.* 268): he composed the lyric poet mentioned by Ovid (*Pont.* iv. 16, 28).

**Rufus, Curtius**. [CURTIUS.]

**Rufus Ephesus**, so called from the place of his birth, a Greek physician, lived in the reign of Trajan (A.D. 98-117), and wrote several medical works, some of which are still extant.

**Rufus, L. Caecilius**, brother of P. Sulla by the same mother, but not by the same father. He was tribune of the plebs, B.C. 63, when he rendered warm support to Cicero, and in particular opposed the agrarian law of Rullus. In his praetorship, 57, he joined most of the other magistrates in proposing the recall of Cicero from banishment. (Cic. *pro Sull.* 22, 23; Dio Cass. xxxvii. 25.)

**Rufus, M. Caelius**, a young Roman noble, distinguished as an elegant writer and eloquent speaker, but equally conspicuous for his profligacy and extravagance. Notwithstanding his vices he lived on intimate terms with Cicero, who defended him in B.C. 56 in an oration still extant. The accusation was brought against him by Sempronius Atratinus, at the instigation of Clodia Quadrantaria, whom he had lately deserted. Clodia charged him with having borrowed money from her in order to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome; and with having made an attempt to poison her (Cic. *pro Caelio*). In 52 Caelius was tribune of the plebs, and in 50 aedile. During the years 51 and 50 he carried on an active correspondence with Cicero, who was then in Cilicia, and some of the letters which he wrote to Cicero at that time are preserved in the collection of Cicero's letters (Cic. *ad Fam.* viii. 12, 14). On the breaking out of the Civil war in 49 he espoused Caesar's side, and was rewarded for his services by the praetorship, in 48. Being at this time overwhelmed with debt, he availed himself of Caesar's absence from Italy to bring forward a law for the abolition of debts. He was, however, resisted by the other magistrates and deprived of his office; whereupon he went into the S. of Italy to join Milo, whom he had secretly sent for from Massilia. Milo was killed

near Thurii before Caelius could join him [Milo], and Caelius himself was put to death shortly afterwards at Thurii. (Caes. B. C. iii. 20-22, App. B. C. ii. 22, Dio Cass. xli. 22.)

**Rufus, Minucius** [MINUCIUS].

**Rufus, Munatius**, a friend of Cato the younger, about whom he wrote a memoir. In 58 B.C. he accompanied Cato to Cyprus. (Plut. Cat. Min. § 30, Val. Max. iv. 3, 2.)

**Rufus, Musonius** [MUSONIUS].

**Rufus, Sextus** [SEXTUS RUFUS].

**Rufus, Valgius** [VALGIUS].

**Rugi**, an important people in Germany, originally dwelt on the coast of the Baltic between the Viadus (*Oder*) and the Vistula (*Tac. Germ. 45*). After disappearing a long time from history, they are found at a later time in Attila's army, and after Attila's death they founded a new kingdom on the N. bank of the Danube in Austria and Hungary, the name of which is still preserved in the modern *Rugiland* (Prop. B. G. ii. 14, Sidon. Paneg. ad Avit. 319). They have left traces of their name in the country which they originally inhabited in the modern *Rugen* *Rugenwalde* *Pega Rugenwalde*.

**Rullus, P. Servilius**, tribune of the plebs B.C. 63, proposed an agrarian law which Cicero attacked in three orations which have come down to us. It was the most extensive agrarian law that had ever been brought forward, including the creation of a board of ten commissioners to carry it out, each of whom was to have military and judicial powers like those of a praetor, and powers to raise great sums by sale of lands and of the booty in the hands of Pompey: there was moreover a scheme of colonisation on a large scale, like that of C. Gracchus. The whole measure was an attack on the power of the senate and was instigated by Caesar. Cicero's attacks on it had great effect and the bill was so unpopular that it was withdrawn by Rullus himself.

**Rumina** (from *ruma*, the breast), the goddess who presided over the suckling of children, one of the old Italian deities worshipped in the Indigitamenta (see p. 443 a). She had an ancient sanctuary on the NW side of the Palatine—a shrine with the fig tree sacred to her (*Ficus Ruminalis*), which a (probably) later tradition connected with Romulus: that is to say, the story of the suckling of Romulus and Remus probably grew out of the worship paid to Rumina. (Varro, B. R. ii. 2, 5, n. 11, 5, Plut. Q. R. 57, Rom. 4, 6, cf. Varro, L. L. v. 54, Liv. i. 4, Plin. xv. 77, Tac. Ann. xiii. 58.)

**P. Rutilius**, consul A.C. 132, prosecuted with the utmost vehemence all the adherents of Tib. Gracchus, who had been slain in the preceding year. In his consulship he was sent into Sicily against the slaves, and brought the Servile war to a close. He remained in the island as proconsul in the following year, and, with ten commissioners appointed by the senate, he made various regulations for the government of the province, which were known by the name of *Leges Rutiliae*. (Diet. of Ant. a. v.) Rutilius was condemned in the tribunate of C. Gracchus, 123, on account of his illegal and cruel acts in the prosecution of the friends of Tib. Gracchus (Vell. Pat. ii. 7). He was an intimate friend of Scipio Africanus the younger, who obtained the consulship for him, but who failed in gaining the same honour for his brother Lucius. He is said to have taken his brother's failure so much to heart as to have died in consequence. (Cic. de Amic. 19, 71, Tusc. iv. 17, 40.)

**Ruscino** (*Rossillon*), a town of the Tectosages in the SE. part of Gallia Narbonensis, at the foot of the Pyrenées, on the river Ruscino (*Tet*), and on the road from Spain to Narbo. A salt-water lake near it was famed for mullets. (Liv. xxi. 24, Strab. p. 182, Ptol. ii. 10, 9.)

**Rusellae** (*Rusellanus* near *Grosseto*, Ru.), one of the most ancient cities of Etruria, probably one of the twelve cities of the Etruscan League, situated on an eminence E. of the lake Prasina and on the Via Aurelia. It is first mentioned in the time of Tarquinius Priscus (Dionys. iii. 51). It was taken by the Romans in B.C. 294, when 2000 of its inhabitants were slain, and as many more made prisoners (Liv. x. 57). It was subsequently a Roman colony, (Plin. iii. 51) and continued in existence till 1138, when its inhabitants were removed to Grosseto. The walls of Rusellae still remain, and are among the most ancient in Italy. They are formed of enormous masses of travertine, piled up without regard to form, with small stones inserted in the interstices. The masses vary from six to eight feet in length, and from four to eight in height. The area enclosed by the walls forms an irregular quadrangle between 10,000 and 11,000 feet, or about two miles in circuit.

**Rusicada** (SE. of *Stora* Ru.), a seaport and Roman colony in Numidia, used especially as the port of Cirta (Plin. v. 22, Ptol. iv. 3, 3).

**Ruspinum**, a town of Africa Propria (Byzacium) two miles from the sea, between Leptis Parva and Hadrumetum (Strab. p. 831, Plin. v. 23, Bell. Afr. 6).

**Russadir** (*Ras ud-Dir*, or *C. di Tres Forcas Rus* in ancient Punic, and *Ras* in Arabic, alike mean cape), a promontory of Mauretania Tingitana, in N. Africa on the coast of the Metagonitae. SE. of it was a city of the same name (prob. *Mehillah*) (Plin. v. 9, Ptol. iv. 1, 7).

**Rusticus, Fabius**, a Roman historian, in the reigns of Claudius and Nero, and a friend of Seneca (Tac. Agr. 10, Ann. xiii. 20, xiv. 2).

**Rusticus** 1. **L. Julius Arulenus** more usually called *Arulenus Rusticus*, but sometimes *Junius Rusticus*. He was a friend and pupil of *Paxtus Thrasea*, and an ardent admirer of the Stoic philosophy. He was put to death by Domitian, because he had written a panegyric upon Thrasea (Tac. Ann. xvi. 25, Hist. iii. 90, Agr. 2, Dio Cass. lxviii. 13, Plin. Ep. i. 5, ii. 11; Suet. Dom. 10)—2. **Q. Junius**, probably a grandson of the above, a Stoic philosopher, and one of the teachers of M. Aurelius, who had a great regard for him, and raised him to the consulship (Dio Cass. lxx. 35, Capitol. M. Ant. Phil. 2, 6, C. I. L. vi. 808).

**Rusucurram** (*Coleah*, opposite *Algier*), a considerable seaport in the E. part of Mauretania Caesariensis, constituted a Roman colony under Claudius (Ptol. iv. 2, 2, Plin. v. 20).

**Ruteni**, a people in Gallia Aquitania on the frontiers of Gallia Narbonensis in the modern *Rovergne*. Their chief town was Segodunum, afterwards *Civitas Rutenorum* (*Rodex*). The country of the Ruteni contained silver mines, and produced excellent fax. (Plin. iv. 109, Ptol. ii. 7, 21, Strab. p. 191.)

**Rutilius Lupus** [LUPUS].

**Rutilius Namatianus**, *Claudianus* a Roman poet, and a native of Gaul, lived at the

beginning of the fifth century of the Christian era. He resided at Rome a considerable time, where he attained the dignity of *praefectus urbi*, about A.D. 418 or 414 (*Coel. Theod.* vi. 26, 8). He afterwards returned to his native country, and has described his return to Gaul in an elegiac poem, which bears the title of *Itinerarium*, or *De Reditu*. Of this poem the first book, consisting of 644 lines, and a small portion of the second, have come down to us. It is superior both in poetical colouring and purity of language to most of the productions of the age; and the passage in which he celebrates the praises of Rome is not unworthy of the pen of Claudian. Its versification is admirable. Rutilius was a heathen, and attacks the Jews and monks with no small severity.—Editions by L. Müller, 1870, and in *Poët. Lat. Min.* by A. W. Zumpt, Berlin, 1840.

**P. Rutilius Rufus**, a Roman statesman and orator. He was military tribune under Scipio in the Numantine war, praetor B.C. 111, consul 105, and legatus in 95, under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicani, that he became an object of fear and hatred to the whole body. Accordingly, on his return to Rome, he was impeached of malversation (*de repetundis*), found guilty, and compelled to withdraw into banishment, 92. (*Cic. Brut.* 22, 85; 80, 113; *pro Balb.* 11, 28; *Tac. Ann.* iv. 43.) He retired first to Mytilene, and from thence to Smyrna, where he fixed his abode, and passed the remainder of his days in tranquillity, having refused to return to Rome, although recalled by Sulla. Besides his orations, Rutilius wrote an autobiography, and a History of Rome in Greek, which contained an account of the Numantine war, but we know not what period it embraced. (*Charis.* i. 120, 125; *Isid. Or.* xxii. 11; *Liv.* xxxix. 52; *Gell.* vi. 14.)

**Rutillus, C. Marcius**, was consul B.C. 357, when he took the town of Privernum. In 356 he was appointed dictator, being the first time that a plebeian had attained this dignity. In his dictatorship he defeated the Etruscans with great slaughter. In 352 he was consul a second time; and in 351, he was the first plebeian censor. He was consul for the third time in 344, for the fourth time in 342. (*Liv.* vii. 16, 21, 36.) The son of this Rutilius took the surname of Censorinus, which in the next generation entirely supplanted that of Rutilius, and became the name of the family. [*CENSORINUS*.]

**Rutuba (Roya)**, a river which rises in the *Col di Tenda* and flows into the sea at Albium Intemelium (Ventimiglia), on the coast of Liguria (*Luc.* ii. 422; *Plin.* iii. 48).

**Rutuli**, an ancient people in Italy, inhabiting a narrow slip of country on the coast of Latium a little to the S. of the Tiber. Their chief town was Ardea, which was the residence of Turnus. They were subdued at an early period by the Romans, and disappear from history (*Dionys.* v. 61; *Liv.* i. 56; *Turnus*).

**Rutupae** or **Rutupiae (Richborough)**, a port town of the Cantii in the SE. of Britain, from which the passage was commonly made to the harbour of Gessoriacum in Gaul (*Lucan.* vi. 67; *Ptol.* ii. 3, 27; *Amm. Marc.* xx. 1, xxvii. 8). Excellent oysters were obtained in the neighbourhood of this place (*Rutupino edita fundo ostrea*, *Juv.* iv. 141). There are still several Roman remains at *Richborough*.

## S

**Säba.** [*SABAET.*]

**Sabäcon** (*Σαβακων*=Shabaka or Shabatak), according to Herodotus (ii. 137–140), a king of Ethiopia who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for fifty years, but at length quitted the country in consequence of a dream; whereupon Anysis regained his kingdom. In Manetho's account there were three Ethiopian kings who reigned over Egypt, named *Sabacon*, *Sebichus*, and *Taracus*, whose collective reigns amount to forty or fifty years, and who form the twenty-fifth dynasty of that writer. The Ethiopian dynasty was the twenty-fifth, which displaced and put to death Bakenraf (Bocchoris), having invaded and occupied Egypt from Napata in Ethiopia about 733 B.C. The invasion was led by the priest-king Piankhi, who overthrew the various petty princes who ruled in different parts of Egypt. The other kings of the dynasty were Shabaka (Sabakon) about 700 B.C., Shabataka, and Taharaka (=Tirhakah), who reigned at Thebes B.C. 693–666 and fought against the invading Assyrian kings Sennacherib, Esarhaddon and Assurbanipal.

**Säbaei** or **Säbae** (*Σαβαῖοι*, *Σάβα*: O. T. Shebaüm), one of the chief peoples of Arabia, dwell in the SW. corner of the peninsula, in the most beautiful part of Arabia Felix, the N. and centre of the province of *El-Yemen*. The Sabaeans of *El-Yemen* were celebrated for their wealth and luxury. (*Ptol.* vi. 7, 23; *Catull.* xi. 5; *Propert.* ii. 10, 16; *Verg. Georg.* i. 57, *Acn.* i. 416; *Hor. Od.* i. 29, 2, ii. 12, 24.) Their country produced all the most precious spices and perfumes of Arabia, and they carried on an extensive trade with the East. Their capital was at Saba, where we are told that their king was kept a close prisoner in his palace. (*Dio Cass.* liii. 29; *Strab.* p. 771.) The Homeritae were subsequently the dominant tribe in their district. [*ARABIA*, p. 96, a; *HOMERITAE*.]

**Sabäte (Trevignano)**, a town of Etruria, on the road from Cosa to Rome, and on the NW. corner of a lake which was named after it *Lacus Sabatinus (Lago di Bracciano)*. (*Strab.* p. 226; *Liv.* vi. 4.)

**Sabatini**, a people in Campania, who derived their name from the river Sabatus (*Sabbato*), a tributary of the Calor, which flows into the Volturnus (*Liv.* xxvi. 33).

**Sabaria** or **Savaria (Stein, on the Anger)** a town in the N. of Upper Pannonia, which in the time of Augustus and Tiberius, like Carnuntum, belonged to Noricum. Claudius made it a colony (*Plin.* iii. 146; *Ptol.* ii. 15, 4). Sept. Severus was proclaimed emperor here (*Anrel. Vict. Ep.* 19).

**Sabazins (Σαβᾱίος)** a Thracian and Phrygian deity, identified sometimes with Zeus but usually with *Dionysus* [pp. 238, b, 295, a], and worshipped in connexion with Rhea-Cybele. The snake was sacred to him (*Theophrast. Char.* 28), either because it was taken as a symbol of the earth and its reproduction of fruits, or in allusion to the story of Dionysus Zagreus [p. 296, a].

**Säbelli.** [*SABINI.*]

**Säbina**, the wife of the emperor Hadrian, was the grand-niece of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A.D. 100, through the

influence of Plotina, the wife of Trajan. The marriage did not prove a happy one. Sabina at length put an end to her life for no credence need be attached to the report that she had been poisoned by her husband. She was alive in 136, and probably did not die till 138, a few months before Hadrian. She was enrolled among the gods after her decease (Spart. *Hadr.* 1, 2, 11, 23, Anrel. Viet. *Ep.* 14, Oros. vii. 13).

Sabina, Poppaea, a woman of surpassing beauty, but licentious morals, was the daughter of T. Ollius, but assumed the name of her maternal grandfather, Poppaeus Sabinus, who had been consul in A.D. 9. She was first married to Rufius Crispinus, and afterwards to Otho, who was one of the boon companions of Nero. The latter soon became enamoured of her, and in order to get Otho out of the way Nero sent him to govern the province of Lusitania (58). Poppaea now became the acknowledged mistress of Nero, over whom she exercised absolute sway. Anxious to become the wife of the emperor, she persuaded Nero first to murder his mother, Agrippina (59), who was opposed to such a disgraceful union, and next to divorce and shortly afterwards put to death his innocent and virtuous wife, Octavia (62). Immediately after the divorce of Octavia, Poppaea became the wife of Nero. In the following year she gave birth to a daughter at Antium, but the infant died at the age of four months. In 65 Poppaea was pregnant again, but was killed by a kick from her brutal husband in a fit of passion. She was enrolled among the gods, and a magnificent temple was dedicated to her by Nero. Poppaea was inordinately fond of luxury and pomp and took immense pains to preserve the beauty of her person. Thus we are told that all her miles were shod with gold, and that 500 asses were daily milked to supply her with a bath. (Tac. *Ann.* xiii. 45, xiv. 1, 60, xv. 23, xvi. 6, 21, Suet. *Ner.* 85, Dio Cass. lxi. 11, lxxi. 27, lxxii. 26).

Săbini, one of the most ancient and powerful of the peoples of central Italy, for whom the ancients found an eponymous hero in Sabinus, a son of the native god Sancus. The word *Sabellus* is an adjective applied to the Samnites and also used as an equivalent for the adjectival *Sabinus* (Liv. vii. 1; Verg. *Georg.* ii. 167, *Aen.* vi. 665, Hor. *Od.* iii. 6, 37). The Sabini, or Sabellian race, though having a common parentage with the Oscans and Latins, were more closely connected with the Umbrians from whom they branched off at a later period [see p. 453, a]. Eventually the Umbrian branch of the Umbrico-Sabellian stock settled on the East of the Apennines in the district thenceforth called UMBRIA, the Sabellian branch migrated further southward and was again subdivided, the Sabini proper retaining the country between the Nar, the Anio and the Tiber, between Latium, Etruria, Umbria and Picenum. This district was mountainous, and better adapted for pasturage than corn. The chief towns were Amerinum (according to Cato, ap. Dionys. i. 14, ii. 49, the oldest town of the Sabines), Reate, Nursia, Antissa, Cures, Eretum and Nomentum. From this district at various times other migratory bands went forth, who are described in separate articles: the Vestini, Marsi, Marrucini, Paeligni, Frentani, Hirpini, Picentes, and (most important and powerful of all) the Samnites [SABINUS]. The Sabellian tribes adopted a peculiar system of emigration. In times of great danger and

distress they vowed a *Ver Sacrum*, or Sacred Spring, and all the children born in that spring were regarded as sacred to the god, and were compelled, at the end of twenty years, to leave their native country and seek a new home in foreign lands. [*Dict. of Ant. art. Ver Sacrum*] The Sabines were distinguished by their hardy and frugal manner of life (Liv. i. 18, Cic. *Vatin.* 15, 57, Hor. *Od.* iii. 6, 38, *Epod.* 2, 41, Juv. iii. 169), and their piety, which in their use of incantations took the form of extreme superstition (Hor. *Epod.* 17, 23, *Sat.* i. 2, 29). [For the union of the Sabines and Latins see ROMA.] The Sabini proper were subdued by M. Cn. Dentatus, B.C. 290 (Liv. *Ep.* 11, Flor. i. 15), and in 268 received the Roman franchise, after which date they reckoned as part of the Roman state with full citizenship (Vell. Pat. i. 14).

Săbinnus 1. A contemporary poet and a friend of Ovid. Ovid informs us that Sabinnus had written answers to six of the *Epistolae Heroidum* of Ovid (*Op. Am.* ii. 13, 27, *Pont.* iv. 16, 13). Three answers enumerated by Ovid in this passage are printed in many editions of the poet's works as the genuine poems of Sabinnus, but they were written by a modern scholar Angelus Sabinnus, about the year 1467.—2. M. Caelius, a Roman jurist, who succeeded Caelius Longinus, was consul A.D. 62. He was not the Sabinnus from whom the Sabini took their name [see below, No. 7]. He wrote a work, *Ad Edictum Aedilium Curulium*. There are no extracts from Caelius in the Digest, but he is often cited, sometimes as Caelius Sabinnus, sometimes by the name of Sabinnus only (Oell. iv. 2, vi. 4).—3. C. Calvisius, one of Caesar's legates in the Civil war, B.C. 48 (Caes. *B. C.* iii. 84). In 45 he received the province of Africa from Caesar. Having been elected praetor in 44, he obtained from Antony the province of Africa again, but he did not return to Africa, as the senate, after the departure of Antony for Mutina, conferred the province upon Q. Cornificius. Sabinnus was consul 33, and in the following year commanded the fleet of Octavian in the war with Sex. Pompeius. He was superseded by Agrippa in the command of the fleet. He is mentioned at a later time as one of the friends of Octavian. (Dio Cass. xlviii. 34, 46, App. *B. C.* v. 81, 96, 132).—4. T. Flavius, father of the emperor Vespasian, was one of the farmers of the taxes in Asia, and afterwards carried on business as a money lender among the Helvetians (Suet. *Vesp.* 1).—5. Flavius, elder son of the preceding, and brother of the emperor Vespasian. He governed *Novaes* for seven years during the reign of Claudius, and held the important office of praefectus urbi during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian, who commanded the Roman legions in the East. He continued to retain the dignity under Vitellius, but when Vespasian was proclaimed emperor by the legions in the East, and Antoninus Primus and his other generals in the West, after the defeat of the troops of Vitellius, were marching upon Rome, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinnus till the arrival of Vespasian. The German soldiers of Vitellius, however, refused submission to this arrangement, and resolved to support their sovereign by arms. Sabinnus thereupon took refuge in the Capitol,

where he was attacked by the Vitellian troops. In the assault the Capitol was burnt to the ground, Sabinus was taken prisoner, and put to death by the soldiers in the presence of Vitellius, who endeavoured in vain to save his life. Sabinus was a man of distinguished reputation, and of unspotted character. He left two sons, Flavius Sabinus, and Flavius Clemens. (Tac. *Hist.* i. 46, ii. 55, iii. 64-74, iv. 47; Dio Cass. iv. 17; Suet. *Vesp.* 1, *Vitell.* 15).—6. Flāvius, son of the preceding, married Julia, the daughter of his cousin Titus. He was consul 82, with his cousin Domitian, but was afterwards slain by the latter. (Dio Cass. lxx. 17; Suet. *Dom.* 10).—7. Masurius, a hearer of Ateius Capito, was a distinguished jurist in the time of Tiberius (Gell. iv. 1, v. 6; Macrob. iii. 6, 11). This is the Sabinus from whom the school of the Sabiniani took its name. [CAPITO.] There is no direct excerpt from Sabinus in the Digest, but he is often cited by other jurists, who commented upon his *Libri tres Juris Civilis*. It is conjectured that Persius means to refer to this work (*Sat.* v. 90), when he says, 'Excepto si quid Masuri rubrica vetarit.' Masurius also wrote numerous other works, which are cited by name in the Digest.—8. Nymphidius. [Nymphidius].—9. Poppaeus, consul A.D. 9, was appointed in the lifetime of Augustus governor of Moesia, and was not only confirmed in this government by Tiberius, but received from the latter the provinces of Achaia and Macedonia in addition. He continued to hold these provinces till his death, in 35, having ruled over Moesia for twenty-four years. He was the maternal grandfather of Poppaea Sabina, the mistress, and afterwards the wife, of Nero. (Suet. *Vesp.* 2; Tac. *Ann.* i. 80, iv. 46, xiii. 45).—10. T. Sicinius, consul B.C. 487, fought successfully against the Volsci. (Liv. ii. 40; Dionys. viii. 64, 67).—11. Titius, a Roman knight, friend of Germanicus, executed through the influence of Sejanus (Tac. *Ann.* iv. 18, 68, 70, vi. 4; Dio Cass. lviii. 1).—12. Q. Titurius, one of Caesar's legates in Gaul, who perished along with L. Aurunculeius Cotta in the attack made upon them by Ambiorix in B.C. 54 (Caes. *B. G.* ii. 5, iii. 17, v. 24; Suet. *Jul.* 26).

**Sabis** (*Sambre*). 1. A broad and deep river in Gallic Belgica and in the territory of the Ambiani, falling into the river Mosa (Caes. *B. G.* ii. 16).—2. A small river on the coast of Carmania (Mel. iii. 8).—3. See **SAPIS**.

**Sabrata**. [ABROTONUM.]

**Sabrina**, also called **Sabriāna** (*Severn*), a river in the W. of Britain, which flowed by Venta Silurum into the ocean (Ptol. ii. 3; Tac. *Ann.* xii. 31).

**Sacādas** (*Σακάδας*), of Argos, an eminent Greek musician, was one of the masters who established at Sparta the second great school of music, of which Thaletas was the founder, as Terpander had been of the first. He gained the prize for flute-playing at the first of the musical contests which the Amphictyons established in connexion with the Pythian games (B.C. 590), and also at the next two festivals in succession (586, 582). Sacadas was a composer of elegies, as well as a musician (Plut. *de Mus.* 8-12, pp. 1184, 1185).

**Sacāe** (*Σάκαι*), one of the most numerous and most powerful of the Scythian nomad tribes, had their abodes E. and N.E. of the Massagetae, as far as Serica, in the steppes of Central Asia, which are now peopled by the *Kirghiz Khasaks*, in whose name that of their ancestors is traced by some geographers. They were very warlike,

and excelled especially as cavalry, and as archers both on horse and foot. Their women shared in their military spirit; and, if we are to believe Aelian, they had the custom of settling before marriage whether the man or woman should rule the house, by the result of a combat between them. In early times they extended their predatory incursions as far W. as Armenia and Cappadocia. They were made tributary to the Persian empire, to the army of which they furnished a large force of cavalry and archers, who were among the best troops that the king of Persia had. (Hdt. iv. 6, v. 113, vii. 64; Xen. *Cyr.* v. 3, 32; Strab. p. 511; Arr. *An.* iii. 8, 11.) It should be remembered that the name of the Sacae is often used loosely for other Scythian tribes, and sometimes for the Scythians in general.

**Sācāsēnē** (*Σακασηνή*), a fertile district of Armenia Major, on the river Cyrus and the confines of Albania, so called from its having been at one period conquered by the Sacae (Strab. pp. 73, 509, 511, 529).

**Sacastēnē** (*Σακαστηνή*), a district of Drangiana, apparently, at one time occupied by the Sacae (Arr. *Peripl. Mar. Eryth.* 88). It is conjectured that the name *Seistan* is formed from Sacastene.

**Sācer Mons**, an isolated hill in the country of the Sabines, on the right bank of the Anio and W. of the Via Nomentana, three miles from Rome, to which the plebeians repaired in their secessions (Liv. ii. 32; Dionys. vi. 46). The hill is not called by any special name at the present day, but there is upon its summit the *Torre di Specchio*.

**Sacilli**, with the surname Martialium, a town of the Turduli in Hispania Baetica (Plin. iii. 11).

**Sacra Via**. [ROMA, p. 805, a.]

**Saceraria**, a town in Umbria on the road between Treha and Spoletium, supposed to be identical with Clitumni Fanum on the river CLITUMNUS.

**Sacriportus**, a small place in Latium, of uncertain site, memorable for the victory of Sulla over the younger Marius, B.C. 82 (App. *B. C.* i. 87; Vell. Pat. ii. 26; Lucan, ii. 144).

**Sacrum Promontorium**. 1. (*C. St. Vincent*), on the W. coast of Spain, said by Strabo to be the most westerly point in the whole earth (Strab. p. 137).—2. (*C. Chelidoni*), a promontory in Lycia, near the confines of Pamphylia, and opposite the Chelidonian islands, whence it was also called Prom. Chelidonium (Strab. p. 682).

**Sadocus** (*Σάδοκος*), son of Sitalces, king of Thrace, was made a citizen of Athens B.C. 481 (Thuc. ii. 29, 67; SITALCES).

**Sadyattes** (*Σαδυάττης*), king of Lydia, succeeded his father, Ardyas, and reigned B.C. 629-617 (Hdt. i. 16, 18). He carried on war with the Milesians for six years, and at his death bequeathed the war to his son and successor, Alyattes. [ALYATTES.]

**Saeppinum** or **Sepinum** (Sepinas, -ātis: *Scipino*), a municipium in Samnium on the road from Allifac to Beneventum (Liv. x. 44; Plin. iii. 107).

**Saetābis**. 1. (*Alcoy?*), a river on the S. coast of Hispania Tarraconensis, S. of the Suero (Ptol. ii. 6, 14).—2. Or **Setābis** (Setabitanus; *Jativa*), an important town of the Contestani in Hispania Tarraconensis, and a Roman municipium, was situated on a hill S. of the Suero, and was celebrated for its manufacture of linen (Strab. p. 160; Plin. iii. 25, xix. 9; Catull. 12, 14).

**Sagalassus** (Σαγαλασσός, or Σαλγησσός *Aghlasun*), a large fortified city of Pisidia, near the Phrygian border, a day's journey SE of Apamea Cibotus. It lay, as its large ruins still show, in the form of an amphitheatre on the side of a hill, and had a citadel on a rock thirty feet high. It was taken by assault by Alex under the Great (Arr. An. i. 18). Its inhabitants were reckoned the bravest of the Pisidians, and seem, from the word Σακεδαίμων on their coins, to have claimed a Spartan origin (Strab. p. 563; Lar. xxviii. 15, Steph. s. v). Among the ruins of the city are the remains of a very fine temple, of an amphitheatre, and of fifty two other large buildings.

**Sagānus** (Σαγάνος), a small river on the coast of Carmania (Ptol. vi. 8, 4).

**Sagāris**, a river of Sarmatia Europaea, falling into a bay in the NW of the Euxine, which was called after it *Sagareus Sinus*, and which also received the river Araxes (Ov. Pont. iv. 10, 47; Plin. iv. 82). The bay appears to be that on which *Odesa* now stands, and the rivers the *Boł-Koutalnik* and the *Mal-Koutalnik*.

**Sagartii** (Σαγάρτιοι), according to Herodotus, a nomad people of Persia. Afterwards they are found, on the authority of Ptolemy, in Media and the passes of M. Zagros (Hdt. i. 125).

**Sagra**, a small river in Magna Graecia on the SE coast of Bruttium, falling into the sea between Caulonia and Locri, on the banks of which (see p. 258, b) a memorable victory was gained by 10,000 Locrians over (as it was said) 120,000 Crotonates (Strab. p. 261, Cic. N. D. iii. 5, Just. x. 5, Plin. iii. 00). This victory appeared so extraordinary that it gave rise to the proverbial expression, 'It is truer than what happened on the Sagra, when a person wished to make any strong asseveration' (Suid. s. v.).

**Sagra** (*Sangro*), a river of Samnium, which rises in the Marsian and Paesiguan hills, and flows, with a course of about seventy miles, into the Adriatic N of Histonium (Strab. p. 242, Ptol. iii. 1, 19).

**Saguntia** 1 (*Xigonia* or *Gigonia*, NW of Medina Sidonia), a town in the W part of Hispania Baetica, S of the Baetis (Lar. xxiv. 12, Plin. iii. 16) — 2. A town of the Arevaci in Hispania Tarraconensis, SW of Bilibis, near the Mons Salaris (App. B. C. i. 110, Plut. Sert. 21).

**Saguntus**, more rarely **Saguntus** (*Saguntus* *Muriedro*) a town of the Edetan or Seditani in Hispania Tarraconensis, S of the Iberus on the river Palantias, about three miles from the coast. It is said to have been founded by Greeks from Zacynthus, with whom Rutulians from Ardea were intermingled, whence it is sometimes called *Ausonia Saguntus* (Strab. p. 159; Lar. xxi. 7; Sil. Ital. i. 332). It was situated on an eminence in the midst of a fertile country, and became a place of great commercial importance. Although S of the Iberus, it had formed an alliance with the Romans, and its siege by Hannibal, B. C. 219, was the immediate cause of the second Punic war. The inhabitants defended their city with the utmost bravery against Hannibal, who did not succeed in taking the place till after a siege of nearly eight months (Lar. xxi. 14). The greater part of the city was destroyed by Hannibal; but it was rebuilt by the Romans eight years afterwards, and made a colony (Lar. xxviii. 23, Plin. iii. 20). Saguntum was celebrated for its manufacture of beautiful drinking-cups (Mart. iv. 46, xiv. 108; Plin. xxiv. 160); and the figs of the surrounding country were much valued in antiquity (Plin. xv. 72). The ruins of the

ancient town, consisting of a theatre and a temple of Bacchus, are extant at *Muriedro*, which is a corruption of *Muri veteres*.

**Sais** (Σαῖς, Σαῖνις *Sa-el-Hajar*, Ru.), a great city of Egypt, in the Delta, on the E. side of the Canopic branch of the Nile in lower Egypt (Hdt. ii. 169). It was the capital of the twenty-fourth and twenty-sixth dynasties, and under the twenty-sixth dynasty (B. C. 666–528) became the capital of all Egypt and both the residence and the burial place of the kings of these two dynasties. Its accessibility to Greek traders increased its wealth, but after the foundation of Alexandria all its importance passed to that city. It was the chief seat of the worship of the Egyptian goddess Nit, who had here a splendid temple in the middle of an artificial lake, where a great feast of lamps was celebrated yearly by worshippers from all parts of Egypt. The city gave its name to the *Saites Nomos*.

**Sais** (Σαῖς), a surname of Athene, under which she had a sanctuary on Mount Pontinus, near Lerna in Argolis (Paus. ii. 36). The name was traced by the Greeks to the Egyptians, among whom Athene was said to have been called *Sais* (cf. Hdt. ii. 175).

**Sala** 1 (*Saale*), a river of Germany, between which and the Rhine Drusus died (Strab. p. 201, Lar. Ep. 140). It was a tributary of the Albus (*Elbe*) — 2 (*Saale*), also a river of Germany, and a tributary of the Moenus (*Main*), which formed the boundary between the Hermandun and Chatti, with great salt springs in its neighbourhood, for the possession of which these two peoples frequently contended (Tac. Ann. xiii. 57) — 3 (*Burargaq*), a river in the N part of the W coast of Mauretania Tingitana, rises in the Atlas Minor, and falls into the Atlantic N of a town of the same name (Ptol. iv. 1, 2) — 4. A town in Pannonia, on the road from Sabaria to Poetovio — 5 (*Shella*), a town in the N part of the W coast of Mauretania Tingitana, S of the mouth of the river of the same name mentioned under No. 5 (Plin. v. 5). This town was the furthest place in Mauretania towards the S possessed by the Romans; for although the province nominally extended further S, the Romans never fully subdued the nomad tribes beyond this point.

**Salacia**. (Νεμερως)

**Salacia** (*Aleacar de Sal*), a municipium of Lusitania, in the territory of the Turdetani, N. W. of Pax Julia and SW of Ebora, with the surname of Urbs Imperatoria, celebrated for its woollen manufactures (Strab. p. 144; Ptol. ii. 5, 3).

**Salamis** (Σαλαμίς *Salamis*) 1 (*Koluri*), an island off the W coast of Attica, from which it is separated by a narrow channel. It forms the S boundary of the bay of Eleusis. Its form is that of an irregular semicircle towards the W., with many small indentations along the coast. Its greatest length, from N to S., is about ten miles, and its width, in its broadest part, from E. to W., is a little more (Strab. p. 393). In ancient times it is said to have been called *Pityusis*, from the pines which grew in it, and also *Sciras* and *Cyckrea*, from the names of two native heroes (Paus. i. 26, 1). It is further said to have been called *Salamis* from a daughter of Asopus of this name (Paus. i. 25, 2). It was colonised at an early time by the Aeacidae of Aegina. Telamon, the son of Aeacus fled thither after the murder of his half brother Phocus, and became sovereign of the island. His son Ajax accompanied the

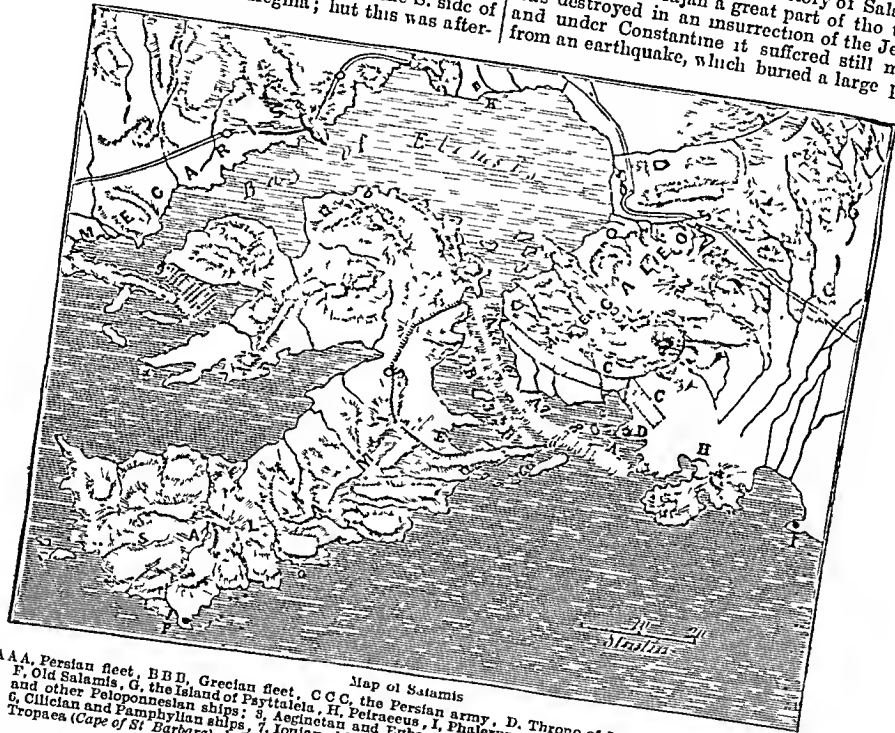
# SALAMIS

Greeks with twelve Salaminian ships to the Trojan war (*Il.* ii. 557). Salamis continued an independent state till about the beginning of the fortieth Olympiad (n.c. 620), when a dispute arose for its possession between the Megarians and the Athenians. After a long struggle it fell into the hands of the Megarians, but was finally taken possession of by the Athenians through a stratagem of Solon (*SOLON*), and became one of the Attic demi. It continued to belong to Athens till the time of Cassander, when its inhabitants voluntarily surrendered it to the Macedonians, 318 (*Diod.* xviii. 69; *Paus.* i. 35, 2). The Athenians recovered the island in 332 through means of Aratus, and punished the Salaminians for their desertion to the Macedonians with great severity (*Plut. Arat.* 34). The old city of Salamis stood on the S. side of the island, *opposito Aegina*; but this was after-

# SALAPIA

galeos. (*Hdt.* viii. 83-90)—2. A city of Cyprus, situated in the middle of the E. coast a little N. of the river Pedaneus. It is said to have been founded by Teucer, the son of Telamon, who gave it the name of his native island, from which he had been banished by his father [*TEUCER*]. Salamis possessed an excellent harbour, and was by far the most important city in the whole of Cyprus. It became subject to the Persians with the rest of the island; but it recovered its independence about 385 under Evngoras, who extended his sovereignty over the greater part of the island. [*CYPRUS*.] Under the Romans the whole of the E. part of the island formed part of the territory of Salamis. In the time of Trajan a great part of the town was destroyed in an insurrection of the Jews; and under Constantine it suffered still more from an earthquake, which buried a large por-

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Map of Salamis

AAA, Persian fleet, BBB, Grecian fleet, CCC, the Persian army, D, Throno of Xerxes, E, New Salamis; F, Old Salamis, G, the island of Psytaleia, H, Peloponnesian ships, I, Phalerum, J, Athenian ships, K, Lacedaemonian and other Peloponnesian ships; 1, Aeginetan and Euboean ships, 2, Lacedaemonian ships, 3, Cyprian ships, 4, Phoenician ships, 5, Persian ships, 6, Cyprian ships, 7, Ionian ships, 8, Persian ships, 9, Egyptian ships, a, From Salamis or Tropane (Cape of St Barbara), b, From Sciradium, c, From Budorus

wards deserted, and a new city of the same name built on the E. coast opposite Attica, on a small bay now called *Ambelakia*. Even this new city was in ruins in the time of Pausanias. At the extremity of the S. promontory forming this bay was the small island of Psytaleia (*Lyssokutali*), which is about a mile long, and from 200 to 300 yards wide (*Hdt.* viii. 95; *Aesch. Pers.* 447).—Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, 480. The battle took place in the strait between the E. part of the island and the coast of Attica, and the Greek fleet was drawn up in the small bay in front of the town of Salamis. The battle was witnessed from the Attic coast by Xerxes, who had erected for himself a lofty throne on one of the projecting declivities of Mt. Ae-

tion of the inhabitants beneath its ruins. It was, however, rebuilt by Constantine, who gave it the name of Constantia, and made it the capital of the island (*Hierocl.* p. 706). A systematic exploration of the site of Salamis was begun by Mr. Tubbs under direction of the British School of Athens in 1890, when the plan of the Agora and its colonnades, the Temenos of Zeus, and other buildings were discovered, besides valuable finds of pottery and some of sculpture. It is probable that the complete excavation of the site may produce results of great value to archaeology. Salapia (Salapinus *Salpi*), an ancient town of Apulia, in the district Daunian, was situated S. of Sipontum on a lake named after it (*Strab.* p. 284). According to the common tradition was founded by Diomedes, though others ascribe its foundation to the Rhodian Elpias (*Vitruv.*

l. 4 12, Strab. p. 654) It is not mentioned till the second Punic war when it revolted to Hannibal after the battle of Cannae, but it subsequently surrendered to the Romans, and delivered to the latter the Carthaginian garrison stationed in the town (Liv. xxiv. 20. xxvi. 83). The original site of Salapia was at some distance from the coast but in consequence of the unhealthy exhalations arising from the lake above mentioned, the inhabitants removed to a new town on the sea coast which was built by M. Hostilius with the approbation of the Roman senate, about B.C. 200 (Vitr. l. c.). This new town served as the harbour of Arpi. The ruins of the ancient town still exist at some distance from the coast at the village of *Salpi*.

*Sălăpina Palus* (*Lago di Salpi*), a lake of Apulia, between the mouths of the Cerebalus and Aufidus which derived its name from the town of Salapia situated upon it and which M. Hostilius connected with the Adriatic by means of a canal (Strab. p. 284, Lucan. v. 377).

*Sălăria*, a town of the Bastetani in Hispania Tarraconensis and a Roman colony.

*Sălăria Via* [ROMA, p. 818].

*Salassi*, a brave and warlike people in Gallia Transpadana, in the valley of the Dura (*Val d'Aosta*) at the foot of the Graia and Pennine Alps, whom some regarded as a branch of the Saljers or Salinuri in Gaul. The approaches to the Alps passes of the Great and Little St. Bernard lay through their territory, which was itself rendered difficult of access from the plain of the Po by the narrowness of the remarkable gorge (at the modern *Fort de Bard*) which forms the only entrance to the valley (Liv. xii. 39, cf. ALPES, p. 56 a). The Salassi defended their territory with such obstinacy and courage that it was long before the Romans were able to subdue them. At length in the reign of Augustus the country was permanently occupied by Terentius Varro with a powerful Roman force, the greater part of the Salassi were destroyed in battle, and the rest, amounting to 36,000 were sold as slaves. Their chief town was Augusta Praetoria (*Aosta*) which Augustus colonised with soldiers of the Praetorian cohorts. (Dio Cass. lxxv. 25, Strab. p. 205, Liv. Ep. 135.)

*Saldæ* (*Σάλδα Bouqis*), a large seaport town of N. Africa, originally the E. frontier town of the kingdom of Mauretania, afterwards in Mauretania Caesariensis, and after the division of that province, the W. frontier town of Mauretania Sitifensis. Augustus made it a colony (Strab. p. 831, Ptol. iv. 2, 9, Plin. v. 21).

*Salduba*. 1 (*Rio Verde*), a river in the territory of the Turduli in Hispania Baetica, at the mouth of which was situated a town of the same name (Ptol. ii. 4, 11).—2 See CAESAR-ALCUBA.

*Salê* (*Σάλη*), a town on the coast of Thrace, a little W. of the mouth of the Hebrus (Hdt. vii. 39).

*Salubro*, a place in Etruria between Cosa and Populonium.

*Salernus Bassus* [BASSUS].

*Salentini* or *Salentinii*, a people in the S. part of Calabria, who dwelt around the promontory Iapygium, which is hence called *Salentinum* or *Salentina* (Strab. p. 292). They laid claim to a Greek origin and pretended to have come from Crete into Italy under the guidance of Idomenus (Strab. l. c., Verg. *Aen.* iii. 400). They were subdued by the Romans at the conclusion of their war with Pyrrhus, and having

revolted in the second Punic war were again easily reduced to subjection (Liv. Ep. 15, Flor. i. 20, Zonar. viii. 7).

*Salernum* (*Salernitanus Salerno*), an ancient town in Campania, at the innermost corner of the Sinus Paestinus, was situated on a height not far from the coast, and possessed a harbour at the foot of the hill (Liv. xxxiv. 29, Strab. p. 251, Flor. Ep. i. 15, 1). It was made a Roman colony at the same time as Puteoli B.C. 194, but it attained its greatest prosperity in the middle ages after it had been fortified by the Lombards (Paul. Hist. Lang. ii. 17).

*Salices* (Ad), a town in Moesia, not far from the mouth of the Danube, sixty two Roman miles from Tomi (Amm. Marc. xxxi. 7).

*Salganens* or *Salganēs* (*Σαλγανεύς Σαλγανίς*, *Σαλγανεύς*) a small town of Boeotia on the Enripus (the N. entrance of which it commanded), and on the road from Anthedon to Chalcis (Strab. p. 403, Liv. xxxv. 87, 61).

*Salinae*, salt-works, the name of several towns which possessed salt-works in their vicinity. 1 A town in Britain, probably on the E. coast, in the S. part of Lancashire (Ptol. iii. 8, 7).—2 A town of the Suetri in the Maritime Alps in Gallia Narbonensis, E. of Reu (Ptol. iii. 1, 42).

*Salinator*, L. L. M., consul B.C. 210, with L. Aemilius Paulus, carried on war along with his colleague against the Illyrians. On their return to Rome both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Paulus escaped with difficulty, but Lavinus was condemned. The sentence seems to have been an unjust one, and Lavinus took his disgrace so much to heart that he left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs (Ptol. iii. 19, Zonar. viii. 20, App. *Illyr.* 8, Liv. xlii. 35). In 210 the consuls compelled him to return to the city, and in 207 he was elected consul a second time with C. Claudius Nero. He shared with his colleague in the glory of defeating Hannibal on the Metaurus. [For details, see NERO, CLAUDIUS, No. 2.] Next year (206) Lavinus was stationed in Etruria as proconsul, with an army, and his imperium was prolonged for two successive years. In 204 he was censor with his former colleague in the consulship, Claudius Nero. The two censors had long been enemies, and their long smothered resentment now burst forth, and occasioned no small scandal in the state. Lavinus, in his censorship imposed a tax upon salt, in consequence of which he received the surname of *Salinator*, which seems to have been given him in derision, but which became, notwithstanding hereditary in his family (Liv. xlii. 87, Val. Max. ii. 9, 6, vii. 2, 6). C. curule aedile 203, and praetor 202, in which year he obtained Bruttium as his province. In 193 he fought under the consul against the Boii, and in the same year was an unsuccessful candidate for the consulship (Liv. xlii. 23, xliii. 5, 10).—3 C., praetor 191, when he had the command of the fleet in the war against Antiochus. He was consul 188, and obtained Gaul as his province. (Liv. xliii. 42, xxviii. 9-25, App. *Syr.* 22.)

*Salentinii* [SALENTINI].

*Sallustius* or *Salustius* (*Σαλυστίος*), praefectus praetorio under the emperor Julian. He was probably the author of a treatise *Περὶ θεῶν καὶ κόσμου*, which is still extant, of the school of the Neo-Platonists. Edited by Orellius.



C. Sallustius Crispus, or Sallustius. 1. The Roman historian, belonged to a plebeian family, and was born B.C. 86, at Amiternum, in the country of the Sabines. He was quaestor about 59, and tribune of the plebs in 52, the year in which Clodius was killed by Milo. In his tribunate he joined the popular party, and took an active part in opposing Milo. It is said that he had been caught by Milo in the act of adultery with his wife, Fausta, the daughter of the dictator Sulla; that he had received a sound whipping from the husband; and that he had been only let off on payment of a sum of money (Gell. xvii. 18). In 50 Sallust was expelled from the senate by the censors, probably because he belonged to Caesar's party, though some give as the ground of his ejection from the senate the act of adultery already mentioned (Dio Cass. xl. 63). In the Civil war he followed Caesar's fortune. In 47 we find him praetor elect, by obtaining which dignity he was restored to his rank. He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa (App. B. C. ii. 92). He accompanied Caesar in his African war, 46, and was left by Caesar as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means (*Bell. Afr.* 8, 34; Dio Cass. xliii. 9). He was accused of maladministration before Caesar, but it does not appear that he was brought to trial ([Cic.] *Invect. in Sallust.* 19). The charge is somewhat confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (*horti Sallustiani*) on the Quirinalis (cf. Hor. *Od.* ii. 2; Tac. *Ann.* iii. 80). He retired into privacy after he returned from Africa, and he passed quietly through the troublesome period after Caesar's death (Sall. *Cat.* 4). He died 84, about four years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, ought to be rejected. [TERENTIA.] It was probably not till after his return from Africa that Sallust wrote his historical works. (1) The *Catilina*, or *Bellum Catilinarianum*, is a history of the conspiracy of Catiline during the consulship of Cicero, 68. The introduction to this history is a somewhat overstrained effort to introduce philosophy and morals, but the writing is not without vigour, and there is no reason to regard the remarks as insincere. The history, though not clear in its chronology, is valuable. Sallust was a living spectator of the events which he describes, and considering that he was not a friend of Cicero, and was a partisan of Caesar, he wrote with fairness. The speeches which he has inserted in his history are certainly his own composition. [As regards his representation of Caesar's action, see p. 181, h.] Editions by Cook, 1884; Turner, 1887; Büssner, Leips. 1887. (2) The *Jugurtha*, or *Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began 111, and continued until 106. It is likely enough that Sallust was led to write this work from having resided in Africa, and that he collected some materials there. He cites the Punic Books of King Hiempsal as authority for his general geographical description (*Jug.* c. 17). The *Jugurthine War* has a philosophical introduction of the same stamp as that to the *Catilina*. As a history of the campaign, the *Jugurthine War* is not very trustworthy: there is a total neglect of geographical precision, and apparently not a very

strict regard to chronology. Editions by Herzog, Leips. 1840; Schmalz, Gotha, 1886; Brook, Lond. 1885. (3) His greatest work, which has perished almost entirely, was the *Historiae*, in five books, which were dedicated to Lucullus, a son of L. Licinius Lucullus. The work comprised the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, 78, the year of Sulla's death, to the consulship of L. Vulcatius Tullus and M. Aemilius Lepidus, 66, the year in which Cicero was praetor. This work was intended as a continuation of Sisenna's History; the history of Sulla was omitted (*Jug.* 95). The few remaining fragments comprise four speeches and two letters. These fragments are included in Jordan's edition of Sallust, 1887. (4) *Duae Epistolae de Re Publica ordinanda*, which appear to be addressed to Caesar at the time when he was engaged in his Spanish campaign (49) against Petreius and Afranius, and the *Invectiva* (or *Declamatio*) in *Ciceronem* are attributed to Sallust, but are probably works of a rhetorical writer of the first century, A.D., as is also the supposed retort of Cicero, *Invect. in Sallustum*. These are also printed in Jordan's Sallust, Berl. 1887, which is the best complete edition.—Some of the Roman writers considered that Sallust imitated the style of Thucydides (Quint. x. 1). His language is generally concise and perspicuous: perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. Though he has considerable merit as a writer, his art is always apparent. He had no pretensions to great research or precision about facts. His reflections have often something of the same artificial and constrained character as his expressions; yet several are forcible and suggestive, and are familiar aphorisms, e.g. 'Idem velle idem nolle, ea demum firma amicitia est.' One may judge that his object was to obtain distinction as a writer: that style was what he thought of more than matter. He has, however, probably the merit of being the first Roman who aimed at writing philosophical history, and who was successful in depicting character. In his view of the times he was a pessimist, who painted the vices of the patricians in the darkest colours, with, perhaps, something of bitterness from the retrospect of his own life. Caesar and Cato alone are excepted from the general reprobation.—2. The grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. In imitation of Maecenas, he preferred remaining a Roman eque. On the fall of Maecenas he became the principal adviser of Augustus. He died in A.D. 20, at an advanced age. (Tac. *Ann.* i. 6, ii. 40, iii. 20; Sen. *de Clem.* 10.) One of Horace's odes (*Od.* ii. 2) was addressed to him after he was in favour with the imperial court: he is satirised for his profligacy in *Sat.* i. 2, 48.

Salmācis. [HERMAPHRODITUS.]

Salmantica (Salamanca), called Helmantica or Hermantica by Livy, and Elmantica by Polybius, an important town of the Vettones in Lusitania, S. of the Durius, on the road from Emerita to Caesaraugusta. It was taken by Hannibal. A bridge was built here by Trajan, of which the piers still exist. (Pol. iii. 14; Liv. xxi. 5; Ptol. ii. 5, 9.)

Salmōna or Salmōnia. 1. (Σαλμώνη, Σαλμώνια), a town of Elis, in the district Pisatis, on the river Enipeus, said to have been founded by Salmoneus (Diod. iv. 68).—

26 (*Salme*), a branch of the Mosella (Ans. Mos 266)

**Salmones** (*Σαλμωνεύς*) son of Aeolus and Enarete, and brother of Bisyphus (Apollod. 1. 7, 3). He was first married to Alcideus and afterwards to Sidero, by the former of whom he became the father of Tyro (*Od.* xi. 235, *Diocl.* iv. 68). He originally lived in Thessaly but emigrated to Elis where he built the town of Salmones (Strab. p. 306). His presumption and arrogance were so great that he deemed himself equal to Zeus and ordered sacrifices to be offered to himself, nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunder bolt, destroyed his town, and punished him in the lower world. This story of impiety is later than the *Odyssey* where he is called *αἰμύων* (Apollod. 1. 9, 7, *Verg. Aen.* vi. 585, Claud. in *Rufin.* ii. 614, *Ilyg. Fab.* 69, 61). His daughter Tyro bears the patronymic *Salmonis*.

**Salmonium** or **Salmonia** (*Σαλμωνίον*, *Σαλμώνη* C. *Salmon*), the most easterly promontory of Crete (Strab. pp. 106, 474).

**Salmydessus**, called **Halmydessus** also in later times (*Σαλμυθησσός*, *Ἀλμυθησσός* *Σαλμυθησσός* *Midja* or *Midjeh*), a town of Thrace, on the coast of the Euxine, S of the promontory Thynas (Ptol. iii. 11, 4). Aeschylus wrongly places it in Asia on the Thermodon (*Prom.* 726). The name was originally applied to the whole coast from this promontory to the entrance of the Bosphorus and it was from this coast that the Black Sea obtained the name of *Pontus Euxinos* ('*Αἰνέος*') or inhospitable. The coast itself was rendered dangerous by shallows and marshes, and the inhabitants were accustomed to plunder any ships that were driven upon them. (Strab. p. 319, *Xen. An.* v. 4, 12, *Hdt.* iv. 93).

**Sälo** (*Salon*), a tributary of the Iberus in Ciliberia which flowed by Bithulia, the birth place of Martial, who frequently mentions it in his poems (*Mart.* l. 49, x. 20, 103).

**Salodurum** (*Solothurn* or *Soleure*) a town in the E. of Gallia Belgica, on the Arurus (*Arur*), and on the road from Arenticum to Vindonissa. (*HELVIUM*).

**Salona**, **Salonna**, or **Salon** (*Salona*), an important town of Illyria and the capital of Dalmatia, was situated on a small bay of the sea (Lucan, viii. 104). It was strongly fortified by the Romans after their conquest of the country, and was at a later time made a Roman colony, and the seat of a conventus iuridicus (*App. Ilyr.* 11, *Caes. B.C.* iii. 9, *Plin.* iii. 141). The emperor Diocletian was born at the small village Dioclea near Salona (p. 286), and after his abdication he retired to the neighbourhood of this town, and here spent the rest of his days. The magnificent remains of his huge palace are still to be seen at *Spalatro* (Palatium), three miles S of Salona, where they form a town in themselves.

**Salonina**, Cornelia, wife of Gallenus and mother of Saloninus. She witnessed with her own eyes the death of her husband before Milan, in A.D. 268. [*GALLIENS*].

**Saloninus**, P. Licinius Cornélius Valerianus, son of Gallenus and Salonina, grandson of the emperor Valerian. When his father and his grandfather assumed the title of Augustus, in A.D. 233, the youth received the designation of *Caesar*. Some years afterwards he was left in Gaul, and was put to death upon the capture of Colonia Agrippina by Postumus in 233, being about 17 years old. (Trebell. Poll. *Salonin.*, *Zosim.* i. 23).

**Salpensa**, a Latin colony in Baetica between *Hispalis* (*Seville*) and *Gades* (*Cádiz*). The laws of Domitian regulating its government and that of Malaca were found in 1851 (*C.I.L.* 1963), and are important for the knowledge of Roman municipal affairs. (*Dict. of Ant. art. Lex Salpensana*).

**Salpenum**, an ancient city of Etruria, not far from Volturnus, possibly where *Orvieto* now stands (*Lav.* v. 31).

**Salum Flumen**, a tributary of the Baetis in Hispania Baetica, between Atiegus and Attubis (*Bell. Afr.* 7).

**Salvianus**, an accomplished ecclesiastical writer of the fifth century A.D., was born in the vicinity of Treves, and passed the latter part of his life as a presbyter of the church at Marcella. The following works of Salvianus are still extant—(1) *Adversus Avaritiam Libri IV ad Ecclesiam Catholicam*, published under the name of Timotheus, about A.D. 440. (2) *De Providentia de Gubernatione Dei et de Justo Dei praesentisque Iudicio Libri VIII*, written during the invasions by the barbarians upon the Roman empire, 451–455. (3) *Epistolae IX*, addressed to friends upon familiar topics. Apart from their bearing on theological and ecclesiastical questions, these writings are valuable for their vivid description of the life and morals of the period.—The best editions of these works are by Halm, Berl. 1877, and Pauly, Vienna, 1883.

**Q. Salvidienus Rufus**, one of the early friends of Octavian (Augustus), whose fleet he commanded in the war against Sex. Pompeius, a.c. 42. In the Peruvian war (41–40) he took an active part as one of Octavian's legates against L. Antonius and Fulvia. He was afterwards sent into Gallia Narbonensis, from whence he wrote to M. Antonius, offering to induce the troops in his province to desert from Octavian. But Antonius, who had just been reconciled to Octavian, revealed the treachery of Salvidienus. The latter was forthwith summoned to Rome on some pretext, and on his arrival was accused by Octavian in the senate, and condemned to death, 40 (*App. B.C.* iv. 83, v. 20–23, 66, *Dio Cass.* xliii. 15, 18, 23).

**Salvius**, the leader of the revolted slaves in Sicily, better known by the name of Tryphon, which he assumed. [*TRYPHON*].

**Salvius Julianus** [*JULIANUS*].

**Salvius Otha** [*OTHO*].

**Salus**, an Italian goddess, the personification of health, prosperity, and the public welfare. She was invoked by all communities for prosperity and safety in whatever might be their undertakings for instance, by agriculturists (*Or. Fast.* iii. 882, *Macrobi.* i. 16). At Rome in especial she was the goddess who gave public welfare (*Salus Publica* or *Romana*), to whom a temple had been vowed in the year a.c. 305 by the censor C. Junius Bubulcus on the Quirinal hill, which was afterwards (in 501) decorated with paintings by C. Fabius Pictor (*Lav.* ix. 43, x. 1; *Val. Max.* viii. 14). The temple was destroyed by fire in the reign of Claudius (*Plin.* xxiv. 19). She was worshipped publicly on April 30, in conjunction with Pax, Concordia, and Janus. It had been customary at Rome every year, about the time when the consuls entered upon their office, for the augurs and other high priests to observe the signs for the purpose of ascertaining the fortunes of the republic during the coming year, this observation of the signs was called

*augurium Salutis* (Cic. *de Leg.* ii. 8, 20, *Div.* i. 47, 105; Tac. *Ann.* xii. 23; Suet. *Aug.* 81). In the time of Cicero this ceremony had become neglected; but Augustus restored it, and the custom afterwards remained as long as paganism was the religion of the state. She was also petitioned for particular persons by a sort of state prayer, as for Pompey *b.c.* 49 (Dio Cass. xli. 6); and this was constantly done for the emperor, who represented the state itself, so that *Salus Augusta*=*Salus Publica*. As goddess of health *Salus* was identified with *HYGIEA*, after the Greek influence was felt, and was represented with the same attributes [see p. 433, a].

#### Salustius. [SALLUSTIUS.]

*Salves* or *Salluvii*, the most powerful and most celebrated of all the Ligurian tribes, inhabited the S. coast of Gaul from the Rhone to the Maritime Alps (Strab. p. 203). They were troublesome neighbours to Massilia, with which city they frequently carried on war. They were subdued by the Romans in *b.c.* 123 after a long and obstinate struggle, and the colony of *Aquano Sextiae* was founded in their territory by the consul *Sextius* [p. 94, b].

#### Samachonitis Lacus. [SEMECHONITIS LACUS.]

#### Samāra. [SAMAROBRYA.]

*Sāmāria* (*Σαμαρεία*: Heb. *Shomron*, Chaldee, *Shamrain*: *Σαμαρείς*, *Σαμαρείτης*, Samaritae, pl. *Σαμαρείται*, Samaritae), aft. *Σεβάστη* (*Σεβαστή*: *Sebastieh*, Ru.), one of the chief cities of Palestine, built by Omri, king of Israel on a hill in the midst of a plain surrounded by mountains, just in the centre of Palestine W. of the Jordan. For its history before the Roman occupation, see *Dictionary of the Bible*. Pompey assigned the district to the province of Syria, and Gabinius fortified the city anew. Augustus gave the district to Herod, who greatly renovated the city of Samaria, which he called *Sebaste* in honour of his patron. It had its own administration, under control of the Roman authority. As *Sebaste* it received a colony in the reign of *Septimius Severus*. [For the political history see *PALÆSTINA*.]

*Samarobrya*, afterwards *Ambiāui* (*Amiens*), the chief town of the *Ambiani* in *Gallia Belgica*, on the river *Samara*: whence its name, which signifies *Samara-Bridge* (Caes. *B. G.* v. 24, 46, 53; Ptol. ii. 9, 8; Amm. Marc. xv. 11).

*Sambana* (*Σαμβανα*), a city of Assyria, two days' journey N. of *Sittace*. In its neighbourhood dwelt the people called *Sambatae* (*Σαμβαταί*). (Diod. xvii. 27.)

*Sambastae* (*Σαμβασταί*), a people of India intra *Gangem*, on the Lower *Indus*, near the island *Pattalene*. The fort of *Sevistan* or *Sehotin* in the same neighbourhood has been thought to preserve their name, and is by some identified with the Brahman city taken by Alexander. (Arr. *An.* vi. 15.)

*Sāmē* or *Sāmos* (*Σάμω*, *Σάμος*), the ancient name of *Cephalenia*. [CEPHALLENIA.] It was also the name of one of the four towns of *Cephalenia*. The town *Same* or *Samos* was situated on the E. coast, opposite *Ithaca*, and was taken and destroyed by the Romans *b.c.* 189. (Strab. p. 455; Liv. xxxviii. 28.)

*Samia* (*Σαμία*: *Khaiaffa*), a town of Elis in the district *Triphylia*, S. of *Olympia*, between *Leprenn* and the *Alpheus*, with a citadel called *Samicum* (*Σαμικόν*), the same as the *Homeric Arene* (*Il.* ii. 591, xi. 723; Strab. pp. 346, 347; Paus. v. 5, 3).

*Saminthus* (*Σάμινθος*: nr. *Phiklia*), a place

in *Argolis*, on the W. edge of the *Argive plain*, opposite *Mycenae* (Thuc. v. 58).

#### Sammonius. [SERENUS.]

*Samnium* (*Samnites*, more rarely *Samnitae*, pl.), a country in the centre of Italy, bounded on the N. by the *Marsi*, *Paeligni*, and *Marrucini*, on the W. by *Latium* and *Campania*, on the S. by *Lucania*, and on the E. by the *Frentani* and *Apulia*. The *Samnites* were an offshoot of the *Sabines* (Strab. p. 250; Varro, *L. L.* vii. 29; Gell. xi. 1), who emigrated from their country between the *Nar*, the *Tiber*, and the *Anio*, before the foundation of *Rome*, and settled in the country afterwards called *Samnium*.

[SABINI.] This country was at the time of their migration inhabited by *Opicans*, whom the *Samnites* conquered, and whose language they adopted. *Samnium* is a country marked by striking physical features. The greater part of it is occupied by a huge mass of mountains, called at the present day the *Matese*, which stands out from the central line of the *Apennines*. The circumference of the *Matese* is between seventy and eighty miles, and its greatest height is 6000 feet. The two most important tribes of the *Samnites* were the *Caudini* and *Pentri*, of whom the former occupied the S. side, and the latter the N. side of the *Matese*. To the *Caudini* belonged the towns of *Allifae*, *Telesia*, and *Beneventum*; to the *Pentri*, those of *Aesernia*, *Bovianum*, and *Sepinum*. Besides these two chief tribes, we find mention of the *Caraceni*, who dwelt N. of the *Pentri*, and to whom the town of *Aufidena* belonged; and of the *Hirpini*, who dwelt SE. of the *Caudini*, but who are sometimes mentioned as distinct from the *Samnites*. The *Samnites* were distinguished for their bravery and love of freedom. Issuing from their mountain fastnesses, they overran a great part of *Campania*; but it has been remarked that these bands of adventurers gained or lost for themselves, and their conquests did not really extend the dominion of the parent state as did those which the Romans made. The reason of the difference lay partly in the looseness of the *Samnite confederacy*, which was formed of a number of *communes* of herdsmen and agriculturists who nominated representatives in an assembly, and only on occasion of need appointed a federal general. In one of the *Samnite expeditions* *Capua* applied to the Romans for assistance against the *Samnites*, and this led to the war which broke out between the Romans and *Samnites* in *b.c.* 343. The Romans found the *Samnites* the most warlike and formidable enemies whom they had yet encountered in Italy, and the war which commenced in 343 was continued with few interruptions for the space of fifty-three years. It was not till 290, when all their bravest troops had fallen, and their country had been repeatedly ravaged in every direction by the Roman legions, that the *Samnites* sued for peace and submitted to the supremacy of *Rome*. They never, however, lost their love of freedom; and accordingly they not only joined the other Italian allies in the war against *Rome* (90), but, even after the other allies had submitted, they still continued in arms. The civil war between *Marius* and *Sulla* gave them hopes of recovering their independence; but they were defeated by *Sulla* before the gates of *Rome* (82), the greater part of their troops fell in battle, and the remainder were put to death. Their towns were laid waste, the inhabitants sold as slaves, and their place supplied by

Roman colonists (App B C 1. 93, Strab p 249, Plut Sull 80)

**Sámos or Sámus** (Σάμος Σάμους, Samus Grk. *Samos*), one of the principal islands of the Aegean Sea, lying in that portion of it called the Icarian Sea, off the coast of Ionia, from which it is separated only by a narrow strait formed by the overlapping of its E promontory Posidium (*C Colonna*) with the westernmost spur of M Mycale, Pr Trogium (*C S Maria*). This strait, which is little more than three fourths of a mile wide, was the scene of the battle of MYCALE. The island is formed by a range of mountains extending from E to W, whence it derived its name for Σάμος was an old Greek word signifying a mountain and the same root is seen in Saine, the old name of Cephalonia, and Samothrace, i.e. the Thracian Samos. The circumference of the island is about eighty miles. It was and is very fertile, and some of its products are indicated by its ancient names, Dryna, Anthemura, Melampyrlus and Cyparissia (Plin v 135). According to the earliest traditions, it was a chief seat of the Carians and Leleges, and the residence of their first king, Ancaeus, and was afterwards colonised by Aeolians from Lesbos, and by Ionians from Epidaurus (Paus vi. 4. 1, Strab p 637). In the earliest historical records, we find Samos decidedly Ionian, and a powerful member of the Ionic confederacy. Thucydides tells us that the Samians were the first of the Greeks after the Corinthians, who paid great attention to naval affairs (Thuc i. 13). The Samian Colaens is said to have discovered the passage of the Straits of Gibraltar (Hdt iv 152). They early acquired such power at sea that, besides obtaining possession of parts of the opposite coast of Asia, they founded many colonies among which were Bisanthe and Perinthia, in Thrace, Celenderis and Nagidus in Cilicia, Cydonia, in Crete, Diccaerchia (Puteoli) in Italy, and Zancle (Messana), in Sicily. After the government by a heroic monarchy followed, at the end of the seventh century B.C., an oligarchy of the land owners (Geomoni), who sent a colony to Perrhinus and defeated the Megarians, but a revolution followed about 565 B.C., in which it is said that the oppressed people of Samos joined with the Megarian prisoners against the oligarchs thus the island became subject to a democracy (Plut Q Gr 57), but not long afterwards the power fell into the hands of the most distinguished of the so-called tyrants, POLYCRATES (B.C. 532), under whom its power and splendour reached their highest pitch, and Samos would probably have become the mistress of the Aegean, but for the murder of Polycrates. At this period the Samians had extensive commercial relations with Egypt, and they obtained from Amasis the privilege of a separate temple at NATCRATIS. Their commerce extended into the interior of Africa, partly through their relations with Cyrene, and also by means of a settlement which they effected in one of the Oases, seven days' journey from Thebes. The Samians now became subject to the Persian empire; the island was 'netted' in Persian fashion, nearly all the men hunted down and destroyed, and then Samos was handed over to Syloson, brother of Polycrates. (Hdt. iii 120-125.) The Samians were governed by tyrants, with a brief interval at the time of the Ionic revolt, until the battle of Mycale, which made them

independent, B.C. 479. They now joined the Athenian confederacy, of which they continued independent members until B.C. 440, when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of nine months' duration. (For the details see the Histories of Greece.) In the Peloponnesian war, Samos held firmly to Athens



Coins of Samos late in 4th century B.C.  
Obv. Nona a coin, rev. SA. ΗΓΗΤΙΑΝΑ (magistrate's name), forepart of an ox.

to the last, and in the history of the latter part of that war the island becomes extremely important as the head quarters of the exiled democratical party of the Athenians. Transferred to Sparta after the battle of Aegospotami 405, it was soon restored to Athens by that of Chidus, 394, but went over to Sparta again in 390. Soon after it fell into the hands of the Persians, being conquered by the satrap Tigranes, but it was recovered by Timotheus for Athens. In the Social war, the Athenians successfully defended it against the attacks of the confederated Chians, Rhodians, and Byzantines, and placed in it a body of 2000 cleruchs, B.C. 352. After Alexander's death, it was taken from the Athenians by Perdiccas, 323, but restored to them by Polyperchon 319. In the subsequent period, it seems to have been rather nominally than really a part of the Greco-Syrian kingdom; we find it engaged in a long contest with Præne on a question of boundary, which was referred to Antiochus II., and afterwards to the Roman senate. In the Macedonian war, Samos was taken by the Rhodians, then by Philip, and lastly by the Rhodians again, B.C. 200. In the Syrian war, the Samians took part with Antiochus the Great against Rome. Little further mention is made of Samos till the time of Mithridates, with whom it took part in his first war against Rome, on the conclusion of which it was finally united to the province of Asia, B.C. 84. Meanwhile it had greatly declined, and during the war it had been wasted by the incursions of pirates. Its prosperity was partially restored under the proprietorship of Q Cicero, B.C. 63, but still more by the residence in it of Antony and Cleopatra, 32, and afterwards of Octavianus, who made Samos a free state (Plin v 135). It was favoured by Caligula, but was deprived of its freedom by Vespasian, and it sank into insignificance as early as the second century, although its departed glory is found still recorded, under the emperor Decius, by the inscription on its coins, *Σάμους ὑποστράτω*—Samos may be regarded as among the chief centres of Ionian manners, energies, luxury, science, and art. In very early times there was a native school of archaic sculpture at the head of which was Rhœceus, to whom tradition ascribed the invention of casting in metal [Rhœceus; TELECLEA; THROPOATES]. In the hands of the same school architecture flourished greatly, the Heraeum, one of the

finest of Greek temples, was erected in a marsh, on the W. side of the city of Samos; and the city itself, especially under the government of Polycrates, was furnished with other splendid works, among which was an aqueduct pierced through a mountain. In pottery Samos has given its name to the 'Samian' ware, a red pottery with reliefs (the successor perhaps of a black pottery with reliefs made at Samos), which was in vogue both in Greece and Italy in the second century B.C., and was imitated by potters of Gaul and Britain. In philosophy Pythagoras has made the name of Samos famous; among the lesser men of literature born in the island were the poets Asius and Choerilus and the historian Duris.—The capital city, also called Samos, stood on the SE. side of the island, opposite Pr. Trogilium, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. It had a magnificent harbour, and numerous splendid buildings, among which, besides the Heracum and other temples, the chief were the senate-house, the theatre, and a gymnasium dedicated to Eros. The Heracum of Samos, which commemorated the tradition that Hera was born by the river Imbrus in Samos (Paus. vii. 4, 4), was built by *RHOECUS* (as principal architect), in the middle of the seventh century B.C., or (as some maintain) at the end of that century, possibly on the site of a still older temple. It was seen by Herodotus, who speaks of it as the largest existing temple (Hdt. iii. 60; cf. Paus. vii. 4), and in fact the report of the excavations of 1880 showed a façade of fully fifty metres. It was of the Ionic order, as may be seen by the existing remains—not Doric as Vitruvius states (vii. praef. 12).

**Sāmōsāta** (τὰ Σαμόσατα: Σαμοσατεύς, Samosatensis: *Samisat*), the capital of the province, and afterwards kingdom, of Commagene, in the N. of Syria, stood on the right bank of the Euphrates, NW. of Edessa (Strab. p. 749). It was taken by Antony in his Syrian campaign (Jos. Ant. xiv. 15). It was strongly fortified as a frontier post against Osroëne (Jos. B. J. vii. 7, 1). In the first century of our era, it was the capital of the kings of Commagene. It is celebrated, in literary history, as the birthplace of Lucian, and, in Church history, as that of the heretic Paul, bishop of Antioch, in the third century.

**Sāmōthrācē**, Samothrace, or Samothracia [see Liv. xlii. 50, xlv. 45, 46] (Σαμοθράκη, Σαμοθρακία, Ep. Σάμος Ὀνήκη: Σαμοθράκες: *Samothrakē*), a small island in the N. of the Aegean sea, opposite the mouth of the Hebrus in Thrace, from which it was thirty-eight miles distant. It is about thirty-two miles in circumference, and contains in its centre a lofty mountain, called *Saōce*, from which Homer says that Troy could be seen. (Il. xiii. 12; Plin. iv. 73.) Samothrace bore various names in ancient times. It is said to have been called Melite, Saonnesus, and more frequently Dardania, from Dardanus, the founder of Troy, who is reported to have settled here. (Strab. pp. 457, 472; Paus. vii. 4, 3.) Homer calls the island simply Samos; sometimes the Thracian Samos, because it was colonised, according to some accounts, from Samos on the coast of Asia Minor. Samothracē was the chief seat of the worship of the Cabiri, and was celebrated for its religious mysteries, which were among the most famous in the ancient world. [See **CABIRI**, and *Dict. of Ant. art. Cabiria*.] The

political history of Samothrace is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis (Hdt. viii. 90), and at this time they possessed on the Thracian mainland a few places, such as Sale, Serrhiou, Mesambria, and Tempyra (Hdt. vii. 103). In the time of the Macedonian kings, Samothrace appears to have been regarded as a kind of asylum, and Perseus accordingly fled thither after his defeat by the Romans at the battle of Pydna (Liv. xlv. 6).

**Sampsiceramus**, the name of two princes of Emesa in Syria [*EMESA*], a nickname given by Cicero to Cn. Pompeius, in allusion probably to his talking much of his Eastern victories, this name being selected as particularly high-sounding (Cic. *ad Att.* ii. 14, 16, 17, 23).

**Sanchuniathon** (Σαχουνιάθων), said to have been an ancient Phoenician writer, whose works were translated (as was pretended) into Greek by Philo Byblius, who lived in the latter half of the first century of the Christian era. A considerable fragment of the translation of Philo is preserved by Eusebius in the first book of his *Præparatio Evangelica*. Philo was one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and were worshipped as divinities after their death. This doctrine Philo applied to the religious system of the Oriental nations, and especially of the Phoenicians; and in order to gain more credit for his statements, he pretended that they were taken from an ancient Phoenician writer. Sanchuniathon, he says, was a native of Berytus, lived in the time of Semiramis, and dedicated his work to Abibalus, king of Berytus. It is probable that Sanchuniathon never existed, and that the name was formed from the Phoenician god Sanelon, and was invented for an imaginary Phoenician writer to whom Philo professed to ascribe the materials which he had gathered from traditions of various religions, Egyptian, Greek, and especially Phoenician.—The fragments of this work have been published separately by J. C. Orelli, Lips. 1826. In 1835 a manuscript, purporting to be the entire translation of Philo Byblius, was discovered in a convent in Portugal. The Greek text was published by Wagenfeld, Bremæ, 1837.

**Sancus**, or **Semo Sancus**, an Italian divinity, originally a Sabine god, and identical with Heracles and Dius Fidius. The name, which is etymologically the same as *Sanctus*, and connected with *Sancire*, seems to justify this belief, and characterises Sancus as a divinity presiding over oaths (Ov. *Fast.* vi. 213; Propert. v. 9, 71). Sancus also had a temple at Rome, on the Mincialis (the S. slope of the Quirinal), which was said to have been consecrated in 466 B.C. by Postumius Regillensis (Dionys. ix. 60): near it was the 'Gate of Semo' (Porta Sanguinalis; Fest. p. 345). There was also an altar on the island in the Tiber dedicated to Sancio (*C. I. L.* vi. 567), from which Christian writers derived their fallacious notion that Simon Magus was worshipped at Rome (Tertull. *Apol.* 13; Euseb. *H. E.* ii. 13). [See further under **FIDUS**, and **HERACLES**, pp. 400, 401, b.]

**Sandrocottus** (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasii on the banks of the Ganges. He was a man of mean origin, and was the leader of a band of

robbers, before he obtained the supreme power. In the troubles which followed the death of Alexander, he extended his dominions over the greater part of northern India, and conquered the Macedonians who had been left by Alexander in the Punjab. His dominions were invaded by Seleucus, who did not, however, succeed in the object of his expedition for, to the peace concluded between the two monarchs Seleucus ceded to Sandrocottus not only his conquests in the Punjab, but also the country of the Paropamisus. Seleucus in return received 500 war elephants (Plut. Alex. 62, Just. xv. 4, Arr. An. v. 6, 2, Strab. pp. 702, 703, 724, App. Syr. 35, Athen. p. 18). Megasthenes subsequently resided for many years at the court of Sandrocottus as the ambassador of Seleucus [MEGASTHENES]. Sandrocottus is probably the same as the *Chandragupta* of the Sanscrit writers.

**Sangala** (*Saggala*) a town taken by Alexander in the country of the Punjab (Arr. An. v. 22). Some identify it with *Lahore*.

**Sangāris**, **Sangāris** or **Sagāris** (*Saggidari*, *Saggari*, *Saggari* or *Sakarigeh*) the largest river of Asia Minor after the *Illyis*, had its source in a mountain called *Adoreus* near the little town of *Sangia*, on the borders of *Galatia* and *Phrygia* whence it flowed first N through *Galatia* then W and NW through the NE part of *Phrygia* and then N through *Bithynia*, of which it originally formed the E boundary. It fell at last into the *Euxine* about half way between the *Bosporus* and *Heraclaea*. It was navigable in the lower part of its course. Its chief tributaries were the *Thymbra* or *Thymbrus* the *Bathys* and the *Gallus* flowing into it from the W (Il. iii. 167, vi. 719, Hes. Th. 844, Strab. p. 443, Ov. Pont. iv. 10, 17).

**Sangaris** [SANGARIS]

**Sannyrion** (*Sannyrion*), an Athenian comic poet, belonging to the latter years of the Old Comedy, and the beginning of the Middle. He flourished B.C. 407 and onwards. We know nothing of his personal history, except that his excessive leanness was ridiculed by *Strattis* and *Aristophanes* (Athen. p. 501).

**Santonæ** or **Santoni**, a powerful people in *Gallia Aquitania*, dwelt on the coast of the ocean, N of the *Garumna*. Under the Romans they were a free people. Their chief town was *Mediolanum*, afterwards *Santonæ* (*Saintes*) (Caes. B. G. i. 10, vi. 11, vii. 75, Ptol. ii. 7, 17). Their country produced a species of wormwood which was much valued, and also a thick woollen cloth (Plin. xviii. 60, Mart. ix. 95, Juv. viii. 145).

**Satōcoras** [MASCAR]

**Sapæti** (*Sapaeti*, *Sapaeti*), a people in *Thrace*, on Mt. *Pangæus*, between the lake *Biston* and the coast (Hdt. vii. 110, Strab. p. 549).

**Sapandia**, a district of E. Gaul S. of the Lake of Geneva and extending to *Grenoble* (Amm. Marc. xv. 11). Its name is preserved in *Savoie*.

**Saphar**, **Sapphar**, or **Taphar** (*Sāphar* or *Āphar*, *Sāphar*, *Tāphar*, *Dhāfar*, Ru), one of the chief cities of *Arabia*, stood on the S coast of *Arabia Felix*, opposite to the *Aromata* Pr. in *Africa* (*C. Guardafui*). It was the capital of the *Homentæ*, a part of which tribe bore the name of *Saphantæ* or *Sappharitæ* (*Sāphar* 'ru) (Ptol. vi. 6, 25).

**Sastra**, a Roman grammarian, who lived about the end of the Republic, and wrote on the history of literature. He is cited frequently

by later writers (Mart. xi. 2, 7, Suet. Gr. 14, Gell. vi. 15, Quint. xii. 10, 16, Fast. p. 277, Non. vii. 21).

**Sāpio** (*Savio*), a small river in *Gallia Cisalpana*, rising in the *Apennines*, and flowing into the *Adriatic* S. of *Ravenna*, between the *Po* and the *Aternus* (Strab. p. 217, Lucan. ii. 406).

**Sapor** [SASSANIDÆ]

**Sappho** (*Sappho*, or, in her own *Æolic* dialect, *ῶσφο*), one of the two great leaders of the *Æolian* school of lyric poetry (*Alcæus* being the other), was a native of *Mytilene*, or, as some said of *Eresos* in *Lesbos*. Her father's name was *Scamandronymus*, who died when she was only six years old (Hdt. i. 135). She had three brothers *Charaxus*, *Larichus*, and *Eurigus*. *Charaxus* was violently upbraided by his sister in a poem, because he became so enamoured of the courtesan *Rhodois* at *Nancratia* in *Egypt* as to ransom her from slavery at an immense price [*Rhodois*]. It is probably an entire mistake to deduce from Fr. 85 (where *Sappho* calls *Kleis* 'a fair daughter') that the poetess was married and had children. She is speaking in the character of the poetical subject not in her own person. *Sappho* was contemporary with *Alcæus*, *Strachorus*, and *Pitæus*. That she was not only contemporary, but lived in friendly intercourse, with *Alcæus* is shown by existing fragments of the poetry of both. Of the events of her life we have scanty information. From the *Parian* marble (3<sup>d</sup>) we learn that political troubles drove her from *Lesbos* like other partisans of the aristocracy, and that she went to *Sicily* (cf. Ov. Her. xv. 51). As regards the well known story, that being in love with *Phaon* and finding her love unrequited, she leapt down from the *Leucadian* rock, it seems to have been an invention of later times evolved out of a misunderstanding of some of her verses, and a confusion with the popular legend of *Phaon's* love for *Aphrodite* (p. 636, b). It is even possible that in one of her poems she may have addressed *Phaon* in the character of *Aphrodite* (though his name does not occur in any existing fragment), and that as in the case of *Kleis*, a too prosaic interpreter started the error, which was first promulgated by the comedians (Strab. p. 452, Athen. pp. 69, 441). As for the leap from the *Leucadian* rock, it is a fiction, which arose from an expiatory rite connected with the worship of *Apollo* (p. 486, a). At *Mytilene* *Sappho* appears to have been the centre of a female literary society, most of the members of which were her pupils in poetry [ΕΡΩΤΑ]. Upon the mention of these younger pupils and followers a foolish love of scandal in a later age based an attack against the moral character of *Sappho*, which should be dismissed as a groundless fabrication. This also was started by the comedians. It may have been suggested in the first instance partly by the incapacity of the Athenians to imagine any such freedom of women in society as was possible without any taint among the *Æolians* and *Dorians*, and partly from the prurient imagination of the comedians. Read with an intelligent mind, the poems which have survived imply no want of purity in *Sappho*, and *Aristotle's* approbation of the reply which *Sappho* made to *Alcæus* does not suggest a disbelief in her nobility of character. Of her poetical genius, however, there cannot be a question. The ancient writers agree in expressing the most unbounded admiration for her poetry. Even in her own age the recitation of one of her poems affected *Solon* that he expressed

an earnest desire to learn it before he died (Ael. ap. Stob. *Serm.* xxix. 58). The Alexandrian school numbered her among the nine great lyric poets, and in force and passion she probably surpassed them all. Her lyric poems formed nine books, but of these only fragments have come down to us. The longest is a splendid ode to Aphrodite.—The fragments are edited by Neue, Berl. 1827, and in Bergk's *Poëtae Lyrici*, 1867.

**Saracae**, **Sarangae** or **-es** (Σαράγγαι, Σαργέες Herod.), a people of Sogdiana (Hdt. iii. 93).

**Sārāvus** (*Saar*), a small river in Gaul, flowing into the Mosella on its right bank (Auson. *Mosell.* 367).

**Sardanāpālus** (Σαρδανάπαλος), the last king of the Assyrian empire of Nineveh. The familiar account of his life, as derived from Ctesias, gives a false view both of his date and his character. It asserts that he passed his time in his palace unseen by any of his subjects, dressed in female apparel, and surrounded by concubines. At length Arbaces, satrap of Media, and Belesys, the noblest of the Chaldean priests, resolved to renounce allegiance to such a worthless monarch, and advanced at the head of a formidable army against Nineveh. But all of a sudden the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior. Placing himself at the head of his troops, he twice defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh. Here he sustained a siege for two years, till at length, finding it impossible to hold out any longer, he collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them. The eucemics then obtained possession of the city, in the eighth century B.C. This is the account of Ctesias, which has been preserved by Diodorus Siculus and which has been followed by most subsequent writers and chronologists (Diod. ii. 21; Syncell. p. 359; Agath. p. 120; August. *C.D.* xviii. 21). Modern writers have shown that the narrative of Ctesias is mythical, and must not be received as a genuine history. The legend of Sardanapalus, who so strangely appears at one time sunk in the lowest effeminacy, and immediately afterwards a heroic warrior, has perhaps been composed from popular stories of the god Sandon, who was worshipped in Asia both as a heroic and a female divinity. The real Sardanapalus was the king Assur-bani-pal, son of Esarhaddon, who is described in the cuneiform record as making two successful expeditions against Egypt, about the years 670–650 B.C. In the first he defeated Tabarqa (Tirhakab) who had combined with some of the petty kings set up in Egypt by Esarhaddon, to drive out all who favoured Assyria; in the second, besides defeating Urdameneh, Taharqa's successor, he carried Neku [Neco, No. 1] prisoner to Nineveh. But meantime his own empire had been weakened by dissensions. The end came in 606 B.C., when the governor of Babylon in alliance with Cyaxares, king of Media, brought an army against Nineveh, took the city and raised it to the ground. Sardanapalus, or Assur-bani-pal, with all his family perished with the city. [See also pp. 135, 156.]

**Sardemisus**, a branch of *M. Taurus*, extending southwards on the borders of Pisidia and Pamphylia, as far as Phaselis in Lycia, whence it was continued in the chain called Climax.

It divided the district of Milyas from Pisidia Proper (Plin. v. 96).

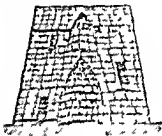
**Sardī**. [SARDINIA.]

**Sardinia** (ἡ Σαρδῶ or Σαρδάν, gen. Σαρδόνος, dat. Σαρδοί, acc. Σαρδῶ: subsequently Σαρδανία, Σαρδανία, or Σαρδῖνία: Σαρδῆος, Σαρδόνιος, Σαρδάνιος, Sardus: *Sardinia*), a large island in the Mediterranean, is in shape in the form of a parallelogram, upwards of 140 nautical miles in length from N. to S. with an average breadth of sixty. It was regarded by many of the ancients as the largest of the Mediterranean islands (Hdt. i. 170, v. 106; Scyl. p. 56; cf. Strab. p. 654), and this opinion, though usually considered an error, is now found to be correct, since it appears by actual measurement that Sardinia is a little larger than Sicily. Sardinia lies in almost a central position between Spain, Gaul, Italy, and Africa. The ancients derived its name from Sardus, a son of a native deity identified by the Greeks with Heracles (Paus. x. 17, 2), who was worshipped in the island under the name of *Sardus Pater*. The Greeks called it *Ichnusa* (Ἰχνηύσα) from its resemblance to the print of a foot, and *Sandalūtis* (Σανδαλιώτις) from its likeness to a sandal (Sil. It. xii. 358; Paus. l.c.; Plin. iii. 85). A chain of mountains runs along the whole of the E. side of the island from N. to S., occupying about one third of its surface. These mountains were called by the ancients *Insani Montes* (Liv. xxx. 39; Claud. *Bell. Gild.* 513; τὰ Μαινόμενα Ὀρη, Ptol. iii. 3, 6), a name which they probably derived from their wild and savage appearance, and from their being the haunt of numerous robbers. In the W. and S. parts of Sardinia there are numerous plains, intersected by ranges of smaller hills, but this part of the island was in antiquity, as in the present day, exceedingly unhealthy, owing to the extensive marshes and lagoons. (Strab. p. 225; Paus. x. 17, 11; Mart. iv. 60, 6; Tac. *Ann.* ii. 85.) The principal rivers are the *Termus* (*Termo*) in the N., the *Thyrus* (*Oristano*) on the W. (the largest river in the island), and the *Flumen Sacrum* (*Uras*) and the *Saeprus* (*Flumendoso*) on the E. The chief towns in the island were: on the N. coast, *Tibula* (*Porto Pollo*) and *Turris Libyssonis*; on the S. coast, *Sulci* and *Caralis* (*Cagliari*); on the E. coast, *Olbia*; and in the interior, *Cornus* (*Corneto*) and *Nora* (*Nurri*).—Sardinia was very fertile, but was not extensively cultivated, in consequence of the uncivilised character of its inhabitants. Still the plains in the W. and S. parts of the island produced a great amount of corn, of which a large quantity was exported to Rome every year. Among the products of the island one of the most celebrated was the *Sardonica herba*, a poisonous plant, which was said to produce fatal convulsions in the persons who ate of it. These convulsions, it was said, agitated and distorted the mouth, so that the person appeared to laugh, though in excruciating pain: hence the well-known *risus Sardonicus*. (Paus. x. 17, 13; Serv. ad *Ecl.* vii. 41; Snid. s.v. Σαρδόνιος γέλας.) No plant possessing these properties is found at present in Sardinia; and it is not impossible that the whole tale may have arisen from a piece of bad etymology, since we find mention in Homer of the *Σαρδάνιος γέλας*, which cannot have any reference to Sardinia, but is probably connected with the verb *σαίρειν*, 'to grin.' The bitterness of the Sardinian honey, which was supposed to be caused by this herb, is still observed. Another of the principal productions of Sar-

linia was its wool, which was obtained from a breed of domestic animals between a sheep and a goat, called *mismones* (μίσμονες *moufflon*, Strab p 225, Paus 1 c, Ael II A xv 31). The skins of these animals were used by the inhabitants as cloths, whence we find them often called *Peluti* and *Mastrucati*. Sardinia also contained a large quantity of the precious metals, especially silver the mines of which were worked in antiquity to a great extent (Solin 4, 4). There were likewise numerous mineral springs, and large quantities of salt were manufactured on the W and S coasts. — The population of Sardinia was of a very mixed kind. To what race the original inhabitants belonged we are not informed, most likely they were Iberians, i.e. of the same race as the non Aryan element in Spain and Sicily Phoenicians, Tyrrhenians, and Carthaginians settled in the island at different periods. The Greeks are also said to have planted colonies in the island but this account is very suspicious. The first Greek colony is said to have been led by Iolaus, a son of Heracles. The story probably arose from the name of a tribe in the island, called *Iolai* (Ἰόλαιοι, *Ioladios*, *Iolaisis*), or *Ilienses* (Ἰλίσιοι) [see p 495 a]. These were some of the most ancient inhabitants of Sardinia, and were probably not of Greek, but of Iberian origin. Their name is

event, the Romans availed themselves of the dangerous war which the Carthaginians were carrying on against their mercenaries in Africa, to take possession of Sardinia, B.C. 238 (Pol 1 88, iii 10, Liv xxi 1). It was now formed into a Roman province under the government of a praetor, but a large portion of it was only nominally subject to the Romans, and it was not till after many years and numerous revolts, that the inhabitants submitted to the Roman dominion. It was after one of these revolts that so many Sardinians were thrown upon the slave market as to give rise to the proverb '*Sardi venales*,' to indicate any cheap and worthless commodity (Aurel Vict 11 r III 65). After 122 B.C. the island was governed by a praetor, whose title in 27 when the province was given to the senate became proconsul. In A.D. 6 it was placed under an imperial procurator (Dio Cass lxx 28) after Diocletian under a praefect. The inhabitants of the mountains in the E. side of the island were never completely subdued, and gave trouble to the Romans even in the time of Valerian. Sardinia continued to belong to the Roman empire till the fifth century when it was taken possession of by the Vandals.

Sardes or Sardis (plural) (αἱ Σάρδεις, Ion Σάρδις, contracted Σάρδις Σάρδιος, Σαρδιαδὲς Σαρδινός, Sardinia *Sart*, *Ita*), one of the



Nuraghe in Sardinia

still preserved in the modern town of *Istia* in the middle of the W coast. We also find in the island *Corii*, who had crossed over from Corsica, and *Balari*, who, according to Pausanias, were descendants of Libyan mercenaries of the Carthaginians, who had settled in the mountains. Probably it is to the Iberian inhabitants that the peculiar towers (called *Nuraghe*) are due. Greek writers evidently regarded them as of great antiquity (Aristot *de Mirab* 100 = p 838, cf Diol iv 80). They are built of massive stones in the form of a truncated cone, and contain vaulted chambers with a staircase in the thickness of the wall. At a later time all these names came merged under the general appellation of *Sardi*, although even in the Roman period we still find mention of several tribes in the island under distinct names. The *Sardi* are described as a rude and savage people, addicted to thievery and lying — Sardinia was known to the Greeks as early as B.C. 545 (Hdt i. 170), and a generation later Histiaeus of Miletus promised Darius that he would render the island of Sardinia tributary to his power (Hdt v 106, 124). It was conquered by the Carthaginians at an early period (Diol. v 3-), and continued in their possession till the end of the first Punic war. Shortly after this

most ancient and famous cities of Asia Minor, and the capital of the great Lydian monarchy, stood on the S. edge of the rich valley of the Hermus, at the N. foot of Mt. Tmolus, on the little river Pactolus, thirty stadia (three geographical miles) S. of the junction of that river with the Hermus (Hdt v 101; Aesch *Pers* 45, Strab p 625). On a lofty precipitous rock, forming an outpost of the range of Tmolus, was the almost impregnable citadel which some suppose to be the Hyde of Homer, who, though he never mentions the Lydians or Sardis by name, speaks of Mt. Tmolus and the lake of Gygea (Ht xx 285, Strab p 626). The erection of this citadel was ascribed to Meles, an ancient king of Lydia (Hdt i. 81), but it was probably first a western outpost of the great Hittite empire. It was surrounded by a triple wall, and contained the palace and treasury of the Lydian kings. At the downfall of the Lydian empire, it resisted all the attacks of Cyrus and was only taken by surprise. The story is told by Herodotus, who relates other legends of the fortress. The rest of the city, which stood in the plain on both sides of the Pactolus, was very slightly built, and was repeatedly burnt down, first by the Cimmerians, then by the Greeks in the great Ionic revolt, and again, in part at least, by



Antiochus the Great (Pol. v. 15, viii. 23); but on each occasion it was restored. For its history as the capital of the Lydian monarchy see **LYDIA**. Under the Persian and Greco-Syrian empires, it was the residence of the satrap of Lydia. The rise of Pergamum greatly diminished its importance; but under the Romans it was still a considerable city, and the seat of a *conventus iuridicus* (Plin. v. 111), and a place where the religious festivals of the province of Asia (*κοινὸν Ἀσίας*) were held for the worship of Rome and Augustus (O.I.G. 5918). In the organisation of Diocletian it was the capital of Lydia. In the reign of Theodosius, it was almost entirely destroyed by an earthquake, but it was restored by the emperor's aid (Tac. *Ann.* ii. 47; Strab. p. 627.) It was one of the earliest seats of the Christian religion, and one of the seven Churches of the province of Asia. [*Dict. of the Bible*] In 1102 the city was destroyed by Tamerlane, and its site now presents a melancholy scene of desolation. The triple wall of the acropolis can still be traced, and remains of the temple of Cybele, the theatre, stadium and other buildings. The necropolis of the city stood on the banks of the lake of Gyges (*ΓΥΓΑΙΟΥ ΛΑΓΟΣ*), near which the sepulchre of Alyattes may still be seen. [*ALYATTS.*]

**Sardoum or Sardonium Mare** (*τὸ Σαρδόνιον ἢ Σαρδόνιον πέλαγος*), the part of the Mediterranean sea on the W. and S. of Sardania, separated from the Libyan sea by a line drawn from the promontory Lilybaeum in Sicily (Hdt. i. 166; Strab. pp. 50, 54; Plin. iii. 75).

**Sarepta or Sarephtha** (*Σάρπτα, Σαρφεθα, Σάρπτα*: O. T. Zarephath; *Surafend, Serphiant, or Tzarphand*), a city of Phoenicia, about ten miles S. of Sidon, to the territory of which it belonged (Jos. *Ant.* viii. 18, 2; Plin. v. 76; *Dict. of the Bible*).

**Sargētia (Strel or Strey)**, a tributary of the Marosch, a river in Dacia, on which was situated the residence of Decebalus (Dio Cass. lxxviii. 14).

**Sariphi Montes** (*τὰ Σάριφα ὄρη*), a mountain range in the N. of Parthia, running eastward from the SE. corner of the Caspian.

**Sarmatae or Saurōmatae** (*Σαρμάται, Σαυρόμαται*, Hdt.), a people of Asia, dwelling on the NE. of the Palus Maeotis (*Sea of Azov*), E. of the river Tanais (*Don*) which separated them from the Scythians of Europe. This is the account of Herodotus, who tells us that the Sarmatians were allied to the Scythians, and spoke a corrupted form of the Scythian language, and that their origin was ascribed to the intercourse of Scythians with Amazons (Hdt. iv. 21, 110–117). Strabo also places the Saurōmatae proper between the Tanais and the Caspian (pp. 497, 500, 507); but in many passages he makes no very distinct separation between Sarmatians and Scythians. The Sarmatae had before his time invaded and occupied much of what had been Scythian territory, and continued to push their influence further, so that Tacitus (*Germ.* 1) speaks of them as neighbours of the Germans (*i.e.* reaching to Poland and E. Prussia), and Ptolemy brings them up to the Vistula. At the same time their power was rising and fluctuating, there were numerous independent and dominant tribes within these limits who are spoken of under their own name, and Sarmatia in its extended sense is rather a geographical expression than a country of one ruling nation. [*SARMATIA.*]

**Sarmātia** (*ἡ Σαρματία: Σαρμάται, Σαυρόμαται*: the E. part of Poland, and S. part of

*Russia in Europe*), a name first used by Mela (ii. 4) for the part of N. Europe and Asia extending from the Vistula (*Wisla*) and the *SARMATICI MONTES* on the W., which divided it from Germany, to the Rha (*Volga*) on the E., which divided it from Scythia; bounded on the SW. and S. by the rivers Ister (*Danube*), Thibiscus (*Theris*), and Tyras (*Dniester*), which divided it from Paunonia and Dacia, and, farther, by the Euxine, and beyond it by M. Caucasus, which divided it from Colchis, Iberia, and Albania; and extending on the N. as far as the *Baltic* and the unknown regions of N. Europe. The part of this country which lies in Europe corresponds to the Scythia of Herodotus. The people from whom the name of Sarmatia was derived inhabited at first only a small portion of the country. [*SARMATAE*] The greater part of it was peopled by Scythian tribes, who, before the Christian era, had yielded to a great extent to the Sarmatian power and name; but some of the inhabitants of its W. part seem to have been of German origin, as the *VENEDI* on the *Baltic*, and the *IZYGES, RHOVOLANI, and HAVAYOBII* in *S. Russia*: the chief of the other tribes W. of the Tanais were the *Alauni* or *Alani* Scythiae, a Scythian people who came out of Asia and settled in the central parts of *Russia* [*ALANI*]. The people E. of the Tanais were not of sufficient importance in ancient history to require specific mention. The whole country was divided by the river Tanais (*Don*) into two parts, called respectively *Sarmatia Europaea* and *Sarmatia Asiatica* (*ἡ ἐν Εὐρώπῃ and ἡ ἐν Ἀσίᾳ Σαρματία*); but it should be observed that, according to the modern division of the continent, the whole of Sarmatia belongs to Europe. It should also be noticed that the Chersonesus Taurica (*Crimea*), though falling within the specified limits, was not considered as a part of Sarmatia, but as a separate country.

**Sarmaticae Portae** (*αἱ Σαρματικαὶ πόλαι: Pass of Dariel*), the central pass of the Caucasus, leading from Iberia to Sarmatia (Pol. v. 9, 11). It was more commonly called *Caucasus Portae*. [*CAUCASUS*] It was also called *Caspiae Portae* (Suet. *Ner.* 19; Tac. *Hist.* i. 6), apparently through a confusion with the pass of that name at the E. end of the Caucasus [*CASPIAE PORTAE*]. The remains of an ancient wall are still seen in the pass.

**Sarmatici Montes** (*τὰ Σαρματικά ὄρη*: part of the *Carpathian Mountains*), a range of mountains in Central Europe, extending from the sources of the Vistula to the Danube, between Germany on the W. and Sarmatia on the E. (Ptol. ii. 11, 6).

**Sarmaticus Oceanus and Pontus, Sarmaticum Mare** (*Σαρματικὸς ὠκεανός. Baltic*), a great sea, washing the N. coast of European Sarmatia (Ptol. vii. 5, 2), but Roman poets applied the name sometimes to the *Black Sea* (Ov. *Pont.* iv. 10, 38; Val. Flacc. viii. 207).

**Sarmizegethusa** (near *Vachely*, also called *Gradischte, Ru*), the most important town of Dacia, and the residence of its kings, was situated on the river Sargētia (*Strel or Strey*) (Dio Cass. lvin. 9, lxxviii. 8, 14). After Trajan's conquests [*DACIA*] it was made a Roman colony under the name of *Col. Ulpia Trajana Aug.*, and the capital of the province in which a legion had its head-quarters (Dio Cass. lv. 23; *C.I.L.* iii. p. 228).

**Sarnus (Sarno)**, a river in Campania, flowing by Nuceria, and falling into the *Sinus Puteolanus* near Pompeii. Its course was changed by

the great eruption of Vesuvius, A.D. 79. On its banks dwell a people named Sarrastes, who are said to have migrated from Peloponnesus (Strab. p. 247, Verg. *Aen.* vii. 733, Serv. *ad loc.*)

#### Saron [SARONICUS SVLS]

Saron (Σάρων O T Sharon), a fertile plain of Palestine, extending along the coast N of Joppa towards Caesarea [*Dict. of the Bible*].

Saronicus Sinus (Σαρωνικός κόλπος, also Σαρών, Σάλας, and Σάρων G of Igina), a bay of the Aegean sea lying between Attica and Argolis, and commencing between the promontory of Sunium in Attica and that of Ceyllaenum in Argolis. It contains within it the islands of Aegina and Salamis (Aesch. *Ag.* 317, Strab. pp. 835-369). Its name was traditionally derived from Saron king of Troezen, who was supposed to have been drowned in this part of the sea while swimming in pursuit of a stag. The story, founded apparently in part on the name, and in part on the rites of Artemis, tells that he was buried in the precincts of the temple which he had built for Artemis, and the neighbouring sea was called Saronia instead of Phoebea (Paus. iii. 30, 7).

Sarpëdon (Σαρπηδών) 1 Son of Zeus and Europa and brother of Minos and Rhadamanthus. Being involved in a quarrel with Minos about Melitua he took refuge with Cithra whom he assisted against the Lycians. He afterwards became king of the Lycians and Zeus granted him the privilege of living three generations (Hdt. i. 173, Apollod. ii. 1, 3, Paus. vii. 8, 4, MILETUS).—2 Son of Zeus and Laodamia, or, according to others, of Evander and Deidamia, and a brother of Clitus and Themon (Hl. vi. 199, Apollod. iii. 1, 1, Verg. *Aen.* x. 123). He was a Lycian prince, and a grandson of No. 1, with whom he is confused in Eur. *Rhes.* 27. In the Trojan war he was an ally of the Trojans, and distinguished himself by his valour, but was slain by Patroclus (Hl. v. 479, xii. 292, xvi. 490). Apollo, by the command of Zeus, cleansed Sarpëdon's body from blood and dust, covered it with ambrosia, and gave it to Sleep and Death to carry into Lycia, there to be honourably buried (Hl. xvi. 667, MORA).

Sarpëdon Promontorium (Σαρπηδών C Lissan el Kapah), a promontory of Cilicia, in long 31° E., eighty stadia W of the mouth of the Calycadnus. In the peace between the Romans and Antiochus the Great, the W boundary of the Syrian kingdom was fixed here (Strab. p. 670; App. *Syr.* 59, *Liv.* xxxviii. 28).

Sarpëdonium Prom. (Σαρπηδώνιον Ἀκρωτήριον), a promontory of Thrace between the mouths of the rivers Melas and Erginus, opposite the island of Imbros (Hdt. vii. 58).

#### Sarrastes [SARVUS]

Sara (Sar), a small river on the W coast of Hispania Tarraconensis, between the Prom. Nerium and the Minus (Mel. iii. 1).

Sarsina (Sarnas, also Sarsina), an ancient town of Umbria, on the river Sapia, SW of Ariminum, and subsequently a Roman municipium (Strab. p. 227; Plin. iii. 114), celebrated as the birthplace of the comic poet PLAUTUS.

Sarta (Σάρτα Sykia), a town on the E coast of the Sithonian promontory of Chalcidica (Hl. ii. 129).

Sarus (δ Σάρω Seihan), a considerable river in the SE of Asia Minor. Rising in the Anti Taurus, in the centre of Cappadocia, it flows N past Comana to the borders of Cilicia, where it receives a W. branch that has run

nearly parallel to it, and thence, flowing through Cilicia Campestris in a winding course, it falls into the sea a little E of the mouth of the Cydnus, and SE of Tarsus. Xenophon gives three plethra (903 feet) for its width at its mouth. (Xen. *An.* i. 4, 1, Strab. p. 535).

Säso or Saeonls Insula (Saseno, Sassono, Sassa), a small rocky island off the coast of Illyria, N of the Acroceraunian promontory, much frequented by pirates (Iol. v. 110, Strab. p. 251, Plin. iii. 152).

Saspires, or I, or Sapires (Σάσπειρες, Σαρπειρος, Σάσπειρος), a Scythian people of Asia S of Colchis and N of Media, in the district of N Armenia called Hyaspatis, along the river Acampsis (Hdt. i. 104, iv. 37, vii. 79, Ann. Marc. xxii. 8, 21). Apollonius Rhod. (ii. 597-1243), wrongly places them on the coast of the Euxine.

Sassanidae, the name of a dynasty which reigned in Persia from A.D. 226 to A.D. 651. 1 Artaxerxes (the Ardashir or Ardashir of the Persians), the founder of the dynasty of the Sassanidae, reigned A.D. 226-241. He was a son of one Papak or Pabok, an inferior officer, who was the son of Sassan, and his ancestors had been viceroys of the Persian province, so of the centre of the Iranian people, under the supremacy of the Arsacidae. Artaxerxes had served with distinction in the army of Artabanus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt. He obtained assistance from several grandees, and having met with success claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. The people warmly supported his cause as he declared himself the champion of the ancient Persian religion. In 220 Artabanus was defeated, in a decisive battle, and Artaxerxes thereupon assumed the pompous but national title of 'King of Kings.' Persia was the nominal capital of the Parthian empire, but Ctesiphon was the real seat of government. Henceforth the Sassanid kings held themselves as equals of the Caesars which had never been fully the case with the Arsacidae. It is noticed, among other things, that the Sassanidae from the first struck gold coins, which the Arsacidae never had done. One of the first legislative acts of Artaxerxes (Ardashir) was to restore the pure religion of Zoroaster and fire-worship, and the power of the Magian order. The reigning branch of the Parthian Arsacidae was exterminated, but some collateral branches were suffered to live and to enjoy the privileges of Persian grandees, who, along with the Magi, formed a sort of senate. Having succeeded in establishing his authority at home, Artaxerxes demanded from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes—that is, the whole of the Roman possessions in Asia as well as Egypt. A war between the two empires was the direct consequence. After a severe contest, peace was restored, shortly after the murder of Alexander, in 235, each nation retaining the possessions which they held before the breaking out of the war.—2 Sapor I (Shapur), the son and successor of Artaxerxes I., reigned 241-272. He carried on war first against Gordian, and afterwards against Valerian. The latter emperor was defeated by Sapor, taken prisoner, and kept in captivity for the remainder of his life. After the capture of

Valerian, Sapor conquered Syria, destroyed Antioch, and having made himself master of the passes in the Taurus, laid Tarsus in ashes and took Caesarea. His further progress was stopped by Odenathus and Zenobia, who drove the king back beyond the Euphrates, and founded a new empire, over which they ruled at Palmyra. In his reign lived the celebrated Mani, who, endeavouring to amalgamate the Christian and Zoroastrian religions, gave rise to the famous sect of the Manichaeans, who spread over the whole East, exposing themselves to most sanguinary persecutions from both Christians and fire-worshippers.—3. Hormisdas I. (Hormuz), son of the preceding, who reigned only one year, and died 274.—4. Varanes or Vararanes I. (Bahram or Bahram), son of Hormisdas I., reigned 274–277. He carried on unprofitable wars against Zenobia, and, after her captivity, was involved in a contest with Aurelian, which, however, was not attended with any serious results, on account of the sudden death of Aurelian in 275. In his reign Mani was put to death.—5. Varanes II. (Bahram), son of Varanes I., reigned 277–294. He was defeated by Carus, who took both Selseucia and Ctesiphon, and his dominions were only saved from further conquests by the sudden death of Carus (283).—6. Varanes III. (Bahram), elder son of Varanes II., died after a reign of eight months, 294.—7. Narses (Narsi), younger son of Varanes II., reigned 294–303. He carried on a formidable war against the emperor Diocletian. The Roman army was commanded by Galerius Caesar, who in the first campaign (296) sustained most signal defeats in Mesopotamia, and fled in disgrace to Antioch. In the second campaign Narses was defeated with great loss, and was obliged to conclude a peace with the Romans, by which he ceded to Diocletian Mesopotamia, S. Armenia as far as lake Thospitis, including all the valley of the Upper Tigris, that river being in its lower course the boundary between the two empires. The Romans had also the supremacy over Iberia. In 303 Narses abdicated in favour of his son, and died soon afterwards.—8. Hormisdas II. (Hormuz), son of Narses, reigned 303–310. During his reign nothing of importance happened regarding Rome.—9. Sapor II. Postumus (Shapur), son of Hormisdas II., was born after the death of his father, and was crowned in his mother's womb, the Magi placing the diadem with great solemnity upon the body of his mother. He reigned 310–331. His reign was signalised by a cruel persecution of the Christians. He carried on war for many years against Constantius II. and his successors. The armies of Constantius were repeatedly defeated; Julian, as is related elsewhere [JULIANUS], perished in battle, and the war was at length brought to a conclusion by Jovian ceding to the Persians the five provinces beyond the Tigris, and the fortresses of Nisibis, Singara, &c. Iberia and Armenia were left to their fate, and were completely reduced by Sapor in 365 and the following year. Sapor has been surnamed the Great, and no Persian king had ever caused such terror to Rome as this monarch.—10. Artaxerxes II. (Ardashir), the successor of Sapor II., reigned 381–385. He was a prince of royal blood, but was not a son of Sapor.—11. Sapor III. (Shapur), reigned 385–390. He sent an embassy to Theodosius the Great, with splendid presents, which was returned by a Greek embassy headed by Sti-

lichos going to Persia. Owing to these diplomatic transactions, an arrangement was made in 384, according to which Armenia and Iberia recovered their independence.—12. Varanes IV. (Bahram), reigned A.D. 300–401, or perhaps not so long. He was the brother of Sapor III., and founded Kermanshah, still a flourishing town.—13. Yesdigerd I. (Yezdijird), surnamed Ulathim, or the Sinner, son or brother of the preceding, reigned 404–420 or 421. He was on friendly terms with the emperor Arcadius, who is said to have appointed him the guardian of his infant son and successor, Theodosius the Younger. He concluded a peace with Arcadius for 100 years.—14. Varanes V. (Bahram), son of Yesdigerd I., surnamed Gour, or the 'Wild Ass,' on account of his passion for the chase of that animal, reigned 420 or 421–448. He persecuted his Christian subjects with such severity that thousands of them took refuge within the Roman dominions. He carried on war with Theodosius, which was terminated by a peace for 100 years, which peace lasted till the twelfth year of the reign of the emperor Anastasius. During the latter part of his reign Varanes carried on wars against the Huns, Turks, and Indians, in which he is said to have achieved those valorous deeds for which he has ever since continued to be a favourite hero in Persian poetry. He was accidentally drowned in a deep water-tank together with his horse, and neither man nor beast ever rose again.—15. Yezdigerd II., son of the preceding, reigned 448–458. The persecutions against the Christians were renewed by him with unheard of cruelty. His relations with Rome were peaceful.—16. Hormisdas III. (Hormuz), and 17. Perozes (Firoze), sons of the preceding, claimed the succession, and rose in arms against each other. Perozes gained the throne by the assistance of the White Huns, against whom he turned his sword in after years. He perished in a great battle with them in 484, together with all of his sons except Pallas and Cobades.—18. Pallas (Pallash), who reigned 484–488, had to contest the throne with Cobades. He fell in battle fighting against his brother Cobades in 488.—19. Cobades (Kobad), reigned 488–493, and again 501 or 502–531. The years from 498 till 502, were filled up by the short reign of 20. Zames (Jamaspes). The latter was the brother of Cobades, whom he dethroned and compelled to fly to the Huns, with whose assistance Cobades recovered his throne about 502. He carried on war with success against the emperor Anastasius; but in consequence of the Huns, who had previously been his auxiliaries, turning their arms against him, he made peace with Anastasius in 505, on receiving 11,000 pounds of gold as an indemnity. He also restored Mesopotamia and his other conquests to the Romans, being unable to maintain his authority there on account of the protracted war with the Huns. About this time the Romans constructed the fortress of Dara, the strongest bulwark against Persia, and situated in the very face of Ctesiphon. The war with Constantiople was renewed in 521, in the reign of the emperor Justin I.—21. Chosroes I. (Khosru or Khosrew), surnamed Nushirwan, or 'the generous mind,' reigned 531–579. He carried on several wars against the Romans. The first war was finished in 532 or 533, Justinian having purchased peace by an annual tribute of 440,000 pieces of gold. One of the conditions of Chosroes was, that seven Greek, but Pagan, philosophers who had resided some

time at the Persian court should be allowed to live in the Roman empire without being subject to the imperial laws against Pagans. The second war lasted from 540 to 561. Peace was concluded on condition of Justinian promising an annual tribute of 40 000 pieces of gold, and receiving in return the cession of the Persian claims upon Colchis and Lazica. The third war broke out in 571 in the reign of Justin II. Chosroes died before it was concluded. Chosroes was one of the greatest kings of Persia. In his protracted wars with the Romans he disputed the field with the conquerors of Africa and Italy and with those very generals, Tiberius and Marcianus, who brought Persia to the brink of ruin but a few years after his death. His empire extended from the Indus to the Red Sea and large tracts in Central Asia, perhaps a portion of eastern Europe recognised him for a time as their sovereign. He received embassies and presents from the remotest kings of Asia and Africa. His internal government was despotic and cruel but of that firm despotism which pleases Orientals so that he still lives in the memory of the Persians as a model of justice. He provided for all the wants of his subjects and agriculture, trade, and learning were equally protected by him. He caused the best Greek, Latin and Indian works to be translated into Persian.—22 Hormisdas IV (Hormuz), son of Chosroes, reigned 579-590. He continued the war with the Romans which had been bequeathed him by his father, but was defeated successively by Marcianus and Heraclius. Hormisdas was deprived of his sight and subsequently put to death by the Persian aristocracy.—23 Varanes VI (Bahram) Shubin, a royal prince, usurped the throne on the death of Hormisdas, and reigned 590-591. Unable to maintain the throne against Chosroes, who was supported by the emperor Maurice, he fled to the Turks.—24 Chosroes II (Khosro) Parwiz, reigned 590 or 591-628. He was the son of Hormisdas IV, and recovered his father's throne with the assistance of the emperor Maurice. After the murder of Maurice, Chosroes declared war against the tyrant Phocas, and met with extraordinary success. In several successive campaigns he conquered Mesopotamia, Syria, Palestine, Egypt, Asia Minor, and finally pitched his camp at Chalcedon, opposite Constantinople. At length Heraclius saved the empire from the brink of ruin and in a series of splendid campaigns not only recovered the provinces which the Romans had lost, but carried his victorious arms into the heart of the Persian empire. Borne down by his misfortunes, and worn out by age and fatigue, Chosroes resolved, in 628, to abdicate in favour of his son Merdaza, but Shirweh, or Sheroes, his eldest son, anticipated his design, and at the head of a band of conspirators seized upon the person of his father, deposed him, and put him to death. The Orientals say that Chosroes reigned six years too long. No Persian king lived in such splendour as Chosroes, and however extraordinary the Eastern accounts respecting his magnificence may be they are true in the main, as is attested by the Western writers.—25 Siroes (Shirweh) reigned only eight months, 629. He concluded peace with the emperor Heraclius. The numerous captives were restored on both sides. Siroes also restored the holy cross which had been taken at the conquest of Jerusalem.—26 Artaxerxes III (Ardashir), the infant son of Siroes, was

murdered a few days after the death of his father. He was the last male Sassanid. After him the throne was disputed by a host of candidates of both sexes and doubtful descent who had no sooner ascended the throne than they were hurried from it into death or captivity.—The last king was Yezdigerd III, who was defeated and slain in 651 by Kaleb, the general of the khalif Abu Bekr. Persia now became a Mohammedan country.

**Sasāla** a town in Latium belonging to the territory of Tiber (Liv. vii. 19).

**Satala** (Σατάλα, ἡ Σατάλα) 1 (Sadagh) a considerable town in the NE. of Armenia Minor, important as the key of the mountain passes into Pontus. It stood at the junction of four roads leading to places on the Euxine a little N. of the Euphrates in a valley surrounded by mountains. 33 Roman miles from Caesarea in Cappadocia and 135 from Trapezus. Under the later Roman empire it was the station of the 10th legion. (Ptol. i. 9, Dio Cass. lxxviii. 19, Procop. *Aed.* iv. 3).—2 (Sandali) a town in Lydia near the Hermus, and on the road from Sardis to Ceramon Agora.

**Satarehae**, a Scythian tribe on the E. coast of the Thauric Chersonesus (Mel. ii. 1).

**Saticula** (Saticulana) a town of Samnium, situated upon a mountain on the frontier of Campania, probably upon one of the furthest heights of the mountain chain of *Cajazzo* (Liv. vii. 32). It was conquered by the Romans and colonised B.C. 315 (Liv. ix. 21, 22, Vell. Pat. i. 14).

**Satniois** (Σατνίδιος *Tuzla*), a river in the S. of the Troad, rising in M. Ida, and flowing W. into the Aegean N. of Prom. Lectum, between Larissa and Hamantus (*Il.* vi. 34, xxi. 87, Strab. p. 603).

**Satrae** (Σάτρα), a Thracian people in the hill country between the Nestus and the Strymon (Hdt. vi. 110).

**Satricum** (Satricanna *Casale di Conca*), a town in Latium, near Antium, to the territory of which it belonged (Dionys. v. 61, Liv. ii. 33, vi. 7). It was destroyed by the Romans in c. 319 (Liv. vii. 27) but was rebuilt by the Antiatres (Liv. viii. 1). It was taken by Papirius in 390 after which time it seems to have had no importance (Liv. ix. 12 xxviii. 11).

**Saturae Palus** (*Lago di Paola*), a lake or marsh in Latium, formed by the river Nymphaeus, and near the promontory Circeum (POENITIVAE PALUDES).

**Sáturium** or **Saturium**, the name of a district near Tarentum (Steph. Byz. s. v.) possibly an old native name for the region in which Tarentum was built (cf. Strab. p. 379, Verg. *Georg.* ii. 197). There is no good authority for the statement that there was a town of that name. Horace uses the adjective *Saturianus* (of a breed of horses *Sat.* i. 6, 53) as equivalent to *Tarentinus*.

**Saturnia** 1 An ancient name of Italy (ITALIA).—2 (Saturninus *Saturnia*) formerly called Aurinia, an ancient town of Etruria, said to have been founded by the Pelasgians, was situated in the territory of Caletta, on the road from Rome to Cosa, about twenty miles from the sea (Dionys. i. 20, Plin. iii. 52). It was colonised by the Romans, B.C. 183 (Liv. xxxix. 50, Ptol. iii. 1, 49). The ancient town was rather more than two miles in circuit, and there are still remains of its walls and tombs. The tombs are not of the Etruscan type, and probably were the work of an earlier race.

**Saturninus** I., one of the Thirty Tyrants, was

a general of Valerian, by whom he was much beloved. Disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, but was put to death by the troops, who could not endure the sternness of his discipline. (Trebell. Poll. *Tyr. Trig.* 22.)—II., a native of Gaul, and an able officer, was appointed by Aurelianus commander of the Eastern frontier, and was proclaimed emperor at Alexandria during the reign of Probus. He was eventually slain by the soldiers of Probus, although the emperor would willingly have spared his life. (Vopisc. *Saturn.*)

**Saturninus, L. Antoninus**, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor, A.D. 91, but was defeated and put to death by Appian Maximus, the general of Domitian (Suet. *Dom.* 6, 7; Dio Cass. lxxv. 11; Mart. iv. 11).

**Saturninus, L. Appuleius**, was quaestor B.C. 104, and tribune of the plebs for the first time 102. He entered into a close alliance with Marius and his friends, and soon acquired great popularity. He became a candidate for the tribunate for the second time 100. At the same time Glaucia, who next to Saturninus was the greatest demagogue of the day, offered himself as a candidate for the praetorship, and Marius for the consulship. Marius and Glaucia carried their elections; but A. Nonius, a partisan of the aristocracy, was chosen tribune instead of Saturninus. Nonius, however, was murdered on the same evening by the emissaries of Glaucia and Saturninus; and early the following morning, Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate, he brought forward an agrarian law which led to the banishment of Metellus Numidicus, as is related elsewhere. (METELLUS, No. 10.)

Saturninus proposed other popular measures, with the object of embarrassing the senate, such as a Lex Frumentaria, reducing the price fixed in 123 B.C. for the dole of corn, and a law for founding new colonies in Sicily, Achaia, and Macedonia. By these measures he and his associates won over the populace to their side, but were opposed by the aristocracy and by the moneyed classes. Saturninus and Glaucia went further in their schemes than Marius, and were no longer supported by him, so that loss of office would have been fatal to them. In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and along with him there was chosen a certain Equitius, a runaway slave, who pretended to be a son of Tib. Gracchus. Glaucia was at the same time a candidate for the consulship; the two other candidates were M. Antonius and C. Memmius. The election of M. Antonius was certain, and the struggle lay between Glaucia and Memmius. As the latter seemed likely to carry his election, Saturninus and Glaucia hired some ruffians who murdered him openly in the comitia. This last act produced a complete reaction against Saturninus and his associates. The senate declared them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his friends, but he had no alternative, and his backwardness was compensated by the zeal of others. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water. Unable to hold out any longer, they surrendered to

Marius. The latter did all he could to save their lives: as soon as they descended from the Capitol, he placed them for security in the Curia Hostilia, but the mob pulled off the roof of the senate-house, and pelted them with the tiles till they died. The senate gave their sanction to these proceedings by rewarding with the citizenship a slave of the name of Scaeva who claimed the honour of having killed Saturninus. (App. B. C. i. 28–32; Plut. *Mar.* 29–30; Vell. Pat. ii. 12; Cic. *pro Rabir.*) Nearly forty years after these events, the tribune T. Labienus accused an aged senator Rabirius, of having been the murderer of Saturninus. An account of this trial is given elsewhere. (RAMIRUS.)

**Saturninus, Claudius**, a jurist, from whose *Liber Singularis de Poenis Paganorum* there is a single excerpt in the Digest. He was praetor under Antoninus Pius.

**Saturninus, Pompeius**, a contemporary of the younger Pliny, by whom he is praised as a distinguished orator, historian, and poet. Several of Pliny's letters are addressed to him (Plin. *Ep.* i. 8, v. 9, vii. 7).

**Saturninus, C. Sentius**. 1. Proprætor of Macedonia during the Social war, and probably for some time afterwards. He defeated the Thracians, who had invaded his province. (Oros. v. 18; Cic. *Ferr.* iii. 93.)—2. One of the persons of distinguished rank who deserted Sex. Pompeius in B.C. 35, and passed over to Octavian (Vell. Pat. ii. 77; App. B. C. v. 139). He was consul in 19, and was afterwards appointed to the government of Syria. Three sons of Saturninus accompanied him as legati to Syria, and were present with their father at the trial of Herod's sons at Berytus in B.C. 6. (Dio Cass. liv. 10; Jos. *Ant.* xvi. 11, 8.)—3. **Cn. Sentius**, consul suffectus A.D. 4, governor of Syria A.D. 19 (Tac. *Ann.* ii. 74, 79, 81, iii. 7).

**Saturninus, Venuleius**, a Roman jurist, is said to have been a pupil of Papinianus, and a consiliarius of Alexander Severus. There are seventy-one excerpts from his writings in the Digest.

**Saturninus, L. Volusius**. 1. Consul suffectus B.C. 12, accumulated great wealth (Tac. *Ann.* iii. 30).—2. His son, consul suffectus A.D. 3 (Tac. *Ann.* xiii. 30).—3. **Q.**, consul A.D. 56, and a commissioner for the census in Gaul A.D. 61 (Tac. *Ann.* xii. 25, xiv. 46).

**Saturnius**, that is, a son of Saturnus, and accordingly used as a surname of Jupiter, Neptune, and Pluto. For the same reason the name of Saturnia is given both to Juno and Vesta.

**Saturnus**, an old Italian god of agriculture, especially connected with seed-time and harvest, his name being a contraction of *Sæturnus* from *serere*, 'to sow' (C. I. L. i. 58). He was naturally represented as wedded to the earth-goddess Ops [cf. LUX], and with her as presiding over all forms of tillage and fruit-growing (Varro, *L. L.* v. 57; Fest. p. 186; Macrob. i. 7, 24). The tendency of popular tradition to change gods of the country into ancient kings who had benefited the land, produced the version of the myth which makes Saturn an old king of Latium or of Italy who taught agriculture and civilisation, and in whose reign was the golden age. When Greek mythology was adopted, Saturn was identified with Cronus, who in one of his aspects was a harvest god. Accordingly it was imagined that Cronus, deposed by Zeus, reigned in Latium as Saturnus. The story ran that the god came to

Italy in the reign of Janus by whom he was hospitably received, and that he formed a settlement or the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up to the Capitol, there stood in after times the temple of Saturn. (Dionys. l. 19 Varro, *L. L.* v. 74, Macrobi. l. 7, 29, *Ju. t. xlm.* l.) Saturn then taught the people agriculture, suppressed their savage mode of life and introduced among them civilisation and morality. The result was that the whole country was called Saturnia or the land of plenty. Saturn was suddenly removed from earth to the abodes of the gods whereupon Janus erected an altar to him in the Forum. (Verg. *Aen.* viii. 319-329, Or. *Fast.* l. 223, Macrobi. l. c. Arnob. iv. 24.) [As regards the old theory that Latium derived its name from Saturn a concealment there see p. 475, b.] The connexion of Saturnus with Janus is indicated in this story. It was natural that the god of harvest should be connected with the god who presided over the year and its seasons (see p. 477 a). Saturn, like other deities of the earth, was also worshipped as a god of the underworld and the dead which accounts for the dedication of funeral urns to him. Respecting the festival solemnised by the Romans in honour of Saturn, see *Dict. of Ant.* s. v. *Saturnalia*. The status of Saturnus was hollow and filled with oil (Plin. xv. 32) probably to denote the fertility of Latium in olives, and woollen fillets were wrapped about its feet, except on the days of his festival (Macrobi. l. 8, 5 Strab. *Sile.* l. 6, 4). This custom arose from the old superstition of finding the image of a god to secure his presence and favour at his festival he was attracted by other means. The god was represented with a pruning knife or with a sickle like that of Cronus (Verg. *Aen.* viii. 179, Mart. vi. 6, 1). The temple of Saturn was built in a very early period at the foot of the slope leading up from the Forum to the Capitol, on the site of an altar to Saturn of unknown antiquity, traditionally erected by Hercules (Dionys. l. 21, vi. 1, Liv. ii. 21). This temple was rebuilt in 42 B.C. by Munatius Plancus (Suet. *Aug.* 23, *C.I.L.* vi. 1216). In it was the State treasury (*aerarium Saturni*), presided over at first by quaestors and then by praefects (see p. 897, b).

Satyrus (Σάτυρος) were nature-d deities or daemons of mountain forests and streams, of a subordinate or subaltern character (cf. Δαίμονες), and therefore especially the attendants of Dionysus, like whom they represented the luxuriant vital powers of nature. They are not mentioned by Homer, but this does not prove that they were invented after his time. On the contrary, it is probable that their deformity is due to traditions handed down from the most primitive times when the powers of nature were conceived in the form of animals of forests and mountains. The uglier parts of mythology are often passed over by Homer and reappear in Hesiod. By Hesiod (ap. Strab. p. 471) Satyrs are described as akin to the mountain nymphs and the Curetes, and as a good for nothing, idle race. By later writers (Xen. *Symp.* v. 7, Nonn. *Dionys.* xiv. 113) they are said to be the sons of Hermes and Iphthima, or of the Naisades. The Satyrs are represented with bristly hair, the nose broad and somewhat turned upwards, the ears pointed at the top like those of animals, with small horns growing out of the top of the forehead, and with a tail like that of a horse or goat. In works of art

they are represented at different stages of life; the older ones were commonly called Σάτωρ and the younger ones are termed Σάτυροι. The Satyrs are always described as fond of



Satyr and Maenad swinging the infant Dionysus. (From a terra-cotta in the British Museum.)

wine (whence they often appear either with a cup or a thyrsus in their hand), and of every kind of sensual pleasure whence they are seen sleeping playing musical instruments, or engaged in voluptuous dances with nymphs. Later writers, especially the Roman poets, con-

found the Satyrs with the Italian Fauns, and accordingly both Satyr and Faunus were represented, like Pan, with horns and goat's feet, although originally they were quite distinct (p. 310, b). Satyrs usually appear with flutes, the thyrsus, syrinx, the shepherd's staff, cups or bags filled with wine, they are dressed with the skins of animals, and wear wreaths of vine, ivy or fir. The most celebrated representation in antiquity was the Satyr of Praxiteles at Athens, which led the way in representing Satyrs in a less repulsive form. In this type they are youthful, with a wanton or roguish expression, and of their animal form nothing remains but the pointed ears and the hair coming down over the forehead. [See also cut on p. 754.]



Satyr (From a statue in the Louvre.)

Satyrus (Σάτυρος) 1. L., king of Bosphorus, was son of Spartacus I., and reigned B.C. 407 or 406-393. He maintained friendly relations with Athens. He was slain at the siege of Thracodura in 393, and was succeeded by his son Leucon (Diod. xiv. 93).—2. II., king of Bosphorus, was the eldest of the sons of Paernades I., whom he succeeded in 311, but reigned only nine months (Diod. xx. 29-30).—3. A comic actor at Athens, is said to have given instruction to Demosthenes in the art of giving full effect to his speeches by appropriate action (Plut. *Dem.* 7). Demosthenes praises him for his generosity in choosing as his gift from Philo the liberation of Olynthian captives (Dem. *P. L.*

p. 491, § 213.—4. A distinguished Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator, and wrote a collection of biographies, among which were Lives of Philip and Demosthenes, frequently cited by ancient writers.

#### Sauconna. [SARON.]

Saufeiz. 1. C., quaestor B.C. 169, was one of the partisans of Saturninus, took refuge with him in the Capitol and was slain along with his leader, when they were obliged to surrender to Marius (Cic. *pro Rab.* 7; App. B. C. i. 32).—2. L., a Roman eques, was a friend of Atticus, and an admirer of the Epicurean philosophy. He had valuable property in Italy, which was confiscated by the triumvirs, but was restored to him through the exertions of Atticus (Cic. *ad Att.* i. 2, iii. 1, iv. 4; Neg. Att. 12).

#### Saurōmātes. [SAURIMATES.]

Saurōmātes (Σαυρομάτης), the name of several kings of Bosphorus, who are for the most part known only from their coins. We find kings of this name reigning over Bosphorus from the time of Augustus to that of Constantine.

Saverrio, P. Sulpicius. 1. Consul B.C. 584, when he carried on the war against the Samnites. He was censor in 527 with Sempronius Sophron, his former colleague in the consulship. In their censorship two new tribes were formed, the Anienensis and Tarentina (Liv. ix. 42, x. 9).—2. Son of the preceding, consul 279 with P. Decius Mus, commanded, with his colleague, against Pyrrhus (Flor. i. 15, 21; Val. Max. i. 1).

Sāvō (Saron), a river in Campania, which flows into the sea S. of Sinuessa (Plin. iii. 6; Stat. *Silv.* in. 3, 35).

Sāvus (Sare or Sou), a navigable tributary of the Danube, which rises in the Carnic Alps, forms first the boundary between Noricum and Italy, and afterwards between Pannonia and Illyria, and falls into the Danube near Singidunum (Strab. pp. 207, 214; Plin. iii. 133).

Saxa, Decidius, a native of Celsiberia, was originally one of Caesar's common soldiers (Caes. B. C. i. 66). He was tribune of the plebs in 44, and after Caesar's death in this year he took an active part in supporting the friends of his murdered patron. He served under M. Antonius in the siege of Mutina, and subsequently under both Antonius and Octavianus in their wars against Brutus and Cassius. After the battle of Philippi Saxa accompanied Antony to the East, and was made by the latter governor of Syria. Here he was defeated by the younger Labienus and the Parthians, and was slain in the flight after the battle (49). (App. B. C. iv. 87, v. 162-167; Dio Cass. xlviii. 25, xlviii. 24; Cic. *Phil.* viii. 3, ix. 26, xii. 8, xiv. 4).

Saxa, Q. Voconius, tribune of the plebs B.C. 169, proposed the Voconia Lex, defining a woman's rights of property and inheritance, which was supported by the elder Cato, who spoke in its favour, when he was sixty-five years of age. Respecting this law, see *Dict. of Ant. &c.*

#### Saxa Rubra. [RUERA SALA.]

Saxōnes, a powerful people in Germany, who originally dwelt in the S. part of the Cimbric Chersonesus, between the rivers Albis and Chalusus (Trave), in the modern Holstein. They are not mentioned by Tacitus and Pliny, since these writers appear to have comprehended all the inhabitants of the Cimbric Chersonesus under the general name of Cimbrī. The Saxones first occur in history in A.D. 256, when they are mentioned as brave and skilful sailors,

who often joined the Chauci in piratical expeditions against the coast of Gaul (Entrop. vii. 13; Oros. vii. 25). The Saxones afterwards appear at the head of a powerful confederacy of German peoples who became united under the general name of Sargus, and who eventually occupied the country between the Elbe, the Rhine, the Lippe, and the German Ocean (Ptol. ii. 11. 11). The history of their part in the conquest of Britain does not fall within the period here treated of.

Scaeva, Cassius, a centurion in Caesar's army, who distinguished himself by his valour at the battle of Dyrrhachium (Caes. B. C. iii. 73; Suet. Jul. 68; Val. Max. iii. 2, 23). He survived his numerous wounds and is mentioned as one of the partisans of Caesar, after the death of the latter (Cic. *ad Att.* xiii. 22, xiv. 10).

Scaevola, Q. Cervidius, a Roman jurist, lived under Antoninus Pius. He wrote several works, and there are 270 excerpts from him in the Digest.

Scaevola, Mucius. 1. C., the hero of a celebrated story in early Roman history. For the probable history of the war, see *POENUSSEN*. When King Porseus was blockading Rome, C. Mucius, a young man of the patrician class, resolved to rid his country of the invader. He went out of the city with a dagger hid beneath his dress, and approached the place where Porseus was sitting, with a secretary by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. Being seized, he declared his name, and his design to kill the king himself, adding that there were 300 Roman youths ready to attempt his life. In reply to the threats of Porseus, Mucius thrust his right hand into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, bade him go away free. Porseus being alarmed for his life, which he could not secure against so many desperate men, made proposals of peace to the Romans, and evacuated the territory. Mucius received the name of Scaevola, or left-handed, from the loss of his right hand. The patricians gave him a tract of land beyond the Tiber, which was thenceforth called *Mucia Prata* (Liv. ii. 13). The Mucius of this story was a patrician; but the Mucii of the historical period were plebeians.—2. Q., praetor B.C. 215, had Sardinia for his province, where he remained for the next three years. He was *decemvir sacrorum*, and died 210. (Liv. xxiii. 24, xxviii. 8).—3. Q., probably son of No. 2, was praetor 179, with Sicily for his province, and consul 174 (Liv. xl. 44).—4. P., brother of No. 3, was praetor with his brother 179, and consul 175. In his consulship he gained a victory over the Ligurians (Liv. xl. 44, xli. 19).—5. P., called by Plutarch *δ' ῥωποδέρτης*, probably son of No. 4, was tribune of the plebs 141, praetor urbanus 136, and consul 123, the year in which Tib. Gracchus lost his life (Plut. *Gracch.* 9). In 131 he succeeded his brother Mucianus (Mucianus, as Pontifex Maximus (Cic. *de Or.* ii. 12. 52). Scaevola was distinguished for his knowledge of the *Jus Pontificium*. He was also famed for his skill in playing at ball, as well as at the game called *Duodecim Scripta* (Cic. *de Or.* i. 50, 517; Val. Max. viii. 6, 2; Quint. ii. 2. 35). His fame as a lawyer is recorded by Cicero in several passages (Cic. *de Leg.* ii. 19, 47, *de Or.* i. 37, 176). There is no excerpt

from his writings in the Digest, but he is cited several times by the jurists whose works were used for that compilation—6 Q., called the Augur, was son of No 3, and married the daughter of C Laelius, the friend of Scipio Africanus the younger (Cic de Amic 8, 26, Brut 26, 101). He was tribune of the plebs 123, plebeian aedile 125, and as praetor was governor of the province of Asia n. 121, the year in which C Gracchus lost his life. He was prosecuted after his return from his province for the offence of *repetundae* in 120, by T Albucius, but was acquitted. He was consul 117. He lived at least to the tribunate of P Sulpicius Rufus 88. Cicero who was born 106, informs us that, after he had put on the toga virilis his father took him to Scaevola, who was then an old man, and that he kept close to him as he could in order to profit by his remarks (Cic de Amic 1). After his death Cicero became a hearer of Q Mucius Scaevola, the Pontifex. The Augur was distinguished for his knowledge of the law (Vell Pat u 9, 2, Cic Brut 58 212), but none of his writings are recorded—Mucia the Augur's daughter married L Lucius Crassus, the orator, who was consul 97, with Q Mucius Scaevola, the Pontifex Maximus, whence it appears that the Q Mucius who is one of the speakers in the treatise de Oratore is not the Pontifex and the colleague of Crassus, but the Augur the father in law of Crassus. He is also one of the speakers in the *Laelius sive de Amicitia* (c 1) and in the *de Republica* (l 12)—7 Q., PONTIFEX MAXIMUS, was son of No 5 and is quoted by Cicero as an example of a son who aimed at excellence in that which had given his father distinction (de Off 1 32, 116). He was tribune of the plebs in 100, curule aedile in 104 and consul 85, with Licinius Crassus, the orator, as his colleague. After his consulship Scaevola was the governor (proconsul) of the province of Asia, in which capacity he gained the esteem of the people who were under his government. Subsequently he was made Pontifex Maximus by which title he is often distinguished from Q Mucius the Augur. He lost his life in the consulship of C Marius the younger and Cn Papirius Carbo (82), having been proscribed by the Marian party, from which we may conclude that he belonged to Sulla's party. His body was thrown into the Tiber (Vell Pat u 26, Flor iii 21, Cic de Or iii 3, 9, Lucan, ii 126; App B C i 88). The virtues of Scaevola are recorded by Cicero, who, after the death of the Augur, became an attendant (auditor) of the Pontifex. The purity of his moral character (Cic de Off ii 15, 62), his exalted notions of equity and fair dealing, his abilities as an administrator, an orator, and a jurist, place him among the first of the illustrious men of all ages and countries. He was says Cicero, the most eloquent of jurists, and the most learned jurist among orators (de Or i 39, 180, cf Flor Lp ii 2, 83). He is cited by Quintilian (ii 2, 33) as an instance of a man with a strong memory. Q Scaevola the Pontifex is the first Roman to whom we can attribute a scientific and systematic handling of the *Jus Civile*, which he accomplished in a work in eighteen books. He also wrote a *Liber Singularis repleto*, a work on Definitions, or perhaps, rather, short rules of law, from which there are four excerpts in the Digest. This is the oldest work from which there are any excerpts in the Digest, and even these may have been taken at second hand.

SCAEVUS, or SCAEVIVS MEMOR, a tragic poet of the time of Domitian (Mart xi 9, 10, Schol ad Juv i 20).

SCALDIS (Scheldt), an important river in the N of Galla Belgica, flowing into the ocean, but which Caesar erroneously makes a tributary of the Mosæ (B G vi 33, Plin iv 98, 105). Ptolemy calls this river *Tabudis* or *Tabullas*, which name it is said to have borne in the middle ages under the form of *Tabul* or *Tabula* (Ptol ii 8, 9).

SCALLABIA (Santarem), a town in Lusitania, on the road from Olisipo to Emerita and Bracara also a Roman colony with the surname Praesidium Julium, and the seat of one of the three *Conventus Juridici* of the province (Plin iv 117). The town is erroneously called *Scalabiacus* by Ptolemy (ii 5, 7).

SCAMANDER (Σκαμάνδρος), the celebrated river of the Troad (Troad). As a mythological personage, the river god was called Xanthus by the gods. His contest with Achilles is described by Homer (Il. xi 136 foll).

SCAMANDRUS (ΑΣΤΥΝΑΧ),

SCAMBONIAE (Σκαμβονίαι), a demus in Attica, between Athens and Eleusis, belonging to the tribe Leontis.

SCAMPA (Σκάρπια Skurpis or Iscampis), a town in the interior of Oreeb Illyria, on the Via Egnatia between Clodiana and Lychnidus (ILLYRICUM).

SCANDIA (Σκάνδιον) a port-town on the E side of the island Cythera, forming the harbour of the town of Cythera, from which it was ten stadia distant. (CYTHERA).

SCANDIA, Scandinavia or Scatinavia, the name given by the ancients to the islands in the Baltic, Funen, Zealand and Lanland, and vaguely also to the coasts of Sweden and Norway. Even the later Romans had a very imperfect knowledge of the Scandinavian peninsula, though some knowledge of the Baltic had probably been gathered by Pytheas (see p 781, b). They supposed it to have been surrounded by the ocean, and to have been composed of several islands called by Ptolemy Scandiae. Of these the largest bore especially the name of Scandia or Scandinavia. It was said to have a lofty mountain called Sevo, and to be washed by the Sinus Colanus (Cattgat?). (Mel iii 5, 6, Ptol ii 11, 33; Plin iv 96). This country was inhabited by the Hilloones, of whom the Seiones and Sitones appear to have been tribes (Plin l c, Tac Germ 41).

SCANDIA (Scandole), a small island in the NE of the Aegean sea, between Peparethos and Seyros (Plin iv 72; Mel ii 7, 8).

SCANTIA SILVA, a wood in Campania, in which were probably the *Aquae Scantiae* mentioned by Pliny (Cic de Leg Agr i 1, 3, Plin ii 210).

SCAPTIS HYLIS (Σκαπτις ὕλη), also called, but less correctly, *Scapteysis* (Σκαπτιεύσις), a small town on the coast of Thrace opposite the island of Thasos. It contained celebrated gold mines, which were originally worked by the Thasians. Thucydides who had some property in these mines, retired to this place after his banishment from Athens, and here arranged the materials for his history (Plut Cim 4, de Exil p 603, Marcell Thuc 10).

SCAPTIA (Scaptiensis or Scaptius), an ancient town in Latium, which gave its name to a Roman tribe, but disappeared at an early period (Dionys v 61; Liv viii 17, Plin ii 68).

SCAPTIVS, P., a Roman trader in Cilicia who



lent money to people of Salamis in Cyprus, and enforced usurious terms by the aid of the troops of App. Claudius. Cicero very properly refused to support him, and deprived him of the prefecture of Salamis, which Claudius had given him (*Cic. ad Att. v. 21, vi. 1-3, xv. 13*).

**Scapŭla, P. Ostorius.** 1. Succeeded A. Plautius as governor of Britain, about A.D. 50. He defeated the powerful tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome. In consequence of this success he received the insignia of a triumph, but died soon afterwards in the province. (*Tac. Ann. xii. 31-33, Agr. 14*).—2. Son of the preceding, fought with distinction under his father; was accused of treason by Sossianus and condemned to death by Nero (*Tac. Ann. xii. 31, xiv. 48, xvi. 14*).

**Scarbantia, or Scarabantia (Oedenburg),** a town in Pannonia Superior on the road from Vindobona to Poetovio, and a municipium with the surname Flavia Augusta (*Ptol. ii. 15, 5; Plin. iii. 146; C. I. L. iii. 4192*).

**Scárdōna (Σκαρδῶνα or Σκαρδών: Skardona or Skardin),** the chief town of Liburnia in Illyria, on the right bank of the Titius, twelve miles from its mouth, the seat of a *Conventus Juridicus* (*Strab. p. 315; Plin. iii. 139*).

**Scardus, Seodrus or Scordus Mons (ῥδ Σκαρδών ὄρος: Schar),** a range of lofty mountains to the E. of Scodra, between Illyria and Dardania, and dividing the head waters of the Axios from the Drilon (*Ptol. ii. 16, 1; Pol. xxviii. 8; Liv. xliii. 20, xlv. 31*).

**Scarphe, Scarpheā or Scarpbia (Σκαρφή, Σκαρφεῖα, Σκαρφία: Σκαρφεύς, Σκαρφεύς, Σκαρφαῖος, Σκαρφίος),** a town of the Epimenidii Loeri, ten stadia from the coast, at which the roads united leading through Thermopylae. It possessed a harbour on the coast, probably at the mouth of the river Boagrius. (*Il. ii. 532; Strab. p. 426; Paus. viii. 15, 3; Liv. xxxiii. 3*).

**Searponna (Charpeigne),** a town in Gallia Belgica on the Mosella, and on the road from Tullum to Divodurum (*Amm. Marc. xxvii. 2*).

**Scato or Cato, Vettius,** one of the Italian generals in the Marsic war, B.C. 90. He defeated the consuls L. Julius Caesar and P. Rutilius Lupus in two successive battles. He was afterwards taken prisoner, and was stabled to death by his own slave as he was being dragged before the Roman general, being thus delivered from the ignominy and punishment that awaited him. (*App. B. C. i. 40-43; Sen. de Benef. iii. 23*).

**Scaurus, Aemilius.** 1. M., raised his family from obscurity to the highest rank among the Roman nobles. He was born in B.C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a charcoal-merchant, and left his son a very slender patrimony. The latter had thought at first of carrying on the trade of a money-lender; but he finally resolved to devote himself to the study of eloquence, with the hope of rising to the honours of the state. (*Aurel. Vict. de Vir. Ill. 72; Val. Max. iv. 4, 11; Pint. Q. R. 50*). Cicero speaks highly of his eloquence (*Brut. 29, 111*). He was curule aedile in 123. He obtained the consulship in 115, when he carried on war with success against several of the Alpine tribes. In 112 he was sent at the head of an embassy to Jugurtha; and in 111 he accompanied the consul L. Calpurnius Bestia as one of his legates in the war against

Jugurtha. The Numidian king bestowed large sums of money upon both Bestia and Scaurus, in consequence of which the consul granted the king most favourable terms of peace. This disgraceful transaction excited the greatest indignation at Rome, and C. Mamilius, the tribune of the plebs, 110, brought forward a bill by which an inquiry was to be instituted against all those who had received bribes from Jugurtha. Although Scaurus had been one of the most guilty, such was his influence in the state that he contrived to be appointed one of the three *quæstiores* who were elected under the bill for the purpose of prosecuting the criminals. But though he thus secured himself, he was unable to save any of his accomplices. Bestia and many others were condemned (*Sull. Jug. 15, 25, 28, 40*). In 109 Scaurus was censor with M. Livius Drusus. In his consulship he restored the Milvian bridge, and constructed the Aemilian road, which ran by Pisae and Luna as far as Dertona (*Strab. p. 217*). In 107, he was elected consul a second time, in place of L. Cassius Longinus, who had fallen in battle against the Tigurini. In the struggles between the aristocratical and popular parties, Scaurus was always a warm supporter of the former. He was several times accused of different offences, chiefly by his private enemies, but such was his influence in the state that he was always acquitted. He died about 89. By his wife, Cæcilia, Scaurus had three children, two sons mentioned below, and a daughter, Aemilia, first married to M. Glabrio, and next to Cn. Pompey, subsequently the triumvir. He wrote an autobiography, of which nothing remains (*Cic. Brut. 29, 119; Plin. xxxiii. 21*).—2. M., eldest son of the preceding, and stepson of the dictator Sulla, whom his mother, Cæcilia, married after the death of his father. In the third Mithridatic war he served under Pompey as *quæstor*. The latter sent him to Damascus with an army, and from thence he marched into Judæa, to settle the disputes between the brothers Hyrcanus and Aristobulus. Scaurus was left by Pompey in the command of Syria with two legions. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of 300 talents by Aretas, the king of the country. (*Jos. Ant. xiv. 3, B. J. i. 7; App. Syr. 51*). He was curule aedile in 58, when he celebrated the public games with extraordinary splendour. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. The combats of wild beasts were equally astonishing: 150 panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome. (*Cic. Sest. 54, 116, de Off. ii. 16, 57; Plin. xxxvi. 114*). In 56 he was praetor, and in the following year governed the province of Sardinia, which he plundered without mercy. On his return to Rome he was accused of the crime of *repetundae*. He was defended by Cicero, in the speech of which fragments only remain, Hortensius, and others, and was acquitted, notwithstanding his guilt. (*Ascon. Argum. ad Scaur.*) He was accused again in 52, under Pompey's new law against *ambitus*, and was condemned. [See also references in Index to Cicero.] He married Mucia, who had been previously the wife of Pompey, and by her he had one son [No. 4].—3. Younger son of No. 1, fought under the proconsul Q. Catulus against the Cimbri at the Athesis, and

having fled from the field, was indignantly commanded by his father not to come into his presence, whereupon the youth put an end to his life (Val. Max. v 8, 4, *Front. Strat.* iv 13) —4 M., son of No 2 and Mucia, the former wife of Pompey the triumvir, and consequently the half brother of Sex Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in 85. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced only through the intercession of his mother Mucia (App. B. C. v 143, Dio Cass. l. 2 vi 38) —5 Mamercus, son of No 5, was a distinguished orator and poet, but of a lazy and dissolute character (Tac. Ann. iii. 60, vi 29, Sen. *Contr.* x praef. 2). He was a member of the senate at the time of the accession of Tiberius, A. D. 14, when he offended this suspicious emperor by some remarks which he made in the senate. Being accused of *maiestas* in 34, he put an end to his own life (Dio Cass. lvi 24).

Scorus, M. Aurelius, consul suffectus A. C. 108 and three years afterwards consular legate in Gaul, where he was defeated by the Cimbri, taken prisoner, and put to death (Liv. Ep. 67, Tac. *German.* 97, Vell. Pat. ii 12).

Scorus, Q. Terentius, a celebrated grammarian who flourished under the emperor Hadrian, and whose son was one of the preceptors of the emperor Verus. He was the author of an *Ars Grammatica* and of commentaries upon Plautus, Virgil, and the *Ars Poetica* of Horace (Gell. xi 15, Capitol. *Ver.* 2, 5, Charis. i 133, 138). An abstract survives of a treatise entitled *Q. Terentii Scauri de Orthographia ad Thesum*, and of another on *Adverbia* and *Propositions*. They are included in the *Grammaticae Latinae Auctores Antiqui* of Putschius (Hannov. 1606).

Sceleratus Campus (Rome, p. 804, b).

Scenae (Σκηνάϊ, i. e. the tents), a town of Mesopotamia, on the borders of Babylonia, on a canal of the Euphrates, twenty-five days' journey below Zeugma (Strab. p. 748). It belonged to the Scythians, and was probably only a collection of tents or huts.

Scenitae (Σκηνίται, i. e. dwellers in tents), the general name used by the Greeks for the Bedawee (Bedouin) tribes of Arabia Deserta (Plin. vi 125).

Scopia (Σκῆψις, prob. *Εκλ. Upsis* or *Eks Shupshe* Ru) an ancient city in the interior of the Troad, SE of Alexandria Troas, in the mountains of Ida. Its inhabitants were removed by Antigonus to Alexandria, but being permitted by Lysimachus to return to their homes, they built a new city, called *ἡ νέα πόλις*, and the remains of the old town were then called *Παλαιόσκηψις* (Strab. pp. 603, 607, 635). Scopia is celebrated in literary history as the place where certain MSS. of Aristotle and Theophrastus were buried, to prevent their transference to Pergamum. When dug up again, they were found nearly destroyed by mould and worms, and in this condition they were removed by Sulla to Athens. (Strab. p. 608, Aristotelis.) The philosopher Metrodorus and the grammarian Demetrius were natives of Scopia.

Scordiladae, or Scordiladae (Σκορδιλάδαι or Σκορδ. ἄνδρες), king of Illyria was in all probability a son of Pleuratus, and younger brother of Agron, both of them kings of that country. After the defeat and abdication of Tenta (sc

229), he probably succeeded to a portion of her dominions, but did not assume the title of king till after the death of his nephew Pinnes (Pol. ii 5, 6). He carried on war for some years against Philip, king of Macedonia and thus appears as an ally of the Romans. He probably died about 205, and was succeeded by his son Pleuratus (Pol. v 35-110, Liv. xxvi 24, xxvii 80 xxix 12).

Schedia (Σχέδια), a town of Lower Egypt, on the canal which connected Alexandria with the Canopic arm of the Nile (Strab. pp. 800, 803).

Schedius (Σχέδιος). 1 Son of Iphitus and Hippolyte, commended the Phocians in the war against Troy along with his brother Epistrophus. He was slain by Hector and his remains were carried from Troy to Anticyra in Phocia (Il. ii 517, xvii 506, Paus. x 4, 1). —2 Son of Perimedes, likewise a Phocian, who was killed at Troy by Hector (Il. xv 515, Strab. p. 424).

Scheria (ΦΡΑΕΑΚΕΣ).

Schoenus (Σχοῖνος, Σχοῖνις), a town of Boeotia, on a river of the same name, and on the road from Thebes to Anthedon (Il. ii 497, Strab. p. 408). It was (in the Boeotian story) the birthplace of Atalanta (Paus. vii 35, 10, Stat. *Theb.* vii 267).

Schoenus (Σχοῖνος, οὐντος). 1 A harbour of Corinth, N. of Cenchreae, at this narrowest part of the isthmus (Strab. pp. 369, 380). —2 A place in the interior of Arcadia near Methydrium (Paus. vii 35, 10).

Sciathus (Σκιάθος, Σκιάθιος, *Sciathos*) a small island in the Aegaeen sea, N. of Euboea and D. of the Magnesian coast of Thessaly, with a town of the same name upon it. It is said to have been originally colonized by Pelasgians from Thrace (Strab. p. 436, Plin. iv 72). It is frequently mentioned in the history of the invasion of Greece by Xerxes, since the Persian and Grecian fleets were stationed near its coasts (Hdt. vii 176, viii 7). It subsequently became one of the subject allies of Athens, but attained such little prosperity that it only had to pay the small tribute of 200 drachmae yearly. Its chief town was destroyed by the last Philip of Macedonia. At a later time it was restored by Antiochus to the Athenians (App. B. C. v 7).

Scidrus (Σκιδρος), a place in the S. of Italy of uncertain site, in which some of the Sybarites settled after the destruction of their own city (Hdt. vi 21).

Scillae (Σκίλλαι, -οῦρος, Σκίλλαιονοῦρος, *Σκίλλαιος*), a town of Elysia, in the district Taphylia, on the river Selinus, twenty stadia S. of Olympia. It was destroyed by the Eleians in the war which they carried on against the Praeaeans, whose cause had been espoused by the inhabitants of Scillae (Paus. v 6, 43, vi 22). The Lacedaemonians subsequently took possession of the territory of Scillae, and although the Eleians still laid claim to it, it was given to Xenophon after his banishment from Athens. Xenophon resided at this place for more than twenty years, and erected here a sanctuary to Artemis, which he had vowed during the retreat of the Ten Thousand. A statue of Xenophon was seen here by Pansanius (Xen. An. v 3, 7, Paus. v 6, 5, Strab. p. 314).

Scingomagus (Cesanne), a small place in the Cothian Alps, on the Italian side of the pass of *Mont Genève* (ALPES), about five miles above Occlum (Oulx).

Sciōna (Σκίωνα, Σκίωναῖος, Σκίωνεύς), the chief town in the Macedonian peninsula of Pélone, on the W. coast. It is said to have been

founded by some Pellenians of Achaia, who settled here after their return from Troy. It revolted from the Athenians in the Peloponnesian war, but was taken by Cleon; whereupon all the men were put to death, the women and children sold as slaves, and the town given to the Plataeans. (Hdt. vii. 123, viii. 128; Thuc. ii. 120, 133. v. 32; Strab. p. 380.)

Scipio, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been given to the founder of the family because he served as a staff in directing his blind father (Macrobius i. 6). This family produced some of the greatest men in Rome. The family tomb of the Scipias was discovered in 1780, on the left of the Appia Via, about 400 paces within the modern Porta S. Sebastiano. The inscriptions, of the greatest interest as specimens of early Latin, are printed in *C. I. L.* i. 29-39.—1. P. Cornelius Scipio, magister equitum u.c. 396, and consular tribune 395 and 394 (Liv. v. 13, 21, 31, vi. 1).—2. L. Corn. Scipio, consul 350 (Liv. vii. 21).—3. P. Corn. Scipio Barbatus, consul 328, and dictator 306. He was also pontifex maximus (Liv. ix. 44, 16).—4. L. Corn. Scipio Barbatus, consul 298, when he carried on war against the Etruscans, and defeated them near Volturnus. He also served under the consuls in 297, 295, and 293 against the Samnites. This Scipio was the great-grandfather of the conqueror of Hannibal. (Liv. x. 11, 12, 11, 25, 26, 40, 41.) His epitaph, written in Latin verso, records victories in Samnium and Lucania (*C. I. L.* i. 1, 29). The genealogy of the family can be traced with more certainty from this time.—5. Cn. Corn. Scipio Asina, son of No. 4, was consul 280, in the first Punic war. In an attempt upon the Liparaean islands, he was taken prisoner with seventeen ships. He probably recovered his liberty when Regulus invaded Africa, for he was consul a second time in 254. In this year he and his colleague A. Atilius Calpurnius crossed over into Sicily, and took the town of Panormus. He obtained a triumph. (Pol. i. 21, 38; Val. Max. vi. 6, 2, vi. 9, 11; Macrobius i. 6).—6. L. Corn. Scipio, also son of No. 4, was consul 259. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander. He was censor in 258. (Liv. Ep. 17; Eutrop. ii. 20; Val. Max. v. 1, 2; *C. I. L.* i. 31).—7. P. Corn. Scipio Asina, son of No. 5, was consul 221, and carried on war, with his colleague M. Minucius Rufus, against the Istri, who were subdued by the consuls. He is mentioned again in 211, when he recommended that the senate should recall all the generals and armies from Italy for the defence of the capital, because Hannibal was marching upon the city (Liv. xxii. 84, xxvi. 8; Oros. iv. 13; Eutrop. iii. 7).—8. P. Corn. Scipio, son of No. 6, was consul, with Tiberius Sempronius Longus, in 218, the first year of the second Punic war. He sailed with an army to Gaul, in order to encounter Hannibal before he crossed the Alps; but finding that Hannibal had crossed the Rhone, and had got the start of him by a three days' march, he resolved to sail back to Italy, and await Hannibal's arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul, under the command of two praetors, Scipio sent into Spain the army which he had brought with him, under the command of his brother, Cn. Scipio. On his return to Italy, Scipio took the command of the army in Cisalpine Gaul, and hastened to meet Hannibal. An engagement

took place between the cavalry and light armed troops of the two armies. The Romans were defeated; the consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal. Scipio now retreated across the Ticinus, crossed the Po also, first took up his quarters at Placentia, and subsequently withdrew to the hills on the left bank of the Trebia, where he was joined by the other consul, Sempronius Longus. The latter resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army, which was obliged to take refuge within the walls of Placentia. In the following year 217, Scipio, whose nephew had been prolonged, crossed over into Spain. He and his brother Cn. Scipio continued in Spain till their death in 211, and did the most important service to their country by preventing reinforcements being sent to Hannibal from Spain. In 215 they transferred the war from the Ebro to the Guadalquivir and won two great victories at Iliturgis and Intablis. They fortified an important harbour at Tarraco and regained Saguntum, and by skilful policy induced Syphax to turn against the Carthaginians in Africa, but in 213, having to confront three armies under Hasdrubal Barca, Hannibal Gisco and Mago, they enlisted 20,000 Celts, and divided their armies. This was a fatal step. The Spaniards were unworthy, and the armies of the Scipios were defeated separately and both the brothers were slain by the Carthaginians (Pol. iii. Liv. xvi. 48; App. *Annib.* 5-8, *Hispan.* 14-16).—9. Cn. Corn. Scipio Calvus, son of No. 6, and brother of Marcellus. In conjunction with his colleague he carried on war against the Insubrians. In 218 he carried on war as the legate of his brother Publius for eight years in Spain, as has been related above. (Pol. iii. 31; Plut. *Marcell.* 6, 7).—10. P. Corn. Scipio Africanus Major, son of No. 8, was born in 237 (According to Liv. xxvi. 18 and Val. Max. in 7, 1, he was born in 234, but the authority of Polybius should be followed, who says that he was twenty-seven when he went to Spain.) He was unquestionably one of the greatest men of Rome, and he acquired at an early age the confidence and admiration of his countrymen. His enthusiastic mind led him to believe that he was a special favourite of the gods; and he never engaged in any public or private business without first going to the Capitol, where he sat some time alone, enjoying communication with the gods. For all his proposed or executed ho alleged the divine approval; and the Roman people gave credit to his assertions and regarded him as a being almost superior to the common race of men (Liv. xxvi. 13). There can be no doubt that Scipio believed himself in the divine revelations which he asserted to have been vouchsafed to him; and the extraordinary success which attended all his enterprises must have deepened this belief, and his faith in himself helped him to inspire enthusiasm in others. He is first mentioned in 218 at the battle of the Ticinus, when he saved the life of his father, as has already been related. He fought at Cannae two years afterward (216), when he was already a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appian Claudius to command the remains of the army, which had

taken refuge at Cannasum, and it was owing to his youthful heroism and presence of mind that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect (*Liv* xiii 53, *Val Max* v 6, 7). He had already gained the favour of the people to such an extent that he was elected *adile* in 212 although he had not yet reached the legal age. In 210, after the death of his father and his uncle in Spain, the Romans resolved to increase their army in that country, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio who was then barely twenty-seven (*Pol* x 6), offered himself as a candidate, and was chosen with enthusiasm to take the command. His success in Spain was striking and rapid. In the first campaign (210) he took the important city of Carthago Nova, and in the course of the next three years he drove the Carthaginians entirely out of Spain, and became master of that country. He returned to Rome in 206 and was elected consul for the following year (205) although he had not yet filled the office of praetor and was only thirty years of age. He was anxious to cross over at once to Africa and bring the contest to an end at the gates of Carthage, but the oldest members of the senate, and among them Q. Fabius Maximus, opposed his project partly through timidity and partly through jealousy of the youthful conqueror. All that Scipio could obtain was the province of Sicily with permission to cross over to Africa, but the senate refused him an army, thus making the permission of no practical use. The allies had a truer view of the interests of Italy than the Roman senate, and from all the towns of Italy volunteers flocked to join the standard of the youthful hero. The senate could not refuse to allow him to enlist volunteers, and such was the enthusiasm in his favour that he was able to cross over to Sicily with an army and a fleet, contrary to the expectations and even the wishes of the senate. After spending the winter in Sicily, and completing all his preparations for the invasion of Africa, he crossed over to the latter country in the following year. Success again attended his arms. The Carthaginians and their ally Syphax were defeated with great slaughter, and the former were compelled to recall Hannibal from Italy as the only hope of saving their country. The long struggle between the two peoples was at length brought to a close by the battle fought near the city of Zama on the 19th of October, 203, in which Scipio gained a decisive and brilliant victory over Hannibal. Carthage had no alternative but submission, but the final treaty was not concluded till the following year (201). Scipio returned to Italy in 201, and entered Rome in triumph. He was received with universal enthusiasm, and the surname of Africanus was conferred upon him. The people wished to make him consul and dictator for life, and to erect his statue in the comitia, the rostra, the curia, and even in the Capitol, but he prudently declined all these invidious distinctions (*Liv* xxxviii 50, *Val Max* iv 1, 6). As he did not choose to usurp the supreme power, and as he was an object of suspicion and dislike to the majority of the senate, he took no prominent part in public affairs during the next few years. He was censor in 193 with P. Aelius Paetus, and consul

a second time in 191 with T. Sempronius Longus. In 193 he was one of the three commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians, and in the same year he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. The talismans that he had there an interview with the great Carthaginian, who declared him the greatest general that ever lived. The compliment was paid in a manner the most flattering to Scipio. The latter had asked 'Who was the greatest general?' 'Alexander the Great,' was Hannibal's reply. 'Who was the second?' 'Pyrrhus.' 'Who the third?' 'Myself,' replied the Carthaginian. 'What would you have said, then, if you had conquered me?' asked Scipio, in astonishment. 'I should then have placed myself before Alexander, before Pyrrhus and before all other generals' (*Liv* xxxiv 14). It should be noticed that Scipio alone in the senate opposed the persecution of Hannibal after his fall (*Liv* xxxiii 47).—In 190 Africanus served as *legatus* under his brother Lucius in the war against Antiochus the Great. Shortly after his return he and his brother Lucius were accused of having received bribes from Antiochus to let the monarch off too leniently, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. It appears that there were two distinct prosecutions, and the following is the most probable history of the transaction. In 187 two *Petils*, tribunes of the people instigated by Cato and the other enemies of the Scipios, required L. Scipio to render an account of all the sums of money which he had received from Antiochus. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them up before the senate. But this haughty conduct appears to have produced an unfavourable impression and his brother, when brought to trial in the course of the same year, was declared guilty, and sentenced to pay a heavy fine. The tribune C. Minucius Augurinus ordered him to be drugged to prison and there detained till the money was paid, whereupon Africanus rescued his brother from the hands of the tribune's officer. The contest would probably have been attended with fatal results had not Tib. Gracchus, the father of the celebrated tribune, and then tribune himself, had the prudence to release Lucius from the sentence of imprisonment. The successful issue of the prosecution of Lucius emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius the tribune of the people, and the accusation was brought in 185. When the trial came on, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart, and was followed by crowds to the Capitol. Having thus set all the laws at defiance Scipio immediately quitted Rome, and retired to his country seat at Iternum. The tribunes wished to renew the prosecution but Gracchus wisely persuaded them to let it drop. (*Liv* xxxix 40-60; *Gell* iv 18, vii 19, *Val*.

Max. iii. 7, 1.) Scipio never returned to Rome. He passed his remaining days in the cultivation of his estate at Laternum; and at his death is said to have requested that his body might be buried there, and not in his ungrateful country (Sen. *Tp.* 86). Some accounts represent his burial place as being at Rome, but there was at any rate a monument to his memory at Laternum, which Livy saw (*Liv.* xxxiii. 56). The year of his death is uncertain; but he probably died in 183. Scipio married Aemilia, the daughter of L. Aemilius Paulus, who fell at the battle of Cannae, and by her he had four children—two sons (Nos. 12, 13), and two daughters, the elder of whom married P. Scipio Nasica Corentinus (No. 17), and the younger Tib. Gracchus, and thus became the mother of the two celebrated tribunes (CORNELII).—11. L. CERN. SCIPIO ASIATICUS, also called Asiagenes or Asiagenus, was the son of No. 8, and the brother of the great Africanus. He served under his brother in Spain; was praetor in 193, when he obtained the province of Sicily, and consul in 190, with C. Laelius. The senate had not much confidence in his abilities, and in truth his capacity was small. It was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus. He defeated Antiochus at Mt. Sipylus in 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus (*Liv.* xxxiii. 3, 4, 17, xxxiv. 54, xxxv. 45, xxxvi. 1.) The history of his accession and condemnation has been already related in the Life of his brother. He was a candidate for the censorship in 184, but was defeated by the old enemy of his family, M. Porcius Cato, who deprived Asiaticus of his horse at the review of the equites (*Liv.* xxxix. 22, 40, 44).—12. P. CERN. SCIPIO AFRICANUS, elder son of the great Africanus, was prevented by his weak health from taking any part in public affairs, but he was elected aedile in 180 B.C. (*Liv.* xl. 42). Cicero praises his *eratumculae* and his Greek History, and remarks that with the greatness of his father's mind he possessed a larger amount of learning (*Cic. Brut.* 19, 77, *de Off.* i. 33; *Vell. Pat.* i. 10). He had no son of his own, but adopted the son of L. Aemilius Paulus [see below, No. 15]. His epitaph has great poetic merit (*C. I. L.* i. 38).—13. L. or Cn. CERN. SCIPIO AFRICANUS, younger son of the great Africanus. He accompanied his father into Asia in 190, and was taken prisoner by Antiochus. This Scipio was a degenerate son of an illustrious sire, and only obtained the praetorship, in 171, through Cicereius, who had been a scribe of his father, giving way to him. In the same year he was expelled from the senate by the censors (*Liv.* xli. 27; *Val. Max.* in. 5, 1, iv. 5, 3).—14. L. CERN. SCIPIO ASIATICUS, a descendant of No. 11, belonged to the Marim party, and was consul in 83 with C. Norbanus. In this year Sulla returned to Italy: Scipio was deserted by his troops, and taken prisoner in his camp along with his son Lucius, but was dismissed by Sulla unharmed. He was, however, included in the proscription in the following year (82), when upon he fled to Massilia, and passed there the remainder of his life. His daughter was married to P. Sestius. (*App. B. C.* i. 82, 85; *Plut. Sull.* 28; *Flor.* iii. 21; *Cic. pro Rab. Post.* 7, 21, *Phil.* xii. 11, 37).—15. P. CERN. SCIPIO AEMILIANUS AFRICANUS MINOR was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was

adopted by P. Scipio (No. 12), the son of the conqueror of Hannibal. He was born about 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, 168 (*Plut. Aem.* 22.) Scipio devoted himself with ardour to the study of literature, and formed an intimate friendship with Polybius when the latter came to Rome along with the other Achaean exiles in 167 [POLYBIUS]. At a later period he also cultivated the acquaintance of the philosopher Panaetius, and he admitted the poets Lucilius and Terence to his intimacy, and is said to have assisted the latter in the composition of his comedies [TERENTIUS]. His friendship with Laelius, whose tastes and pursuits were so congenial to his own, has been immortalised by Cicero's celebrated treatise entitled *Lucilius sive de Amicitia*. Although thus devoted to the study of literature, Scipio cultivated the virtues which distinguished the older Romans, and made Cato the model of his conduct. If we may believe his panegyrists, he possessed all the simple virtues of an old Roman, mellowned by the refining influences of Greek civilisation. Scipio first served in Spain with great distinction as military tribune, under the consul L. Lucullus in 161. (*Vell. Pat.* i. 12; *Flor.* ii. 17.) On the breaking out of the third Punic war in 149 he accompanied the Roman army to Africa, again with the rank of military tribune. By his personal bravery and military skill he repulsed, to a great extent, the mistakes of the consul Manlius, whose army on one occasion he saved from destruction. He returned to Rome in 148, and had already gained such popularity that when he became a candidate for the aedileship for the following year (147) he was elected consul, although he was only thirty-seven, and had not, therefore, attained the legal age. (*Pol.* xxv. 4.) The senate assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. He prosecuted the siege of Carthage with the utmost vigour. The Carthaginians defended themselves with the courage of despair, and the Romans were unable to force their way into the city till the spring of the following year (146). The fate of this once magnificent city moved Scipio to tears, and anticipating that a similar catastrophe might one day befall Rome, he repeated the lines of the Iliad (vi. 446) in which Hector bewails the approaching fall of Troy. After reducing Africa to the form of a Roman province, Scipio returned to Rome in the same year, and celebrated a splendid triumph on account of his victory. (*App. Pun.* 128–131; *Pol.* xxix.) The surname of Africanus which he had inherited by adoption from the conqueror of Hannibal, had now been acquired by him by his own exploits. In 143 Scipio was censor, and in the administration of the duties of his office he attempted to redress the growing luxury and immorality of his contemporaries. His efforts, however, were thwarted by his colleague Minucius, who had himself acquired a love of Greek and Asiatic luxuries. (*Val. Max.* vi. 4, 2; *Gell.* iv. 20, v. 19.) In 139 Scipio was accused by Ti. Claudius Asellus of *majestas*. Asellus attacked him out of private animosity, because he had been deprived of his house and reduced to the condition of an acerrarian by Scipio in his censorship. Scipio was acquitted, and the speech which he delivered on the occasion was held in high esteem in a later age. (*Gell.* n. 20, iii. 4,

vu 11, *Cic de Or* ii 64, 258, 66, 265) It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries. The long continuance of the war in Spain again called Scipio to the consulship. He was appointed consul in his absence, and had the province of Spain assigned to him in 134. His operations were attended with success, and in 133 he brought the war to a conclusion by the capture of the city of Numantia after a long siege (*App. Hist* 48-98, *Eutrop* iv 17). He now received the surname of Numantinus in addition to that of Africanus. During his absence in Spain Tib. Gracchus had been put to death. Scipio was married to Sempronia the sister of the fallen tribune, but he had no sympathy with his reforms, and no sorrow for his fate. On receiving the news of the death of Gracchus he is said to have quoted the line of the *Odyssey* (i 47)—

ὧς ἀπώλετο καὶ ἄλλος δριτταῖσιν τ' ἑβίον,

and upon his return to Rome in 132, when he was asked in the assembly of tribes by C. Papirius Carbo, the tribune, what he thought of the death of Tib. Gracchus, he replied that he was justly slain (*iure caesum*). His reply to the murmurs of the populace which greeted this expression of opinion, 'Taceant quibus Italia nocere est,' showed his aristocratic spirit of contempt for the Roman mob whom he seemed to think unfit to reckon as Roman citizens, and may have contributed to the feeling against him which afterwards caused his death. He now took the lead in opposing the agrarian law of Tib. Gracchus, and applied also to the lands of Latin citizens and he proposed in the senate (129) that all disputes respecting the lands of the allies should be taken out of the hands of the commissioners appointed under the law of Tib. Gracchus, and should be committed to other persons. Fulvius Flaccus, Papirius Carbo and C. Gracchus, the three commissioners, offered the most vehement opposition to his proposal. In the Forum he was accused by Carbo with the bitterest invectives as the enemy of the people, and upon his again expressing his approval of the death of Tib. Gracchus, the people shouted out, 'Down with the tyrant.' In the evening he went home with the intention of composing a speech for the following day, but next day he was found dead in his room. It is clear that the assassination was contrived by some of the Gracchan party, but who committed the murder or who instigated it was never established. Suspicion fell upon various persons, even upon his wife, Sempronia, and her mother, Cornelia Carbo, Fulvius, and C. Gracchus were suspected by many. Of these Carbo was most generally believed to have been guilty, and is expressly mentioned as the murderer by Cicero. (*App. B C* i 19, 20, *Vell. Pat* ii 4, *Plut. C. Gracch* 10; *Cic de Or* ii 40, 170, *ad Fam* ix 21, *ad Q. Fr* ii 3). The general opinion entertained by the Romans of a subsequent age respecting Scipio is given by Cicero in his work on the Republic, in which Scipio is introduced as the principal speaker—16 P. Corn. Scipio Nasica, that is 'Scipio with the pointed nose,' was the son of Cn. Scipio Calvus, who fell in Spain in 211. [No 2.] He is first mentioned in 204 as a young man who was judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the

Roman matrons to receive the statue of the Iliad Mother, which had been brought from Pergamum (*Liv* xxxv 10). He was curule aedile 196, praetor in 194, when he fought with success in Further Spain, and consul 191, when he defeated the Boii, and triumphed over them on his return to Rome. Scipio Nasica was a celebrated jurist, and a house was given him by the state in the Via Sacra in order that he might be more easily consulted (*Pomp Dig* i 2 2, 27)—17 P. Corn. Scipio Nasica Corculum, son of No 16, inherited from his father a love of jurisprudence, and became so celebrated for his discernment and for his knowledge of the pontifical and civil law that he received the surname of *Corculum* (i.e. 'acute') *Fest* 47. He married a daughter of Scipio Africanus the elder. He was consul for the first time 182, but abdicated, together with his colleague, almost immediately after they had entered upon their office, on account of some fault in the auspices. He was censor 159 with M. Popillius Laenas, and was consul a second time in 155 when he subdued the Dalmatians (*Liv Ep* 47). He was a firm upholder of the old Roman habits and manners, and in his second consulship he induced the senate to stop the building of a theatre, as injurious to public morals. When Cato repeatedly expressed his desire for the destruction of Carthage, Scipio, on the other hand, declared that he wished for its preservation, since the existence of such a rival would prove a useful check upon the licentiousness of the multitude (*Plut Cat* May 27, *Aurel Vict* *Vir Ill* 44, *App. Pun* 69, *B C* i 29). He was elected *pomifer maximus* in 150—18 P. Corn. Scipio Nasica Serapion, son of No 17, is chiefly known as the leader of the senate in the murder of Tib. Gracchus. He was consul in 138 and in consequence of the severity with which he and his colleagues conducted the levy of troops, they were thrown into prison by C. Cornilius, the tribune of the plebs. It was this Cornilius who gave Nasica the nickname of Serapio, from his resemblance to a person of low rank of this name, but though given him in derision, it afterwards became his distinguishing surname (*Liv Ep* 55, *Vel Max* ii 14, 2, *Plin.* vii 54). In 135, when the tribes met to elect Tib. Gracchus to the tribunate, and the utmost confusion prevailed in the Forum, Nasica called upon the consuls to save the republic, but as they refused to have recourse to violence, he exclaimed, 'As the consul betrays the state, do you who wish to obey the laws follow me,' and as saying he rushed forth from the temple of Fides, where the senate was sitting followed by the greater number of the senators. The people gave way before them, and Gracchus was assassinated as he attempted to escape (*App. B C* i 16, *Plut. Tib. Gracch* 19). In consequence of his conduct on this occasion Nasica became an object of such detestation to the people, that the senate found it advisable to send him on a pretended mission to Asia, although he was *pomifer maximus*, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and, after wandering about from place to place, died soon afterwards at Pergamum (*Plut. Tib. Gracch* 21, *Cic. Flacc* 31, 75)—19 P. Corn. Scipio Nasica, son of No 18 was consul 111, and died during his consulship (*Sall Jug* 27; *Cic. de Off* i 30)—20 P. Corn. Scipio Nasica, son of No 19, praetor 94 is mentioned by Cicero as one of the advocates

of Sex. Roscius of Ameria. He married Licinia, the second daughter of L. Crassus the orator. (Cic. *Rosc. Am.* 28, 77; *Brut.* 58, 212.) He had two sons, both of whom were adopted, one by his maternal grandfather, L. Crassus, in his testament, and is therefore called L. Licinius Crassus Scipio; and the other by Q. Caecilius Metellus Pius, consul 80, and is therefore called Q. Caecilius Metellus Pius Scipio. This Scipio became the father-in-law of Cn. Pompey the triumvir, and fell in Africa in 47. His life is given under METELLUS, No. 15.—21. Cn. Corn. Scipio Hispallus, son of L. Scipio, who is only known as a brother of the two Scipios who fell in Spain. Hispallus was praetor 179, and consul 171. (Liv. xl. 44, xli. 16).—22. Cn. Corn. Scipio Hispallus, son of No. 21, was praetor in 189, when he published an edict that all Chaldaeanes (i.e. astrologers) should leave Rome and Italy within ten days (Val. Max. i. 3, 2).—23. P. Corn. Scipio, husband of Scribonia, who afterwards married Octavianus (Suet. *Oct.* 62).—24. P. Corn. Scipio, son of No. 21, was consul B.C. 16 (Dio Cass. liv. 19; Propert. v. 11, 67).—25. Corn. Scipio, first son of No. 21, served under Junius Blaesus against Tacfarinas (Tac. *Ann.* iii. 74).—26. P. Corn. Scipio, son of the preceding, husband of Poppaea Sabina, was consul A.D. 56 (Tac. *Ann.* xi. 2, xii. 58, xiii. 25).

Sciras or Scelérías. [RHINTHON.]

Sciras (Σκίρας), a surname of Athene, under which she had a temple in the Attic port of Phaleron, and in the island of Salamis. The foundation of the temple at Phaleron is ascribed by Pausanias to a soothsayer, Scirus of Dodona, who is said to have come to Attica at the time when the Eleusinians were at war with Erechtheus (Paus. i. 1, 4, i. 36, 3).

Sciritis (Σκίριτις), a wild and mountainous district in the N. of Laconia, on the borders of Arcadia, with a town Scirus (Σκίρος), (also called Scirtionium) on the road from Sparta to Tegea, originally belonging to Arcadia. Its inhabitants, the Sciritae (Σκίριται), formed a special division of the Lacedaemonian army. This body, which in the time of the Peloponnesian war was 600 in number, was stationed in battle at the extreme left of the line, formed on march the vanguard, and was usually employed on the most dangerous kinds of service. (Thuc. v. 33, 67; Xen. *Cyr.* iv. 2, 1, *Hell.* v. 2, 24; Diod. xv. 32.)

Sciron (Σκίρων or Σκείρων), in the Athenian story, was a famous robber who infested the frontier between Attica and Megaris. He not only robbed the travellers who passed through the country, but compelled them on the Scironian rock to wash his feet, and kicked them into the sea while they were thus employed. At the foot of the rock (according to Pausanias, and the Schol. on Eur. *Hipp.* 979), there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus. It is noticeable that Plutarch makes no suggestion of the tortoise, and it has been suggested that this part of the story grew out of vase-paintings, where the painter put in a tortoise (as in the British Museum vase) to indicate the sea shore upon which Sciron was about to fall. Diodorus supplies another explanation when he says that the precipice over which he fell was called Χεῶννη (tortoise). Plutarch mentions also the Megarean story, which is totally different. They said that Sciron was a good and just prince, no robber, but a punisher of robbers, son-in-law of Cychreus and father-in-law of

Aeacus, and that he was slain by Theseus in war. (Plut. *Thes.* 10; Paus. i. 44, 12; Diod. iv. 59; Strab. p. 391; Ov. *Met.* vii. 445.)

Scirōnia Saxa (Σκίρωνίδες πέτραι, also Σκίρπιδες: *Derveni Bouno*), large rocks on the E. coast of Megaris, between which and the sea there was only a narrow dangerous pass, called the Scironian road (ἡ Σκίρωνή or Σκίρωνος ὁδός: *Kaki Skala*). (Strab. p. 391; Paus. i. 44.) This road was afterwards enlarged by the emperor Hadrian. The name of the rocks was said to be derived from the celebrated robber SCIRON.

Scirōnides (Σκίρωνίδης), an Athenian general who acted at the siege of Miletus and against Chios in B.C. 412, 411 (Thuc. viii. 25, 30, 54).

Scirri or Sciri, a people placed by Pliny in European Sarmatia, on the N. coast, immediately E. of the Vistula, in the modern *Curland* and *Samogitia*; but by others described as a Scythian tribe beyond the Danube, which afterwards joined the Huns, and to which belonged Odoacer, the conqueror of Italy (Plin. iv. 97; Jornand. *R. G.* 49; Sidon. vii. 322).

Scirtōnium. [SCIRTIS.]

Scirtus (Σκίρτος: *Daisan*), a river in Mesopotamia, flowing past Edessa into a small lake near Charrae. Its name, which signifies *leaping*, was derived from its rapid descent in a series of small cascades. (Procop. *Aed.* ii. 7.)

Scelérías. [RHINTHON.]

Scodra (Scodrensis: *Scodar* or *Scutari*), one of the most important towns in Illyricum, on the left bank of the river Barbana, at the SE. corner of the Lacus Labeatis, and about seventeen miles from the coast. It was strongly fortified, and was the residence of the Illyrian king Gentius (Liv. xlv. 31, xlv. 26). It was a populous town under the Romans (Plin. iii. 144) and the capital of the district, called Praevaltana, of Dalmatia in the time of Diocletian.

Scodrus. [SCARDUS.]

Scoddises, Scydisses, or Scordiscus (Σκοιδίσης, Σκνδίσσης, Σκορδίσκος: *Dassin Dagh*, or *Chambu-Bel Dagh*), a mountain in the NE. of Asia Minor, dividing Pontus Cappadocius from Armenia Minor, and forming a part of the same range as M. Paryades (Strab. pp. 497, 548; Ptol. v. 6, 8).

Scollis (Σκόλλις: *Santameri*), a rocky mountain between Elis and Achaia, 3890 feet high, which joins on the E. the mountain Lampea (Strab. p. 341). Strabo identifies it with the Olenian rock of Il. ii. 617 (Strab. p. 387).

Scölōti. [SCYTHIA.]

Scōlus (Σκώλος: Σκώλιος, Σκυλιεύς). 1. An ancient town in Boeotia, on the road from Thebes to Aphidna in Attica, was situated on the N. slope of Mt. Cithaeron, five or six miles S. of the Asopus and NW. of Hysiae (Il. ii. 497; Strab. p. 408; Hdt. ix. 15; Paus. ix. 4, 4). The site is traceable to the right of the road from Athens to Thebes.—2. A small place in Macedonia, near Olynthus (Thuc. v. 18; Strab. p. 408).

Scombraria (*Islote*), an island in front of the bay, on the SE. coast of Spain, which formed the harbour of Carthago Nova. It received its name from the *scombrī*, or mackerel, taken off its coast, from which the Romans prepared their *garum*. (Strab. p. 159.)

Scōmīus or Scombrus Mons (τὸ Σκόμιον ὄρος), a mountain in Macedonia, which runs E. of Mt. Scardus, in the direction of N. to S. towards Mt. Haemus (Thuc. ii. 96).

Scōpas (Σκόπας). 1. One of the greatest Greek sculptors, was a native of Paros, and

appears to have belonged to a family of artists in that island (Strab. p. 604, Paus. viii. 45. 5). The period of his work extended over forty-four years at least for this was the interval between his work at Tegea in 331 and that at Halicarnassus in 351. He was probably somewhat older than Praxiteles, with whom he stands at the head of that second period of perfected art which is called the later Attic school (in contradistinction to the earlier Attic school of Phidias) and which arose at Athens after the Peloponnesian war. Scopas was an architect and a statuary as well as a sculptor. He was the architect of the temple of Athens at Tegea, in Arcadia, which was built to replace an older temple burnt down in B.C. 331. From the sculptures which Scopas executed for this temple, two heads—mutilated, but still of great beauty and valuable for judging of the style of Scopas—have been discovered at Tegea and are in the Museum at Athens. The subjects of the sculptures mentioned by Pausanias are the Celydonian Hunt, and the fight of Telephus and Achilles. He was one of the artists employed in executing the bas-reliefs which decorated the frieze of the Mausoleum at Halicarnassus in Caria. A portion of these bas-reliefs is now deposited in the British Museum.

[Dict. of Ant. art. Mausoleum.] A noticeable feature in the style of Scopas was that he introduced the representation of passion which was afterwards carried farther by the Pergamene sculptors and by later schools. Pliny states that the famous group of figures representing the destruction of the sons and daughters of Niobe was ascribed by some to Scopas by others to Praxiteles. It has been remarked since the discovery of the original statue by Praxiteles of Hermes [see p. 657], and of the original head by Scopas that the heads of the Niobe group bear more resemblance to the style of Praxiteles than to that of Scopas. On the other hand, the passion of the subject is more like the style of Scopas. But possibly the group in question was merely assigned by Roman critics to the period of these two great sculptors and was not the genuine work of either. In Pliny's time the statues stood in the temple of Apollo Sosianus (Plin. xxvii. 28). The remaining statues of this group or copies of them, are all in the Florence Gallery. The most esteemed of all the works of Scopas, in antiquity, was his group which stood in the shrine of Cn. Domitius in the Flaminian Circus, representing Achilles conducted to the island of Leuce by the divinities of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids, and attended by Tritons, and by an assemblage of sea monsters (Plin. xxvii. 26). Pliny mentions among the famous single statues by Scopas an Apollo Palatinus, and it is argued by many that the Apollo Citharoedus [see p. 90] is a copy of this statue, with alterations in all probability of the drapery. Of his other statues a colossal seated



Head by Scopas from Tegea  
(Athens.)

ters of Niobe was ascribed by some to Scopas by others to Praxiteles. It has been remarked since the discovery of the original statue by Praxiteles of Hermes [see p. 657], and of the original head by Scopas that the heads of the Niobe group bear more resemblance to the style of Praxiteles than to that of Scopas. On the other hand, the passion of the subject is more like the style of Scopas. But possibly the group in question was merely assigned by Roman critics to the period of these two great sculptors and was not the genuine work of either. In Pliny's time the statues stood in the temple of Apollo Sosianus (Plin. xxvii. 28). The remaining statues of this group or copies of them, are all in the Florence Gallery. The most esteemed of all the works of Scopas, in antiquity, was his group which stood in the shrine of Cn. Domitius in the Flaminian Circus, representing Achilles conducted to the island of Leuce by the divinities of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids, and attended by Tritons, and by an assemblage of sea monsters (Plin. xxvii. 26). Pliny mentions among the famous single statues by Scopas an Apollo Palatinus, and it is argued by many that the Apollo Citharoedus [see p. 90] is a copy of this statue, with alterations in all probability of the drapery. Of his other statues a colossal seated

Ares (Plin. 73), and a statue of Apollo Smintheus (Strab. p. 604, cf. AROLLO, p. 89, b), was particularly famous in ancient times.—2 An Aetolian, who held a leading position among his countrymen in the war with Philip and the Achaeans, B.C. 220. He commanded the Aetolian army in the first year of the war, and he is mentioned again as general of the Aetolians when the latter people concluded an alliance with the Romans (211) (Pol. iv. 5-12, 62, v. 11, Liv. xxxvi. 21). After the close of the war with Philip, Scopas and Dorimachus were appointed to reform the Aetolian constitution (204). Scopas had only undertaken the charge from motives of ambition, on finding himself disappointed in this object, he withdrew to Alexandria. Here he was received with favour by the ministers of the young king Ptolemy V., and appointed to the command of the army against Antiochus the Great. At first he was successful but was afterwards defeated by Antiochus at Panium, and reduced to shut himself up within the walls of Sidon, where he was compelled by famine to surrender (Pol. xiii. 1, xvi. 18, 39, Jos. Ant. xii. 8, 5). Notwithstanding this ill success he continued in favour at the Egyptian court, but having formed a plot in 206 to obtain the chief administration of the kingdom he was arrested and put to death (Pol. xviii. 26-38).

Scôpas (Zôpas Aladen), a river of Galatia, falling into the Sangarius from the E. at Julopolis (Procop. Ad. v. 4).

Scordisci, a people in Pannonia Superior, are sometimes classed among the Illyrians, but were the remnants of an ancient and powerful Celtic tribe. They dwelt between the Sava and Drava (Strab. pp. 223, 323, Liv. xlv. 23).

Scordiscus [Scorpius].

Scoti, a people whom the later Roman writers mention as dwelling in Ireland. Thus Claudian contrasts the Picti dwelling in Thule with the Scoti dwelling in Ierne (de IV. Cons. Hon. 3, cf. de Laud. Sil. v. 251; Oros. i. 2, Ann. Marc. xxvii. 8, 4; Isid. Or. xiv. 6). At a later period the migration of the Scoti into Caledonia transferred the names Scoti and Scota to that country.

Scotitis (Scoritis), a woody district in the N. of Laconia, on the frontiers of Tegeatis (Paus. vi. 10, 6).

Scôdrissa (Zôdrissa, Scôdrissân), a very ancient town of Thessaly, in the district Pelagotis, near the source of the Onchestus, and not far from the hills Cynoscephalae, where Flamininus gained his celebrated victory over Philip, B.C. 197 (Strab. pp. 829, 441, Dio. xv. 75, Liv. xxxvi. 6, xxxvi. 9, 14). The ruins of the ancient fortifications may be seen at Supli five miles N. of the railway which runs from Volo (Volos) to Pharsala (Pharsalus).

Scríbonia, wife of Octavianus (afterwards the emperor Augustus), had been married twice before. By one of her former husbands, P. Scipio, she had two children, P. Scipio, who was consul A.C. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor B.C. 23, and whose death is lamented in the beautiful elegy of Propertius (v. 11; cf. p. 483, b). Scribonia was the sister of L. Scribonius Libo, who was the father in law of Sex. Pompey. Augustus married her in 40, on the advice of Maecenas, because he was then afraid that Sex. Pompey would form an alliance with Antony to crush him, but having renewed his alliance with Antony, Octavian divorced her in the following year (39)—on the very day on



which she had borne him a daughter, Julia—in order to marry Livina. Scribonia long survived her separation from Octavian. In A.D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandataria. (Suet. *Aug.* 62, 69; App. *B. C.* v. 53; Vell. Pat. ii. 100; Tac. *Ann.* ii. 27.)

Scribonius Curio. [CURIO.]

Scribonius Largus. [LARGUS.]

Scribonius Proculus. [LINO.]

Scriptores Historiae Angustae. [PROCLUS.]

Under this title a collection was made, how or under whose authority and editorship is not known, of biographies of the emperors from Hadrian to Numerian (117–284), by six contributors. The Lives of Philip–Valerian have not been handed down entire. There is considerable doubt as to the authorship of the different biographies. The Lives of Hadrian, Aelius, Didius Julianus, Septimius Severus, Pescennius Niger, Caracalla and Geta have been commonly printed as the work of SPARTIANUS; those of Antoninus Pius, M. Antonius Philosophus (M. Aurelius), Verus, Pertinax, Clodius Albinus, Macrinus, the two Maximins, the three Gordians, Maximus and Balbinus, as the work of CAPITOLINUS; the Life of Avidius Cassius, as the work of VULCACIUS; the Lives of Commodus, Diadumenus, Elagabalus and Alexander Severus, as the work of LAMPRIDIUS [these Lives, whoever were their respective authors, seem to have been written in the time of Diocletian]; the Lives of Aurelianus, Tacitus, Florianus, Probus, Firmus, Saturninus, Proculus, Bonosus, Carus and his sons, as the work of VOPISCUS; the Lives of Valerian, Gallienus, the so-called Thirty Tyrants, Claudius and the fragments of Philip, Decius, Gallus and Aemilian, as the work of TREBELLIVS POLLIO. [These Lives seem to have been written in the first decade of the fourth century.] The assignment to the authors mentioned above is grounded upon the titles to the various biographies; but these titles have in many cases clearly been confused and miscopied by the scribes, and therefore it is a matter of great uncertainty which are correct and which are misplaced. This confusion belongs to the earlier Lives (Hadrian–Gordian III.). Hence the apportionment of the works of Spartianus, Capitolinus, Lampridius and Vulcacius lacks authority, while there is more warrant for the assignment to Vopiscus and Trebellius Pollio of the Lives which are ascribed to them. At the same time for convenience and conciseness of reference the names generally used are often retained, and there seems no reasonable objection to that course. The collection has value as supplying details otherwise unattainable; but the biographies are all feeble in style and composition, and, worse still, they are so distinctly the work of Court historians that their view of history is limited and partial, and often altogether untrustworthy.

Scutenna (*Panaro*), a river in Gallia Cispadana, rising in the Apennines, and flowing to the E. of Mutina into the Po (Strab. p. 218; Plin. iii. 118; Liv. xli. 16).

Scupi (*Uskub*), a town in Moesia Superior, on the Axios, and the capital of Dardania. It was a frontier town towards Macedonia, and was a Roman colony under Trajan. (Ptol. iii. 9, 6; Procop. *Aed.* iv. 4.)

Scydissae. [SCOEDISAE.]

Scylacē (*Σκυλάκη*), or Scylaceion, an ancient city on the coast of Mysia Minor, E. of Cyzicus,

at the foot of M. Olympus (Plin. v. 142; Mel. i. 19). It is one of the places whose inhabitants Herodotus mentions as speaking the language or dialect, differing from any Greek of its own day, which he calls Pelasgian (Hdt. i. 57; PELASGI).

Scylacium, also Scylacēum, or Scyllētium (*Σκυλάκιον*, *Σκυλακίον*, *Σκυλλήτιον*: *Squillace*), a Greek town on the E. coast of Bruttium, was situated on two adjoining hills at a short distance from the coast, between the rivers Caecinus and Carcines. The common tradition was that it was founded by Athenians under Menestheus (Strab. p. 261; Plin. iii. 95), but others referred it to Odysseus (Serv. ad *Aen.* iii. 5, 53). There is, however, no evidence of its ever having been Greek in historical times, and it is not mentioned among Greek colonies in the *Periplus* attributed to Scylax. It was a dependency of Crotona and afterwards belonged to Locri. It was colonised by the Romans B.C. 124, and again under Nerva. It is described by Cassiodorus (*Var.* xii. 15), who was born there. It had no harbour, whence Virgil (*Aen.* iii. 553) speaks of it as *navisfragum Scylacium*. From this town the Scylacius or Scylleticus Sinus (*Σκυλλητικός κόλπος*) derived its name. The isthmus which separated this bay from the Sinus Hipponiates on the W. coast of Bruttium, was only twenty miles broad, and formed the ancient boundary of Oenotria.

Scylax (*Σκύλαξ*), of Caryanda in Caria, was sent by Darius Hystaspis on a voyage of discovery down the Indus. Setting out from the city of Caspatyrus and the Pactyean district, Scylax reached the sea, and then sailed W. through the Indian Ocean and then sailed performing the whole voyage in thirty months. (Hdt. iv. 44.)—There is still extant a *Periplus*, containing a brief description of certain countries in Europe, Asia, and Africa, around the coasts of the Mediterranean and Euxine, and bearing the name of Scylax of Caryanda. This work has been ascribed by some writers to the Scylax mentioned by Herodotus, and by others to Scylax, an astronomer of Halicarnassus, and friend of Panaetius (Cic. *Div.* ii. 42). Suidas (s. v.) appears to confuse the two. It is clear from internal evidence that the *Periplus* must have been composed long after the time of Herodotus; whilst, from its omitting to mention any of the cities founded by Alexander, such as Alexandria in Egypt, we may conclude that it was drawn up before the reign of Alexander. Hence it is probably right to assume that the author lived about 400–350 u.c., and to suppose that he prefixed to his work the name of Scylax of Caryanda, on account of the celebrity of this navigator.—This *Periplus* is edited by Fabricius, 1878, and in *Geogr. Graec. Minor.* by C. Müller, 1861.

Scylax (*Σκύλαξ*: *Choterlek-Irnak*), a river in the SW. of Pontus, falling into the Iris, between Amasia and Gazinra (Strab. p. 547). Scylitzes or Scylitzza, Joannes, a Byzantine historian, surnamed, from his office, Curopalates, flourished A.D. 1081. His work extends from the death of Nicephorus I. (811), down to the death of Cedrenus which extends from the History of Cedrenus which (811) to the close of the work (1057) is found almost verbatim in the History of Scylitzes. It is a question which was the original. The works of Cedrenus and Scylitzes are edited together by Bekker, 1838.

Scylla (Σκύλλα), the personification of the danger to mariners from a rock bound coast. In the Homeric account Scylla and Charybdis are opposite to each other, but the place of their dwelling is not very clear, nor is Charybdis distinctly personified. In later writers Scylla and Charybdis are localised in the Straits of Messina between Italy and Sicily (Strab. p. 24, Plin. iii. 87), Scylla being placed at the Promontory Scyllaeum (the name of which may very possibly have reached Homer). Charybdis is the whirlpool (which does actually exist now sufficiently to be a difficulty for undecked boats) just outside the spit of land which forms the harbour of Messina (Strab. p. 268) but the whirlpool was apparently often supposed to be immediately opposite Scyllaeum Pr. at Cape Pelorus nine miles further N., where there is no doubt often a strong current (Thuc. iv. 24). The myth which grew out of these perils of the sea was that in a cave high up on a rock dwelt Scylla, a daughter of Crataeis, a fearful monster, barking like a dog with twelve feet, and six long necks and heads, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig tree under which dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw



Scylla. (From a coin of Agrigento.)

them up again both were formidable to the ships which had to pass between them. (Od. xii. 73-110, 232-252, 430-444.) Hence the proverb, verified by a writer of the thirteenth century (the *Alexandrian* of Philip Gualter). 'Incides in Scyllam cupiens vitare Charybdim.' (For Charybdis as a proverb for danger cf. Hor. Od. i. 27, 19, Athen. p. 558, Cic. Phil. ii. 27, 67.) This is the Homeric account. Later traditions give different accounts of Scylla's parentage. Some describe her as a monster with six heads of different animals, or with three heads (Tzet. ad Lyc. 650, Eustath. p. 1719). One tradition relates that Scylla was originally a beautiful maiden, who often played with the nymphs of the sea, and was beloved by the marine god Glaucus, who applied to Circe for means to make Scylla return his love, but Circe, jealous of the fair maiden, threw magic herbs into the well in which Scylla was wont to bathe, by means of which the lower part of her body was changed into the tail of a fish or serpent, surrounded by dogs, while the upper part remained that of a woman. (Or. Met. xii. 752, 903, xiv. 40-67; Tibull. iii. 4, 89.) Another tradition related that Scylla was beloved by Poseidon and that Amphitrite from jealousy, metamorphosed her into a monster (Serv. ad Aen. iii. 420). Heracles is said to have killed her, because she stole some of the oxen of Geryon; but

Phereas is said to have restored her to life (Hyg. Fab. praef., Eustath. l. c.) Virgil (Aen. vi. 286) speaks of several Scyllae, and places them in the lower world. Charybdis is described as a daughter of Poseidon and Gaea, and a voracious woman, who stole oxen from Heracles, and was hurled by the thunderbolt of Zeus into the sea (Serv. ad Aen. iii. 420). It is likely that her voice like a dog's bark in the Odyssey, improved by later myths into dogs surrounding her lower limbs was imagined partly from her name being connected with σκύλαξ, partly from the noise of waves upon the rocks.

Scylla daughter of king Nisus of Megara. For details see NISUS.

Scyllaeum (Σκυλλαιον) 1 (Sciglio), a promontory on the coast of Bruttium, at the N. entrance of the Sicilian straits, where the monster Scylla was supposed to live (SCYLLA). 2 (Scula or Sciglio), a town in Bruttium on the above named promontory. There are still remains of the ancient citadel (Plin. iii. 73). 3 A promontory in Argolis, on the coast of Troezen forming, with the promontory of Sanium in Attica, the entrance to the Saronic gulf (Paus. ii. 34. 7, Strab. p. 373). It is said to have derived its name from Scylla, the daughter of Nisus. [NISUS.]

Scylleticus Sinus (SCYLLATICUM)

Scylletium (SCYLLATIUM)

Scyllis (ΣΥΛΛΙΣ)

Seymus (Σεΰμος), of Chios, wrote a *Periegesis* or description of the earth, which is referred to by later writers (Steph. Byz. s. v. Πάρος, *Επερίεγες*, Schol. ad Ap. Ph. iv. 284). This work was in prose, and consequently different from the *Periegesis* in iambic metre which has come down to us, and which many modern writers have erroneously ascribed to Seymus of Chios. This poem is dedicated to king Nicomedes, whom some modern writers suppose to be the same as Nicomedes III., king of Bithynia, who died a. c. 74, but this is quite uncertain.—The poem is edited by Meineke, Berlin, 1846, and in C. Müller, *Geogr. Graec. Min.*

Scyros (Σκύρος Σκίριος, *Scyro*), an island in the Aegean sea, E. of Euboea, and one of the Sporades. It contained a town of the same name, and a river called Cephissus. (Strab. pp. 424, 436, Strab. p. 23, Ptol. ii. 13, 47.) Its ancient inhabitants are said to have been Pelasgians, Carians, and Dolopians. The island is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in order to save him from the fate which awaited him under the walls of Troy (Paus. i. 22. 6, Strab. p. 436, Apollod. iii. 13. 6). It was here also that Pyrrhus, the son of Achilles by Deidamia, was brought up and it was from this island that Odysseus fetched him to the Trojan war (Il. xix. 326, Od. xi. 509, Soph. Phil. 229). According to another tradition, the island was conquered by Achilles, in order to revenge the death of Thersites, who is said to have been treacherously destroyed in Scyros by Lycomedes (Il. ix. 664, Paus. i. c., Plut. Thes. 35). The bones of Thersites were discovered by Cimon in Scyros, after his conquest of the island in B.C. 470, and were conveyed to Athens where they were preserved in the Theseum (Thuc. i. 99, Diod. xi. 60). From this time Scyros continued subject to Athens till the period of the Macedonian supremacy;

but the Romans compelled the last Philip to restore it to Athens in 196 (Liv. xxxiii. 80). The soil of Scyros was unproductive; but it was celebrated for its breed of goats, and for its quarries of variegated marble.

Scythia (ἡ Σκυθική, ἡ Σκυθία, Ion. Σκυθίη, Scythia, pl. Σκυθῆαι, Scythae; fem. Σκυθίς, Scythis, Scythissa), a name applied to very different countries at different times. The Scythians are not named by Homer, though it is probable that they are those whom he calls Ἰππομολγοί and Γαλακτοφάγοι (mare-milkers and feeders on milk; *Il.* xiii. 7). Hesiod (*Fr.* 63) speaks of Scythians as dwelling in waggonss and living on mares' milk, and Aeneas (*Fr.* 49) calls Achilles 'ruler of Scythia' (i.e. at Lence). From the Greek colonies on the Euxine founded in the seventh century B.C. more knowledge of the Scythians was gained by Hecataeus, Hippocrates and Herodotus, who had also visited the coasts of the Euxine. Scythia of Herodotus comprises, to speak generally, the SE. parts of Enrope between the Carpathian mountains and the river Tanaïs of 4000 stadia (400 geog. miles) each way, the boundary being the Ister (*Danube*) and the mountains of the Agathyrsi; (the S. the shores of the Euxine and Palus Maeotis, from the mouth of the Ister to that of the Tanaïs, this side being divided into two equal parts, of 2000 stadia each, by the mouth of the Borysthenes (*Dnieper*); the E. boundary was the Tanaïs, and on the N. Scythia was divided by deserts from the Melanchlaeni, Androphagi, and Budini. It corresponded to the S. part of Russia in Europe. Herodotus says that the inhabitants, whom the Greeks named Scythians, called themselves Scoloti (Σκόλοτοι). He gives as the legend prevalent among the Scythians themselves about their origin, that Targitaus, the son of Zeus by a daughter of the river Borysthenes, was the father of Leipoxais, Arpoxais, and Colaxais. In their reign, there fell from heaven a yoke, an axe (σάγρις), a plough-share, and a cup, all of gold. The two elder failed in taking them up, for they burnt when they approached them. But the younger did not fail, and retained the kingdom. The younger Leipoxais descended the Auchaeatae (γέως); from Arpoxais the Catiari and Traspies; from Colaxais the Parnalatai. The general name for all is Scoloti. This was exactly 1000 years before the invasion of Darius. The gold was sacred; the country large. It extended so far north that the continual fall of feathers (snow) prevented things from being seen. The number of the kingdoms was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythian, and partly due to the country in which the Scythians settled. The descent from the story of the sons of Targitaus is found, in its main features, among the present Tartars. A tradition of the Pontic Greeks brought Heracles with the cattle of Geryones to Scythia. Three sons of Heracles and Echidna were mentioned, Agathersns, Gelonus and Scythes. The test of supremacy was being able to bend the bow, which Heracles had left. This Scythes did, and remained as ruler (*Hdt.* iv. 8-10). Aristaeas of Hyperborei, Arimaspi, and gold-guarding Griffins (*Hdt.* iv. 19). This (like the Scythian legend) had probably a connexion with the gold actually found in the Ural mountains [HYPERBOREI]. The Scythians were believed by Herodotus to be of Asiatic origin, and his account of them, taken in connexion with the physical peculiarities, leaves the impression that they were a part of the great Mongol race, who have wandered, from unknown antiquity, over the steppes of Central Asia. Driven out of their abodes in Asia, N. of the Araxes, by the Massagetae, and migrating into Europe, they pressed upon the Cimmerians, who passed over into Asia Minor, occupied the country about Sinope, sacked Magnesia and took Sardis in the reign of Ardyas, B.C. 640-629 (*Hdt.* i. 6-15, iv. 12; *Callin. Fr.* 2, 3; *Strab.* pp. 627, 647, 648). Except for the occupation of the N. coast, this inroad of Cimmerians was temporary and brief. The Scythians themselves made a more formidable invasion of Asia about the same time. They swept over the country to Media, where they defeated CRYAXARES, who had returned from the siege of Nineveh to meet them. They spread over Asia as far as Palestine and the borders of Egypt, from the invasion of which they were bought off by Psammeticus. At Ascalon they sacked the temple of Aphrodite, who was supposed to have visited them with a hereditary disease as a punishment. After twenty-eight years of invasion they were driven out by CRYAXARES 607 B.C. (*Hdt.* i. 105). Herodotus adds that on their return to their own country they found that their slaves had intermarried with their wives, and they reduced them to submission by meeting them with whips instead of weapons of war. [For the subsequent invasion of Scythia by Darns, see p. 271, b.] The Scythians were a nomad people, shepherds or herdsmen, who had no fixed habitations, but roamed over a vast tract of country at their pleasure, and according to the wants of their cattle. They lived in a kind of covered waggon, which Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots' (*Prom.* 710; cf. *Hor. Od.* iii. 24, 9). They kept large troops of horses, and were most expert in cavalry exercises and archery; and hence, as the Persian king Darius found when he invaded their country (B.C. 507), it was almost impossible for an invading army to act against them. They simply retreated, waggon and all, before the enemy, harassing him with their light cavalry, and leaving famine and exposure in their bare steppes, to do the rest. Like all the Mongol race, they were divided into several hordes, the chief of whom were called the Royal Scythians, and to these all the rest owed some degree of allegiance. As regards their religion, they worshipped chiefly the war-god whose symbol was a sword, displayed aloft on a platform and honoured by sacrifices of sheep and horses, and of prisoners taken in war. They took scalps from their foes and used the skulls of the slain as drinking cups (*Hdt.* iv. 62-75). Their government was a sort of patriarchal monarchy or chieftainship. An important modification of their habits had, however, taken place, to a certain extent, before Herodotus described them. The fertility of the plains on the N. of the Euxine, and the influence of the Greek settlements at the month of the Borysthenes, and along the coast, had led the inhabitants of this part of Scythia to settle down as cultivators of the soil, and had brought them into commercial and other relations with the Greeks. Accordingly, Hero-

dotus mentions 'two classes or hordes of Scythians who had thus abandoned their nomad life first, on the W of the Borysthenes, two tribes of Hellenised Scythians, called Callipidae and Alazoues, then, beyond these, 'the Scythians who are ploughers (*Σκυθαὶ ἀροῦντες*), who do not grow their corn for food but for sale,' these dwelt about the river Hypanis (*Bug*) in the region now called the *Ukraine*, which is still, as it was to the Greeks, a great corn-exporting country. Again, on the E of the Borysthenes were the Scythians who are husbandmen (*Σκυθαὶ γεωργοί*), i.e. who grew corn for their own consumption; these were called Borysthenites by the Greeks; their country extended three days' journey E of the Borysthenes to the river PANTICAPAE. Beyond these, to the E, dwelt 'the nomad Scythians (*νόμαδες Σκυθαί*) who neither sow nor plough at all. (Hdt. iv 16-20) Herodotus expressly states that the tribes E of the Borysthenes were not Scythian. As regards the history of these Scythian tribes after the time of Herodotus, it is clear from the notice of Thucydides that they were regarded as formidable—indeed, irresistible—if they should ever unite in one common purpose (Thuc. ii. 95). Scythian slaves were sent from the Greek cities of the Bosphorus to Athens and were used by the state as a police (*Σκυθαὶ or σκυθαί*) (*Diet of Ant. art. Demoni*). In later times they were gradually overpowered by the neighbouring people especially the Sarmatians, who gave their name to the whole country [*SARMATIA*]. At the same time the name of Scythian was still applied in Roman literature to the people and places N of the Euxine and not, perhaps, incorrectly, since there can be little doubt that the inhabitants of those lands were in great measure descended from the Herodotean Scythians. This use of Scythian is particularly noticeable in Ovid's description of *Tomy* and the neighbouring districts, and it became geographically correct when Diocletian formed the province of *Scythia* (as part of the diocese of Thrace), consisting of the district between the mouths of the Danube and *Oleasus* (*Farna*) with the chief towns *Dionysopolis*, *Tomy* and *Calates*. Meanwhile, the conquests of Alexander and his successors in Central Asia had made the Greeks acquainted with tribes beyond the Oxus and the Jaxartes who resembled the Scythians, and belonged, in fact, to the same great Mongol race, and to whom, accordingly, the same name was applied. [Some tribes of these Scythians were encountered and defeated by Alexander in *Sogdiana* (Arr. An. iv 6, 11, Curt. vi. 9, 23).] Hence in writers of the time of the Roman empire the name of *Scythia* (except as regards Diocletian's province of *Scythia Minor* mentioned above) denotes the whole of N. Asia, from the river *Rha* (*Volga*) on the W, which divided it from Asiatic *Sarmatia*, to *Serica* on the E., extending to *India* on the S. It was divided, by M. Imaus, into two parts, called respectively *Scythia intra Imaum*, on the NW side of the range, and *Scythia extra Imaum* on the SE side (Ptol. vi. 13-16). With the history of these countries we are not here concerned.

*Scythini* (*Σκυθῖνοι*), a people on the W border of Armenia, through whose country the Greeks under Xenophon marched four days' journey. Their territory was bounded on the E. by the river *Harpagus*, and on the W by the river *Apurua*. (Xen. An. iv 7, 13, Diod. xiv 23)

*Scythinus* (*Σκυθῖνος*) of Teos, turned into verse the great work of the philosopher Heraclitus, of which a considerable fragment is preserved by Stobaeus (Diog. Laert. ix. 16, Müller *Fr. Hist. Graec*).

*Scythópolis* (*Σκυθόπολις*) O T Bethshan (*Bethan* Fu), an important city of Palestine, in the SE of Galilee. It stood on a hill in the Jordan valley, W of the river, and near one of its fords. Its site was fertilised by numerous springs, and to this advantage, as well as to its being the centre of several roads, it owed its great prosperity and its importance in the history of Palestine. It had a mixed population of Canaanites, Philistines, and Assyrian settlers, with perhaps some remnants of the Scythians. Its name is probably a relic of the Scythian incursion (p. 63, b, cf. *Plin. v 74, Diet of the Bible, art. Bethshan*). Under the later Roman empire it became the seat of the archbishop of *Palaestina Secunda*, and it continued a flourishing city to the time of the first Crusade.

*Scythotauri*, *Tauri Scythae*, or *Tauroscythae*, a people of *harmatia Europaea*, just without the *Chersonesus Taurica*, between the rivers *Carcinites* and *Hypanis*, as far as the tongue of land called *Dromos Achilleus* (Ptol. iii. 5 20, *Plin. iv 65*).

*Sebasté* (*Σεβαστή*—Augusta *Σεβαστηρίς*) 1. (*Ayash* Ru.), a city on the coast of Cilicia *Aspera*, built for a residence by Archelaus, king of Cappadocia, to whom the Romans had granted the sovereignty of Cilicia, and named in honour of Augusta. It stood W of the river *Lamys*, on a small island called *Eileousa*, the name of which appears to have been afterwards transferred to the city (Strab. p. 671)—2. (*Segikler*), a city of Phrygia, NW of *Eumenia*.—3. (*Casma*).—4. [*SAMARIA*].

*Sebaetea* (*Σεβαστεία* *Siras*) a city of Pontus, on the upper part of the river *Halys*, at a junction of roads from *Comana Pontica*, *Nicopolis*, *Meliene*, *Comana Cappadociae*, *Mazaca* and *Tarum* (Strab. pp. 559, 560).

*Sebastópolis* (*Σεβαστοπόλις* *Suhe* *Seras*), a city of Pontus, SE. of *Zela*.

*Sebennytus* (*Σεβεννυτός*, ἢ *Σεβεννυτιὰ* *wh. Aus. Semennout*, Ru.) a considerable city of Lower Egypt, in the Delta on the W side of the branch of the Nile called after it the *Sebennytic Mouth*, just at the fork made by this and the *Phatimé Mouth*, and S of *Busris*. It was the capital of the *Nomus Sebennytus* or *Sebenniticus* (Strab. p. 802, Ptol. iv 5, 50).

*Sebēthus* (*Maddalena*), a small river in *Campania*, flowing round *Vesuvius*, and falling into the *Sinus Puteolanus* at the E. side of *Neapolis* (Stat. *Silv.* i. 2, 263, *Column.* x. 134).

*Sebius Lacus* (*Lago Seo* or *Tseo*) a lake in *Gallia Cisalpina* formed by the river *Ollus* between the lakes *Larius* and *Benacus* (Plin. ii. 224).

*Secundus*, P. *Pompōnina*, a tragic poet in the reigns of *Tiberius*, *Caligula*, and *Claudius*. He was one of the friends of *Sejanus*, and on the fall of that minister, in A.D. 31, was thrown into prison where he remained till the accession of *Caligula*, in 37, by whom he was released. He was consul in 41, and in the reign of *Claudius* commanded in Germany, when he defeated the *Chatti*. (Tac. *Ann.* v 8 xi. 13 xii. 28.) *Secundus* was an intimate friend of the elder *Pliny*, who wrote his *Life* in two books (*Plin. vii. 6; Quint. L. x. i. 99*). His tragedies were the most celebrated of his literary compositions.

*Sedētini*. [*SEDETANI*]

Sedigitus, Volcātius, a didactic poet in the middle of the second century B.C., from whose work *De Poëtis* A. Gellius (xv. 24) has preserved thirteen Iambic senarians, in which the principal Latin comic dramatists are enumerated in the order of merit. In this 'Canon,' as it has been termed, the first place is assigned to Caecilius Statius, the second to Plautus, the third to Naevius, the fourth to Licinius, the fifth to Attilius, the sixth to Terentius, the seventh to Turpilius, the eighth to Trabea, the ninth to Lncsius, the tenth, 'cansa antiquitatis,' to Ennius (Gell. l.c.).

Sedūlius, Coelius, of Seville, a Christian poet, about A.D. 450. His works are:—(1) *Paschale Carmen s. Mirabilem Divinorum Libri V*, in heroic measure. (2) *Veteris et Novi Testamenti Collatio*, a sort of hymn containing a selection of texts from the Old and New Testaments, arranged in such a manner as to enable the reader to compare the two dispensations. (3) *Hymnus de Christo*, an account of the life and miracles of Christ. (4) *De Verbi Incarnatione*, a Cento Virgilianus. He follows classical rhythm and diction.—Editions are by Cellarius, Hal. 1704 and 1739; Arevalus, Rome, 1794; Hulmer, Vienna, 1885.

Sedūni, an Alpine people in Gallia Belgica, E. of the lake of Geneva, in the valley of the Rhone, in the modern *Vallais*, who lived further up the valley than the Veragri. Their chief town was called *Civitas Sedunorum*, the modern *Sion* or *Sitten*. (Caes. B. G. iii. 1, 7; Plin. iii. 137.)

Sedusii, a German people, forming part of the army of Ariovistus when he invaded Gaul, B.C. 58. They are not mentioned at a later period, and consequently their site cannot be determined. (Caes. B. G. i. 51.)

Segēsāma or Segisāmo (Segisamonensis: *Sasamo*), a town of the Murbogi or Turmodigi in Hispania Tarraconensis, on the road from Taraco to Asturica (Strab. p. 162; Plin. iii. 25).

Segesta (Segestanus: nr. *Alicamo*, Ru.), the later Roman name of the town called by the Greeks *Egesta* or *Aegesta* (Ἐγέστα, Αἰγέστα, in Virg. *Aeneid*: Ἐγέσταος, Αἰγέσταος, *Acesta*), situated in the NW. of Sicily, near the coast between Panormus and Drepanum. It was a town of the Elymi, and is said to have been founded by Trojans on two small rivers, to which they gave the names of Simois and Scamander; hence the Romans made it a colony of Aeneas. (Thuc. vi. 2; Dionys. i. 52; Strab. p. 608: see *SICILIA*.) Its inhabitants were constantly engaged in hostilities with Selinus; and it was at their solicitation that the Athenians were led to embark in their unfortunate expedition against Sicily. The town was taken by Agathocles, who destroyed or sold as slaves all its inhabitants, peopled the city with a body of deserters, and changed its name into that of *Dicaeopolis*; but after the death of this tyrant, the remains of the ancient inhabitants returned to the city and resumed their former name. In the neighbourhood of the city, on the road to Drepanum, were celebrated mineral springs, called *Aquae Segestanae* or *Aquae Pintianae*. Its ruins are of great beauty, especially those of its Doric temple dating from the sixth century B.C.

Segestes, a Cheruscan chieftain, the opponent of Arminius. Private injuries embittered their political feud, for Arminius carried off the daughter of Segestes. In A.D. 9 Segestes warned Quintilius Varus of the movement of Arminius against him; but his warning was disregarded,

and Varus perished. In 14 Segestes was forced by his tribesmen into a war with Rome; but he afterwards made his peace with the Romans, and was allowed to live at Narbonne. (Tac. *Ann.* i. 55–59; Vell. Pat. ii. 118; Flor. iv. 12.) His son's name was Segimundus (Tac. *Ann.* i. 57).

Segetia or Segesta. [INDIGETAS, p. 443, a.] Segni, a German people in Gallia Belgica, between the Treveri and Eburones (Caes. B. G. vi. 32).

Segobriga, the chief town of the Celtiberi, in Hispania Tarraconensis, SW. of Caesar Augusta, probably in the neighbourhood of the modern *Priego* (Ptol. ii. 6, 58; Strab. p. 162).

Segontia or Seguntia, a town of the Celtiberi, in Hispania Tarraconensis, sixteen miles from Caesar Augusta (Liv. xxxiv. 19).

Segovia. 1. (*Segovia*), a town of the Arevaci, on the road from Emerita to Caesar Augusta. A magnificent Roman aqueduct is still extant at Segovia. (Ptol. ii. 6, 56.)—2. A town in Hispania Baetica on the Flumen Silicense, near Sacili.

Segusiani, one of the most important peoples in Gallia Lugdunensis, bounded by the Allobroges on the S., by the Sequani on the E., by the Aedui on the N., and by the Arverni on the W. In the time of Caesar they were dependent on the Aedui. (Caes. B. G. i. 10, vii. 64; Strab. p. 186.) In their territory was the town of *Lugdunum*, the capital of the province.

Segusio (*Susa*), the capital of the Segusini and the residence of king Cottius, was situated in Gallia Transpadana, at the foot of the Cottian Alps. The triumphal arch erected at this place by Cottius in honour of Augustus is still extant. After the death of the younger Cottius in the reign of Nero it became a Roman municipal town. (Suet. *Ner.* 18; Strab. pp. 179, 204.)

Seius Strabo. [SEJANUS.]

Sejanus, Aelius, was born at Vulturni, in Etruria, and was the son of Seius Strabo, who was commander of the praetorian troops at the close of the reign of Augustus, A.D. 14 (Tac. *Ann.* iv. 1; Vell. Pat. ii. 127). In the same year Sejanus was made the colleague of his father in the command of the praetorian bands, and upon his father being sent as governor to Egypt, he obtained the sole command of these troops. He ultimately gained such influence over Tiberius that he made him his confidant. Not content with this position of influence, Sejanus formed the design of obtaining the imperial power. With this view he sought to make himself popular with the soldiers, and gave posts of honour and emoluments to his creatures and favourites. With the same object he resolved to get rid of all the members of the imperial family. He seduced Livia, the wife of Drusus, the son of Tiberius, and by promising her marriage and a participation in the imperial power, he was enabled, in A.D. 23, to poison Drusus with her connivance and assistance. (Tac. *Ann.* iv. 8, 10.) An accident increased the credit of Sejanus, and confirmed the confidence of Tiberius. The emperor, with Sejanus and others, was feasting in a cave between Amyclae and the hills of Fundi. The entrance of the cave suddenly fell in, and crushed some of the slaves; and all the guests, in alarm, tried to make their escape. Sejanus, resting his knees on the couch of Tiberius, and placing his shoulders under the falling rock, protected his master, and was discovered in this posture by the soldiers who came to their relief. After Tiberius had shut himself up in

the island of Capreae, Sejanus had full scope for his machinations, and the death of Livia, the mother of Tiberius (29), was followed by the banishment of Agrippina and her sons Nero and Drusus. Tiberius at last began to suspect the designs of Sejanus, and felt that it was time to rid himself of a man who was almost more than a rival. To cover his schemes and remove Sejanus from about him, Tiberius made him joint consul with himself, in 31. He then sent Sertorius Macro to Rome, with a commission to take the command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate, in which the emperor expressed his apprehensions of Sejanus. The consul Regulus conducted him to prison, and the people loved him with insult and outrage. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber. Many of the friends of Sejanus perished at the same time, and his son and daughter shared his fate (Tac. Ann. iv 41-59, 74, v 6-9, Suet. Tib., Dio Cass. lxxviii. Juv. x 65-66).

**Selēnē** (Σελήνη), called **Lūna** by the Romans, was the goddess of the moon, or the moon personified as a divine being. She is called a daughter of Hyperion and Thia and accordingly a sister of Helios (Sol) and Eos (Aurora), but others speak of her as a daughter of Hyperion by Euryphaessa or of Pallas, or of Zeus and Latona (Hes. Th. 571, Hymn in Merc. 100, Apollod. i 2, 2). By Endymion, whom she loved, and whom she sent to sleep in order to kiss him, she became the mother of fifty daughters, and to Zeus she bore Pandia, Erea, and Nemea. [For this myth see ΕΝΔΥΜΙΟΝ.] Pan is said to have wooed her in the shape of a white ram. Selene was represented at Elis with a crescent moon above her head (Paus. vi 24, 5). She drove, like her brother Helios, across the heavens in a chariot drawn by two white horses. In later myths Selene was identified with Artemis or Diana, and the worship of the two became amalgamated. At Rome Luna had an ancient temple on the Aventine and another on the Palatine.

Selene [CLEOPATRA, No 9]

**Seleneia** (Σελήνεια Σελειναις Seleucia, Seleucus), the name of several cities in Asia, built by Seleucus I, king of Syria. 1 S. ad Tigris (ἡ ἐπὶ τοῦ Τίγριτος ποταμοῦ, καὶ Τίγρις, ἄνδ Τίγρις), also called S. Babylonia (Σ. ἐν Βαβυλωνί), 2 Assyriae, and 3 Parthorum, a great city on the confines of Assyria and Babylonia and for a long time the capital of W. Asia, until it was eclipsed by Ctesiphon. It stood on the W. bank of the Tigris, N. of its junction with the Royal Canal opposite to the mouth of the river Delas or Silla (Diala), and to the spot where Ctesiphon was afterwards built by the Parthians. It was a little to the S. of the modern city of Bagdad. Perhaps a better site could not be found in W. Asia. It commanded the navigation of the Tigris and Euphrates and the whole plain of those two rivers, and it stood at the junction of all the chief caravan roads by which the traffic between E. and W. Asia was carried on. (Strab. p. 738, App. Syr. 57, Tac. Ann. vi 42; Jos. Ant. xviii. 4, 8; Ptol. v 19, 8.) In addition to these advantages, its people had, by the gift of Seleucus the government of their own affairs. It was built in the form of an eagle with ex-

panded wings, and was peopled by settlers from Assyria, Mesopotamia, Babylonia, Syria and Judaea. It rapidly rose, and eclipsed Babylon in wealth and splendour. Even after the Parthian kings had become masters of the banks of the Tigris, and had fixed their residence at Ctesiphon, Seleucia, though deprived of much of its importance, remained a very considerable city, and preserved its Greek character. In the reign of Titus, it had, according to Pliny, 600,000 inhabitants (Plin. vi 122). It was burned by Trajan in his Parthian expedition, and again by L. Verus the colleague of M. Aurelius Antoninus, when its population is given by different authorities as 300,000 or 400,000. It was again taken by Severus, and from this blow it never recovered. In Julian's expedition it was found entirely deserted (Amm. Marc. xiv 5)—2 S. Pieria (Σ. Περία, ἡ ἐν Περία, ἢ καὶ Ἀντιόχεια, ἢ καὶ βαλάνια, ἡ ἐπὶ βαλάνια). Ru. called *Seluekeh* or *Kespe*, near *Suadeiah*), a great city and fortress of Syria, founded by Seleucus in April B.C. 300, one month before the foundation of Antioch. It stood on the site of an ancient fortress, on the rocks overhanging the sea, at the foot of M. Pieria, about four miles N. of the Orontes, and twelve miles W. of Antioch. Its natural strength was improved by every known art of fortification, to which were added all the works of architecture and engineering required to make it a splendid city and a great seaport, while it obtained abundant supplies from the fertile plain between the city and Antioch. (Strab. pp. 658, 749, 750, Pol. v 58.) The remains of Seleucia I were interred at Seleucia, in a mausoleum surrounded by a grove. In the war with Egypt which ensued upon the murder of Antiochus II Seleucia surrendered to Ptolemy III. Euergetes (B.C. 246). It was afterwards recovered by Antiochus the Great (219). In the war between Antiochus VIII. and Antiochus IX. the people of Seleucia made themselves independent (109 or 108). Afterwards having successfully resisted the attacks of Tigranes for fourteen years (84-70), they were confirmed in their freedom by Pompey. The city had fallen entirely into decay by the sixth century of our era. There are considerable ruins of the harbour and mole, of the walls of the city, and of its necropolis. The surrounding district was called **SELEUCIS**—3 S. Tracheotis (*Selafleh*, Ru.), an important city of Cilicia Aspera, was built by Seleucus I on the W. bank of the river Calycadnus, about four miles from its mouth, and peopled with the inhabitants of several neighbouring cities. It had an oracle of Apollo, and annual games in honour of Zeus Olympius (Strab. p. 670, Plin. v 93, Zon. i 57, Amm. Marc. xiv 25). It vied with Tarsus in power and splendour, and was a free city under the Romans. It was the birthplace of the philosophers Athenaeus and Xenarchus, and of the sophist Alexander.—There were other cities of the name, of less importance, in Phsidia, Pamphylia, Palestine, Elymasia.

**Selencis** (Σελεινίς). A beautiful and fertile district of Syria, containing the NW. part of the country, between M. Amanus on the N., the Mediterranean on the W., the districts of Cyrrhestica and Chalybonitis on the NE., the desert on the E. and Coele Syria and the mountains of Lebanon on the S. It included the valley of the lower Orontes and contained the four great cities of Antioch, Seleucia, Laodicea and Apamea, whence it was also called Tetra-

## SELEUCUS

polis. In later times, the name was confined to the small district N. of the Orontes; tho S. part of the former Seleucis being divided into Cassiotis, W. of the Orontes, and Apamene, E. of the river. (Ptol. v. 6, 15; Strab. p. 749.)

Sēleucus (Σέλευκος), the name of several kings of Syria. I., surnamed Nicator, the founder of the Syrian monarchy, reigned B.C. 312-280. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II., and was born about 358. He accompanied Alexander on his expedition to Asia, and distinguished himself in the Indian campaigns. (Ar. An. v. 13, 16.) After the death of Alexander (323) he espoused the side of Perdiccas, whom he took a leading part in the mutiny of the soldiers which ended in the death of Perdiccas (321). (App. Syr. 57; Diod. xviii. 3.) In the second partition of the provinces which followed, Seleucus obtained the satrapy of Babylonia. In the war between Antigonus and Eumenes, Seleucus afforded support to the former; but after the death of Eumenes (316), Antigonus began to treat the other satraps as his subjects. Thereupon Seleucus fled to Egypt, where he induced Ptolemy to unite with Lysimachus and Cassander in a league against their common enemy. In the war that ensued Seleucus took an active part. At length, in 312, he recovered Babylon; and

whole of Asia, from the remote provinces of Bactria and Sogdiana to the coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia, where the boundary which separated him from Lysimachus is not clearly defined. It formed a realm much larger but full of discordant elements, far less compact and united than that of the Ptolemies. Seleucus appears to have felt the difficulty of exercising a vigilant control over so extensive an empire, and accordingly, in 293, he consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment. (App. Syr. 55-62.) In 288, the ambitious designs of Demetrius (now become king of Macedonia) once more aroused the common jealousy of his old adversaries, and led Seleucus again to unite in a league with Ptolemy and Lysimachus against him. After Demetrius had been driven from his kingdom by Lysimachus, he was compelled to surrender to Seleucus in 286. The Syrian king kept Demetrius in confinement till three years afterwards, but during the whole of that time treated him in a friendly manner. (Plut. Demetr. 44-50.) For some time jealousies had existed between Seleucus and Lysimachus; but the immediate cause of the war between the two monarchs, which terminated in the defeat and death of Lysimachus (281), is related in the life of the latter. Seleucus now crossed the Hellespont in order to take possession of the throne of Macedonia, which had been left vacant by the death of Lysimachus; but he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His death took place in the beginning of 280, only seven months after that of Lysimachus, and in the thirty-second year of his reign. (App. Syr. 62, 63; Just. xvii. 1; Pans. i. 16, 2.) Seleucus appears to have carried out with great energy and perseverance the projects originally formed by Alexander himself for the Hellenisation of his Asiatic empire; and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilisation and refinement. Of these no less than sixteen are mentioned as hearing the name of Antiochia after his father; five that of Laodicea, from his mother; seven were called after himself Seleucia; three from the name of his first wife, Apamea; and one from the name of his second wife, the daughter of Stratonice, from his mother's origin.—Beroea, of Demetrius. Numerous other cities, whose names attest their Macedonian origin—Beroea, Edessa, Pella, &c.—likewise owed their first foundation to Seleucus.—II., surnamed Callinicus (246-226), was the eldest son of Antiochus II. by his first wife, Laodice. The first measure of his administration, or rather that of his mother, was to put to death his stepmother Berenice, together with her infant son. (Just. xxvii. 1.) This act of cruelty produced the most disastrous effects. In order to avenge his sister, Ptolemy Euergetes, king of Egypt, invaded the dominions of Seleucus, and not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. During these operations Seleucus kept wholly aloof,



Coin of Seleucus I. Nicator, King of Syria, B.C. 312-280. Obv., head of Seleucus in helmet adorned with a horn and an ear; rev., ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ; Victory crowning a trophy.

it is from this period that the Syrian monarchy is commonly reckoned to commence. (Diod. xix. 58-91; App. Syr. 64.) The Seleucian era, on their coins dates from Oct. 1st B.C. 312. Soon afterwards Seleucus defeated Nicanor, the satrap of Media, and followed up his victory by the conquest of Susiana, Media, and some adjacent districts. For the next few years he gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. In 306 Seleucus followed the example of Antigonus and Ptolemy, by formally assuming the regal title and diadem (Diod. xx. 53). In 302 he joined the league formed for the second time by Ptolemy, Lysimachus, and Cassander, against Antigonus. The united forces of Seleucus and Lysimachus gained a decisive victory over Antigonus at Ipsus (301), in which Antigonus himself was slain. In the division of the spoil, Seleucus obtained the largest share, being rewarded for his service with the great part of Asia Minor (which was divided between him and Lysimachus) as well as with the whole of Syria, from the Euphrates to the Mediterranean. The empire of Seleucus was now by far the most extensive and powerful of those which had been formed out of the dominions of Alexander. It comprised the

but when Ptolemy had been recalled to his own dominions by domestic disturbances, he recovered possession of the greater part of the provinces which he had lost (Just. xvii. 2, Polyæn viii. 61). Soon afterwards Seleucus became involved in a dangerous war with his brother, Antiochus Hierax, who attempted to obtain Asia Minor as an independent kingdom for himself. This war lasted several years, but was at length terminated by the decisive defeat of Antiochus, who was obliged to quit Asia Minor and take refuge in Egypt. Seleucus undertook an expedition to the East, with the view of reducing the revolted provinces of Parthia and Bactria which had availed themselves of the disordered state of the Syrian empire to throw off its yoke. He was, however, defeated by Arsaces, king of Parthia, in a great battle which was long afterwards celebrated by the Parthians as the foundation of their independence. After the expulsion of Antiochus, Attalus, king of Pergamus, extended his dominions over the greater part of Asia Minor, and Seleucus appears to have been engaged in an expedition for the recovery of these provinces when he was accidentally killed by a fall from his horse in the twenty-first year of his reign, 225. He left two sons who successively ascended the throne, Seleucus Ceraunus and Antiochus, afterwards surnamed the Great (Just. xviii. 3, App. Syr. 65). His own surname of Callinicus was probably assumed after his recovery of the provinces that

Nicator (95-93), was the eldest of the five sons of Antiochus VIII. Grypus. On the death of his father, in 95, he ascended the throne, and defeated and slew in battle his uncle Antiochus Cyrenicus, who had laid claim to the kingdom. But shortly after Seleucus was in his turn defeated by Antiochus Eusebes, the son of Cyrenicus, and expelled from Syria. He took refuge in Cilicia, where he established himself in the city of Mopsuestia, but in consequence of his tyranny, the citizens attacked and burnt the palace, and Seleucus perished in the flames (App. Syr. 69; Jos. Ant. xiii. 13, 4).

**Selge** (Σελγη Σελγέος *Sürk, Ru*), one of the chief of the independent mountain cities of Pisidia, stood on the S. side of M. Taurus, on the Eurymedon, just where the river breaks through the mountain chain. On a rock above it was a citadel named *Κεσβίδιον*, in which was a temple of Hera. Its inhabitants, who were the most warlike of all the Pisidians, claimed descent from the Lacedaemonians, and inscribed the name *Λακεδαιμόνιοι* on their coins (Strab. p. 570). They could bring an army of 20,000 men into the field, and, as late as the fifth century, we find them beating back a horde of Goths (Zos. v. 15). From a valley near the city, in the heart of lofty mountains, came wine and oil and other products of the most luxuriant vegetation. The site of the ancient city is marked by fine ruins.

**Selinia** (Σελινούσις ἄνθος Σελινούσιος, Σελινούσις), one of the most important towns in



Coin of Seleucus II. Callinicus, King of Syria, B.C. 246-225. Obv., head of Seleucus rev. ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ Apollo standing by tripod.

had been overrun by Ptolemy —III—, surnamed Ceraunus (226-223), eldest son and successor of Seleucus II. The surname of Ceraunus was given him by the soldiery, apparently in derision, as he appears to have been feeble both in mind and body. He was assassinated by two of his officers, after a reign of only three years, and was succeeded by his brother, Antiochus the Great (Pol. iv. 48, v. 40, App. Syr. 68).—IV, surnamed Philopator (197-175), was the son and successor of Antiochus the Great. The defeat of his father by the Romans, and the ignominious peace which followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was in consequence feeble and inglorious, and was marked by no striking events. He was assassinated in 175 by one of his own ministers. He left two children, Demetrius, who subsequently ascended the throne; and Laodice, married to Perseus, king of Macedonia. (App. Syr. 45, 66).—V, eldest son of Demetrius II, assumed the royal diadem on learning the death of his father, 125, but his mother, Cleopatra, who had herself put Demetrius to death, was indignant at hearing that her son had ventured to take such a step without her authority, and caused Seleucus also to be assassinated (App. Syr. 68, 69; Jos. xxix. 3).—VI, surnamed Epiphanes and also



Coins of Selinus, of 4th cent. B.C.

Obv. Apollo and Artemis in chariot rev. ΠΑΙΔΟΠΟΙΩΝ; the river god Selinus with palea sacrificed at altar by which is a cock, sacred to Asclepius. Selinus is a bull for the river-god and parley the emblem of the city.

Sicily, situated upon a hill on the SW. coast, and upon a river of the same name. It is said to have derived its name from the quantity of wild parsley (*σέλινος*) which grew in the neighbourhood. It was founded by the Dorians from Megara Hyblaea on the E. coast of Sicily, about B.C. 628 (Thuc. vi. 4, vii. 57, Strab. p. 272). It soon attained great prosperity. In 490 it took part with the Carthaginians (Diod. xi. 21). In 416 the dispute with the Segestans, who sought the aid of Athens, occasioned the Athenian expedition to Sicily. After the defeat of the Athenians, the Carthaginians came to help Segesta, and took Selinus in 409, when most of its inhabitants were slain or sold as slaves, and the greater part of the city destroyed. The population of Selinus must at that time have been very considerable, since we are told that 16,000 men fell in the siege and conquest of the town, 5000 were carried to Carthage as slaves, 2500 fled to Agrigentum, and many others took refuge in the surrounding villages. The Carthaginians, however, allowed the inhabitants to return to Selinus in the course of the same year and it continued to be a place of secondary importance till 243, when it was again destroyed by the Carthaginians and its inhabitants trans-



ferred to Lilybæum. (Diod. xiii. 48-59, xxiv. 1.) The surrounding country produced excellent wheat. East of Selinus on the road to Agrigentum, were celebrated mineral springs called *Aquæ Selinuntiacæ*, subsequently *Aquæ Labodææ* or *Labodæ*, the modern *Batlis* of *Sciaccia*. The ruins of Selinus are of great magnificence and important in archaeology. The oldest temple, of a date early in the sixth cent. B.C., had remarkable sculptures of an archaic type on the metope (now at Palermo); and the gradual refinement of art is traced in the metopes of the later temples. The great Doric temple of Zeus in the Agora with seventeen columns at the sides is one of the largest Greek temples, of which very considerable remains are extant, 859 feet in length [see *Dict. of Ant. art. Templum*].—2. (*Seleniti*), a town in Cilicia, situated on the coast and upon a rock which was almost entirely surrounded by the sea. In consequence of the death of the emperor Trajan in this town, it was for a long time called *Trajanopolis*. (Strab. p. 682; Hierocl. p. 700.)

**Sellasia** (Σελλασία or Σελασία), a town in Laconia, N. of Sparta, was situated near the river Oenus, and commanded one of the principal passes leading to Sparta. Here the celebrated battle was fought between Cleomenes III. and Antigonus Doson, B.C. 221, in which the former was defeated. (Pol. ii. 65-70.)

**Sellæis** (Σελλήεις). 1. A river in Elis, on which the Homeric Ephyra stood, rising in mount Pholoe and falling into the sea, S. of the Peneus (*Il.* ii. 659, xv. 531).—2. A river near Sicyon.—3. A river in Troas, near Arisbe, and a tributary of the Rhodius.

**Selli or Helli.** [DORONÆ.]

**Selymbria or Selybria** (Σηλυμβρία, Σηλυβρία, Dor. Σαλαμβρία; Σηλυμβριανός: *Selivria*), an important town in Thrace, situated on the Propontis. It was a colony of the Megarians, and was founded about 660 B.C., two years before Byzantium. (Hd. vi. 33; Xen. *An.* vii. 2, 15; Strab. p. 319.) It was taken by Alcibiades in 410 (Xen. *Hell.* i. 1, 21). It continued to be a place of considerable importance till its conquest by Philip, the father of Alexander, from which time its decline may be dated. Under the later emperors it was called Eudoxiapolis, in honour of Eudoxia, the wife of Arcadius (Hierocl. p. 632); but it afterwards recovered its ancient name.

**Sēmēchōnītis** or **Samaehonītis Lacus** (Σεμεχωνίτις, Σεμαχωνίτις and -ιτων λίμνη: O. T. Waters of Merom: *Nahr-el-Huleh*), a small lake in the N. of Palestine, the highest of the three formed by the Jordan, both branches of which fall into its N. end, while the river flows out of its S. end in one stream. [*Dict. of the Bible, art. Merom.*]

**Sēmēle.** [DIONYSUS.]

**Semiramis** (Σεμίραμις) and **Ninus** (Νίνος), the mythical founders of the Assyrian empire of Ninus or Nineveh. Ninus was the Greek name for the historical Rimmon Mirari who lived about 1330 B.C. (see p. 135, b). According to the Greek legends about him, related by Diodorus, who derives his account from Ctesias, Ninus was a great warrior, who built the town of Ninus or Nineveh, about B.C. 2182, and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria by a Syrian youth; but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the

shepherds of the neighbourhood. She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis. Her beauty attracted the notice of Onnes, one of the king's generals, who married her. He subsequently sent for his wife to the army, which was engaged in the siege of Bactra. Upon her arrival in the camp she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed by her bravery and beauty, that he resolved to marry her, whereupon her husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne (Diod. ii. 1-20). According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power (Diod. ii. 20; Ael. *V. H.* vii. 1). Her fame threw into the shade that of Ninus; and later ages loved to tell of her marvellous deeds and her heroic achievements. She built numerous cities, and erected many wonderful buildings; and several of the most extraordinary works in the East which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide; she built the city of Babylon, with all its wonders; and she constructed the hanging gardens in Media, of which later writers give us such strange accounts (Hdt. i. 184). Besides conquering many nations of Asia, she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove. It is probable that some of the myths connected with the worship of Ishtar or Astarte, the Eastern Aphrodite, gathered round the name of Semiramis.

**Sēmōnēr**, more rarely **Sennōnēs**, a German people, described by Tacitus as the most powerful tribe of the Suevic race, dwelt between the rivers Viadus (*Oder*) and Albis (*Elbe*), from the Riesengebirge in the S. as far as the country around Frankfurt on the *Oder* and Potsdam in the N. (Tac. *Germ.* 39; Strab. p. 290; Ptol. ii. 11, 15).

**Sēmō Sancus.** [SANCUS.]

**Sempronia.** 1. Daughter of Tib. Gracchus, censor B.C. 169, and sister of the two celebrated tribunes, married Scipio Africanus minor. [SCIPIO].—2. Wife of D. Junius Brutus, consul 77, was a woman of great personal attractions and literary accomplishments, but of a profligate character. She took part in Catiline's conspiracy, though her husband was not privy to it (Sall. *Cat.* 25, 40).

**Sempronia gens**, was of great antiquity, and one of its members, A. Sempronius Atratinus, obtained the consulship as early as B.C. 497, twelve years after the foundation of the republic. The Sempronii were divided into many families, of which the ATRATINI were patrician, but all the others were plebeian: their names are ASELLIO, BLAESUS, GRACCHUS, SOPHUS, TUDITANUS.

**Sēna** (Senensis). 1. (*Senigaglia*), surnamed *Gallica*, and sometimes called *Senogallia*, a town on the coast of Umbria, at the mouth of

the small river Sena, was founded by the Senones, a Gallic people, and was made a colony by the Romans after the conquest of the Senones, B.C. 283 (Ptol. u. 19, Sil. It. viii 453). Near it was fought the battle in which Hasdrubal was defeated and slain. [METACUS.] In the Civil war it espoused the Marian party, and was taken and sacked by Pompey (App. B. C. i. 88)—2. (*Senna*), a town in Etruria and a Roman colony, on the road from Clusium to Florentia, is only mentioned in the times of the emperors (Tac. Hist. iv 45). Its importance, as a great city of Tuscany, dates from the middle ages.

*Sena Insula* (*I de Sein*), an island off the coast of the Orkneys, the W. point of Britain, which possessed an oracle of a Celtic goddess tended by nine maidens, who could raise or lull storms by their chants (Mel. iii. 6).

**Sēneca**. 1. *M. Annaeus*, the rhetorician, was born at Corduba (*Cordova*) in Spain, about a.c. 61. Seneca was at Rome in the early period of the power of Augustus, for he says that he had heard Ovid declaiming before *Archias Fuscus*. He afterwards returned to Spain, and married *Helvia*, by whom he had three sons, *L. Annaeus Seneca*, *L. Annaeus Mela* or *Mella*, the father of the poet *Lucan*, and *M. Novatus*. *Novatus* was the eldest son, and took the name of *Junius Gallio*, upon being adopted by *Junius Gallio*. Seneca was rich, and he belonged to the equestrian class. At a later period Seneca returned to Rome, where he resided till his death, which probably occurred near the end of the reign of *Tiberius*. In character he was strict and conservative of the old school (Sen. ad *Helv.* 17, 3). In his writings he aimed at maintaining the style of *Cicero*. Two of Seneca's works have come down to us. (1) *Controversiarum Libri decem*, which he addressed to his three sons. The first, second, seventh, eighth, and tenth books only are extant, and these are somewhat mutilated of the other books only fragments remain. These *Controversiae* are rhetorical exercises on imaginary cases, filled with citations and anecdotes which bear out his reputation for having a wonderful memory. (2) *Suasorium Liber*, which is not complete. We may collect from its contents what the subjects were on which the rhetoricians of that age exercised their wits: one of them is, 'Shall *Cicero* apologise to *M. Antonius*? Shall he agree to burn his *Philippics*, if *Antonius* requires it?' Another is, 'Shall *Alexander* embark on the ocean?' The rhetorical themes in themselves are trivial, but this and the preceding work are valuable for the history of rhetoric in the age of Augustus and Tiberius. Editions by Gronovius, 1649; Kiessling, 1872; H. J. Müller, Prague, 1887.—2. *L. Annaeus*, the philosopher, the son of the preceding, was born at Corduba, probably a few years B.C., and brought to Rome by his parents when he was a child. Though he was naturally of a weak body, he was a hard student from his youth, and he devoted himself with great ardour to rhetoric and philosophy. He also soon gained distinction as a pleader of causes, and he excited the jealousy of *Caligula* by the ability with which he conducted a case in the senate before the emperor. In the first year of the reign of *Claudius* (A.D. 41) Seneca was banished to *Corsica*, on account of his intimacy with *Julia*, the niece of *Claudius* of whom *Messallina* was jealous (Tac. Ann. xiii. 42; Dio Cass. lxi. 10). After eight years' residence in *Corsica*, he was recalled (49) by the influence of *Agrippina*,

who had just married her uncle, the emperor *Claudius*. He now obtained a praetorship, and was made the tutor of the young *Domitian*, afterwards the emperor *Nero*, who was the son of *Agrippina* by a former husband. On the accession of his pupil to the imperial throne (54) after the death of *Claudius*, Seneca became one of his chief advisers (Suet. Ner. 7). He exerted his influence to check *Nero's* vicious propensities, but at the same time he profited from his position to amass an immense fortune (Tac. Ann. xiii. 2, 11, 13, 42, Dio Cass. l.c.). He supported *Nero* in his contests with his mother, *Agrippina*, and was not only a party to the death of the latter (60), but he wrote the letter which *Nero* addressed to the senate in justification of the murder (Tac. Ann. xiv. 11). After the death of his mother *Nero* abandoned himself without any restraint to his vicious propensities, and the presence of Seneca soon became irksome, while his wealth excited the emperor's cupidity. *Burrus*, the prefect of the praetorian guards, who had always been a firm supporter of Seneca, died in 63. His death broke the power of Seneca, and *Nero* now fell into the hands of persons who were exactly suited to his taste. *Tigellinus* and *Pennis Rufus*, who succeeded *Burrus* in the command of the praetorians, began an attack on Seneca. His enormous wealth, his gardens and villas, more magnificent than those of the emperor, his exclusive claims to eloquence, and his disparagement of *Nero's* skill in driving and singing, were all urged against him, and it was time, they said, for *Nero* to get rid of a teacher. Seneca heard of the charges against him: he was rich, and he knew that *Nero* wanted money. He asked the emperor for permission to retire, and offered to surrender all that he had. *Nero* affected to be grateful for his past services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. Seneca now altered his mode of life, saw little company, and seldom visited the city, on the ground of feeble health (he suffered from asthma) or of being occupied with his philosophical studies. The conspiracy of *Piso* (65) gave the emperor a pretext for putting Seneca to death, though there was not complete evidence of his being a party to the conspiracy. Seneca was at the time returning from *Campania*, and had rested at a villa four miles from the city. *Nero* sent a tribune to him with the order of death. Without showing any sign of alarm, Seneca cheered his weeping friends by reminding them of the lessons of philosophy. Embracing his wife, *Pompeia Paulina*, he prayed her to moderate her grief, and to console herself for the loss of her husband by the reflection that he had lived an honourable life. But as *Paulina* protested that she would die with him, Seneca consented, and the veins in the arms of both were opened. Seneca's body was attenuated by age and meagre diet, perhaps also from his attacks of asthma; the blood would not flow easily, and he opened the veins in his legs. His torture was excessive; and to save himself and his wife the pain of seeing one another suffer, he bade her retire to her chamber. His last words were taken down in writing by persons who were called in for the purpose, and were afterwards published. Seneca's torments being still prolonged, he took himself from his friend and physician, *Statius Annaeus*, but it had no effect. At last he entered a warm bath, and as he sprinkled some of the water on the slaves

## SENECA

nearest to him he said, that he made a libation to Jupiter the Liberator. He was then taken into a vapour stove, where he was quickly suffocated. (Tac. Ann. xv. 60-64.) Seneca died, as was the fashion among the Romans, with the courage of a Stoic, but with somewhat of the theatrical affectation which detracts from the dignity of the scene. Seneca's great misfortune was to have known Nero; and though we cannot say that he was a truly great or a truly good man, his character will not lose by comparison with that of many others who have been placed in equally difficult circumstances.—Seneca's fame rests on his numerous writings, of which the following are extant:—(1) *De Ira*, in three books, addressed to Novatus, probably the earliest of Seneca's works. In the first book he combats what Aristotle says of Anger in his Ethics. (2) *De Consolatione ad Helviam Matrem Liber*, a consolatory letter to his mother, written during his residence in Corsica. It is one of his best treatises. (3) *De Consolatione ad Polybium Liber*, also written in Corsica. If it is the work of Seneca, it does him no credit. Polybius was the powerful freedman of Claudius, and the *Consolatio* is intended to comfort him on the occasion of the loss of his brother. But it also contains adulation of the emperor, and many expressions unworthy of a true Stoic or of an honest man. (4) *Liber de Consolatione ad Marciam*, written after his return from exile, was designed to console Marcia for the loss of her son. Marcia was the daughter of A. Cremutius Cordus. (5) *De Providentia Liber*, or *Quare bonis viris mala accidunt cum sit Providentia*, is addressed to the younger Lucilius, procurator of Sicily. The question that is here discussed often engaged the ancient philosophers: the Stoical solution of the difficulty is that suicide is the remedy when misfortune has become intolerable. In this discourse Seneca says that he intends to prove 'that Providence hath a power over all things, and that God is always present with us.' (6) *De Animi Tranquillitate*, addressed to Serenus, probably written soon after Seneca's return from exile. It is in the form of a letter rather than a treatise: the object is to discover the means by which tranquillity of mind can be obtained. (7) *De Constantia Sapientis seu quod in sapientem non cadit injuria*, also addressed to Serenus, is founded on the Stoical doctrine of the impassiveness of the wise man. (8) *De Clementia ad Neronem* *Caesarem Liber duo*, written at the beginning of Nero's reign. There is too much of the flatterer in this; but the advice is good. The second book is incomplete. It is in the first chapter of this second book that the anecdote is told of Nero's unpleasing willingness to sign a sentence of execution, and his exclamation, 'I would I could neither read nor write.' (9) *De Brevitate Vitae ad Paulinum Liber*, recommends the proper employment of time and the getting of wisdom as the chief purpose of life. (10) *De Vita Beata ad Gallionem*, addressed to his brother, L. Junius Gallio, is probably one of the later works of Seneca, in which he maintains the Stoical doctrine that there is no happiness without virtue; but he does not deny that other things, as health and riches, have their value. The conclusion of the treatise is lost. (11) *De Otio aut Secessu Sapientis*, is sometimes joined to No. 10. (12) *De Beneficiis Libri septem*, addressed to Aebnecius Liberalis, is an admirable treatise on the way of conferring a favour, and of the duties of the giver and of the receiver. (13) *Epistolae ad*

Lucilius, 124 in number, are not the correspondence of daily life, like that of Cicero, but a collection of moral maxims and remarks without any systematic order. They contain much good matter, and have been favourite reading with many distinguished men. It is possible that these letters, and indeed many of Seneca's moral treatises, were written in the latter part of his life, and probably after he had lost the favour of Nero. That Seneca sought consolation and tranquillity of mind in literary occupation is manifest. (14) *Apocolocyntosis*, is a satire against the emperor Claudius. The word is a play on the term Apotheosis or deification, and is equivalent in meaning to Pumpkinification, or the reception of Claudius among the puny-punks. The subject was well enough, but the treatment has no great merit; and Seneca probably had no other object than to gratify his spite against the emperor. (15) *Quaestionum Naturalium Libri septem*, addressed to Lucilius Junior, is not a systematic work, but a collection of natural facts from various writers, Greek and Roman, many of which are curious. The first book treats of meteors, the second of thunder and lightning, the third of water, the fourth of hail, snow and ice, the fifth of winds, the sixth of earthquakes and the sources of the Nile, and the seventh of comets. Moral remarks are scattered through the work; and indeed the design of the whole appears to be to find a foundation for ethics, the chief part of philosophy, in the knowledge of nature (physics). (16) *Tragoediae*, nine in number. They are entitled *Hercules Furens*, *Thyestes*, *Thebaïs*, *Phocissae*, *Hippolytus* or *Phaëdra*, *Oedipus*, *Troades* or *Hecuba*, *Medea*, *Agamemnon*, and *Heracles Octaeus*. The titles themselves indicate sufficiently what the tragedies are—Greek mythological subjects treated in a peculiar fashion. They are written in Iambic senarii, interspersed with choral parts in anapaestic and other metres. The *Octavia*, which describes Nero's ill-treatment of his wife, his passion for Poppaea, and the exile of Octavia, is included among Seneca's writings in one recension, but is not his work; for it mentions Nero's death. These tragedies are not adapted, and certainly were never intended for the stage. They were designed for reading or for recitation after the Roman fashion, and they bear the stamp of a rhetorical age. They contain many striking passages, and have some merit as poems. Moral sentiments and maxims abound, and the style and character of Seneca are as conspicuous here as in his prose works.—The judgments on Seneca's writings have been as various as the opinions about his character; and both in extremes. It has been said of him that he looks best in quotations; but this is an admission that there is something worth quoting, which cannot be said of all writers. That Seneca possessed great mental powers cannot be doubted. He had seen much of human life, and he knew well what man was. His philosophy, so far as he adopted a system, was the Stoical, but it was rather an eclecticism of Stoicism than pure Stoicism. His style is antithetical, and apparently laboured; and when there is much labour, there is generally affectation. Yet his language is clear and forcible; it is not mere words: there is thought always. It would not be easy to name any modern writer who has treated on morality and has said so much that is practically good and true, or has treated the matter in so attractive a way. Beyond question he is, with the exception of

Tacitus, the most important writer of the post-Augustan age. From the tone and expression of some of his writings, especially of the letters to Lucilius, some have imagined that he was acquainted with and influenced by Christian teaching, and there was once a tradition of friendship with the Apostle Paul. This may be set aside as improbable and absolutely without evidence. The sentiments of a Christian character which are found in his treatises are merely the expression of his philosophy, which was a gentler form of Stoicism.—Editions of Seneca are by J. F. Gronovius Leiden 1649-1658, by Ruhkopf Leipzig, 1797-1811, by Fickert, Leipzig 1845, by Hassé, Leipzig 1852. The Dialogues of Seneca are edited by Gertz, Copenh. 1886, the Letters by Schweighäuser 1809, and by Bucheler (in part), Bonn, 1879, editions of the Tragedies by Peiper and Richter, Leipzig 1867, and by Leo, Berl 1878.

**Séneca, Herennius**, was a native of Baetica in Spain where he served as quaestor. He was put to death by Domitian on the accusation of Metius Catus in consequence of his having written the Life of Helvidius Prætor, which he composed at the request of Pannia, the wife of Helvidius. (Dio Cass. lxxv 15, Tac. Agr. 2 45, Plin. Ep. 1 5 iv 7, vi 33).

**Senia** (Senensis, *Segna* or *Zengg*) a Roman colony in Laburnus in Illyricum, on the coast and on the road from Aquileia to Siscia (Tac. Hist. iv 45).

**Senones** 1 A powerful people in Gallia Lugdunensis, dwelt along the upper course of the Sequane (*Seine*), and were bounded on the N by the Parisii, on the W by the Carnutes on the S by the Aedui, and on the E by the Lingones and Mandubii. Their chief town was Agedincum, afterwards called Senones (*Sens*). (Caes. B.G. ii. 2, v 54, vi 37).—2 A branch (on doubt) of the same stock at an earlier period, which crossed the Alps about B.C. 400, in order to settle in Italy, and as the greater part of Upper Italy was already occupied by other Celtic tribes the Senones were obliged to penetrate a considerable distance to the S, and took up their abode on the Adriatic sea, between the rivers Utis and Aesis (between Ravenna and Ancona), after expelling the Umbrians (Liv. v 34). In this country they founded the town of *Sens*. They extended their ravages into Etruria; and it was in consequence of the interference of the Romans while they were laying siege to Clusium, that they marched against Rome and took the city, B.C. 390. From this time we find them engaged in constant hostilities with the Romans, till they were at length completely subdued and the greater part of them destroyed by the consul Dolabella, 284. [GALLIA CISALPINA.]

**Sentinum** (Sentinae, Sentinatia, nr *Sasso ferrato*, Ru.), a fortified town in Umbria, not far from the river Aesis, famous for the battle in the third Samnite war, B.C. 295, when Q. Fabius defeated the Samnites and Gauls, Decius having devoted himself (Liv. x 27, Pol. ii. 19).

**Sentius Saturninus** [SATURNINUS] *Soplas* (Σοπλάς St. George) a promontory in the SE of Thessaly in the district Magnesia, on which a great part of the fleet of Xerxes was wrecked (Hdt. vii. 115, 188, Strab. p. 443).

**Seplassa**, one of the principal streets in Capua, where perfumes and luxuries of a similar kind were sold (Cic. Pis. 11, 24, Plin. xvi. 40).

**Sepphôris** (Σεφεφωρίς *Sefurieh*), a city of Palestine, in the middle of Galilee, about half

way between M. Carmel and the lake of Tiberias, was an insignificant place until Herod Antipas fortified it and made it the capital of Galilee under the name of Diocæsares. It was the seat of one of the five Jewish Sanhedrim, and continued to flourish until the fourth century, when it was destroyed by the Caesar Gallus, on account of a revolt of its inhabitants. (Jos. Ant. xiv 15, 4, B.J. ii. 18, 11, Socr. Hist. Eccl. ii. 33).

**Septem Aquæ**, a place in the territory of the Sabini near Reate.

**Septem Fratres** (Σεπτά ἀδελφοί *Jebel Zaitout*, i.e. *Apes' Hill*), a mountain on the N coast of Maurætanæ Tingitana, at the narrowest part of the Fretum Gaditanum (*Straits of Gibraltar*), connected by a low tongue of land with the promontory of Abila, which is also included under the modern name (Strab. p. 827).

**Septem Maris**, the name given by the ancients to the lagoons formed at the mouth of the Po by the frequent overflows of this river. Persons usually sailed through these lagoons from Ravenna to Altinum (Plin. iii. 120, Herodian, viii 7).

**Septempæda** (Septempedanus *San Sereno*) a Roman municipium in the interior of Picenum on the road from Anximum to Urbs Salvia (Plin. iii. 111, Strab. p. 241).

**Septimius Geta** [ΓΕΤΑ].

**Septimius Severus** [ΣΕΒΕΡΟΣ].

**Septimius Severus** [ΣΕΒΕΡΟΣ].

**Septimius Titius**, a Roman poet, whom Horace (Ep. i. 3 9 14) represents as having ventured to quaff a draught from the Pindaric spring, and as having been ambitious to achieve distinction in tragedy. In this passage Horace speaks of him under the name of Titus, and he is probably the same individual with the *Septimius* who is addressed in the sixth Ode of the second book, and who is introduced in the ninth Epistle of the first book.

**Sequānus** (Σεκουανός, *Seine*), one of the principal rivers of Gaul, rising in the central parts of that country, and flowing through the province of Gallia Lugdunensis into the ocean opposite Britain. It is 546 miles in length. Its principal affluents are the Matrona (*Marne*), Esna (*Oise*) with its tributary the Arona (*Aisne*) and Icaunus (*Yonne*). This river has a slow current, and is navigable beyond Latæna Parisiorum (*Paris*). (Caes. B.G. i. 1, Ptol. ii. 2, 2; Strab. pp. 192, 193.)

**Séquani**, a powerful Celtic people in Gallia Belgica, separated from the Helvetii by Mons Jurasus, from the Aedui by the Arar, and from the province Narbonensis by the Rhone, inhabiting the country called *Franche Comté* and *Burgundy*. In the later division of the provinces of the empire, the country of the Sequani formed a special province under the name of Maxima Sequanorum. They derived their name from the river Sequana, which had its source in the NW frontiers of their territory, but their country was chiefly watered by the rivers Arar and Dubis. Their chief town was Vesontio (*Besançon*). They were governed by kings of their own, and were constantly at war with the Aedui. (Caes. B.G. i. 1, 8, 10-12, iv 10, Strab. p. 192, Lucan. i. 423.)

**Sequester**, Vibius, the name attached to a glossary which professes to give an account of the geographical names contained in the Roman poets. The tract is divided into seven sections—(1) *Flumina*, (2) *Pontes*; (3) *Lacus*; (4) *Nemora*; (5) *Paludes*; (6) *Montes*; (7) *Gentes*. To which in some MSS. an eighth

SERA

is added, containing a list of the seven wonders of the world. Concerning the author personally we know nothing; and he probably lived not earlier than the middle of the fifth century A.D.—Ed. by Bursian, Zürich, 1867.

SERA. [SERICA.]

Serapio, a surname of P. Cornelius Scipio Nasica, consul B.C. 138. [SCIPIO, No. 18.] Serapion (Σεραπίων), a physician of Alexandria, who lived in the third century B.C. He belonged to the sect of the Empirici, and so much extended and improved the system of Philinus that the invention of it is by some authors attributed to him. Serapion wrote against Hippocrates with much vehemence; but neither this, nor any of his other works, are now extant. He is several times mentioned and quoted by Celsus, Galen, and others.

Serapis or Sarapis (Σεραπis: Serapis is the correct Latin form), an Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies, and into Rome with that of Isis. The Egyptian Serapis was originally the manifestation of Osiris on earth in the form of a bull; but his separate worship



Serapis. (From a statue in the Vatican.)

was introduced as the special Alexandrian religion in the time of the Ptolemies, and gradually superseded that of Osiris, whose functions were transferred to him. Hence, like Osiris (see p. 635), he was regarded as the god of the dead and of the underworld, worshipped with all the mysteries belonging to that religion, and as the husband of Isis. He was also honoured, not only as horn from the sun-god, but as the sun-god himself, and hence as god of healing, and thus identified by the Greeks not only with Hades, as god of the dead, and with Zeus (Zeus-Serapis), as god of heaven, but also with Asclepius, as god of healing. His worship in all these characters was accepted from Alexandria (where his temple, the Serapeum, was particularly famous) through Asia Minor, the islands, Greece, and at Rome in the same manner and period as that of Isis (see p. 450). In art he was represented like Hades or Pluto with a three-headed dog and a serpent by his side; but is distinguished from Hades or Pluto by the modius or caldus upon his head. Similarly the head of

Zeus-Serapis resembles the Zeus type, but is distinguished by the modius.

Serbēnis Lācus. [SARONIS LACUS.]

Serdica or Sardica (Sofia), an important town in Upper Moesia, and the capital of Dacia Mediterranea, situate in a fertile plain near the sources of the Oescus, and on the road from Naissus to Philippopolis. It was the birthplace of the emperor Maximianus; it was destroyed by Attila, but was soon afterwards rebuilt; and it bore in the middle ages the name of *Triaditza*. Serdica derived its name from the Thracian people Serdi. (Ptol. iii. 11, 12; Eutrop. ix. 14, 22; Procop. *Aed.* iv. 1; Amm. Marc. xxx. 16.)

Sērēna, niece of Theodosius the Great, foster-mother of the emperor Honorius, and wife of Stilicho.

Sērēnus, Annaeus, one of the most intimate friends of the philosopher Seneca, who dedicated to him his works *De Tranquillitate* and *De Constantia*. He was praefectus vigili under Nero. (Sen. *Ep.* 63; Tac. *Ann.* xiii. 13.)

Sērēnus, Q. Sammonicus (or Samonicus), enjoyed a high reputation at Rome, in the early part of the third century after Christ, as a man of taste and varied knowledge. As the friend of Geta, by whom his compositions were studied with great pleasure, he was murdered while at supper, by command of Caracalla, A.D. 212, having written many learned works, of which nothing remains. (Macrob. iii. 16, 6; Spartian. *Get.* 5, *Carac.* 4.) His son, who bore the same name, was the preceptor of his pupil younger Gordian, and bequeathed to him the magnificent library which he had inherited from his father. A medical poem, extending to 115 hexameter lines, has descended to us under the title *Q. Sereni Sammonici de Medicina praecepta saluberrima*, or *Præcepta de Medicina parvo pretio parabili*, which is usually ascribed to the elder Sammonicus. It contains a considerable amount of information, extracted from the best authorities, on natural history and the healing art, and mixed up with a number of puerile superstitions, the whole expressed in plain and almost prosaic language.—Edited by Burmann and by Böhrens among the *Poetae Lat. Minores*.

Sērēnus, A. Septimius, a Roman lyric poet, who exercised his muse chiefly in depicting the charms of the country and the delight of rural pursuits. His works are lost, but are frequently quoted by the grammarians.—Fragments in Wernsdorf, *Poet. Lat. Min.*

SERES. [SERICA.]

Sergia gens, patrician. The Sergii traced their descent from the Trojan Sergestus (Virg. *Aen.* v. 121). The Sergii were distinguished in the early history of the republic, and the first member of the gens who obtained the consulship was L. Sergius Fidenas, in B.C. 437. Cailline belonged to this gens. [CATTILINA.] The Sergii bore also the surnames of *Esquilinus*, *Fidenas*, *Orata*, *Paulus*, *Plancus*, and *Silus*; but none of them are of sufficient importance to require a separate notice.

Sergius, a grammarian of uncertain date, but later than the fourth century after Christ, the author of two tracts; the first entitled *In primam Donati Editionem Commentarium*; the second, *In secundam Donati Editionem Commentaria*. They are printed in the *Grammaticae Latinae Auctores antiqui* of Putschins (Hannov. 1605, pp. 1816-1829).

*Sérica* (ἡ Σερική, Σήρης, *Seres*, also rarely in the sing, *Σήρ*, *Ser*), a country in the extreme E. of Asia, famous as the native region of the silkworm, which was also called *serp*, and hence the adjective 'sericus' for *silk*. The name was known to the W. nations at a very early period, through the use of silk, first in W. Asia, and afterwards in Greece. It is clear, however, that, until some time after the commencement of our era, the name had no distinct geographical signification. *Serica* and *Seres* were simply the unknown country and people, in the far East, from whom the article of commerce, silk, was obtained. [*Dict. of Ant. art. Sericum*] At a later period, some knowledge of the country was obtained from the traders, the results of which are recorded by Ptolemy, who names several positions that can be identified with reasonable probability, but the detailed mention of which does not fall within the object of this work. (Ptol. vi. 16, 1-6, vii. 2, i, viii. 24, 5) The *Serica* of Ptolemy corresponds to the NW part of China, and the adjacent portions of *Thibet* and *Chinese Tartary*. The capital, *Sera*, is supposed by most to be *Singan*, on the *Hoang ho*, but by some *Peking*. The country was bounded, according to Ptolemy, on the N. by unknown regions, on the W. by *Scythia*, on the S. and SE. by *India* and the *Sinae*. The people were said by some to be of *Indian*, by others of *Scythian* origin, and by others to be a mixed race (Paus. vi. 22, 2, Strab. p. 701, Plin. vi. 89) The Great Wall of China is mentioned by Ammianus Marcellinus under the name of *Aggeres Sericum* (Amm. Marc. xxiii. 6, 64).

*Seriphus* (Σέρπιος Σερπίος, *Serpho*), an island in the Aegean sea, and one of the Cyclades, lying between *Cythna* and *Siphnia*. It was a small rocky island about twelve miles in circumference (Strab. p. 497) It is celebrated in mythology as the island where *Danae* and *Perseus* landed after they had been exposed by *Acrisius*, where *Perseus* was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head [*DANAE*; *PERSEUS*] *Seriphus* was colonised by Ionians from *Athens*, and it was one of the few islands which refused submission to *Xerxes*. At a later time the inhabitants of *Seriphus* were noted for their poverty and wretchedness, and for this reason the island was employed by the Roman emperors as a place of banishment for state criminals. (Tac. Ann. ii. 85, iv. 21; *Juv. s. 170*)

*Sermyla* (Σέρμυλη Σερμύλιος), a town in *Macedonia* on the isthmus of the peninsula *Sithonia* (Hdt. vii. 122, Thuc. v. 18)

*Serranus*, *Atilius Serranus* was originally an agnomen of *C. Atilius Regulus*, consul B.C. 257, but afterwards became the name of a distinct family of the *Atilia* gens. Most of the ancient writers derive the name from *serere*, and relate that *Regulus* received the surname of *Serranus* because he was engaged in sowing when the news was brought him of his elevation to the consulship (*Verg. Aen. iv. 845*) It appears, however, from coins, that *Saranus* is the proper form of the name, and it is possibly derived from *Sarnum*, a town of *Umbria*.—*I. C.*, praetor B.C. 218 the first year of the second Punic war, was sent into northern Italy. At a later period of the year he resigned his command to the consul *P. Scipio*. He was an unsuccessful candidate for the consulship for 216. (*Liv. xxi. 26, 62*; *Pol. iii. 40*)—*2. C.*, curule aedile 193, with *L. Scribonius Libo*. They were the first aediles who exhibited the *Mega-*

*letha* as *ludi scenici*. He was praetor 185 (*Liv. xxiv. 51*)—*3. A.*, praetor 182, when he obtained as his province *Macedonia* and the command of the fleet. He was praetor a second time in 173. He was consul in 170 (*Liv. xxiv. 10, xli. 23, xlii. 37-47*)—*4. M.*, praetor 174, when he obtained the province of *Sardinia* (*Liv. xli. 21*)—*5. M.*, praetor 162, in Further Spain, defeated the *Lusitani*.—*6. Sex.*, consul 156—*7. C.*, consul 106 with *Q. Servilius Caepio*, the year in which *Cicero* and *Pompey* were born. Although a '*stultissimus homo*,' according to *Cicero*, he was elected in preference to *Q. Catulus*. He was one of the senators who took up arms against *Saturninus* in 100 (*Cic. pro Plancio* 6, *Vell. Pat. ii. 53*; *Gell. xv. 24*)—*8. Sex.*, surname *Gavianus*, because he originally belonged to the *Gavia* gens. He was quaestor in 63 in the consulship of *Cicero*, who treated him with distinguished favour, but in his tribunate of the plebs, 57, he took an active part in opposing *Cicero's* recall from banishment. After *Cicero's* return to Rome he put his veto upon the decree of the senate restoring to *Cicero* the site on which his house had stood, but he found it advisable to withdraw his opposition. (*Cic. Sest. 33-43*, *Post Red. 5 ad Att. iv. 2*)

*Serrhium* (Σέρριον), a promontory of *Thrace* in the Aegean Sea, opposite the island of *Samothrace*, with a fortress of the same name upon it (Hdt. vii. 59; *Liv. xxxi. 16*)

*Q. Sertorius*, one of the most extraordinary men in the later times of the republic, was a native of *Nursia*, a Sabine village, and was born of obscure but respectable parents. He served under *Marius* in the war against the *Teutones*, and before the battle of *Aquas Sextiae* (A.D. 102), he entered the camp of the *Teutones* in disguise as a spy, for which hazardous undertaking his intrepid character and some knowledge of the Gallic language well qualified him. He also served as tribune multum in Spain under *T. Didus* (97) He was quaestor in 91, and had before this time lost an eye in battle. On the outbreak of the Civil war in 88, he declared himself against the party of the nobles, though he was by no means an admirer of his old commander, *C. Marius*, whose character he well understood. He commanded one of the four armies which besieged *Rome* under *Marius* and *Cinna* (App. B.C. i. 67) He was, however, opposed to the bloody massacre which ensued after *Marius* and *Cinna* entered *Rome*, and he was so indignant at the horrible deeds committed by the slaves whom *Marius* kept as guards, that he fell upon them in their camp, and slew 4000 of them (*Plut. Sert. 5, Mar. 44*) In 83 *Sertorius* was praetor, and either in this year or the following he went into Spain, which had been assigned to him as his province by the *Marian* party. After collecting a small body of troops in Spain, he crossed over to *Mauretania*, where he gained a victory over *Paccianus*, one of *Sulla's* generals. In consequence of his success in Africa, he was invited by the *Lusitani*, who were exposed to the invasion of the Romans, to become their leader. He gained great influence over the *Lusitani* and the other barbarians in Spain, and soon succeeded in forming an army, which for some years successfully opposed all the power of *Rome*. He also availed himself of the superstitious character of the people among whom he was, to strengthen his authority over them. A fawn was brought to him by one of the

## SERVILIA

natives as a present, which soon became so tame as to accompany him in his walks, and attend him on all occasions. After Sulla had become master of Italy, Sertorius was joined by many Romans who had been proscribed by the dictator, and this not only added to his consideration, but brought him many good officers. In 79 Metellus Pius was sent into Spain with a considerable force against Sertorius; but Metellus could effect nothing against the enemy. He was unable to bring Sertorius to any decisive battle, but was constantly harassed by the guerilla warfare of the latter. In 77 Sertorius was joined by M. Perperna with fifty-three cohorts [PERPERNA]. To give some show of form to his formidable power, Sertorius established a senate of 300, into which no provincial was admitted; but to soothe the more distinguished Spaniards, and to have some security for their fidelity, he established a school at Huesca (Osca), in Aragon, for the education of their children in Greek and Roman learning. The continued want of success on the part of Metellus induced Pompey to send Pompey to his assistance, but with an independent command. Pompey arrived in Spain in 76 with 30,000 infantry and 1000 cavalry, but even with this formidable force he was unable to gain any decisive advantage over Sertorius. (App. B. C. i. 110.) For the next five years Sertorius kept both Metellus and Pompey at bay, and cut to pieces a large number of their forces. Sertorius was at length assassinated in 72 at a banquet by Perperna and some other Roman officers, who had long been jealous of the authority of their commander. (Plut. Sertorius.)

Servilia. 1. Daughter of Q. Servilius Caepio and the daughter of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs B.C. 91. Servilia was married twice: first to M. Junius Brutus, by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul 62. She was the favourite mistress of the dictator Caesar, and it is reported that Brutus was her son by Caesar (Plut. Cat. 24, Brut. 5). This tale, however, cannot be true, as Caesar was only fifteen years older than Brutus, the former having been born in 100, and the latter in 85. She survived both her lover and her son. After the battle of Philippi, Antony sent her the ashes of her son. (Suet. Jul. 50; Plut. Brut. 2, 5, 53.)—2. Sister of the preceding, was the second wife of L. Lucullus, consul 74. She bore Lucullus a son, but, like her sister, she was faithless to her husband, and the latter, after putting up with her conduct for some time from regard to M. Cato Uticensis, her half-brother, at length divorced her. (Plut. Lucull. 88, Cat. 54.)

Servilia gens, was one of the Alban houses removed to Rome by Tullus Hostilius. This gens was very celebrated during the early ages of the republic, and it continued to produce men of influence in the state down to the imperial period. It was divided into numerous families, of which the most important bore the names of AHALA, CAEPICIO, CASCA, GLAUCIA, RULLUS, VATTIA.

Servius Honoratus, or Servius Marius Honoratus, a Latin grammarian of the fourth century, contemporary with Macrobius, who introduces him among the dramatic personae of the *Saturnalia*. His most celebrated production was a Commentary upon Virgil. This, the original work of Servius, has

been largely added to. The Commentary of Servius was supplemented by an anonymous writer with a great deal of useful information, drawn from earlier authorities, about Greek and Roman legends, customs, and religion. It is attached to many of the earlier editions of Virgil, but it is edited separately by Thilo and Hagen, Leipzig, 1878. We possess also the following treatises bearing the name of Servius:—(1) *In secundam Donati Editionem Syllabrum ad Aquilinum Liber*. (2) *De Ratione ultimorum Interpretatio*. (3) *Ars de centum Metris s. Centimetrum*.

Servius Tullius. [TULLIUS.] Sésamus (*Συγάμω*), a little coast river of Paphlagonia, with a town of the same name: both called afterwards AMASTRIS.

Sésostriis (*Σέσωστρίς*), the name given by the Greeks to the great king of Egypt, Ramses II. (Ra-messu Meri-Amen), son of Seti or Menep-tah I., and father of Menep-tah II. From his popular name, Ses or Seseu, the Greeks developed the name Sesostris (in Manetho 'Sesostris, who is called Ramesses'). He belonged to the nineteenth dynasty, and reigned about 1333 B.C. He was a great conqueror. In the Greek historians he is said to have subdued Ethiopia, a great part of Asia, Thrace, and Scythia (Hdt. ii. 102-11; Diod. i. 53-59). It must not, however, be supposed that he ever reached any part of Europe. From the Egyptian monuments, including the epic poem of Pentaur, the court scribe, we learn that, besides his successful campaigns into Ethiopia, he overran Syria, and in the fifth year of his reign began his great campaigns against the Kheta—that is, the Hittite-empire [CETI], in the course of which he won a great victory at Kadesh on the Orontes. The struggle, however, between the two empires was not pushed to an end, and a treaty of alliance was eventually made between Ramses and the Hittite king. Some of the victories of Ramses are recorded also in the rock tablets at Beyrout; but the monuments which Herodotus believed him to have set up between Smyrna and Ephesus (ii. 106) are Hittite. As a builder, he was no less great than as a conqueror. He built at Abydos, Memphis, and Thebes, especially at Karnak, Luxor, and the rock temples Abu-Simbel. He built himself also a new city, fortress and palace at Pa-Ramessu (= Zoan) in the Delta, on the way to Palestine.

Sestianae Arae (C. Villano), the most westerly promontory on the N. coast of Hispania Tarraconensis in Gallacia, with three altars consecrated to Augustus.

Sestinum (Sestinas, -atis: Sestino), a town in Umbria on the Apennines, near the sources of the Pisaurus.

Sestius. [SEXTIUS.] Sestus (*Σεστός*: *Σεστός*: *Ialova*), a town in Thrace, situated at the narrowest part of the Hellespont opposite Abydos in Asia, from which it was only seven stadia distant (Strab. p. 591). It was founded by the Aeolians (Hdt. vii. 33). It was celebrated in Grecian poetry on account of the loves of Leander and Hero [LEANDER], and in history on account of the bridge of boats which Xerxes here built across the Hellespont. Sestus was always reckoned a place of importance in consequence of its commanding to a great extent the passage of the Hellespont. It was for some time in the possession of the Persians, but was retaken by the Athenians held it 478, after a long siege. The Athenians held it till 404 B.C., and captured it again in 337 (Diod. 3 & 2).

xvi 84) It was taken by the Romans in 190 (LAV. XXXVII 9)

Setāhis [SÆTĀBIS]

Sethon (Σεθών), seems to have been a priest of Ptah (=Hephaestus) about the time of Taharaka I. (Tirhakah=Taracus), and the end of the Ethiopian dynasty (twenty fifth) in Egypt (about 690 B.C.), who lived on into the reign of Psamthek or Psammethicus I. in the twenty sixth dynasty. He thus might have been living in the wars with Sennacherib. [For the history see SABACO, PSAMMETICHUS.] Herodotus relates (ii 141) that in Sethon's reign Sanacharibus, king of the Arabians and Assyrians, advanced against Egypt, at which Sethon was in great alarm, as he had consulted the warrior class, and deprived them of their lands, and they now refused to follow him to the war. But the god Hephaestus came to his assistance, for while the two armies were encamped near Pelusium, the field mice in the night gnawed to pieces the bow strings, the quivers, and the shield handles of the Assyrians, who fled on the following day with great loss. The recollection of this miracle was perpetuated by a statue of the king in the temple of Hephaestus, holding a mouse in his hand, and saying, 'Let everyone look at me and be pious.' In this account Herodotus seems to have wrongly made Sethon or Sethos, a king, whereas he was only a priest, though at a time when the priestly power was great. The statue to which he refers was probably one with a mouse upon it as an emblem, as in the statues of Apollo Smintheus, and possibly with the same meaning [see p. 69, h].

Setia (Setinus *Sessa* or *Sesse*), an ancient town of Latium in the E. of the Pontine Marshes, originally belonged to the Volscian confederacy, but was subsequently taken by the Romans and colonised (Dionys. v 61, Lav. vi 80, Vell. Pat. i 14). It was here that the Romans kept the Carthaginian hostages (Lav. xxxiii 26). It was celebrated for the excellent wine produced in the neighbourhood of the town, which was reckoned in the time of Augustus the finest wine in Italy (Mart. x 33, xiii 112; Juv. x 27, Strab. pp. 234, 237).

Severus, M. Aurelius Alexander, usually called Alexander Severus, Roman emperor, A.D. 222-235, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus, was born at Arce, in Phoenicia, in the temple of Alexander the Great, to which his parents had repaired for the celebration of a festival, October 1 A.D. 205. His original name appears to have been *Alexianus Bassianus*, the latter appellation having been derived from his maternal grandfather. Upon the elevation of Elagabalus, he accompanied his mother and the court to Rome, a report having been spread abroad that he also, as well as the emperor, was the son of Caracalla. In 221 he was adopted by Elagabalus and created Caesar. The names *Alexianus* and *Bassianus* were laid aside, and those of *M. Aurelius Alexander* substituted. *M. Aurelius* in virtue of his adoption, *Alexander* in consequence, as was asserted, of a direct revelation on the part of the Syrian god [*FLAVERIUS*]. On the death of Elagabalus, on March 11, A.D. 222, Alexander ascended the throne, adding *Severus* to his other designations, in order to mark more explicitly the descent which he claimed from the father of Caracalla. After reigning in peace some years, during which he reformed many abuses in the state, he was involved in a war

with Artaxerxes, king of Persia, who had lately founded the new empire of the Sassanides on the ruins of the Parthian monarchy. Alexander gained a great victory over Artaxerxes in 232, but he was unable to prosecute his advantage in consequence of intelligence having reached him of a great movement among the German tribes. He celebrated a triumph at Rome in 233 and in the following year (234) set out for Gaul, which the Germans were devastating, but before he had made any progress in the campaign, he was waylaid by a small band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, along with his mother, in the early part of 235, in the thirtieth year of his age, and the fourteenth of his reign. Alexander Severus was distinguished by justice, wisdom, and clemency in all public transactions, and by the simplicity and purity of his private life (Herodian, v 5, 17-23, vi 1-18, Lamprid. *Alex. Sever.*, Zos. i 11-13, Dio Cass. lxxviii. 60, lxxx. Fr.).

Severus, A. Caecina [CAECINA]

Severus Cassius, an orator and satirical writer in the time of Augustus and Tiberius, was born about B.C. 60 at Longula, in Latium. He was a man of low origin and dissolute character, but was much feared from the severity of his attacks upon the Roman nobles. Towards the end of the reign of Augustus, Severus was banished by Augustus to the island of Crete on account of his libellous verses, but as he still continued to write libels, he was removed by Tiberius in A.D. 24 to the desert island of Seriphos, where he died in great poverty in the twenty fifth year of his exile, A.D. 53 (Tac. Ann. i 72, iv 21, Sen. Contr. 8, praef. 2, Tac. Dial. 19, Quint. x i 116). He cannot have been, as some commentators thought, the subject of Horace's sixth Epode, since he can hardly have been more than a boy when the Epodes were written.

Severus, Cornelius, the author of a poem entitled *Bellum Siculum*, was contemporary with Ovid, by whom he is addressed in one of the Epistles written from Pontus (Ov. Pont. iv. 16, 9, Quint. x i 80).

Severus, Flavius Valerius, Roman emperor, A.D. 306-307. He was proclaimed Caesar by Galerius in 305, and on the death of Constantine Chlorus, in the following year, he was further proclaimed Augustus by Galerius. Soon afterwards he was sent against Maxentius, who had assumed the imperial title at Rome. The expedition, however, was unsuccessful; and Severus having surrendered at Ravenna, was taken prisoner to Rome and compelled to put an end to his life [MAXENTIUS].

Severus Libius, Roman emperor, A.D. 461-465, was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne after the assassination of Majorian. During his reign the real government was in the hands of Ricimer. Severus died a natural death (Jordan *de Reb. Goth.* 45, Evagr. ii 7).

Severus Sanctus Eudochius, a Gothic rhetorician and poet at the end of the fourth century. A poem of his on cattle, and on a plague from which they suffered, in the form of a pastoral dialogue (*de Mortibus Bovum*) has considerable merit—Ed. by Gieseler London, 1838, and in Wernsdorff, *Poet. Lat. Min.*

Severus, L. Septimius, Roman emperor, A.D. 193-211, was born 146 near Leptis in Africa. After holding various important military commands under M. Aurelius and Commodus, he was at length appointed commander-in-chief of the army in Pannonia and Illyria. By this



army he was proclaimed emperor after the death of Pertinax (193). He forthwith marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city. [JULIANUS.] Severus then turned his arms against Pescennius Niger, who had been saluted emperor by the Eastern legions. The struggle was brought to a close by a decisive battle near Issus, in which Niger was defeated by Severus, and having been shortly afterwards taken prisoner was put to death (194). Severus then laid siege to Byzantium, which refused to submit to him even after the death of Niger, and which was not taken till 196. The city was treated harshly by Severus. Its walls were levelled with the earth, its soldiers and magistrates put to death, and the town itself, deprived of all its political privileges, made over to the Perinthians. During the continuance of this siege, Severus had crossed the Euphrates (195) and subdued the Mesopotamian Arabians. He returned to Italy, in 196, and in the same year proceeded to Gaul to oppose Albius, who had been proclaimed emperor by the troops in that country. Albius was defeated and slain near Lyons on the 19th of February, 197. Severus returned to Rome in the same year; but after remaining a short time in the capital, he set out for the East to repel the invasion of the Parthians, who were ravaging Mesopotamia. He crossed the Euphrates early in 198; Seleucia and Babylon were evacuated by the enemy; and Ctesiphon was taken and plundered after a short siege. After spending three years in the East, and visiting Arabia, Palestine, and Egypt, Severus returned to Rome in 202. For the next seven years he remained tranquilly at Rome, but in 208 he went to Britain with his sons Caracalla and Geta, and carried on war against the Caledonians. After remaining two years in Britain he died at Eboracum (York) on the 4th of February, 211, in the sixty-fifth year of his age, and the eighteenth of his reign. (Dio Cass. lxxiv., lxxv., lxxvi.; Eutrop. viii. 10; Aurel. Vict. xx.; Spartian. Sever.)

SEVERUS, SULPICIUS, chiefly celebrated as an ecclesiastical historian, was a native of Aquitania, and flourished towards the close of the fourth century under Arcadius and Honorius. He was descended from a noble family, and was originally an advocate; but he eventually became a presbyter of the church, and attached himself closely to St. Martin of Tours. The extant works of Severus are:—(1) *Historia Sacra*, an epitome of sacred history, extending from the creation of the world to the consulship of Stilicho and Aurelianus, A.D. 400. (2) *Vita S. Martini Turonensis*. (3) *Tres Epistolae*. (4) *Dialogi duo*, containing a review of the dissensions which had arisen among ecclesiastics in the East regarding the works of Origen. (5) *Epistolae Sex*.—The best edition of the complete works of Severus is by C. Hahn, Vienna, 1886.

SEUTHES (Σεύθης), the name of several kings of the Odrysians in Thrace. Of these the most important was the nephew of Sitaces, whom he succeeded on the throne in 424. During a long reign he raised his kingdom to a height of power and prosperity, which it had never previously attained (Thuc. ii. 97, iv. 101).

SEXTIA or SESTIA Gens, plebeian, one of whose members—namely, L. Sextius Sextinus Lateranus—was the first plebeian who obtained the consulship, B.C. 366.

Sextiæ Aquæ. [AQUÆ SEXTIÆ.]

SEXTIUS or SESTIUS. 1. P., quaestor B.C. 63, and tribune of the plebs 67. In the latter year he took an active part in obtaining Cicero's recall from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partisans; and in the following year (56) he was accused of *Vis* on account of his violent acts during his tribunate. He was defended by Cicero in an oration still extant, and was acquitted on the 14th of March, chiefly in consequence of the powerful influence of Pompey. In 53, Sextius was praetor. On the breaking out of the Civil war in 49, Sextius first espoused Pompey's party, but he afterwards joined Caesar, who sent him, in 48, into Cappadocia. He was alive in 48, as appears from Cicero's correspondence. (Cic. *pro Sestio*, ad Att. iii. 19, 20, 23, iv. 3, ad Fam. v. 6.)—2. L., son of the preceding by his first wife, Postumia. He served under M. Brutus in Macedonia, but subsequently became the friend of Augustus. One of Horace's Odes (i. 4) is addressed to him. (Bell. Alex. 34; Cic. ad Att. xiii. 2, xv. 17, 27.)—3. T., one of Caesar's legates in Gaul, and afterwards governor of the province of Numidia, or New Africa, at the time of Caesar's death (44). Here he carried on war against Q. Cornificius, who held the province of Old Africa, and whom he defeated and slew in battle. (Caes. B.G. vi. 1, vii. 49; Dio Cass. xlviii. 21–24; App. B.C. iv. 63, v. 75.)

SEXTIUS CALVINUS. [CALVINUS.]

SEXTUS EMPIRICUS, was a physician, and received his name Empiricus from belonging to the school of the Empirici. He was a contemporary of Galeus, and lived in the first half of the third century of the Christian era. Nothing is known of his life. He belonged to the Sceptical school of philosophy. Two of his works are extant:—(1) *Πυρρῶναι ὑποτυπώσεις ἢ σκεπτικὰ ὑπομνήματα*, containing the doctrines of the Sceptics in three books. (2) *Πρὸς τοὺς μαθηματικὸς ἀντιρρητικοί*, against the Mathematici, in eleven books, is an attack upon all positive philosophy. The first six books are a refutation of the six sciences of grammar, rhetoric, geometry, arithmetic, astrology, and music. The remaining five books are directed against logicians, physical philosophers, and ethical writers, and form, in fact, a distinct work, which may be viewed as belonging to the *ὑποτυπώσεις*. The two works are a great repository of doubts; the language is as clear and perspicuous as the subject will allow.—Edited by Fabricius, Lips. 1718.

SEXTUS RUFUS FESTUS, or perhaps more correctly RUFUS FESTUS alone, is the name prefixed to an abridgment of Roman History in twenty-eight short chapters, entitled *Breviarium de Victoriis et Provinciis Populi Romani*, and executed by command of the emperor Valens, to whom it is dedicated. This work is usually printed with the larger editions of Eutropius, and of the minor Roman historians. [EUTROPIUS.] Some have suggested that Rufus or Rufus Festus the historian and Rufus Festus Avienus are the same person; but there is no probability in this, though they may possibly be father and son. [AVIENUS.]

SIATUTANDA (Σιατούταδα), is given by Ptolemy (ii. 1, 27) as the name of a town in Germany, but there is little doubt that this is an amusing and instructive mistake, and that Ptolemy invented the town from misunderstanding the words of Tacitus (Ann. iv. 78) '*ad sua tutanda digressis rebellibus*.'

SIBÆ or SIBI (Σίβα, Σίβο), a rude people in

the NW of India (in the Punjab), above the confluence of the river Hydaspes (*Jelum*) and Acesines (*Chenab*), who were clothed in skins and armed with clubs, and whom therefore the soldiers of Alexander regarded as descendants of Heracles (Arrian, *Ind* 5, Diod xvii 96, Strab p. 698).

**Sibyllae** (Σιβυλλᾶι) the name by which several prophetic women are designated. The first Sibyl, from whom all the rest are said to have derived their name is called a daughter of Dardanus and Neso (cf. Heracleus, Fr. 12). Some authors mention only four Sibyls, the Erythraean the Samian, the Egyptian, and the Sardinian, but as time went on the number grew to ten, namely the Babylonian, the Libyan, the Delphian the Cimmerian, the Erythraean, the Samian the Canean, the Hellespontian or Trojan, the Phrygian, and the Tiburtine. The most celebrated of these Sibyls is the Cumaeae, who is mentioned under the names of Herophile, Demo Phemonox, Demphobe, Demophile, and Amatheia. She was consulted by Aeneas before he descended into the lower world. She is said to have come to Italy from the East, and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale (Varro ap. Lactant. *Inst. Div.* i 6, Dionys. iv 63, *Isid. Orig.* viii 815). Respecting the Sibylline books, see *Dict. of Antiq. art. Sibyllini Libri*.

**Sicambri** (Σικαμβρι)

**Sicani**, Siceli, Siceliotae (SICILIA)

**Sicca**, a friend of Cicero, who had a country house at Vibo in Bruttium. Cicero took refuge there twice, in 58 B.C. and in 41 (Cic. *ad Att.* iii 2, 4, vii 12, xvi 6).

**Sicca Veneris** (prob. *Al-Kaff*), a considerable city of N. Africa, on the frontier of Numidia and Zeugitana, built on a hill near the river Bagradas. It derived its name from a temple of Venus to which the goddess was worshipped with rites peculiar to the corresponding Eastern deity Astarte, whence it may be inferred that the place was a Phoenician settlement. (Val. Max. ii 6, 15, Sall. *Jug.* 56, Ptol. iv 3, 30).

**Sichaeus**, also called Acerbas. (ACERBAS)

**Sicilia** (Σικελία *Sicily*), except Sardinia, is the largest island in the Mediterranean Sea. It is probable that its original name to the Greeks was Thrinacia (Θρινάκία) [The idea that Thrinacia was the Peloponnese is untenable]. It is probable also that the name of the island Thrinacia in the *Odyssey* (xi 107, xii 127) is borrowed from it, but it is clear that the Homeric Thrinacia was conceived by the poet as different from Sicily. It was a small island, and it was reached after Scylla was passed; moreover it was not the island of the Cyclopes. The name Σικελία also appears in *Ol.* xiv 507 (by many considered a later addition). The names Thrinacia or Thrinacris (Verg. *Aen.* iii 410, &c.) were believed by the ancients to express the triangular shape of the island (Or. *Fast.* iv 420). Recently it has been strongly urged that these names are merely corruptions of the old Thrinacia, and themselves gave the notion, not absolutely correct, that the island was a perfect triangle. This may be to some extent true. At the same time it should not be forgotten that the words Θρινάξ and Τρινάξ are the same, and therefore that, though Thrinacia may have been the original Greek name, there is no reason why it should express any idea different from Trinacria. The island is of course not a regular triangle, but

an irregular quadrilateral with a short fourth side to the W. between Eryx and Lilybaeum. Still there is a rough resemblance to a three-pointed island (which navigators even as early as the writing of the *Odyssey* may have perceived) sufficient to give rise to the name, whether Thrinacia or Trinacria, and it is on the whole more likely that it was so called for this reason than because it was sacred to Poseidon, the god of the Trident. It is very likely that the name did tend to strengthen the conception of a regular triangle, which found expression in the name Triquetra (Lucret. i 718; Hor. *Sat.* ii 6, 53), but, when all is said, even those who have a modern map before them may well recognise an approach to a triangular shape. Its most usual name was also its proper name, derived from its inhabitants, the Siceli, whence it was called Sicilia (Σικελία), which the Romans changed into Sicilia. And from the Sicani (see below) the island was also called Sicania (Σικανία)—Sicily is separated from the S. coast of Italy by a narrow channel called Fretum Siculum, sometimes simply Fretum (Προσβόλι), and also Scyllaeum Fretum, of which the modern name is *Faro di Messina*. The sea on the E. of the island was also called Mare Siculum, which was regarded as the W. portion of the Mare Ionium. The sea on the S. was called Mare Africum. The N. and S. sides of the island are about 175 miles each in length, not including the windings of the coast, and the length of the E. side is about 115 miles, the short western side, from Eryx to Lilybaeum, which blunts the triangle and makes it a quadrilateral, is about thirty miles. The NW end, the Prom. Lilybaeum, is about ninety miles from C. Bon. on the coast of Africa, the NE. point, Prom. Pelorus, is about three miles from the coast of Calabria in Italy, and the SE. point, Prom. Pachynus, is sixty miles from the island of Malta. Sicily formed originally part of Italy, and was torn away from it by some volcanic eruption, as the ancients generally believed (Hicetorum). A range of mountains, which are a continuation of the Apennines, extends throughout the island from E. to W. The general name of this mountain-range was Nebrodes Montea (*Madonia*), which rise to a height of about 3000 feet, and of which the Heraei Montes of Diodorus seem to be part. But the most important feature of the island is the separate volcanic mountain Aetna, which rises to a height of 10,874 feet on the east coast, with a base of elevated ground ninety miles in circumference. The detached mass of Mt. Eryx also, in the extreme W. near Drepanum, presents a bold appearance, though its height is only 2184 feet. Otherwise the coasts at the W. end of the island are comparatively low and shelving. In the centre of Sicily a mountain range branches off to the S. from the Nebrodes and from the hilly country about Fana. The SE. part of the island is an elevated limestone tract, broken up by valleys and ravines with a gradual slope towards the S. and SE. A large number of rivers flow down from the mountains, but most of them are dry, or nearly so in the summer. The soil of Sicily was very fertile, and produced in antiquity an immense quantity of wheat, on which the population of Rome relied to a great extent for their subsistence (Strab. p. 273; Diod. v 2). So celebrated was it even in early times on account of its corn, that it was represented as sacred to Demeter, and as the favourite abode of this goddess. Hence it was in this island that her

daughter, Persephone, was carried away by Pluto. [DEMETER; PERSEPHONE.] Besides corn the island produced excellent wine, saffron, honey, almonds, and the other southern fruits.—It is probable that the mention of the Cyclopes and Laestrygonies in the *Odyssey* was due to reports of a rough and savage people dwelling in Sicily. Apart from these legends the prevalent tradition was that the Sicani, being hard pressed by the Ligyes (Ligures), crossed the Alps and settled in Latium; that, being driven out of this country by the Aborigines with the help of Pelasgians, they migrated to the S. of the peninsula, where they lived for a considerable time along with the Oenotrians; and that at last they crossed over to Sicily, to which they gave their name (Sicania). They spread over the greater part of the island, but in later times were found chiefly in the interior and in the W. and NW. parts, having been driven thither by the later invasion of Sicels. The next immigrants into the island are said to have been the Elymi (*Ἐλυμιοί*), who are described as a Trojan race who came there after the fall of Troy and settled in the country about Eryx. The Sicels (*Σικελοί*, Siculi) are described as having been driven out of Italy by the Oscans, and as having crossed the Straits of Messina on rafts. (Thuc. vi. 2; Dionys. i. 23, v. 6.) There is much controversy as to the real origin and nationality of these races; but Freeman is probably right in not rejecting the views of Thucydides and Philistus (ap. Diod. v. 6), that the Sicani were Iberians (i.e. of the same race as the Ligurians and the Basques), and that they were distinct from the Sicels (though Schwegler and Holm regard them as identical and as both being Iberian). According to this view, the Sicani were a non-Aryan race and the earliest inhabitants; the Sicels were the vanguard of the Aryan settlers, who, pressed out of Italy by later immigrants, passed over the straits and dispossessed the Sicani and Elymi of most of the island. There is still much doubt about the Elymi. Some say they were a mixed race of Asiatic barbarians and Ionians from Asia Minor: some say they were Elamites. On the whole, it is most likely that there was an element of truth in the story about the Trojans, and that they were of Phrygian origin. The chief cities of Elymaean origin were Eryx, Segesta, and Entella. Besides these settlements, there was possibly an invasion from Crete at a period earlier than the foundation of the Greek colonies, which may be indicated in the legend that Cretans came to Sicily under their king, Minos, in pursuit of Daedalus, and that they settled on the S. coast in the neighbourhood of Agrigentum, where they founded Minoa (afterwards Heraclea Minoa). [MINOS.] The Phoenicians likewise at an early period formed settlements, for the purposes of commerce, on all the coasts of Sicily, but more especially on the N. and NW. parts. They were subsequently obliged to retire from the greater part of their settlements before the increasing power of the Greeks, and to confine themselves to Motya, Solis, and Panormus. But the most important of all the immigrants into Sicily were the Greeks. The first body of Greeks who landed in the island were Chalcidians from Euboea, and Megarians led by the Athenian Thucles. These Greek colonists built the town of Naxos, B.C. 735. They were soon followed by other Greek colonists, who founded a number of very flourishing cities: Syracuse, founded by Corinthians in 734; Leontini and Catana by

the Sicilian Naxos in 730; Megara Hyblea by Megarians from Greece in 728; Gela by Lindians from Rhodes and by Cretans in 690; Zancle, afterwards Caiariza, by Cumaeans and Chalcidians about 700; Himera, a colony from Zancle in 648; Acrae, Casmenae and Camarina from Syracuse between 650 and 599; Selinus from Megara Hyblaea in 630, Agragus or Agrigentum from Gela in 582. The Greeks soon became the ruling race in the island, and received the name of Siceliotae (*Σικελιώται*) to distinguish them from the earlier inhabitants. The Sicel towns were mostly inland; a few, of small importance, on the N. coast. Their fusion, and that of the other inhabitants, with the Greeks was fairly complete before the Roman conquest, each nationality to some extent having influenced the other, but Greek influence and character predominating. Meantime the Carthaginians obtained a firm footing in Sicily. Their first attempt was made in 480; but they were defeated by Gelo of Syracuse, and obliged to retire with great loss. It is remarkable that the Asiatic nationalities, Persia and the Phoenician Carthaginians, attacked the Greek states simultaneously at opposite quarters: nor is it to be supposed that this was without design and concert. In the period after this invasion occurred the Athenian expedition of 415 [SYRACUSAE]. The second Cartha-



Coin of Sicily, third cent. B.C.

Obv., head of Demeter, whose worship was especially prevalent in Sicily; rev., ΣΙΚΕΛΙΩΤΑΝ: Victory in a quadriga.

ginian invasion, in 409, was more successful than the first. They took Selinus in this year, and four years afterwards (405) the powerful city of Agrigentum. They now became the permanent masters of the W. part of the island, and were engaged in frequent wars with Syracuse and the other Greek cities. The struggle between the Carthaginians and Greeks continued, with a few interruptions, down to the first Punic war; at the close of which (241) the Carthaginians were obliged to evacuate the island, the W. part of which now passed into the hands of the Romans, and was made a Roman province. The E. part still continued under the rule of Hiero of Syracuse as an ally of Rome; but after the revolt of Syracuse in the second Punic war, and the conquest of that city by Marcellus, the whole island was made a Roman province, and was administered by a praetor. Under the Roman dominion more attention was paid to agriculture than to commerce, and consequently the Greek cities on the coast gradually declined in prosperity and in wealth. Augustus, after his conquest of Sex. Pompey, who had held the island for several years, founded colonies at Messana, Tauromenium, Catana, Syracuse, Thermae, and Panormus (Strab. p. 272). On the downfall of the Roman empire, Sicily formed part of the kingdom of the Ostrogoths; but it was taken from them by Belisarius in A.D. 536, and annexed to the Byzantine empire. It continued a province of

this empire till 823, when it was conquered by the Saracens.

**Sicima** [*NEAPOLIS*, No 5]

**Sicinius** 1. L. Sicinius Bellutus, the leader of the plebeians in their secession to the Sacred Mount in B.C. 494. He was chosen one of the first tribunes.—2. L. Sicinius Dentatus, called by some writers the Roman Achilles (Gell. ii. 11). He is said to have fought in 120 battles, to have slain eight of the enemy in single combat, to have received forty-five wounds on the front of his body, and to have accompanied the triumphs of nine generals, whose victories were principally owing to his valour. He was tribune of the plebs in 454. He was put to death by the decemviri in 450, because he endeavoured to persuade the plebeians to secede to the Sacred Mount. The persons sent to assassinate him fell upon him in a lonely spot, but he killed most of them before they succeeded in despatching him. (Dionys. x. 48, xi. 25-27, Liv. iii. 45, Val. Max. ii. 8, 24.)

**Sicinus** (*Σικίνος* *Sikinos*), a small island in the Aegean sea, one of the Sporades, between Pholegandrus and Ios, with a town of the same name (Strab. p. 484, Scyl. p. 19). It is said to have been originally called Oenoe from its cultivation of the vine but to have been named Sicinus after a son of Theseus and Oenoe (Ap. Rh. i. 623 Steph. Byz. s. v.). It was probably colonised by the Romans. During the Persian war it submitted to Xerxes (Hdt. vii. 4), but it afterwards formed part of the Athenian maritime empire.

**Sicoris** (*Segre*), a river in Hispania Tarracoenensis, which had its source in the territory of the Cerretani, divided the Ilargetes and Lacetani, flowed by Nerda and, after receiving the river Cinga (*Cinca*), fell into the Iberos, near Octogesa (Caes. B. C. i. 40, 46, Lucan. iv. 15).

**Sicula** [*SICILIA*]

**Siculum Pratum**, **Siculum Mare** [*SICILIA*]

**Siculus Flaccus** [*FLACCUS*]

**Sicyonia** (*Σικωνία*), a small district in the NE of Peloponnesus, bounded on the E. by the territory of Corinth, on the W. by Achaia, on the S. by the territory of Phlius and Cleonae, and on the N. by the Corinthian gulf. The area of the country was probably somewhat less than 100 square miles. It consisted of a plain near the sea with mountains in the interior. Its rivers, which ran in a north-easterly direction, were Sythas on the frontier of Achaia, Helisson, Sellis, and Asopus in the interior, and Nemes on the frontier of the territory of Corinth. The land was fertile, and produced excellent oil. Its almonds and its fish were also much prized. Its chief town was Sicyon (*Σικων* *Σικωνιον*) which was situated a little to the W. of the river Asopus, and at the distance of twenty stadia from the sea. It is situated on a plateau with steep sides, affording a defensible position. The harbour, which, according to some, was connected with the city by means of long walls, was well fortified, and formed a town of itself. Sicyon was regarded as one of the most ancient cities of Greece. It is said to have been originally called Aegalea or Aegiali (*Αἰγάλη*, *Αἰγιάλη*), after an ancient king, Aegaleus (a name clearly formed from the tribe or district), to have been subsequently named Mecœne (*Μυκœνη*), and to have been finally called Sicyon from an Athenian of this name, who became king of the city (Hec. Th. 535, Strab. p. 282, Paus. ii. 8, 5). The story suggests that the district of Sicyon was originally only a part of the Achaean Aegaleia,

and became an independent state when Athenian influence and aid withdrew it from the rest of Achaia. Sicyon is represented by Homer as forming part of the empire of Agamemnon (Il. ii. 572, xxiii. 299), but on the invasion of Peloponnesus it became subject to Phalces, the son of Temennus, and was henceforward a Dorian state. The ancient inhabitants, however, were formed into a fourth tribe, called Aegaleis, which possessed equal rights with the three tribes of the Hylleis, Pamphyli, and Dymnatae, into which the Dorian conquerors were divided. Sicyon, on account of the small extent of its territory, never attained much political importance, and was generally dependent either on Argos or Sparta. At the time of the second Messenian war it became subject to a succession of tyrants, who administered their power with moderation and justice for 100 years (Ar. Pol. v. 2, 21). The first of these tyrants was Andreas, who began to rule B.C. 676. He was followed in succession by Myron, Aristonymus, and Cleisthenes, on whose death, about 576, a republican form of government was established. Cleisthenes had no male children, but only a daughter, Agariste, who was married to the Athenian Megacles (Hdt. vi. 126, Paus. ii. 8, 1). In the Persian war the Sicyonians sent fifteen ships to the battle of Salamis, and 600 hoplites



Coin of Sicyon, fourth cent. B.C.

Pl. 21. Chimæra see dove in olive-wreath. (The Chimæra refers to the legend of the local hero Bellarophon: the dove to Aphrodite, in whose temple at Sicyon stood a statue by Canachus.)

to the battle of Plataea (Hdt. vii. 43, ix. 28). In the interval between the Persian and the Peloponnesian wars, the Sicyonians were twice defeated and their country laid waste by the Athenians, first under Tolmides in 456, and again under Pericles in 454. In the Peloponnesian war they took part with the Spartans. Sicyon was occupied by Ptolemy in 203, and by Demetrius Poliorcetes in 203, when its name was changed (but only for a short time) to Demetrias (Diod. xx. 102). In the middle of the third century Sicyon took an active part in public affairs in consequence of its being the native town of Aratus, who united it to the Achaean League in 251 (Plut. Arat. 9; Pol. ii. 43). Under the Romans it gradually declined, and in the time of Pausanias, in the second century of the Christian era, many of its public buildings were in ruins.—Sicyon was for a long time one of the chief seats of Grecian art. It gave its name to one of the great schools of painting, which was founded by Eupompos, and which produced Parnippos and Apelles. It is also said to have been the earliest school of statuary in Greece, which was introduced into Sicyon by Dipocorus and Scyllus from Crete about 560; but its earliest active artist of celebrity was Canachus. Eupompos was also a native of Sicyon.—There are considerable ruins of the ancient city, showing the position of the Acropolis, the temple of the Dioscuri, the Stadion and the Theatre, in which the tiers of seats and the

stago have in recent years been completely excavated by the American School at Athens.

Sida, Sidē (Σίδη, Σίδης, and Σιδήτης, Sidites, and Sidētes). 1. (*Eske Adalia*, Ru.), a city of Pamphylia, on the coast, a little W. of the river Melas. It was an Aeolian colony from Cyne in Aeolis, and was a chief seat of the worship of Athene, who is represented on its coins holding a pomegranate (σίδη) as the emblem of the city. In the division of the provinces under Constantine, it was made the capital of Pamphylia Prima. (Xen. An. i. 2, 12; Athen. p. 350; Paus. viii. 17, 31; Cic. *ad Fam.* iii. 6.)—2. The old name of POLEMONIUM, from which a flat district in the NE. of Pontus Polemoniacus, along the coast, obtained the name of Sidēne (Σιδνή).

Sidēnus. [POLEMONIUM.]

Sidēizai, an Ausonian people in the NW. of Campania and on the borders of Samnium, who, being hard pressed by the Samnites, united themselves to the Campanians (Liv. vii. 29; Strab. p. 237). Their chief town was TEANUM.

Sidon, gen.-onis (Σιδών, gen. Σιδώνος, Σιδώος, O. T. Sidon; Σιδών, Σιδώνος, Σιδώος, Sidonius; *Saida*), for a long time the most powerful, and probably the most ancient, of the cities of Phoenice. It stood in a plain, about a mile wide, on the coast of the Mediterranean, 200 stadia (20 geogr. miles) N. of Tyre, 400 stadia (40 geogr. miles) S. of Berytus, 66 miles W. of Damaeus, and a day's journey NW. of the source of the Jordan at Paneas. It had a fine double harbour, now almost filled with sand; and was strongly fortified. It was the chief seat of the maritime power of Phoenice, until eclipsed by its own colony, Tyre [Tyros]; and its power on the land side seems to have extended over all Phoenice, and at one period over a part of Palestine. In the expedition of Xerxes against Greece, the Sidonians furnished the best ships in the whole fleet, and their king obtained the highest place, next to Xerxes, in the council, and above the king of Tyre. Sidon received a great blow to her prosperity in the reign of Artaxerxes III. Ochus, when the Sidonians, having taken part in the revolt of Phoenice and Cyprus, and being betrayed to Ochus by their own king, Tennes, burnt themselves with their city, B.C. 351. The city was rebuilt, but the fortifications were not restored, and the place was therefore of no further importance in military history. It shared the fortunes of the rest of Phoenice, and under the Romans it retained much of its commercial importance, which it has not yet entirely lost. [PHOENICE.]

Sidōnius Apollināris, whose full name was *C. Silius Modestus Apollinaris Sidonius*, was born at Lyons about A.D. 481. At an early age he married Papianilla, the child of Flavius Avitus; and upon the elevation of his father-in-law to the imperial dignity (456), he accompanied him to Rome, and celebrated his consulship in a poem still extant. Avitus raised Sidonius to the rank of a senator, nominated him prefect of the city, and caused his statue to be placed among the effigies which graced the library of Trajan. The downfall of Avitus threw a cloud over the fortunes of Sidonius, who having been shut up in Lyons, and having endured the hardships of the siege, purchased pardon by a complimentary address to the victorious Majorian. The poet was not only forgiven, but was rewarded with a laurelled bust, and with the title of count. After passing some years in retirement during the reign of

Severus, Sidonius was despatched to Rome (467) in the character of ambassador from the Arverni to Anthemius, and on this occasion delivered a third panegyric in honour of a third prince, which proved not less successful than his former efforts, for he was now raised to the rank of a patrician, again appointed prefect of the city, and once more honoured with a statue. But a still more remarkable tribute was soon afterwards rendered to his talents; for although he was not a priest, the vacant see of Clermont in Auvergne was forced upon his reluctant acceptance (472) at the death of the bishop Eparchius. During the remainder of his life he devoted himself to the duties of his sacred office, and especially resisted with energy the progress of Arianism. He died in 482, or, according to others, in 484. The extant works of Sidonius are:—(1) *Carmina*, twenty-four in number, composed in various measures upon various subjects. Of these the most important are the three panegyrics already mentioned. (2) *Epistolarum Libri IX*, containing 147 letters, many of them interspersed with pieces of poetry. They are addressed to a wide circle of relatives and friends upon topics connected with politics, literature and domestic occurrences, but seldom touch upon ecclesiastical matters. They are imitations of the letters of Pliny and Symmachus. The writings of Sidonius are characterised by great subtlety of thought, expressed in phraseology abounding with harsh and violent metaphors, and full of learned mythology. Hence he is generally obscure; but his works throughout bear the impress of an acute and highly cultivated intellect.—The best editions of his works are by Sirmond, Paris, 1652, and by C. Liltjohann, Berl. 1837.

Sidūs (Σιδούς, -ούρος; Σιδούριος), a fortified place in the territory of Corinth, on the bay of Cenebreae, and a little to the E. of Crommyon. It was taken by the Lacedaemonians in the Corinthian war, and retaken by Iphicrates. (Xen. *Hell.* iv. 4, 13, iv. 5, 19.)

Sidussa (Σιδούσσα), a small place in Lydia, belonging to the territory of the Ionian city of Erythra (Thuc. viii. 24).

Sidyma (τὰ Σίδυμα; *Tortorecar Hisar*, Ru.), a town in the interior of Lycia, on a mountain, N. of the mouth of Xanthus (Plin. v. 101; Ptol. v. 3, 5; Hierocl. p. 684). There are interesting remains of the town, with valuable inscriptions.

Siga (Σίγα), a considerable seaport town of Mauretania Caesariensis, on a river of the same name, the mouth of which opened into a large bay, which formed the harbour of the town (Ptol. iv. 2, 2; Strab. p. 829).

Sigēum (Yenisheri), the NW. promontory of the Troad, of Asia Minor, and of all Asia, and the S. headland at the entrance of the Hellespont, opposite to the Prom. Mastusium (*C. Helles*), at the extremity of the Thracian Chersonese. It is here that Homer places the Grecian fleet and camp during the Trojan war [TROJA]. Near it was a seaport town of the same name, which was the object of contention between the Aeolians and the Athenians in the war in which Pittacus distinguished himself by his valour and in which Alcaeus lost his shield. [PITTACUS; ALCAEUS.] It was afterwards the residence of the Pisistratidae, when they were expelled from Athens. (Strab. p. 599; Hdt. v. 95.)

Signia (Signinus; *Segni*), a town in Latium on the E. side of the Volscian mountains, said to have been founded by Tarquinius Priscus

(LAV. i 55, Dionys. iv 63) It held a strong position on a hill commanding the valley of the Trens and overlooking the plain towards Praeneste. It was a Latin colony in the time of the Punic wars, and was faithful to Rome (LAV. xxi. 10), and it was afterwards an important municipal town. It was celebrated for its temple of Jupiter Unus, for its astringent wine (Mart. xiii 116, Strab. p. 237), for its pears, and for a particular kind of tessellated pavement, called *opus Signinum*. There are still remains of the polygonal walls of the



Gate of Signa.

ancient town, including a gate which is a remarkable instance of Cyclopean building.

**Sigrium** (Σίγριον *Sigri*), the W promontory of the island of Lesbos (Strab. p. 616).

**Sila Silva** (*Aspromonte*), a large forest in Bruttium on the Apennines, extending S of Consentia to the Sicilian straits, a distance of 700 stadia. It was celebrated for the excellent pitch which it yielded. (Strab. p. 261.)

**Silanius** (Σιλανίος), a distinguished Greek sculptor, was an Athenian and a contemporary of Lyssippus, about 321. The statues of Silanius belonged to two classes, ideal and actual portraits. Of the former the most celebrated was his dying Jocasta, in which a deadly paleness was given to the face by the mixture of silver with the bronze (Plin. xxiv 82). His statue of Sappho, which stood in the *prytaneum* at Syracuse in the time of Verres, is alluded to by Cicero in terms of the highest praise (Cic. Verr. iv 57, 12.)

**Silanus**, Junius 1 M., was praetor 212. In 210 he accompanied P. Scipio to Spain, and served under him with great distinction during the whole of the war in that country. He fell in battle against the Boni in 196, fighting under the consul M. Marcellus (LAV. xiv 2 xiv. 1, Pol. i 29-26, App. Hist. 28, 32).—2. D., sur-named Manlianus, son of the jurist T. Manlius Torquatus, but adopted by a D. Junius Silanus. He was praetor 149, and obtained Macedonia as his province. Being accused of extortion by the inhabitants of the province, the senate referred the investigation of the charges to his own father, Torquatus, who condemned his son, and banished him from his presence, and when Silanus hanged himself in grief, his father would not attend his funeral (Val. Max. v 8, 3, Cic. P. n. i. 7).—3. M., consul 109, fought in this year against the Cimbri in Transalpine

Gaul, and was defeated. He was accused in 104, by the tribune Cn. Domitius Ahenobarbus, in consequence of this defeat, but was acquitted (LAV. Ep. 85, Sall. Jug. 43, Flor. in 8, 4).—4. D., stepfather of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was elected consul in 63 for the following year, and in consequence of his being consul designatus, he was first asked for his opinion by Cicero in the debate in the senate on the punishment of the Catilinarian conspirators. He was consul 62, with L. Lucinius Murena, along with whom he proposed the Lex *Lucina Julia*. (Sall. Cat. 50, App. B. C. ii 5, Plut. Cic. 20, 21, Cic. Off. ii 18, ad Att. i 1, ii 9).—5. M., son of No. 4 and of Servilia, served in Gaul as Caesar's legatus in 53. After Caesar's murder in 44, he accompanied M. Lepidus over the Alps, and in the following year Lepidus sent him with a detachment of troops into Cisalpine Gaul, where he fought on the side of Antony. He was consul in 25. He had two sisters, one married to M. Lepidus, the triumvir, and the other to C. Cassius, one of Caesar's murderers (Caes. B. G. vi 1, Dio Cass. xlv. 38, 51, Luc. 25, Vell. Pat. ii 77).—6. M., consul 19, with L. Norbanna Balbus. In 83 his daughter Claudia was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign of Caligula, but was compelled by his father-in-law to put an end to his life. Julius Graecinus, the father of Agricola, had been ordered by Caligula to accuse Silanus, but he declined the odious task. (Tac. Ann. ii 60, in 24 vi 20, Hist. iv 48, Agr. 4, Suet. Cal. 12, 23).—7. App., consul A. D. 28 with Silius Nerva. Claudius soon after his accession gave to Silanus in marriage Domitia Lepida, the mother of his wife Messalina, and treated him otherwise with the greatest distinction. But shortly afterwards, having refused the embraces of Messalina, he was put to death by Claudius, on the accusations of Messalina and Narcissus. (Dio Cass. ix 14; Tac. Ann. iv 68, vi 9, xi 29, Suet. Claud. 37.) The first wife of Silanus was Aemilia Lepida, the *proneptis* or great-grand daughter of Augustus.—8. M., son of No. 7, consul 46. Silanus was proconsul of Asia at the succession of Nero in 54, and was poisoned by command of Agrippina, who feared that he might avenge the death of his brother (No. 9) and that his descent from Augustus might lead him to be preferred to the youthful Nero (Dio Cass. lx 27, Tac. Ann. xiii 1).—9. L., also a son of No. 7, was betrothed to Octavia, the daughter of the emperor Claudius which roused the jealousy of Agrippina, and when, through her influence, Octavia was married to Nero, in 48, Silanus knew that his fate was sealed and therefore put an end to his life (Tac. Ann. xii 3, 8, Dio Cass. lx 5, 81).—10. D. Junius Torquatus Silenus, probably also a son of No. 7, was consul 53. He was compelled by Nero in 64 to put an end to his life, because he had boasted of being descended from Augustus (Tac. Ann. xii 58, xv 3).—11. L. Junius Torquatus Silanus, son of No. 8, and consequently the *atnepos* or great-great-grandson of Augustus. His descent from Augustus rendered him an object of suspicion to Nero. He was accordingly accused in 65, was sentenced to banishment, and was shortly afterwards put to death at Barium in Apulia. (Tac. Ann. xv 52, xvi 7-9.)

**Silarus** (*Sele*), a river in lower Italy, forming the boundary between Lucania and Campania, rises in the Apennines, and after receiving the

Tanager (*Negri*) and Calor (*Calore*), falls into the Sinus Paestanus a little to the N of Paestum. Its water is said to have petrified plants (Strab pp 251, 252, Mel ii, 4, 9)

**Silēnus** (Σειληνός). 1. (Mythological) Silenus, who is familiar in Greek and Roman literature and art as the satyr like half drunken attendant of the youthful Dionysus, or foster father of the infant Dionysus, was originally something quite different. In Lydia, which was always recognised as his home (Lucian, *Deor. Conc.* 4) he was the god of springs and running water, and even the personification of water. In popular belief there were several Sileni, who were, in fact, male Naiads (among whom may be reckoned *Marsias*), and also inventors of the flute; but one Silenus had a separate personality, and was regarded as the Lydian water god. As was the case with nymphs and other nature deities in Greece, Silenus was credited with prophetic power. This attribute, as well as his connexion with springs, appears in the Lydian story of Midas capturing him by mixing wine with the spring, and so extorting a pro



Silenus on a wine skin (From a bronze statue at Naples originally belonging to a fountain)

phcey [*Midas*]. It is probably right to understand the ass in the Asiatic myth of Silenus, as symbolising his prophetic power, since Pindar speaks of the ass as the animal sacrificed to the Hyperborean Apollo (*Pyth.* x 83). Even in Greece and Italy there were traces of the belief in Silenus as water-deities. In the Homeric Hymn to Aphrodite (262) they are companions of nymphs. At Malea in Laconia the people believed that Silenus gave them their water, and that he was the son of a Malean naiad (Paus. ii, 25, 2), and in Italy fountains were called 'silani,' and the water was made to flow from the head or from the water skin of a sculptured Silenus (Lucr. vi 1264). When the worship of Dionysus prevailed, it was natural that Silenus should be brought into connexion with that deity as the tree god, since water gives vitality to trees; and when Dionysus was worshipped specially as the god of the vine and of wine, a transformation came upon Silenus. Instead of being the deity of springs, he was the drunken attendant of the

wine god, himself a demigod or demon, like the Satyrs, his water skin became a wine skin, and the ass, instead of a symbol of prophetic power, was travestied in Bacchic processions, and was supposed to be needed to carry Silenus, a drunken old man supported by other satyrs (Ov. *A. A.* i 543, Lucian, *Bacch.* 2). His parentage, too, is Greek: he is the son of Hermes (Serv. ad *Ecl.* vi 13), or of Pan (Nonn. *Dionys.* xiv 97). In art he is represented as an oldish man with shaggy hair and beard, crowned with ivy, sometimes he is seated astride on his wine skin, sometimes he has the infant Dionysus in his arms, in the pictures and reliefs of Bacchic processions he is riding on an ass, sometimes also playing on a flute (as in the cut on p. 297). —2 (Literary) A native of Calabria, and a writer upon Roman history in the second century n.c. (*Cie. Div.* i 49, Athen. p. 542).

**Silicene Flumen**, a river in Hispania Baetica in the neighbourhood of Corduba, probably the *Guadajoz*, or a tributary of the latter (*Bell. Alex.* 57).

**C. Silius Italicus**, whose full name seems to have been *C. Catus Silius Italicus* (*C. I. L.* vi 1934), a Roman poet, was born about A.D. 25. The place of his birth is uncertain, as is also the import of his surname Italicus. Some have taken it to mean that he was born at Italica in Spain, but if that had been so Martial would probably have claimed him as a fellow countryman. From his early years he devoted himself to oratory and poetry, taking Cicero as his model in the former, and Virgil in the latter. He acquired great reputation as an advocate, and was afterwards one of the *Centumviri*. He was consul in 68, the year in which Nero perished, he was admitted to familiar intercourse with Vitellius, and was subsequently proconsul of Asia (*Tac. Hist.* ii 65). His two favourite residences were a mansion near Puteoli, formerly the Academy of Cicero, and the house in the vicinity of Naples once occupied by Virgil (*Mart.* vii 63, xi 48); and here he continued to live until he had completed his seventy-fifth year, when, suffering from an incurable disease, he starved himself to death (*Phn. Ep.* iii 7). The great work of Silius Italicus was a heroic poem in seventeen books, entitled *Punica*, which has descended to us entire. It contains a narrative of the events of the second Punic war, from the capture of Saguntum to the triumph of Scipio Africanus. The materials are derived almost entirely from Livy and Polybius. It is a dull, heavy performance, with little in it that can be called poetry. —Editions are by Drakenborch, 4to, Traj. ad Rhēn 1717, Ruperti, 2 vols 8vo, Goetting 1795, Bauer, Leips 1890; and in Weber's *Corp. Poet. Lat.*

**Silō, Q. Pompeidius**, the leader of the *Marsi* in the Social war, and the soul of the whole undertaking. He fell in battle against Q. Metellus Pius, B.C. 88, and with his death the war came to an end (*App. B. C.* i 40-53, Vell. Pat. ii 16).

**Silo** (Σιλά, Σηλῶ, Σηλών, Σιλοῦν). O. T. Shiloh and Shilon (*Seilon*), a city of Palestine, in the mountains of Ephraim [See *Dict. of the Bible*].

**Silsilis** (Σίλισις *Hajjar Selseleh* or *Jebel Selseleh*, Ru.), a fortified station in Upper Egypt, on the W bank of the Nile, S of Apollinopolis the Great. The name signifies the *Rock* or *Hill of a Chain*, and is derived from the circumstance of the river flowing here in a ravine

so narrow that a chain can easily be stretched across it to command the navigation.

Silures, a powerful people in Britain, in habiting *South Wales*, long offered a formidable resistance to the Romans, and were the only people in the island who at a later time maintained their independence against the English (Tac. *Ann.* xii. 2, Bede, *H. E.* i. 12).

Silvanus, an Italian deity of the country, very nearly akin to Faunus and also to the agricultural Mars [see pp. 340, 529]. From Faunus he differed little in attributes, except that woods and trees were his especial province (Tibull. ii. 5, 30), but he also presided over flocks and herds (Verg. *Æn.* viii. 600), from which, like Faunus, he drove off wolves. As god of the fields and homestead, he was regarded as defender of boundaries (Hor. *Epod.* ii. 23). By agriculturists he was therefore worshipped as their protector in three ways: (1) as Silvanus Domesticus, who guarded the homestead; (2) as Silvanus Agrestis, who gave fertility to the fields; (3) as Silvanus Orientalis, who watched over the place where the boundary fence started. From the guardianship of the house he assumed a character like that of a Lar or of a Genius, so that he appears in inscriptions with the name of some family attached (C. I. L. vi. 645). For some reason not easy to explain, Silvanus was specially connected with the pine-tree and cypress (Verg. *Georg.* i. 20). Some have supposed that this implied a superintendence of the dead and of funeral rites, and that the Collega Silvani had this function, but there is no clear evidence of this. The attribute of the pine-tree gave him the name Silvanus Dendrophorus (C. I. L. vi. 641), and brought him into connexion with the dendrophori, or pine-bearers of Cybele. A tradition sprang up, to explain his bearing a pine or a cypress branch, that Silvanus loved the youth Cyprius, who was turned into a cypress-tree (Serv. ad *Georg.* i. 20, cf. *Or. Met.* i. 130).

Silvium (Silvius), a town of the Pentecus in Apulia on the borders of Lucania, twenty miles SE of Venusia (Strab. p. 233, Diod. xx. 80).

Silvius, the son of Ascanius is said to have been so called because he was born in a wood. All the succeeding kings of Alba bore the cognomen Silvius. The first trace of this line of Alban kings is found in Alexander Polyhistor (ap. Serv. ad *Æn.* viii. 330), who wrote early in the first century B.C. The series of these mythical kings is given somewhat differently by Livy, Ovid, and Dionysius, as the following list will show:

Livy	Ovid	Dionysius
1 Aeneas.	Aeneas.	Aeneas
2 Ascanius.	Ascanius	Ascanius
3 Silvius.	Silvius.	Silvius
4 Aeneas Silvius.		Aeneas Silvius
5 Latinus Silvius.	Latinus.	Latinus Silvius
6 Alba.	Alba.	Alba.
7 Atys.	Epytus.	Capetus
8 Cypus.	Cypus.	Cypus Silvius
9 Capetus.	Capetus.	Capetus
10 Tiberinus.	Tiberinus.	Tiberinus
11 Agrippa.	Remulus.	Agrippa.
12 Romulus Silvius.	Acrota.	Aladus.
13 Aventinus.	Aventinus.	Aventinus
14 Proas.	Palatinus.	Proas.
15 Amalins.	Amalins.	Amalins

But the lists are all due to the same cause. The date of the fall of Troy having been fixed at 400 years before the first Olympiad, the inference was that Rome was founded 422

years after Aeneas started on his voyage. When the story of the connexion of Aeneas with the origin of Rome was first popularised (apparently by Naevius) it was imagined that Romulus directly succeeded him [see p. 797], but it became necessary to reconcile this with the chronology which made several centuries intervene. To fill up this gap, and at the same time to maintain the descent from Aeneas, and the colonisation of Rome from Alba, fifteen generations of Alban kings were invented, with no distinct personality or legendary history, and with names partly (as Ascanius and Cypus) taken from Homeric or Trojan legends, partly connected with Roman local or tribal names (Liv. i. 3, Dionys. i. 70, 71, *Or. Met.* xiv. 609-624).

Simmias (Σίμμιας). 1. Of Thebes, first the disciple of the Pythagorean philosopher Philolaus, and afterwards the friend and disciple of Socrates, at whose death he was present, having come from Thebes, with his brother Cebes (Plat. *Phaedr.* p. 242). The two brothers are the principal speakers, besides Socrates himself, in the *Phaedo*. Simmias wrote twenty-three dialogues on philosophical subjects, all of which are lost.—2. Of Rhodes, a poet and grammarian of the Alexandrian school, flourished about B.C. 300. The Greek Anthology contains six epigrams ascribed to Simmias, besides three short poems of that fantastic species called *grapti* or *carmina figurata*—that is, pieces in which the lines are so arranged as to make the whole poem resemble the form of some object; those of Simmias are entitled, from their forms, the *Wings* (πτερυγες) [comp. the poem of George Herbert], the *Egg* (ὄβρις), and the *Hatchet* (σέλας).

Simois (Τροίης). As a mythological personage, the river god Simois is the son of Oceanus and Tethys, and the father of Astyocheus and Hieronemea (Hes. *Th.* 342, cf. *Il.* v. 774, *sc.* 22, Verg. *Æn.* v. 261).

Simon (Σίμων). 1. One of the disciples of Socrates, and by trade a leather-cutter. Socrates was accustomed to visit his shop, and converse on various subjects. These conversations Simon afterwards committed to writing in thirty-three dialogues, all of which are lost. (Diog. Laert. ii. 122).—2. Of Aegna, a celebrated silversmith in bronze, who flourished about B.C. 475.

Simonides (Σίμωνιδης). 1. Of Amorgos, was the second, both in time and reputation, of the three principal iambic poets of the early period of Greek literature—namely, Archilochus, Simonides, and Hipponax, but in merit there is a wide interval between the vigour of the warlike and roving Archilochus and the stay-at-home, somewhat commonplace Simonides. He was a native of Samos, whence he led a colony to the neighbouring island of Amorgos, where he founded three cities, Minoa, Aegialus, and Arceane, in the first of which he fixed his own abode. He lived about B.C. 664. The iambic poems of Simonides were of two species, gnomic and satirical. The most important of his extant fragments is a satire upon women, in which he derives the various, though generally bad qualities of women from the variety of their origin: thus the uncleanly woman is formed from the swine, the cunning woman, from the fox; the talkative woman from the dog, and so on.—The best separate edition of the fragments of Simonides of Amorgos is by Welcker, Bonn, 1835, also in Bergk, *Poet. Lyr. Graec.* 1866.—2. Of Cos, one of the most celebrated lyric



poets of Greece, was the perfecter of the Elegy and Epigram, and the rival of Lasus and Pindar in the Dithyramb and the Epinician Ode. He was born at Iulis, in Ceos, B.C. 556, and was the son of Leoprotes. He appears to have been brought up to music and poetry as a profession. From his native island he proceeded to Athens, probably on the invitation of Hipparchus, who attached him to his society by great rewards ([Plat.] *Hipparch.* p. 228; Ael. *V.H.* viii. 2). After remaining at Athens some time, probably even after the expulsion of Hippias, he went to Thessaly, where he lived under the patronage of the Aleuads and Scopads (Theocr. xvi. 34). He afterwards returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. In 480, he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon [p. 23, a]. Ten years later, he composed the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae, as well as an encomium on the same heroes (Paus. iii. 8, 2; Thuc. i. 132); and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them. He had completed his eightieth year when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus (477), being the fifty-sixth prize which he had carried off. Shortly after this he was invited to Syracuse by Hiero, at whose court he lived till his death in 467. Simonides was a great favourite with Hiero, and was treated by the tyrant with the greatest munificence. He still continued, when at Syracuse, to employ his muse occasionally in the service of other Grecian states. Simonides is said to have been the inventor of the mnemonic art (cf. Cic. *de Or.* ii. 86, 352), and of the long vowels and double letters in the Greek alphabet. He made literature a profession, and is said to have been the first who took money for his poems; and the reproach of avarice is too often brought against him by his contemporary and rival, Pindar, as well as by subsequent writers, to be altogether discredited. The chief characteristics of the poetry of Simonides were melodious sweetness and elaborate finish, combined with the truest poetic conception and perfect power of expression, though in originality and fervour he was far inferior, not only to the early lyric poets, such as Sappho and Alcaeus, but also to his contemporary Pindar. He was probably both the most prolific and the most generally popular of the Grecian lyric poets.—The best edition of his fragments in a separate form is by Schneidewin, Bruns. 1835; also in Bergk, *Poët. Lyr. Græc.* 1866. The *Lamentatio Danae* is separately edited by Ahrens, Hanov. 1853.

**Simplicius** (Σιμπλικίος), one of the last philosophers of the Neo-Platonic school, was a native of Cilicia and a disciple of Ammonius and Damascius. In consequence of the persecutions to which the pagan philosophers were exposed in the reign of Justinian, Simplicius was one of the seven philosophers who took refuge at the court of the Persian king Chosroës. [PRISCIANUS.] These philosophers returned home about A.D. 533 in consequence of a treaty of peace concluded between Chosroës and Justinian, in which the former had stipulated that the philosophers should be allowed to return without risk, and to practise the rites of their paternal faith. Of the subsequent fortunes of

the seven philosophers we learn nothing; nor do we know where Simplicius lived and taught. Simplicius wrote commentaries on several of Aristotle's works. His commentaries on the Categories, on the *De Cælo*, on the *Physica Auscultatio*, and on the *De Anima* are extant, and are of great value for the history of philosophy. In explaining Aristotle, Simplicius endeavours to show that Aristotle substantially agrees with Plato even on those points which the former controverts; but though he attaches himself too much to the Neo-Platonists, his writings are marked by sound sense and real learning.—Ed. Karsten, 1865. He also wrote a commentary on the *Enchiridion* of Epictetus, which is likewise extant: ed. Enk, Vienna, 1867. The complete works by Schweighäuser, Leips. 1800.

**Simyra** (τὰ Σίμυρα: *Zamura* or *Sumore*), a fortress on the coast of Phœnicia, a little way N. of the mouth of the Eleutherus, of no importance except as being the point from which the N. part of Lebanon was usually approached (Strab. 753).

**Sinæ** (Σίνα), the easternmost people of Asia, of whom nothing but the name was known to the western nations, till about the time of Ptolemy, who describes their country as bounded on the N. by Sceria, and on the S. and W. by India extra Gangem. It corresponded to the S. part of China and the E. part of the Burmese peninsula. (Ptol. vii. 3.)

**Sinai** or **Sina** (ΛXX Σινά: *Jebel-et-Tur*), a cluster of dark, lofty, rocky mountains in the S. angle of the triangular peninsula enclosed between the two heads of the Red Sea, and bounded on the N. by the deserts on the borders of Egypt and Palestine. [See *Dict. of the Bible.*]

**Sinda** (Σίνδα: Σινδός, Sindensis). 1. A city of Pisidia, N. of Cibyra, near the river Caularis (Strab. pp. 570, 630; Liv. xxxviii. 15).—2, 3. [SINDI.]

**Sindi** (Σινδοί). 1. A people of Asiatic Sarmatia, on the E. coast of the Euxine, and at the foot of the Caucasus. They probably dwelt in and about the peninsula of *Taman* (between the *Sea of Azov* and the *Black Sea*), and to the S. of the river Hypanis (*Kouban*). They had a capital called *Sinda* (*Anapa*?) with a harbour (Σινδοὺς λιμὴν). Their country is called Σινδοκί. They are also mentioned by the names of *Sindones* and *Sindiāni*. (Hdt. iv. 28; Mel. ii. 19; Strab. p. 495.)—2. A people on the E. coast of India extra Gangem (in *Cochin China*), also called *Sindae* (Σινδοί), and with a capital city *Sinda* (Ptol. vii. 2, 7).

**Sindicē**. [SINDI.]

**Sindomāna** (*Sihwan*), a city of India, on the lower course of the Indus, near the island of Pattalene (Arr. *An.* vi. 15; Strab. p. 701).

**Sindus** (Σίνδος), a town in the Macedonian district of Mygdonia on the Thermaic gulf, and at the mouth of the Echedorus (Hdt. vii. 123).

**Singāra** (τὰ Σίγγαρα: *Sinjar*), a strongly fortified city and Roman colony in the interior of Mesopotamia, eighty-four Roman miles S. of Nisibis. It lay in a dry plain, at the foot of M. Singaras (*Sinjar*), an E. prolongation of M. Masius. It was the scene of the defeat of Constantius by Sapor, through which the place was lost to the Romans. (Dio Cass. xviii. 22; Amm. Marc. xviii. 5.)

**Singidūnum** (*Belgrade*), a town in Moesia Superior at the confluence of the Sava and the Danube, was a strong fortress, and the headquarters of a legion (Ptol. iii. 9, 3; Procop. *Aed.* iv. 6).



mercial importance (Liv. xxxiv. 25; App. B. C. v. 56; Lucan, v. 377). The inhabitants were removed from the town by king Manfred in the thirteenth century, in consequence of the unhealthy nature of the locality, and were settled in the neighbouring town of Manfredonia, founded by this monarch.

Sipylus (Σίπυλος: *Sipuli-Dagh*), a mountain of Lydia, in Asia Minor, of volcanic formation, and rent by frequent earthquakes. It is a branch of the Tmolus, from the main chain of which it proceeds NW. along the course of the river Hermus, as far as Magnesia and Sipylum. It is mentioned by Homer (Il. xxiv. 16). The ancient capital of Maconia was said to have been situated in the heart of the mountain chain, and to have been called by the same name; but it was early swallowed up by an earthquake, and its site became a little lake called Sale or Saloë, near which was a tumulus, supposed to be the grave of Tantalus. The mountain was rich in metals, and many mines were worked in it. (Strab. pp. 58, 579, 680; Pans. vii. 24, 7.)

Siracēnē (Σιρακηνή). 1. A district of Hyrcania.—2. A district of Armenia Major.—3. [SIRACENI.]

Siracēni, Sirāci, Sirāces (Σιρακηνόι, Σιρακοί, Σιρακες), a powerful people of Sarmatia Asiatia, dwelt in the district of Siracene, E. of the Palus Maeotis, as far as the river Rha (*Volga*). The Romans were engaged in a war with them in A.D. 50. (Ptol. v. 9, 17; Strab. p. 504; Tac. Ann. xii. 15.)

Sirbōnis Lacus (Σαρβωνίδος λίμνη, aft. Σαρβαρίς λίμνη and Σίρβων: *Sabakat Bardowal*), a large and deep lake on the coast of Lower Egypt, E. of M. Casius. Its circuit was 1000 stadia. It was strongly impregnated with asphaltus. A connexion (called τὸ ἐκπεγμα) existed between the lake and the Mediterranean; but this being stopped up, the lake grew continually smaller by evaporation, and it is now nearly dry. (Hdt. ii. 6; Strab. pp. 760-763; Plin. v. 63.) Part of the army of Darius Ochus was swallowed up in it B.C. 350 (Diod. i. 80).

Sirēnes (Σιρῆνες), sea-nymphs who had the power of charming by their songs all who heard them. When Odysseus came near the island on the beach of which the Sirens were sitting, and endeavouring to allure him and his companions, he stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song. [For a vase-painting of this scene, see ONYSSUS.] According to Homer, the island of the Sirens was situated between Aeaea and the rock of Scylla, near the SW. coast of Italy (Od. xii. 39); but the Roman poets place them on the Campanian coast. Homer says nothing of their number, but later writers mention both their names and number: some state that they were two, Aglaopheme and Thelxiepia; and others, that there were three, Pisinöe, Aglaope, and Thelxiepia, or Parthenope, Ligia, and Leucosia. They are called daughters of Phorcus, of Achelous and Sterope, of Terpsichore, of Melpomene, of Calliope, or of Gaen. (Strab. pp. 22, 246, 252; Ap. Rh. iv. 893; Serv. ad Georg. iv. 562.) The Sirens are also connected with the legends of the Argonauts and the rape of Persephone. When the Argonauts sailed by the Sirens, the latter began to sing, but in vain, for Orpheus surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw them-

selves into the sea, and were changed into rocks. (Apollod. i. 9, 25; Hyg. Fab. 141.) Later poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone (Ov. Met. v. 552-563). Once, however, they allowed themselves to be prevailed upon by Hera to enter into a contest with the Muses, and being defeated, were deprived of their wings (Paus. ix. 34, 2). The idea of the Homeric Sirens seems to arise from an attempt to express the deceptive beauties of a calm sea luring men to destruction. But there is a distinct character of the Sirens which appears in the Attic representations of them in epitaphs (*Anth. Pal.* vii. 491), and in sculptures on tombstones. Why a Siren should be the commonest mythological figure for monuments of the dead is not quite clear. The connexion may be with the destructive character of the Homeric Siren, or with the myth of Persephone and the underworld, or the Siren of the tombstone may merely represent the wail of the mourner.

Sirenusae, called by Virgil (*Aen.* v. 864) Sirenium scopuli, three small uninhabited and rocky islands near the S. side of the Prom. Misenum, off the coast of Campania, which were, according to tradition, the abode of the Sirens (Strab. p. 22).

Siris. 1. (*Sinno*), a river in Lucania flowing into the Tarentine gulf, memorable for the victory which Pyrrhus gained on its banks over the Romans.—2. (*Torre di Senna*), an ancient Greek town in Lucania at the mouth of the preceding river. It was apparently an old Oenotrian city, though Strabo notices a tradition of its foundation by Trojans (p. 264). It was occupied by Ionian colonists from Colophon about 690 B.C. Siris was destroyed by the people of Sybaris and Crotona about 550 B.C., and when the country was re-settled by Athenians from Thurii a hundred years later, the city was built at first on the site of Siris and then transferred to Heraclea, three miles distant (Diod. xii. 36; Strab. l.c.).

Sirmio (*Sirmione*), a beautiful promontory on the S. shore of the Lacus Benacus (*Lago di Garda*), on which Catullus had an estate (Catull. ii. 31).

Sirmium (*Mitrovitz*), an important city in Pannonia Inferior, was situated on the left bank of the Savaus. It was founded by the Taurisci, and under the Romans became the capital of Pannonia, and the head-quarters of all their operations in their wars against the Dacians and the neighbouring barbarians. It contained a large manufactory of arms, a spacious forum, an imperial palace, &c. It was the residence of the admiral of the first Flavian fleet on the Danube, and the birthplace of the emperor Probus. (Herodian, vii. 2; Amm. Marc. xvii. 13, xix. 11.)

Sisāpon (*Almaden*, in the Sierra Morena), an important town in Hispania Baetica, N. of Corduba, between the Baetis and Anas, celebrated for its silver mines and cinnabar (Strab. p. 142; Cic. Phil. ii. 19).

Siscia (*Sissek*), called Segesta by Appian, an important town in Pannonia Superior, situated upon an island formed by the rivers Savus, Colapis, and Odra, and on the road from Aemona to Sirmium (Dio Cass. xlix. 37; Vell. Pat. ii. 113; Strab. pp. 202, 214). It was a strongly fortified place, and was conquered by Tiberius in the reign of Augustus, from which time it became the most important town in all Pan-

nomia. It was probably made a colony by Tiberius, and was colonised anew by Septimius Severus. At a later time its importance declined, and Sirmium became the chief town in Pannonia (Zosim. ii. 48).

**Sisenna**, L. Cornélius, a Roman annalist was praetor in a.c. 78, the year when Sulla died (*C.I.L.* i. p. 110, *Cic. Fragm. Cornel.* i. 18). During the piratical war (67) he acted as the legate of Pompey, and having been despatched to Crete in command of an army died in that island at the age of about 62 (*Dio Cass.* xxxvi. 1, App. *Mithr.* 95). He is mentioned also as a friend and defender of Verres in conjunction with Hortensius (*Cic. Verr.* ii. 45, 100). His great work entitled *Historiae* extended to more than twelve books which contained the history of his own time. Cicero pronounces Sisenna superior as a historian to his predecessors but adds that he belonged to a period when the true method of writing history was not understood (*Brut.* 64, 228, *cf. de Leg.* i. 7). In addition to his *Historiae* Sisenna translated the Milesian tales of Aristides (*Or. Triest.* ii. 413, Vell. Pat. ii. 9, 5). He is probably not the same as the *Sisenna* who wrote a commentary on Plautus, cited by grammarians, since in one place Charisius (p. 231) cites this commentator as quoting from Virgil.

**Sisygambis** (*Σισυγάμβις*), mother of Darius Codomannus, the last king of Persia, fell into the hands of Alexander after the battle of Issus a.c. 333, together with the wife and daughters of Darius. Alexander treated these captives with the greatest generosity, and displayed towards Sisygambis in particular a delicacy of conduct which is one of the brightest ornaments of his character (*Arrian.* *An.* ii. 11, *Plut. Alex.* 21, Curt. iii. 11, 21). On her part, Sisygambis became so strongly attached to her conqueror, that she felt his death as a blow not less severe than that of her own son, and, overcome by this long succession of misfortunes, put an end to her own life by voluntary starvation (*Curt.* x. 19; *Diod.* xii. 118).

**Sisyphus** (*Σίσυφος*) son of Aeolus and Periclytus, whence he is called *Aeolides* (*Il.* vi. 151, *Hor. Od.* ii. 14, 20). He was married to Merope, a daughter of Atlas or a Pleiad, and became by her the father of Glaucus, Ornytion (or Porphyrio), Thersander and Halmaus (*Apollod.* i. 7, 3, *Paus.* x. 31, 2). In post-Homeric writers, as the type of a crafty man, he is also called a son of Autolycus (*Serv. ad Aen.* ii. 79), and the father of Odysseus by Anticlea (*Αντίκλεια*), whence we find Odysseus sometimes called *Sisyphides* (*Soph.* *Aj.* 190, *Phil.* 417). The myths which make Sisyphus father of Glaucus, and the mention of the worship of a deity named *Σίσυφίων* at the Isthmus, whom Pausanias (vi. 20, 6) believes to be Poseidon, make it not improbable that Sisyphus was originally a deity of that district, who, when his worship was superseded by that of Poseidon, appeared in fable as a man characterised by the witness and treachery of the sea. In the various stories about him Sisyphus is said to have built the town of Ephyrus, afterwards Corinth. As king of Corinth he promoted navigation and commerce, but he was fraudulent, avaricious, and deceitful. His wickedness during life was punished in the lower world, where he had to roll up hill a huge stone which as soon as it reached the top always rolled down again. (*Od.* xi. 393, *cf. Cic. Tusc.* i. 5, 10, *Lucret.* in 1013, *Verg. Georg.* iii. 29, *Or. Met.* iv. 459). The reasons for this punishment are not

the same in all authors: some relate that it was because he had betrayed the designs of the gods (*Serv. ad Aen.* vi. 16), others, because he had betrayed to Asopos that Zeus had carried off Aegina, the daughter of the latter (*Apollod.* i. 9, 3, in 12, 6, *Paus.* ii. 5, 1). It appears that there was an early legend of his having escaped from Hades by his craft, for Theognis (703) speaks of his coming back to earth, 'having persuaded Persephone by cunning words'. This may have been the subject of the satyric play *Σίσυφος Σπάρτης*, which existed besides the drama called *Σίσυφος Περσεπολιστής*. The story was further developed in later writers (*Lucian.* *ad Hom.* pp. 691, 1702). Sisyphus contrived by his arts to chain Death whom Zeus had sent to fetch him, so that neither he himself nor other men could die, and there was no longer any fear of the gods until Ares was sent and delivered Death. Even then Sisyphus scorned himself by directing his wife not to bury him, and when she complied with his request, Sisyphus in the lower world complained of this seeming neglect, and obtained from Pluto or Persephone permission to return to the upper world to punish his wife. He then refused to return to the lower world, until Hermes carried him off by force, and this descent is said to have been the cause of his punishment.

**Sittacé** or **Sittacé** (*Σιττάκη, Σιττάκη*), a great and populous city of Babylonia, near the Tigris, a little above Seleucia. It gave the name of Sittacene to the district on the lower course of the Tigris E. of Babylonia and NW of Susiana. (*Strab.* pp. 621, 744).

**Sitalcés** (*Σιτάλκης*), king of the Thracian tribe of the Odyruans, was a son of Teres, whom he succeeded on the throne. He increased his dominions by successful wars, so that they ultimately comprised the whole territory from Abdera to the mouth of the Danube, and from Byzantium to the sources of the Strymon (*Thuc.* ii. 29, 97; *Diod.* xii. 50). At the beginning of the Peloponnesian war he entered into an alliance with the Athenians, to whom he showed his friendship by giving up to them Corinthian and Spartan ambassadors (*Thuc.* ii. 67; *cf. Hdt.* vii. 157), and in 429 he invaded Macedonia with a vast army, but was obliged to retire through failure of provisions (*Thuc.* ii. 95-101; *Diod.* xii. 51). He was defeated and killed in 421, fighting against the Triballi (*Thuc.* iv. 101).

**Sithonia** (*Σιθωνία*), the central one of the three peninsulas running out from Chalcidice in Macedonia, between the Toroneus and Singitic gulfs. The Thracians originally extended over the greater part of Macedonia; and the ancients derived the name of Sithonia from a Thracian king Sithon. We also find mention of a Thracian people, Sithonoi, on the shores of the Pontus Euxinus; and the poets frequently use *Sithonius* and *Sithonius* in the general sense of Thracian. (*Hdt.* vii. 123, *Verg. Ecl.* x. 66, *Hor. Od.* i. 18, 9).

**Situla** (*Σιττά, Setis*) an inland city of Maurelania, Caesariensis, on the borders of Numidia, stood upon a hill, in an extensive and beautiful plain. It first became an important place under the Romans who made it a colony, and, upon the subdivision of M. Caesariensis into two provinces, it was made the capital of the eastern province, which was called after it *Mauritania Sitifensis*. (*Ptol.* iv. 2, 24; *Amm. Marc.* xxviii. 6).

**Sitones**, a German tribe in Scandinavia, belonging to the race of the Suevi, whom Tacitus

asserts to have been ruled by queens (*Germ.* 45).

**Sittace, Sittacène.** [SITACE.] Sittius or Sittus, P., of Nuceria in Campania, was connected with Catiline, and went to Spain in B. C. 64, from which country he crossed over into Mauretania in the following year. It was said that P. Sulla had sent him into Spain to excite an insurrection against the Roman government; and Cicero, when he defended Sulla, in 62, was obliged to deny the truth of the charges that had been brought against Sittius (*pro Sull.* 20). Sittius did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought in the wars of the kings of the country. He joined Caesar when the latter came to Africa, in 46, to prosecute the war against the Pompeian party. He was of great service to Caesar in this war, and at its conclusion was rewarded by Caesar with the western part of Numidia, where he settled down, distributing the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, returned to Africa, and killed Sittius by stratagem. (*Sall. Cat.* 21; *Bell. Afr.* 25, 93-96; *App. B.C.* iv. 54; *Cic. ad Att.* xv. 17.)

**Siuph (Σιοῦφ),** a city of Lower Egypt, in the Saitic nome, only mentioned by Herodotus (ii. 172).

**Smaragdus Mons (Σμαράγδων ὄρος: Jebel Zaburah),** a mountain of Upper Egypt, near the coast of the Red Sea, N. of Berenice. The extensive emerald mines from which it obtained its name were worked under the ancient kings of Egypt, under the Ptolemies, and under the Romans. (*Strab.* p. 815; *Plin.* xxxvii. 65.) They seem to have been exhausted, as few emeralds of any value are now found in the neighbourhood.

**Smerdis (Σμέρδης),** according to Herodotus, was the name of the son of Cyrus, and was murdered by order of his brother, Cambyse. His true name was Bardi, which appears in *Aesch. Pers.* 780 as Mardus, and in *Just. i.* 4 as Merdis. Ctesias calls him Tanyoxarces. The death of Smerdis was kept a profound secret; and accordingly, when the Persians became weary of the tyranny of Cambyse, one of the Magians, whom Herodotus calls Patizithes, who had been left by Cambyse in charge of his palace and treasures, availed himself of the likeness of his brother to the deceased Smerdis, to proclaim this brother as king, representing him as the younger son of Cyrus. Cambyse heard of the revolt in Syria, but he died of an accidental wound in the thigh, as he was mounting his horse to march against the usurper. According to Herodotus this Magian usurper was also called Smerdis; but this is an error. His name appears on Persian inscriptions as Gomates or Gaumata. The name of Splendates which Ctesias (*Pers.* 8-14) gives to him is really only a priestly title. The false Smerdis was acknowledged as king by the Persians, and reigned for seven months without opposition. The leading Persian nobles, however, were not quite free from suspicion; and this suspicion was increased by the king never inviting any of them to the palace, and never appearing in public. Among the nobles who entertained these suspicions was Otanes, whose daughter Phaedima had been one of the wives of Cambyse, and had been transferred to his successor. The new king had some years before been deprived of his ears by Cyrus for some offence; and Otanes persuaded his daughter to ascertain whether her master had

really lost his ears. Phaedima found out that such was the fact, and communicated the decisive information to her father. Otanes thereupon formed a conspiracy, and in conjunction with six other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis with his brother Patizithes in the eighth month of his reign, 521. (*Hdt.* iii. 80, 61-79.) The story of the usurpation of this Magian pretender and the combination of nobles which overthrew him is confirmed in its leading facts by the inscriptions. But the character of the struggle, which is represented as political and national between Medes and Persians, has sometimes been misunderstood. It is tolerably clear from the inscriptions that Gomates (the real name, as has been said, of the false Smerdis) was not a Mede. His attempt was a religious movement of the Magians to establish more firmly their religion and the power of the priestly caste, by placing one of their own order on the throne. This attempt was defeated by the nobles, who disliked the innovation of a priest-king. The Aryan religion was restored after the slaughter of Gomates and the leading Magi, and this slaughter was kept in memory, for the terror of the Magian priests, by an annual festival called Magophonia, during which no Magian was allowed to show himself in public.

**Smilis (Σμίλις),** son of Enclides, of Aegina, a sculptor of the legendary period, whose name appears to be derived from *σμίλη*, a knife for carving wood, and afterwards a sculptor's chisel. Smilis is the legendary head of the Aeginetan school of sculpture, just as Daedalus is the legendary head of the Attic and Cretan schools. He is said to have carved the *έξονορ* of Hera at Samos. (*Paus.* vii. 4, 4.)

**Smintheus.** [*APOLLO*, p. 89, h.] **Smyrna (Σμύρνα),** or Myrrha. For details see *ADONIS*.

**Smyrna** and in many MSS. **Zmyrna (Σμύρνα, Ion. Σμύρνη; Σμυρναίος, Smyrnaeus: Smyrna, Turk. Izmir),** one of the most ancient and



Coin of Smyrna, of 2nd cent. B.C.  
Obr., head of the Amazon Smyrna with turreted crown:  
rev., ΣΜΥΡΝΑΙΩΝ: ΗΡΑΚΛΕΙΩΝ (magistrate's name):  
set., surrounded by oak-wreath.

flourishing cities of Asia Minor, and the only one of the great cities on its W. coast which has survived to this day, stood in a position alike remarkable for its beauty and for other natural advantages. Lying just about the centre of the W. coast of Asia Minor—on the banks of the little river Meles, at the bottom of a deep bay, the Sinus Hermacus or Smyrnacus (*G. of Smyrna*), which formed a safe and immense harbour for the largest ships up to the very walls of the city; at the foot of the rich slopes of Tmolus and at the entrance to the great and fertile valley of the Hermus, in which lay the great and wealthy city of Sardis—and in the midst of the Greek colonies on the E. shore of the Aegean; it was marked out by nature as one of the greatest emporiums for the trade between Europe and Asia, and has pre-

served that character to the present day. There are various accounts of its origin. The most probable is that which represents it as an Aeolian colony from Cyne. (*Hdt.* 1.50 *Pass.* vii 5, 1.) At an early period it fell, by a stratagem, into the hands of the Ionians of Colophon, and remained an Ionian city from that time forth this appears to have happened before *OL* 23 (s.c. 633). Smyrna from its position commanded the trade of the Hermus valley, and thus became a dangerous rival of the Lydian kings at Sardis. An attempt upon the city by Gyges was repulsed but Smyrna was taken and destroyed by *ALYATTES*, its inhabitants were left dwelling in village communities (*Strab.* p. 618) for three centuries but with something that could still be called a town as is clear from the mention in *Pindar* (*Fr.* 155). At length at the end of the fourth cent. b.c. Antigonos rebuilt the city on the SE side of the bay on which the old city had stood. The new city was enlarged and beautified by *Lysimachus* standing partly on the sea-shore and partly on a hill called *Mastusia*. It had a magnificent harbour with such a depth of water that the largest ships could lie alongside the quays. The city soon became one of the greatest and most prosperous in the world. It was especially favoured by the Romans on account of the aid it rendered them in the Syrian and Mithridatic wars. It was the seat of a *conventus iuridicus*. In the civil wars it was taken and partly destroyed by *Dolabella*, but it soon recovered. It occupies a distinguished place in the early history of Christianity as one of the only two among the seven Churches of Asia which *St. John* addresses, in the *Apocalypse*, without any admixture of rebuke and as the scene of the labours and martyrdom of *Polycarp*. In the years A.D. 178-180 a succession of earthquakes to which the city has always been much exposed, reduced it almost to ruins, but it was restored by the emperor *M. Aurelius* (*D. O. Cass.* lxxi. 32). In the successive wars under the Eastern empire it was frequently much injured, but always recovered, and under the Turks it has survived repeated attacks of earthquake, fire, and plague, and still remains the greatest commercial city of the Levant. In addition to all her other sources of renown Smyrna stood at the head of the cities which claimed the birth of *Homer*. The poet was worshipped as a hero in a magnificent building called the *Homerium* (*Ἡομῆριον*). Near the sea-shore there stood a magnificent temple of *Cybele* whose head appears on the coins of the city. Smyrna built a temple for the imperial worship and was a place where the festivals of the province of Asia belonging to *Kouros Asiar* were celebrated. (*Tac. Ann.* iv 56, cf. *PER-GAMUM, SARDIS*.)

#### Smyrna Trachia (Ἐφεσός.)

*Smyrnaeus Sinus* (Σμυρναῖος κόλπος, Σμυρναῖος κόλπος *G. of Smyrna*), the great gulf on the W coast of Asia Minor, at the bottom of which Smyrna stands. Its entrance lies between *Pr. Melaea* (*C. Kara Burnu*) on the W., and *Phocaea* (*Fokaia*) on the E. Its depth was reckoned at 550 stadia. It received the river *Hermus*, whence it was called *Hermus Sinus* (Ἡρμῆος κόλπος). It is sometimes also called *Μελαιῖνος κόλπος*, from the little river *Melae*, on which Old Smyrna stood. (*Strab.* p. 645, *Met.* i. 17.)

*Socrates* (Σωκράτης) 1. The great Athenian philosopher, was born in the deme *Alopecce*, in the immediate neighbourhood of

Athens s.c. 469. His father, *Sophroniscus*, was a sculptor, of whose proficiency nothing is known; his mother *Phenarete* was a midwife. In his youth *Socrates* seems for a time to have followed the profession of his father. The group of clothed *Graces* which was preserved in the *Aeropolia* was shown as his work down to the time of *Pausanias* (*Pass.* i. 22, 8, ix 25, 2). But there is reason to believe that this is a confusion of names. *Pliny* (*xixvi.* 82) clearly never entertained the idea that the author of that group was the great philosopher. He does not even allude to such a tradition, but says that some considered the sculptor to be the same as the painter *Socrates*. *Socrates* is not made in the dialogues to speak as if he had been himself an eminent sculptor. Some knowledge of the art is implied in *Xen. Mem.* iv 10, but not more than a brief period of work with his father would secure. There would surely be more reference made to the fact if he had been eminent enough as a sculptor to be selected for an important public work. It has been suggested that the idea arose from coins of Athens with figures of the *Graces*, on some of which the magistrate's name is *Socrates*. But there is no improbability in this group being the work of a *Socrates* distinct from the philosopher. It is thought by some that the relief of those draped *Graces* in the *Museo Charamont* represents the Athenian group. If so, it must have belonged to a more archaic period of art than the age of the philosopher *Socrates*. All that can be said is that *Socrates* probably worked, like his father, as a sculptor for a time, but certainly soon gave up that occupation for the work which has made him famous and which he thought most beneficial to himself and his fellow-men. The personal qualities of *Socrates* were marked and striking. His physical constitution was healthy, robust, and enduring to an extraordinary degree. He was capable of bearing fatigue or hardship, and indifferent to heat or cold, in a measure which astonished all his companions. He went barefoot in all seasons of the year, even during the winter campaign at *Potidaea*, under the severe frosts of *Thrace*, and the same homely clothing sufficed for him in winter as well as in summer. In features he is represented as having been singularly, and even grotesquely, ugly—with a flat nose, thick lips, and prominent eyes, like a *Satyr* or *Silenus* (*Plat. Symp.* p. 215, a, *Theaet.* p. 153, x *Xen. Symp.* 5). Of the circumstances of his life we are almost wholly ignorant; he served as a hoplite at *Potidaea*, *Delium*, and *Amphipolis* with great credit to himself. He seems never to have filled any political office until 406, in which year he was a member of the senate of Five Hundred, and one of the *Prytanes*, when he refused, on the occasion of the trial of the six generals, to put an unconstitutional question to the vote, in spite of all personal hazard. He displayed the same moral courage in refusing to obey the order of the *Thirty* for the apprehension of *Leon the Salaminian*. (*Plat. Symp.* p. 219, d, c p. 194, *Charm.* p. 153, *Lach.* p. 181, *Apol.* p. 52, *Xen. Mem.* i. 1, 18 iv 4, 2, *Diog. Laert.* ii. 23-24.) All the middle and later part of his life at least was devoted exclusively to the self-imposed task of teaching, excluding all other business, public or private, and to the neglect of all means of fortune. His wife, *Xanthippe*, is represented as a woman of a petulant and quarrelsome disposition. He never opened a school, nor did he, like the sophists

of his time, deliver public lectures. Everywhere, in the market-place, in the gymnasium, and in the workshops, he sought and found opportunities for awakening and guiding, in boys, youth, and men, moral consciousness and the impulse after self-knowledge respecting the end and value of our actions. His object, however, was only to aid them in developing the germs of knowledge which were already present in them, not to communicate to them ready-made knowledge; and he therefore professed to practise a kind of mental midwifery, just as his mother, Phaenarete, exercised the corresponding corporal art. (*Plat. Theæt.* p. 149.) Unwarily and inexorably did he fight against all false appearance and conceit of knowledge, in order to pave the way for correct knowledge. Consequently to the mentally proud and the mentally idle he appeared an intolerable bore, and often experienced their bitter hatred and calumny. This was probably the reason why he was selected by Aristophanes and the other comic writers to be attacked as a general representative of philosophical and rhetorical teaching; the more so as his grotesque physiognomy admitted so well of being imitated in the mask which the actor wore. (See Aristoph. *Nubes*, and cf. *Av.* 1282; *Eupolis*, *Fr.* 9, 10, 11; *Diog. Laërt.* ii. 28.) The audience at the theatre would more readily recognise the peculiar figure which they were accustomed to see every day in the market-place than if Prodicus or Protagoras, whom most of them did not know by sight, had been brought on the stage; nor was it of much importance either to them or to Aristophanes whether Socrates was represented as teaching what he did really teach, or something utterly different. Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charicles, and others among the Thirty Tyrants, who specially referred to him in the decree which they issued forbidding the teaching of the art of oratory, he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasylus) named Meletus, had united in the impeachment with the powerful demagogue Anytus, an embittered antagonist of the sophists and their system, and one of the leaders of the band which, setting out from Phyle, forced their way into the Piræus, and drove out the Thirty Tyrants. The judges also are described as persons who had been banished, and who had returned with Thrasylus. The chief articles of impeachment were, that Socrates was guilty of corrupting the youth, and of despising the tutelary deities of the state, putting in their place other new divinities. At the same time it had been made a matter of accusation against him that Critias, the most ruthless of the Tyrants, had come forth from his school. Some expressions of his, in which he had found fault with the democratic mode of electing by lot, had also been brought up against him; and there can be little doubt that use was made of his friendly relations with Theramenes, one of the most influential of the Thirty, with Plato's uncle, Charmides, who fell by the side of Critias in the struggle with the popular party, and with other aristocrats, in order to irritate against him the party which at that time was dominant. The substance of the speech which Socrates delivered in his defence is probably preserved by Plato in the piece which goes under the

name of the 'Apology of Socrates.' Being condemned by a majority of only six votes, he expresses the conviction that he deserved to be maintained at the public cost in the Prytaneum, and refuses to acquiesce in the adjudication of imprisonment, or a large fine, or banishment. He will assent to nothing more than a fine of sixty minæ, on the security of Plato, Crito, and other friends. Condemned to death by the judges, who were incensed by this speech, by a majority of eighty votes, he departs from them with the protestation that he would rather die after such a defence than live after one in which he should have endeavoured to excite their pity. The sentence of death could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The thirty days which intervened between the condemnation of Socrates and its return were devoted by him to poetic attempts (the first he had made in his life), and to his usual conversation with his friends. One of these conversations, on the duty of obedience to the laws, Plato has reported in the *Crito*, so called after the faithful follower of Socrates, who had endeavoured without success to persuade him to make his escape. In another, imitated or worked up by Plato in the *Phædo*, Socrates immediately before he drank the cup of hemlock developed the grounds of his immovable conviction of the immortality of the soul. He died with composure and cheerfulness in his seventieth year, B.C. 399. Mr. Grote, whose account of Socrates is here followed in many particulars, has well described Socrates as distinguished by three peculiarities:—(1) His long life passed in contented poverty and in public dialectics, of which we have already spoken. (2) His persuasion of a special religious mission. He had been accustomed constantly to hear, even from his childhood, what he spoke of as a divine voice—interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or to say. Though later writers speak of this as the Daemon or Genius of Socrates, he himself does not personify it, but treats it merely as a 'divine sign, a prophetic or supernatural voice.' It may be interpreted as being a prompting of conscience or of quick and intuitive judgment. He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known both to his friends and to his enemies. (*Plat. Apol.* pp. 31, 40, *Phædr.* p. 242, *Theæt.* p. 151, *Rep.* p. 496; *Xen. Mem.* i. 1, 4, iv. 8, 1-5.) (3) His great intellectual originality, both of subject and of method, and his power of stirring and forcing the germ of inquiry and ratiocination in others. He was the first who turned his thoughts and discussions distinctly to the subject of ethics, and was the first to proclaim that 'the proper study of mankind is man.' With the philosophers who preceded him the subject of examination had been Nature, or the Kosmos as one undistinguishable whole, blending together cosmogony, astronomy, geometry, physics, metaphysics, &c. In discussing ethical subjects Socrates employed the dialectic method, and thus laid the foundation of formal logic, which was afterwards explained by Plato, and systematised by Aristotle. The originality of Socrates

is shown by the results he achieved. Out of his intellectual school sprang, not merely Plato, himself a host, but all the other leaders of Grecian speculation for the next half century and all those who continued the great line of speculative philosophy down to later times. Euclid and the Megarian school of philosophers—Aristippus and the Cyrenaic Antisthenes and Diogenes, the first of those called the Cynics—all emanated more or less directly from the stimulus imparted by Socrates though each followed a different vein of thought. Ethics continued to be what Socrates had first made them a distinct branch of philosophy along side of which politics, rhetoric, logic, and other speculations relating to man and society, gradually arranged themselves, all of them more popular as well as more keenly controverted than physics, which at that time presented comparatively little charm, and still less of attainable certainty. There can be no doubt that the individual influence of Socrates permanently enlarged the horizon, improved the method, and multiplied the ascendant minds, of the Grecian speculative world in a manner never since paralleled. Subsequent philosophers may have had a more elaborate doctrine and a larger number of disciples who imbibed their ideas, but none of them applied the same stimulating method with the same efficacy and none of them in an equal degree struck out of other minds that fire which sets light to original thought.—2 The ecclesiastical historian, was born at Constantinople about A.D. 379. He was a pupil of Ammonius and Helladius, and followed the profession of an advocate in his native city, whence he is surnamed Scholasticus. The *Ecclesiastical History of Socrates* extends from the reign of Constantine the Great, 306, to that of the younger Theodosius, 439. He appears to have been a man of less bigotry than most of his contemporaries, and the very difficulty of determining from internal evidence some points of his religious belief may be considered as arguing his comparative liberality. His *History* is divided into seven books.—His work is included in the editions of the ancient Greek ecclesiastical historians by Vasson, Paris, 1668, reprinted at Mentz, 1677, by Reading, Camb. 1720.

**Sôdôma**, gen. -orum and -ae, also -um, gen. 1, and 1 gen. -orum (vd *Σόδομα Σοδομῖτης*, Sodomitis) so ancient city of Canaan. [See *Dict of the Bible*].

**Soemias** or **Sosemias**, Julia, daughter of Julia Maesa, and mother of Elagabalus, either by her husband, Sextus Varius Marcellus or, according to the report industriously circulated with her own consent, by Caracalla. After the accession of her son, she became his chosen counsellor, and seems to have encouraged and shared his follies and enormities. She took a place in the senate which then for the first time witnessed the intrusion of a woman, and was herself the president of a sort of female parliament, which held its sittings in the Quirinal, and published edicts for the regulation of all matters connected with the morals, dress, etiquette, and equipage of the matrons. She was slain by the praetorians, in the arms of her son on the 11th of March, A.D. 212. (Lamprid. *Elagab* 3, *Dia Cass. Lxxviii.* 30, 38, Hierolan, v 5.)

**Sogdiana** (η Σογδιανή Σόγδοις Σογδιανή) parts of *Turkistan* and *Bokhara* including the district still called *Sogd*, the NE province of the ancient Persian empire, separated on the

S from Bactriana and Margiana by the upper course of the Oxus (*Jihoun*), on the E and N from Seythia by the *Sogdia Comedaram* and *Oscu M* (*Kara-Dagh*, *Alatan* and *Ak Tagh*) and by the upper course of the *Jaxartes* (*Sihoun*), and bounded on the NW by the great deserts E of the *Sea of Aral*. The S part of the country was fertile and populous. It was conquered by Cyrus, and afterwards by Alexander, both of whom marked the extreme limits of their advance by cities on the *Jaxartes*, *Cyreschata* and *Alexandreschata*. After the Macedonian conquest, it was subject to the kings first of Syria, and then of Bactria, till it was overrun by the barbarians. The natives of the country were a wild warlike people of the great Aryan race, resembling the Bactrians in their character and customs. (Arrian, *An.* iii 30, iv 16, 18, Curt. iii 2, 9, Strab. pp 516, 517.)

**Sogdianus** (*Σογδιανός*), was one of the illegitimate sons of Artaxerxes I. Longimanus. The latter, on his death in B.C. 425, was succeeded by his legitimate son, Xerxes II, but this monarch, after a reign of only two months, was murdered by Sogdianus, who now became king. Sogdianus, however, was murdered in his turn after a reign of seven months, by his brother Ochus. Ochus reigned under the name of Darius II. (Diod. xii 71.)

**Sogdii Montes** [**SODIANA**]

**Sol** (**HELIOX**)

**Soletanum** (*Soleto*), a town of Calabria, twelve miles S of *Lupiae* (*Leccce*). It was ruined before the time of Pliny, but the survival of its name shows that it must have been occupied again. (Plin. iii 101.)

**Soli** or **Solea** (*Σόλαι*) 1 (*Ethiœs*, *Σολείη*, *Solenis*, *Μεσσηνία*, Ru), a city on the coast of *Culicia*, SW of *Tarsus*, between the rivers *Lamus* and *Cydanus* said to have been colonized by *Argives* and *Lydians* from *Rhodes*. (Strab. pp. 671, 675, Xen. *An.* i 2, 24, Mel. i 13, Liv. xxviii 56.) It was a flourishing city in the time of Alexander, who fined its people 200 talents for their adhesion to the Persians. (Arrian, *An.* v 5, 5.) The city was destroyed by *Tigranes*, who probably transplanted the inhabitants to *Tigranocerta*. (Dio Cass. xxviii. 20, Plut. *Pomp.* 28.) Pompey restored the city after his war with the pirates, and peopled it with the survivors of the defeated bands, and from this time forth it was called *Pompeopolis* (*Πομπαιοπόλις*). It was celebrated in literary history as the birthplace of the Stoic philosopher *Chrysippus*, of the comic poet *Philemon*, and of the astronomer and poet *Aratos*. Its name has been curiously perpetuated in the grammatical word *solecism* (*solecismus*), which is said to have been first applied to the corrupt dialect of Greek spoken by the inhabitants of this city—or, as some say, of *Sola* in *Cyprus*. (Dion. Laert. i 2, 4, Strab. p 683, 5und. i 2 *Σόλαι*).—2 (*Ethiœs*, *Σόλαι*) *Paleokhora* in the valley of *Solea*, (Ru), a considerable seaport town in the W part of the N coast of *Cyprus*, on a little river. (Strab. p 683.) According to some, it was a colony of the Athenians, while others ascribed its erection to a native prince acting under the advice of *Solon*. (Plut. *Sol.* 26.) The visit of *Solon* to *Cyprus* is mentioned by *Herodotus* (v 113). It had temples of *Ias* and *Aphrodite*, and there were mines in its vicinity.

**Solicinium**, a town in Roman Germany (the *Agri Decumates*), on the mountain *Purus*, where *Valentinian* gained a victory over the



**SOLO**

**SOLOM**

of 100 lines, in which he called upon the Athenians to retrieve their disgrace and reconquer the lovely island. Pisistratus (who, however, must have been extremely young at the time) came to the support of his kinsman; the Persian law was rescinded; war was declared; and Solon himself appointed to conduct it. The Megarians were driven out of the island, but a quarrel ensued, which was finally settled by arbitration. Both parties authorized

came to a law was reformed by Solon himself appointed to conduct the lawmaking process. Megarians were driven out of the island, but a war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the authority of Homer (*Arist. Rhet.* i. 10), and there is an improbable story, which was currently believed in antiquity, that Solon had surreptitiously inserted the line (*Il.* ii. 558) which speaks of Ajax as ranging his ships with the Athenians. Solon's character was not that of a literary forger, nor would the argument have helped his cause. The Spartans decided in favour of the Athenians, about B.C. 596. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. Soon after these events (about 595) Solon took a leading part in promoting hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. According to a common story, which, however, rests only on the authority of a late writer, he was murdered by the surrender of the town by the poisoned.

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vi. 7, 14). Solon hastened the ... causing the waters of the Plistus to ... 57 7: Polyaen. *Strat.* vi. 18.) It was ... outbreak of this war that ... of Attica

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about the time of the death of the king, in consequence of the distracted state of the country, which was rent by civil commotions, Solon was called upon by all parties to mediate between them, and alleviate the miseries that prevailed. (Æt. 12: 'Aθ. Πολ. 5). He was chosen for this purpose, and his legal title was that of a mediator.

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the existing law and the greatest discretion and the disburdening ordinance (*ἀπορροή*) consisting of various distinct provisions related to relieve the debtors with as little fringement as possible on the claims of creditors. He showed his sense

Solon found it in his youth to be a foreign trader. A necessity came and in some mode he tried to help him.

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It is a mistake to connect his money with the reliefs for debtors, and to say he was debasing the coinage. The *Seisachtheia* and his improvements were a *Seisachtheia* for Solon such confidence

attempts of the Athenians with the law he was *debasing* the constitution. He was *debasing* the constitution and his improvements in Seisachtheia and his improvements in the constitution were such confidence procured for Solon such confidence that he was further charged with the task of entirely remodelling the constitution. He was further charged with the task of entirely remodelling the constitution as a preliminary step, he repealed the laws relating to the constitution.

As a preliminary step, he repealed Draeco except those relating to b limits only allow us to glance a

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features of the constitution established by Solon. It must be premised that, Solon a law being the origin of political liberty at Athens, it became customary to ascribe to him all old constitutional measures of which the authors were unknown. His constitution was based upon the timocratic principle—that is, the title of citizens to the honours and offices of the state was regulated by their wealth. All the citizens were distributed into four classes. The first class consisted of those who had an annual income of at least 500 medimni of dry or liquid produce (equivalent to 500 drachmae a medimnus being reckoned at a drachma) and were called *Pentakomedimni*. The second class consisted of those whose incomes ranged between 300 and 500 medimni or drachmae and were called *Hippici* (ἵππεις, ἱππῆς) from their being able to keep a horse and being bound to perform military service as cavalry. The third class consisted of those whose incomes varied between 200 and 300 medimni or drachmae, and were termed *Zeugitae* (ζευγίται). The fourth class included all whose property fell short of 200 medimni or drachmae and bore the name of *Thetes*. The first three classes were liable to direct taxation in the form of a graduated income tax. A direct tax, however, was extraordinary, and not an annual payment. The fourth class were exempt from direct taxes, but of course they, as well as the rest were liable to indirect taxes. In this arrangement the archonship was restricted to the first class (i.e. practically to Eupatrids), the second and third classes were admitted to other offices but the Thetes to none. He thus limited the democracy. To Solon has been ascribed the institution of the *Boule* (βουλή) or deliberative assembly of Four Hundred, but it appears from Aristotle's *A<sup>2</sup> Pol.* that this council existed before [see under *Draco*]. Solon, however, transferred to it some of the functions of the *Areopagus*—the institution of proposals for the *Ecclēsia*, and the dealings with foreign ambassadors, and he made its number 400 (100 from each tribe) instead of 401, as Draco had constituted it. (Arist. *A<sup>2</sup> Pol.* 8.) He greatly enlarged the functions of the *Ecclēsia* (ἐκκλῆσια), which no doubt existed before his time, though it probably possessed scarcely more power than the assemblies which we find described in the Homeric poems. He gave it the right of electing the archons and other magistrates, and what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He also gave it what was equivalent to a veto upon any proposed measure of the *Boule*, though it could not itself originate any measure. Besides the arrangement of the general political relations of the people, Solon was the author of a great variety of special laws, which do not seem to have been arranged in any systematic manner. Those relating to debtors and creditors have been already referred to. Several had for their object the encouragement of trade and manufactures. Foreign settlers were not to be naturalised as citizens unless they carried on some industrious pursuit. If a father did not teach his son some trade or profession, the son was not liable to maintain his father in his old age. The council of *Areopagus* had a general power to punish idleness. Solon forbade the exportation of all produce of the Attic soil except olive oil. He was the first who gave to those who died childless the power of disposing of their property by will. He enacted

several laws relating to marriage, especially with regard to heiresses. The rewards which he appointed to be given to victors at the Olympic and Isthmian games are for that age unusually large (500 drachmae to the former and 100 to the latter). One of the most curious of his regulations was that which denounced *atimia* against any citizen who on the outbreak of a sedition remained neutral. (Arist. *A<sup>2</sup> Pol.* 8, Gell. ii. 12.) The laws of Solon were inscribed on wooden rollers (ῥόλοι) and triangular tablets (ῥάβδεις), and were set up at first in the Acropolis, afterwards in the Prytaneum. The Athenians were also indebted to Solon for some rectification of the calendar. It is said that Solon exacted from the people a solemn oath, that they would observe his laws without alteration for a certain space—10 years according to Herodotus—100 years according to other accounts. It is related that he was himself aware that he had been compelled to leave many imperfections in his system and code. He is said to have spoken of his laws as being, not the best, but the best which the Athenians would have received. After he had completed his task—being, we are told greatly annoyed and troubled by those who came to him with all kinds of complaints, suggestions or criticisms about his laws—in order that he might not himself have to propose any change, he absented himself from Athens for ten years after he had obtained the office referred to. (Arist. *A<sup>2</sup> Pol.* 11. Plut. *Sol.* 25, Hdt. i. 23.) He first visited Egypt, and from thence proceeded to Cyprus, where he was received with great distinction by Philecyprus, king of the little town of Asapa. Solon persuaded the king to remove from the old site, and build a new town on the plain. The new settlement was called Soli, in honour of the illustrious visitor. (Hdt. i. 23.) He is further said to have visited Lydia, and his interview with Croesus was one of the most celebrated stories in antiquity. [CROESUS.] During the absence of Solon the old discussions were renewed, and shortly after his arrival at Athens the supreme power was seized by Pisistratus, who, after his usurpation, is said to have paid considerable court to Solon, and on various occasions to have solicited his advice. [PISTRACTUS.] Solon probably died about 558, two years after the overthrow of the constitution, at the age of eighty. There was a story current in antiquity that, by his own directions, his ashes were collected and scattered round the island of Salamis. (Diog. Laert. i. 62, cf. Plut. *Sol.* 32, where doubt is expressed.) Of the poems of Solon several fragments remain. They do not indicate any great degree of imaginative power, but their style is vigorous and simple. Those that were called forth by special emergencies appear to have been marked by no small degree of energy. The fragments of these poems are incorporated in the collections of the Greek gnomic poets and in Bergk, *Poet. Lyr. Graec.* 1866; and there is also a separate edition of them by Bach, *Lugd. Bat.* 1822.

**SOLIS** (Σολῆς, -vulgar, contr. of Σολέως; Σολέντιον), called Solentum (Solentinus) by the Romans, an ancient town on the N coast of Siedy, between Panormus and Thermae, a colony of the Phoenicians (Thuc. vi. 2). It fell into the hands of Dionysius in 398 (Diod. xiv. 78), but was recovered by the Carthaginians some time afterwards. Under the Romans it was a municipal town (Cic. *Verr.* ii. 42; cf. Ptol. iii. 4, 3).

**Sōlyma** (τὰ Σόλυμα). 1. (*Taktalu-Dagh*), the mountain range which runs parallel to the E. coast of Lycia, and is a southern continuation of M. Climax. Sometimes the whole range is called Climax, and the name of Solyima is given to its highest peak.—2. Another name of JERUSALEM (Strab. p. 666).

**Sōlymi**. [LYCIA.]

**Somnus** (Ἵπνος), the personification and god of sleep, is described as a brother of Death (Θάνατος, *Mors*), and as a son of Night. In works of art Sleep and Death are represented alike as two youths, sleeping or holding inverted torches in their hands. [*MORS.*]

**Sontius** (*Isonzo*), a river in Venetia in the N. of Italy, rising in the Carnic Alps and falling into the Sinus Tergestinus E. of Aquileia.

**Sōpāter** (Σώπατρος). 1. Of Paphos, a writer of parody and burlesque (φλυαρογράφος), between B.C. 323 and 283 (Athen. p. 71).—2. Of Apamea, and the head for some time of the school of Plotinus, was a disciple of Iamblichus, after whose death (before A.D. 330) he went to Constantinople. Here he enjoyed the favour and personal friendship of Constantine, who afterwards, however, put him to death (between A.D. 330 and 337), wishing, as was alleged, to give a proof of the sincerity of his own conversion to Christianity. (Sozom. *H. E.* i. 5; Suid. s.v.)—3. The younger sophist, of Apamea, or of Alexandria, is supposed to have lived about 200 years later than the former. Besides his extant works (sometimes wrongly ascribed to No. 2), Photius has preserved an extract of a work, entitled the *Historical Extracts* (ἐκλογαί), which contained a vast variety of facts and figments, collected from a great number of authors. The remains of his rhetorical works are contained in Walz's *Rhetores Graeci*.

**Sōphēnē** (Σωφηνή, later Σωφανηνή), a district of Armenia Major, lying between the ranges of Antitaurus and Masius; separated from Melitene in Armenia Minor by the Euphrates, from Mesopotamia by the Antitaurus, and from the E. part of Armenia Major by the river Nymphius (Strab. pp. 521, 532). In the time of the Greek kings of Syria, it formed, together with the adjacent district of Acilisene, an independent W. Armenian kingdom, which was subdued and united to the rest of Armenia by Tigranes. It was taken from Tigranes by Pompey and given by Nero to Sohaemus (Tac. *Ann.* xiii. 7).

**Sōphillus** (Σωφίλος), a comic poet of the Middle Comedy, was a native of Sicyon or of Thebes, and lived about B.C. 348 (Suid. s.v.).—Fragments in Meineke, *Fr. Com. Graec.*

**Sōphocles** (Σοφοκλῆς). 1. The great tragic poet, was born at Colonus, a village little more than a mile to the NW. of Athens, B.C. 495. He was thirty years younger than Aeschylus, and fifteen years older than Euripides. His father's name was Sophilus, or Sophillus, who traded as an iron-worker, i.e. he employed slaves as smiths. Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. In both of the two leading branches of Greek education, music and gymnastics, he was carefully trained, and in both he gained the prize of a garland. Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have conclusive evidence in the fact that, when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes,

Sophocles was chosen to lead, naked and with lyre in hand, the chorus which sang the songs of triumph (480). (Athen. p. 20.) His first appearance as a dramatist took place in 468, under peculiarly interesting circumstances—not only from the fact that Sophocles, at the age of twenty-seven, came forward as the rival of the veteran Aeschylus, whose supremacy had been maintained during an entire generation, but also from the character of the judges. The solemnities of the Great Dionysia were rendered more imposing by the occasion of the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high, that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon, with his nine colleagues in the command, having entered the theatre, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. Their decision was in favour of Sophocles, who received the first prize, the second only being awarded to Aeschylus, who was so mortified at his defeat that he left Athens and retired to Sicily. (Plut. *Cim.* 8; *C. I. G.* 2374; Aeschylus.) From this epoch Sophocles held the supremacy of the Athenian stage, not without rivals by whom he was sometimes defeated—even the *Oedipus Tyrannus* only obtained the second prize—but even against so formidable a rival as Euripides (whose first victory was in 441) he maintained his place till his death as the favourite poet of the Athenians. In 442 he was on the board of the Hellenotamiae, or treasurers of the tribute paid by allies (*C. I. A.* i. 237). The year 440 is a most important era in the poet's life. In the spring of that year he brought out the earliest of his extant dramas, the *Antigone*, and in the same year, but probably for reasons apart from poetical merit, he was appointed one of the ten *strategi*, of whom Pericles was the chief, in the war against Samos. It would seem that in this war Sophocles neither obtained nor sought for any military reputation: he is represented as good-humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. It was probably for this reason that Pericles sent him to look after supplies at Lesbos, where Ion records a meeting with him (Athen. p. 604). The family dissensions which troubled his last years are connected with a well-known and beautiful story, concerning the exactness of which, however, there is some doubt. His family consisted of two sons, Iophon, the offspring of Nicostrate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon; and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and apprehending that Sophocles purposed to bestow upon his grandson a large proportion of his property, is said to have summoned his father, as being mentally incompetent, before the Phratores [the jurisdiction in such matters would belong to the Archon]. As his only reply, Sophocles exclaimed, 'If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles;' and then he read from his *Oedipus at Colonus*, which was lately

written, but not yet brought out, the magnificent chorus, beginning—

Εἰς τὸν, ἔπειτα, τῶςδε χάρος,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct (Plut. *An Seni sit gerend Respubl* 3, p. 773.) Sophocles died soon afterwards in 406, in his ninetieth year. All the various accounts of his death and funeral are of a fictitious and legendary character. According to a foolish story he was choked by a grape, which is probably a too literal interpretation of the epigram by Simonides saying that Socrates died 'Οὐρανὸν Βάλλειν Σόφρον ἰπέρβηρος' a phrase for 'working at a tragedy' (*Anth. Pal.* vi. 20). Another writer related that in a public recitation of the *Antigone* he sustained his voice so long without a pause that, through the weakness of extreme age, he lost his breath and his life together, while others ascribed his death to excessive joy at obtaining a victory. In considering the development of the Greek drama it is important to notice that Sophocles first increased the number of actors from two to three, and thus he must have done early in his career, since this change was adopted by Aeschylus in his *Orestes* in a c. 469. Sophocles also raised the number of the chorus from twelve to fifteen. Of the three additional members one was intended to act as coryphaeus of the whole, the other two to lead the sections in a divided chorus. [See *Dict. of Ant. art. Tragedia*.] His chorus takes a less leading part than the chorus of Aeschylus. It is entirely subordinate to the actors and does not develop the action of the play. The subjects and style of Sophocles are human, while those of Aeschylus are essentially heroic. The latter excite terror, pity, and admiration, as we view them at a distance; the former bring those same feelings home to the heart, with the addition of sympathy and self-application. No individual human being can imagine himself in the position of Prometheus, or derive a personal warning from the crimes and fate of Clytemnestra; but every one can, in feeling, share the self-devotion of Antigone in giving up her life at the call of fraternal piety, and the calmness which comes over the spirit of Oedipus when he is reconciled to the gods. In Aeschylus, the sufferers are the victims of an inexorable destiny; but Sophocles brings more prominently into view those faults of their own which form one element of the destiny of which they are the victims, and is more intent upon molting, as the lesson taught by their woes, that wise calmness and moderation, in desires and actions, in prosperity and adversity, which the Greek poets and philosophers celebrate under the name of *eupnoia*. On the other hand, he does not, in the same manner as Euripides, bring tragedy to the level of everyday life, nor does he in a like degree use a miserable condition of life as a means of exciting pity (see p. 834, b). A characteristic difference between the two poets is illustrated by the saying of Sophocles that 'he himself represented men as they ought to be, but Euripides exhibited them as they are' (Aristot. *Poet.* 25). A great modern critic has well said: 'There is no other Greek poet whose genius belongs so peculiarly to the best Greek time. Aeschylus has an element of Hebrew grandeur. Euripides has strong elements of modern pathos and romance; these things come easily home to us. But in order fully to appreciate Sophocles we must place

ourselves in sympathy with the Greek mind in its most characteristic modes of thought, and with the Greek sense of beauty in its highest purity.—The number of plays ascribed to Sophocles was 130. He contended not only with Aeschylus and Euripides, but also with Choerilus, Anisias, Agathon, and other poets, among whom was his own son Iophon, and he carried off the first prize twenty or twenty-four times, frequently the second, and never the third. It is remarkable, as proving his growing activity and success, that of his 130 dramas, eighty-one were brought out after his fifty-fourth year, and also that all his extant dramas which of course in the judgment of the grammarians were his best, belong to this latter period of his life. The seven extant tragedies were probably brought out in the following chronological order—*Antigone*, *Electra*, *Trachiniae*, *Oedipus Tyrannus*, *Ajax*, *Philoctetes*, *Oedipus at Colonus*; the last of these was brought out after the death of the poet, by his grandson.—Of the numerous editions of Sophocles the best is that of Professor Jebb, now nearly complete.—2. Son of Ariston, and grandson of the elder Sophocles, was also an Athenian tragic poet. The love of his grandfather towards him has been already mentioned. In 401 he brought out the *Oedipus at Colonus* of his grandfather, but he did not begin to exhibit his own dramas till 395.—3. Son of Sotratides was an Athenian commander in the Peloponnesian war, sent to reinforce the fleet in Sicily and to aid the popular party at Corcyra; was banished because he assented to the peace in Sicily in a c. 424 (Thuc. iii. 215, iv. 2, 46, 65). Sophoniba, daughter of the Carthaginian general, Hasdrubal, the son of Gisco. She had been betrothed by her father at a very early age, to the Numidian prince Masinissa, but at a subsequent period Hasdrubal, being desirous to gain over Syphax, the rival monarch of Numidia, to the Carthaginian alliance, offered him the hand of his daughter in marriage. The beauty and accomplishments of Sophoniba prevailed over the influence of Scipio Syphax married her, and from that time became, under her influence, the zealous supporter and ally of Carthage. After the defeat of Syphax and the capture of his capital city of Cirta by Masinissa, Sophoniba fell into the hands of the conqueror, upon whom her beauty exercised so powerful an influence, that he determined to marry her himself. Their nuptials were accordingly celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement and, upbraiding Masinissa with his weakness, insisted on the immediate surrender of the princess. Unable to resist this command, the Numidian king spared her the humiliation of captivity, by sending her a bowl of poison, which she drank without hesitation, and thus put an end to her own life. (Liv. xxix. 23 xxx. 8-15, Pol. xiv. 1, 7, App. Pun. 10, 27, 28, Zonar. ix. 11-13.)

Sōphrōn (Σόφρων), of Syracuse, was the principal writer of that species of composition called the *Mime* (μίμος), which was one of the numerous varieties of the Doric Comedy. He lived about a c. 400-420. When Sophron is called the inventor of mimes, the meaning is, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily, who were pre-eminent for broad humour and merriment, had practised from time imme-

morial at their public festivals, and probably also in private society. They consisted in a declination of ordinary character brought out in a dramatic dialogue representing some scene of social life. The second Idyll of Theocritus is borrowed from the *Ἀκροσπλάι* of Sophron, and the fifteenth (*Adoniazusae*) from Sophron's *Ἰσθμιαῖον*. There is, however, some difficulty in determining whether Sophron's were in mere prose, or in mingled poetry and prose, or in prose with a peculiar rhythmical movement but no metrical arrangement. Plato was a great admirer of Sophron, and is said to have been the first who made the Mimes known at Athens. (Suidas, s.v. *Σόφρων*, *Ῥηγίλους*; Arist. *Poet.* i. 8; Athen. p. 505; cf. *HERODAS*.) The best collection of the fragments of Sophron is by L. Botzon, Marienburg, 1867.

**Sophronisus.** [*SOCRATES*.]

Sophus, P. Sempromnius, consul 304, and one of the first plebeian pontifices b.c. 300 (Liv. xi. 45, x. 9), is mentioned as one of the earliest jurists, and is said to have owed his name of Sophus or Wise to his great merits (Pompon. *Dig.* i. 2, 2, 37).

**Sopianeae** (*Fünfkirchen*), a town in Pannonia Inferior, on the road from Mursa to Vindobona, the birthplace of the emperor Maximinus (Amm. Marc. xxviii. 1).

**Sōra.** 1. (Soranus: *Sora*), a town in Latium, on the left bank of the river Liris and N. of Arpinum, with a strongly fortified citadel. It was the most northerly town of the Volsci in Latium, and afterwards joined the Samnites; but it was conquered by the Romans, and was twice colonised by them, since the inhabitants had destroyed the first body of colonists. (Liv. ix. 23, x. 1; Diod. xix. 72, xx. 90.) Juvenal speaks of it as a quiet country town (iii. 223). There are still remains of the polygonal walls of the ancient town.—2. (*Zora*) A town in Paphlagonia, near Andrappa and NW. of Tavium. It is possibly the same as Sebaste Paphlagoniae.

**Sōractē** (*Monte di S. Oreste*), a celebrated mountain in Etruria, in the territory of the Falisci, near the Tiber, about twenty-six miles from Rome, the summit of which, in winter covered with snow, was clearly visible from the city. (*Vides ut alta stet nive candidum Soracte*, Hor. *Od.* i. 9.) It rises in a bold and abrupt form, but to a height of only 2420 feet. On its summit was a temple of Apollo *SORANUS*.

**Sōranus.** 1. A Sabine divinity worshipped on Mt. Soracte, the name of which was possibly derived from this worship. Soranus was apparently a sun-god of the district, and hence was identified with Apollo as Apollo Soranus. At his festival the worshippers were supposed to pass over burning embers without injury. (Verg. *Aen.* vii. 785–790; Sil. It. v. 175; Plin. vii. 19.) The rite may have been originally a sun-charm, like the 'St. John's fires,' and had the additional meaning of purification from evil influences which belonged to the similar rites of *PALES*.—2. The name of several physicians, of whom the most celebrated seems to have been a native of Ephesus, and to have practised his profession first at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, A.D. 98–138. There are several medical works still extant under the name of Soranus, but whether they were written by the native of Ephesus cannot be determined.

**Sordicē** (*Etang de Leucate*), a lake in Gallia Narbonensis, at the foot of the Pyrenees, formed by the river Sordis (Avien. *Or. Mar.* 560).

**Sordones** or **Sordi**, a small people in Gallia

Narbonensis, at the foot of the Pyrenees, whose chief town was *Ruscino* (Plin. iii. 35; Mel. ii. 5).

**Sosibius** (*Σωσίβιος*), a distinguished Lacedaemonian grammarian, who flourished in the reign of Ptolemy Philadelphus (about b.c. 251), and was contemporary with Callimachus (Suid. s. v.; Athen. p. 493).

**Sosigēnes** (*Σωσιγένης*), the Peripatetic philosopher, was the astronomer employed by Julius Caesar to superintend the correction of the calendar (n.c. 46). He is called an Egyptian, but may be supposed to have been an Alexandrian Greek. (See *Dict. of Antiq.* art. *Calendarium*.)

**Sosiphānes** (*Σωσιφάνης*), the son of Sosicles, of Syracuse, was one of the seven tragedians who were called the Tragic Pleiad. He lived about b.c. 340–280. (Suid. s. v.)

**Sosithēus** (*Σωσίθεος*), of Syracuse or Athens, or Alexandria in the Troad, was a distinguished tragic poet, one of the Tragic Pleiad, and the antagonist of the tragic poet Homer. He lived about n.c. 284. (Suid. s. v.)

**Sosistratos** (*Σωσίστρατος*). 1. Held the chief power at Syracuse before the rise of AGATHOCLES; he was expelled by a revolution and retired to Agrigentum, where he was assassinated b.c. 314 (Diod. xix. 71).—2. Divided the chief power at Syracuse with his rival, Thynion, about n.c. 277. They called in Pyrrhus to aid them when they were besieged by the Carthaginians (Plut. *Pyrrh.* 23).

**Sosius.** 1. C., quaestor, b.c. 66, and praetor 49. He was afterwards one of Antony's principal lieutenants in the East. He was appointed by Antony, in 38, governor of Syria and Cilicia in the place of Ventidius. Like his predecessor in the government, he carried on the military operations in his province with great success. In 37, he advanced against Jerusalem along with Herod, and after hard fighting became master of the city, and placed Herod upon the throne. In return for these services, Antony obtained for Sosius the honour of a triumph in 34, and the consulship in 32. Sosius commanded the left wing of Antony's fleet at the battle of Actium. He was afterwards pardoned by Octavian, at the intercession of L. Arruntius. (Suet. *Aug.* 17; App. *B.C.* v. 73; Vell. Pat. ii. 85).—2. The name of two brothers (Sosii), booksellers at Rome in the time of Horace. They were probably freedmen, perhaps of the Sosins mentioned above. (Hor. *Ep.* i. 20, 2; *A.P.* 345.)

**Sospita.** [*JUNO*.]

**Sosthēnes** (*Σωσθένης*), a Macedonian officer of noble birth, who obtained the supreme direction of affairs during the period of confusion which followed the invasion of the Gauls. He defeated the Gauls in 280. (Just. xxiv. 5, 6.)

**Sostratus** (*Σώστρατος*), the son of Dexiphanes, of Cnidus, was one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I., the son of Lagos, the celebrated Pharos of Alexandria. He also embellished his native city, Cnidus, with a work which was one of the wonders of ancient architecture: namely, a portico, or colonnade, supporting a terrace, which served as a promenade. (Strab. p. 791; Plin. xxxvi. 83.)

**Sōtādes** (*Σωτάδης*). 1. An Athenian comic poet of the so-called Middle Comedy, who must not be confounded with the more celebrated poet of Maronea (Athen. pp. 293, 368).—2. A native of Maronea in Thrace, flourished at Alexandria about n.c. 280. He wrote lascivious poems (called *φλύακες* or *κινάιδες*) in the Ionic

dialect, whence they were also called *Ἰωνικοὶ λόγοι* (Suid. s.v.; Athen. p. 620). They were also called *Sotadean poems* (*Σοταδεῖα ἔπη*). It would seem that Sotades carried his lascivious and abusive satire to the utmost lengths, and the freedoms which he took at last brought him into trouble (Mart. n. 86, 2). According to Plutarch (*Op. Moral.* p. 11), he made a vehement and gross attack on Ptolemy Philadelphus, on the occasion of his marriage with his sister Arsinoë, and the king threw him into prison, where he remained for a long time. According to Athenaeus, the poet attacked both Lyamachus and Ptolemy, and, having fled from Alexandria, he was overtaken at Caunus by Ptolemy's general Patrocles, who sent him up in a leaden chest and cast him into the sea.

**Sōtīon** (*Σωτίων*). 1 A philosopher and a native of Alexandria, who flourished at the close of the third century A.C. He is chiefly remarkable as the author of a work (entitled *Διαλογαὶ*) on the successive teachers in the different philosophical schools (Athen. p. 162; Diog. Laert. v. 86). — 2 A philosopher, and also a native of Alexandria, who lived in the age of Trajan. He was the instructor of Seneca, who derived from him his admiration of Pythagoras. It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobaeus (*Sen. Ep.* 108).

**Sōtiātes** or **Sōtiātes**, a powerful and warlike people in Gallia Aquitania, on the frontiers of Gallia Narbonensis, were subdued by P. Crassus Caesar's legate, after a hard fought battle. The modern *Sos* probably represents the ancient town of this people (Caes. *B.G.* iii. 20, Athen. p. 249, Oros. vi. 8).

**Sozōmēnus** (*Σωζόμενος*), usually called **Sozomen** in English, was a Greek ecclesiastical historian of the fifth century. He was probably a native of Bethulia or Bethel, a village near Gaza in Palestine. His parents were Christians. He practised as an advocate at Constantinople, like his predecessor, Socrates, and he was still engaged in his profession when he wrote his *History*. His *Ecclesiastical History*, which is extant, is in nine books and is dedicated to the emperor Theodosius II. It begins with the reign of Constantine, and comes down a little later than the death of Honorius, A.D. 423. The work is incomplete, and breaks off in the middle of a chapter. The author, we know, had proposed to bring it down to 439, the year in which the *History* of Socrates ends. Sozomen excels Socrates in style, but is inferior to the latter in soundness of judgment. The *History* of Sozomen is printed along with the other Greek ecclesiastical historians. (*Socrates*, No. 2).

**Sozopolis**, aft. **Sornopolis** (*Σωζόπολις*, *Σορνopolis* *Susu*, Bu.), a considerable city of Pisidia, in a plain surrounded by mountains, N. of Termessus (Hierocl. p. 672).

**Sparta** (*Σπάρτη*, Dor. *Σπάρτα* *Σπαρτιάτης*, Spartiates, Spartans) also called **Lacedaemon** (*Λακεδαίμων*; *Λακεδαίμονιος*, Lacedaemonians), the capital of Lacedaemon and the chief city of Peloponnesus, was situated on the right bank of the Eurotas (*Iris*), about twenty miles from the sea. It stood on a plain which contained within it several rising grounds and hills. It was bounded on the E. by the Eurotas, on the NW. by the small river Oenon (*Kelennon*), and on the SE. by the small river Tipia (*Magula*). Both of these streams fell into the Eurotas, which here for some distance is less narrowly enclosed by the mountains on either side. Below its confluence with the Oenon the river

runs for eighteen miles in a valley or plain about four miles broad. On its left bank the ground is marshy; on its right there are low spurs running down from Taygetus, and forming a space of ground elevated above the river upon which Sparta was built. Below, the river is again confined by mountain gorges. The actual plain of Sparta was therefore difficult of approach and easily defended against invaders. The city was about six miles in circumference and consisted of several distinct quarters which were originally separate villages, and which were never united into one regular town (Thuc. i. 10, Pans. iii. 16, 9). Its site is occupied by the modern villages of *Magula* and *Pavkhuo* and the principal modern town in the neighbourhood is *Tritira* which lies about two miles to the W. on the slopes of Mt. Taygetus. During the flourishing times of Greek independence, Sparta was never surrounded by walls, since the bravery of its citizens, and the difficulty of access to it, were supposed to render such defence needless. It was first fortified by the tyrant Nabia, B.C. 195 (Pans. vii. 8, 5, Liv. xxxiv. 27), but it did not possess regular walls till the time of the Romans. Sparta, unlike most Greek cities, had no proper Acropolis, but this name, after the fortification of the city by Nabia, was given to one of the steepest hills of the town, on the summit of which stood the temple of Athene Poluchos, or Chalcioecna. Five quarters (originally distinct villages) are mentioned: (1) *Pitane* (*Πύταν*), towards the N. of the city, in which was situated the Agora, containing the council house of the senate, and the offices of the public magistrates (Hdt. iii. 55, Pind. *Ol.* vi. 46, Eur. *Troas* 1112, Plut. *Ages* 32, *de Exil.* p. 601). It was also surrounded by temples and other public buildings. Of these the most splendid was the Persian Stoa or portico, originally built of the spoils taken in the Persian war, and enlarged and adorned at later times. (2) *Limnae* (*Λίμναι*), a suburb of the city in which stood the famous temple of Artemis Orthia, on the banks of the Eurotas, probably N.E. of Pitane, was originally low ground covered with water. (3) *Mesoa* or *Mesoa* (*Μεσά*, *Μεσά*), also by the side of the Eurotas, probably in the S.E. part of the city, containing the Dromus and the Plateia, which was a spot nearly surrounded with water, and so called from the plane trees growing there. (4) *Cynosura* (*Κυνούρα*, *Κυνούρα*), in the S.W. of the city, and S. of Pitane. (5) *Aegidae* (*Αἰγίδα*), in the N.W. of the city, and W. of Pitane. — The two principal streets of Sparta ran from the Agora to the extremities of the city: these were, (1) *Aphele* or *Apheleus* (*Ἀφελή*, *Ἀφελή* sc. *ὁδὸς*), extending in a south-easterly direction, past the temple of Dictynna (which stood on the rising ground included in *New Sparta*) and the tombs of the Eurypontidae, and (2) *Skias* (*Σκιάς*), running nearly parallel to the preceding one, but farther to the E., and which derived its name from an ancient tholos or skias (a circular building). The hills on the outskirts of the city were the Dictynnaeum (above mentioned) on the S., the Isomion on the W., and the Alpeon on the N. To the SE., on the left bank of the Eurotas, was the hill *Menelaum* (*Ἠγ. Ἠλίας*), so called from the sanctuary of Menelaus and Helen which stood upon it (Pol. v. 22, Pans. iii. 19, 9, Liv. xxxiv. 28). The most important remains of ancient Sparta are the ruins of the theatre, which was near the Agora. — In the Homeric period, Argos was the chief city in Peloponnesus.

sus, and Sparta is represented as subject to it. Here reigned Menelaus, the younger brother of Agamemnon; and, according to tradition, by the marriage of Orestes, the son of Agamemnon, with Hermione, the daughter of Menelaus, the two kingdoms of Argos and Sparta became united. The Dorian conquest of Peloponnesus made Sparta the capital of the country. Lacedæmon fell to the share of the two sons of Aristodemus, Eurysthenes and Procles, who took up their residence at Sparta, and ruled over the kingdom conjointly. The old inhabitants of the country maintained themselves at Amyclæ, which was not conquered for a long time. After the complete subjugation of the country we find three distinct classes in the population: the pure Dorians, who resided in the capital, and who were called Spartiatae or Spartans; the Perioeci or old Achaean inhabitants (but probably with some admixture of Dorian blood), who became tributary to the Spartans, and possessed no political rights; and the Helots, who were also a portion of the old Achaean inhabitants, but were reduced to a state of slavery. [See also *Dict. of Ant. art. Perioeci.*] From various causes the Spartans became distracted by intestine quarrels, till at length Lyeurgus, who belonged to the royal family, was selected by all parties to give a new constitution to the state. [See LYEURGUS.] Sparta extended her sway over the greater part of Peloponnesus. In B.C. 743 the Spartans attacked Messenia, and after a war of twenty years subdued this country, 723. In 685 the Messenians again took up arms, but at the end of seventeen years were again completely subdued; and their country from this time forward became an integral portion of Laconia. [For details see *MESSENIA.*] After the close of the second Messenian war the Spartans continued their conquests in Peloponnesus. They defeated the Tegeans, and wrested the district of Thyreae from the Argives. At the time of the Persian invasion, they were confessedly the first people in Greece, and to them was granted by unanimous consent the chief command in the war. But after the final defeat of the Persians the haughtiness of the Spartans disgusted most of the Greek states, particularly the Ionians, and led them to transfer the supremacy to Athens (477). From this time the power of Athens steadily increased, and Sparta possessed little influence outside the Peloponnesus. The Spartans, however, made several attempts to check the rising greatness of Athens, and their jealousy of the latter led at length to the Peloponnesian war (431). This war ended in the overthrow of Athens, and the restoration of the supremacy of Sparta over the rest of Greece (404). But the Spartans did not retain this supremacy more than thirty years. Their decisive defeat by the Thebans under Epaminondas at the battle of Leuctra (371) gave the Spartan power a shock from which it never recovered; and the restoration of the Messenians to their country two years afterwards completed the humiliation of Sparta. Thrice was the Spartan territory invaded by the Thebans, and the Spartan women saw for the first time the watch-fires of an enemy's camp. The Spartans now finally lost their supremacy over Greece, but no other Greek state succeeded to their power, and about thirty years afterwards the greater part of Greece was obliged to yield to Philip of Macedon. The Spartans, however, kept haughtily aloof from the Macedonian conqueror, and refused to take part in the Asiatic

expedition of his son, Alexander the Great. Under the later Macedonian monarchs the power of Sparta still further declined; the institutions of Lyeurgus were neglected, luxury crept into the state, the number of citizens diminished, and the landed property became vested in a few families. Agis endeavoured to restore the ancient institutions of Lyeurgus, but he perished in the attempt (240). Cleomenes III., who began to reign 236, was more successful. He succeeded in putting the Ephors to death, and overthrowing the existing government (225); and he then made a redistribution of the landed property, and augmented the number of the Spartan citizens by admitting some of the Perioeci to this honour. His reforms infused new blood into the state; and for a short time he carried on war with success against the Achæans. But the mistaken policy of Aratus, the general of the Achæans, called in the assistance of Antigonus Doson, the king of Macedonia, who defeated Cleomenes at the decisive battle of Sellasia (221), and followed up his success by the capture of Sparta. Sparta now sank into insignificance, and was ruled by a succession of native tyrants till at length it was compelled to abolish its peculiar institutions, and to join the Achæan League. Shortly afterwards it fell, with the rest of Greece, under the Roman power.

**SPARTACUS**, the name of several kings of the Cimmerian Bosphorus. 1. Succeeded the dynasty of the Archæanactidae in B.C. 438, and reigned until 431. He was succeeded by his son Seleucus. (Diod. xii. 31).—2. Began to reign in 427 and reigned twenty years. He was succeeded in 407 by his son Satyrus. (Diod. xiv. 93).—3. Succeeded his father, Lencus, in 353, and died, leaving his kingdom to his son, Parysades, in 348 (Diod. xvi. 31, 52).—4. Son of Eumelus, began to reign in 304, and reigned twenty years (Diod. xx. 100).

**SPARTACUS**, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators. In 73 he was a member of the company of Lentulus, and was detained in his school at Capua in readiness for the games at Rome. He persuaded his fellow-prisoners to make an attempt to gain their freedom. About seventy of them broke out of the school of Lentulus, and took refuge in the crater of Vesuvius. Spartacus was chosen leader, and was soon joined by a number of runaway slaves. They were blockaded by G. Claudius Pulcher at the head of 3000 men, but Spartacus attacked the besiegers and put them to flight. His numbers rapidly increased, and for two years (B.C. 73–71) he defeated one Roman army after another, and laid waste Italy from the foot of the Alps to the southernmost corner of the peninsula. After both the consuls of 72 had been defeated by Spartacus, M. Licinius Crassus, the prætor, was appointed to the command of the war. Crassus carried on the contest with vigour and success, and after gaining several advantages over the enemy, at length defeated them on the river Silarius in a decisive battle, in which Spartacus was slain.—The character of Spartacus has been maligned by the Roman writers. Cicero compares the vilest of his contemporaries to him; Horace (*Od.* iii. 14, 19) speaks of him as a common robber; none recognise his greatness, but the terror of his name survived to a late period of the empire. Accident made Spartacus a free-

booster and a gladiator, nature had given him many of the qualities of a hero. The excesses of his followers he could not always repress, and his efforts to restrain them often cost him his popularity. But he was in himself no less just than he was able and valiant (Plut. *Craes* 8-12, *Pomp* 21, *Liv. Ep.* 92-97, *App. B.C.* 116-121, *Civ. Terr.* 2 5 and *Att.* vi 2).

**Spartarius Campus** [CARTILAGI NOVA]

**Spartis** (Σπάρτις from σπέρμα) the town men, was the name given to the armed men who sprang from the dragon's teeth sown by Cadmus and who were believed to be the ancestors of the five oldest families at Thebes. (Cadmia THEBAE).

**Spartianus Aelius** [SCRIPTORES HISTORIAE APOSTOLAE]

**Spartolus** (Σπάρτολος) a town in the Macedonian peninsula of Chalcidice, N. of Olynthus (Thuc. ii 79, v 18).

**Sparta** or **Capanta** (Σπάρτα L. of Urmia), a large salt lake in the W. of Media, whose waters were singularly bitter and acrid. It was also called **Matiana** (Ματιανή ἄλμη) from the name of the people who dwelt round it (Strab. p. 523).

**Speres Artemidas** [PROX. ANT.]

**Spercheus** (Σπερχειός Εὐλαδία) a river in the S. of Thessaly which rises in Mt. Tymphrestus runs in an easterly direction through the territory of the Aenianes and thence to the district of Malis, and falls into the innermost corner of the Sinus Maliacus (Hdt. vi 194, Strab. p. 433). As a river god Spercheus is a son of Oceanus and Ge and the father of Menestheus by Polydora, the daughter of Peleus. To this god Peleus dedicated the hair of his son Achilles, in order that he might return in safety from the Trojan war (Il. xv 174, xxiii 142, Apollod. iii 14 4, Paus. i 37 2).

**Spes** the personification of Hope, was worshipped at Rome where she had several temples, the most ancient of which was built in B.C. 354, by the consul Atilius Calatinus near the Porta Carmentalis in the Forum Olitorium, and was rebuilt in 17 A.D. (Liv. xxv 47, Tac. Ann. ii 49). The goddess Spes represented especially the hope and promise of gardens, over which she presided, as Venus did also (with whom she was sometimes identified marti). Hence the vegetable-market was a fitting place for her sanctuary (cf. Tibull. i 1. 9). She was represented, like Flora, crowned with flowers, and with ears of corn. She bore also the cornucopia, like Fortune, in conjunction with whom she is often addressed on monumental inscriptions. 'Spes et Fortuna valeat' (cf. *EAUS* καὶ ἡ Τύχη μετὰ χαλάρης, *Anth. Pal.* ii 69).

**Sperisippus** (Σπερσίππος), the philosopher, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato (Diog. Laert. iv 1). He accompanied his uncle Plato on his third journey to Syracuse, where he displayed considerable ability and prudence (Plut. *Dion.* 22). He succeeded Plato as president of the Academy, but was at the head of the school for only eight years (B.C. 347-339). He died, as it appears, of a lingering paralytic illness. He wrote several works, all of which are lost, in which he developed the doctrines of his great master.

**Sphaeria** [Ptolemaeus, No 1]

**Sphaeria** (Σφαίρα Πορεύς), an island off the coast of Troezen in Argolis, and between it and the island of Calauria, with the latter of which it was connected by a sand bank. Here Sphaerus, the charioteer of Pelops, is said to have been buried. (Paus. ii 23, 1, v. 10, 2).

**Sphaerus** (Σφαῖρος), a Stoic philosopher, studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies. (Diog. Laert. viii 177, Athen. p. 334). He also taught at Lacedaemon, and was believed to have had considerable influence in moulding the character of Cleomenes (Plut. *Cleom.* 2). He was in repute among the Stoics for the accuracy of his definitions (Cic. *Tusc.* 21 53). He was the author of several works, all of which are lost.

**Sphendilē** (Σφενδύλη Σφενδαλιεύς), a demus in Attica belonging to the tribe Hippothontis, on the frontiers of Boeotia between Tanagra and Decelae.

**Sphettus** (Σφῆττός Σφῆττις), a demus in the S. of Attica, near the silver mines of Saurum, belonging to the tribe Aramantia.

**Sphinx** (Σφίγξ, gen. Σφίγγος) according to the Greek tradition a she-monster, daughter of Orthos and Chamaera, born in the country of the Arimi or of Typhon and Echidna, or lastly of Typhon and Chamaera. She is said to have proposed a riddle to the Thebans, and to have murdered all who were unable to guess it. Oedipus solved it, whereupon the Sphinx slew herself. [For details see Oedipus]. The legend appears to have come from Egypt, but the figure of the Sphinx is represented somewhat differently in Greek mythology and art. The Egyptian Sphinx is the figure of a lion without wings in a lying attitude, the upper part of the body being that of a human being. This Sphinx was male and represented the god Hor-em-khn (= Hirmu, Harmachis, or Kheper). The statue existed before the time of Khufu (as is mentioned in an inscription), i.e. before the Fourth Dynasty which probably began about 3700 B.C. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion the breast and upper part being the figure of a woman. The winged type, probably derived from Assyria, was the commoner, but some terra-cotta figures of a wingless Sphinx have been found in Boeotia. The Sphinx in Greece was primarily an emblem of the mysterious power of death. Hence she is represented, like the Harpy or the Siren bearing a human body, and especially she is the slayer of those who die prematurely. Her appearance in the Theban story is due to her being regarded as both pitiless and mysterious. Among the most remarkable Greek sculptures of the Sphinx are those which appear in a relief recently found at Assos. The figure of the Sphinx is a common emblem on tombs.

**Sphra**, a town in Gallia Cispadana, in the territory of the Langones, on the most southerly of the mouths of the Po, which was called after it Ostium Spinetum. It was a very ancient town (Dionys. i 18 28) but in the time of Strabo had ceased to be a place of any importance (Strab. pp. 216, 421).

**Sphintharus** (Σφινθάρης), of Heracles on the Pontus, a tragic poet, contemporary with Anaxophanes, who designates him as a barbarian and a Phrygian. He was also ridiculed by the other comic poets (Aristoph. *Av.* 763, *Bud.* 8 v).

**Spoletum** [SALONA]

**Spoletum** or **Spoletium** (Spoletinus' Spoletum), a town in Umbria, on the Via Flaminia, colonized by the Romans B.C. 242. It suffered severely in the civil wars between Sulla and Marius. At a later time it was taken by Totila, but its walls, which had been destroyed by the Goths, were restored by Narces.



(Liv. xxii. 9; App. B.C. i. 89; Strab. p. 227; Procop. B.G. iii. 12.)

**Sporādes** (Σποράδες, sc. νῆσοι, from σπείρω), a group of scattered islands in the Aegean sea, off the island of Crete and the W. coast of Asia Minor, so called in opposition to the Cyclades, which lay in a circle around Dolos. The division, however, between these two groups of islands was not always defined, and we find some of the islands at one time described as belonging to the Sporades, and at another time as, belonging to the Cyclades. (Strab. pp. 484, 485; Plin. iv. 71.)

**Spurinna, Vestritius.** 1. The haruspex who warned Caesar to beware of the Ides of March. It is related that, as Caesar was going to the senate-house on the fatal day, he said to Spurinna in jest, 'Well, the Ides of March are come,' upon which the seer replied, 'Yes, they are come, but they are not past.' (Suet. Jul. 81; Plut. Caes. 63; Val. Max. viii. 11, 2).—2. A Roman general, who fought on the side of Otho against the Vitellian troops in the N. of Italy (Tac. Hist. ii. 11, 18, 26; Plut. Oth. 5). In the reign of Trajan he gained a victory over the Bructeri. Spurinna lived upon terms of the closest friendship with the younger Pliny, who gives a valuable and interesting account of the manner in which Spurinna passed his day (Plin. Ep. iii. 1). In the same letter Pliny mentions that Spurinna wrote lyric poems; but there is no doubt that the four poems published as Spurinna's by Barth in 1613 are forgeries (see Wernsdorf, Poët. Lat. Afri. iii. 325).

**Spurinus, Q. Petillius,** praetor urbanus in B.C. 181, in which year the books of king Numa Pompilius are said to have been discovered upon the estate of one L. Petillius. Spurinus obtained possession of the books, and upon his representation to the senate that they ought not to be read and preserved, the senate ordered them to be burnt. [NUMA.] Spurinus was consul in 176, and fell in battle against the Ligurians. (Liv. xl. 18, 26, 29; Val. Max. i. 1, 12.)

**Stabiae** (Stabianns: *Castel a Mare di Stabia*), an ancient town in Campania, between Pompeii and Surrentum, which was destroyed by Sulla in the Social war, but which continued to exist as a small place down to the great eruption of Vesuvius in A.D. 79, when it was overwhelmed along with Pompeii and Herculaneum. It was at Stabiae that the elder Pliny perished. (Ov. Met. xv. 711; Plin. Ep. vi. 16.) Remains of some interest have been excavated there [cf. Dict. of Ant. art. *Torcular*].

**Stagirus**, subsequently **Stagira** (Στάγειρος, τὰ Στάγειρα, ἢ Σταγείρα: Σταγειρίτης: *Stavro*), a town of Macedonia, in Chalcidice, on the Strymonic gulf and a little N. of the isthmus which unites the promontory of Athos to Chalcidice. It was a colony of Andros, was founded B.C. 556, and was originally called Orthagoria (Hdt. vii. 115; Thuc. iv. 88). It is celebrated as the birthplace of Aristotle, and was in consequence restored by Philip, by whom it had been destroyed (Plut. Alex. 7; Diog. Laërt. v. 4; Ael. V. H. iii. 17).

**Staienus, C.**, one of the indices at the trial of Oppianicus. It was believed that he took bribes from both sides. He claimed, without right, to belong to the Aelian gens, and therefore adopted the Aelian cognomen Paetus. He was condemned for exciting a mutiny among the soldiers in his quaestorship. (Cic. Cluent. 36, 98, Brut. 68.)

**Staphylus** (Στάφυλος), son of Dionysus and Ariadne, or of Theseus and Ariadne, and was one of the Argonauts. By Chrysethemis he became the father of three daughters, Molpadia, Rhoco, and Parthenos. (Apollod. i. 9, 16; Diod. v. 52; DIONYSUS.)

**Stasinus** (Στάσινος), of Cyprus, an epic poet, to whom some of the ancient writers attributed the poem of the Epic Cycle entitled *Cypria* (Κύπρια), because Cyprus was the birthplace of its supposed author. In the earliest historical period of Greek literature the *Cypria* was accepted without question as a work of Homer; and it is not till we come down to the times of Athenaeus and the grammarians that we find any mention of Stasinus (Athen. pp. 35, 334, 632). Stasinus was said to be the son-in-law of Homer, who, according to one story, composed the *Cypria* and gave it to Stasinus as his daughter's marriage portion (Procl. Chrest. p. 471; Ael. V. H. ix. 15): manifestly an attempt to reconcile the two different accounts, which ascribed it to Homer and Stasinus. The *Cypria* was the first, in the order of the events contained in it, of the poems of the Epic Cycle relating to the Trojan war. It embraced the period antecedent to the beginning of the Iliad, to which it was designed to form an introduction, relating the marriage of Thetis, the judgment of Paris to award the golden apple, the rape of Helen, and the first nine years of the war. Its substance is preserved in the prose summary by PROCLUS.

**Stata Mater**, the deity at Rome who was invoked to stay the progress of fires, and was therefore worshipped in each vicus, under the direction of the Magistri Vicorum (C. I. L. vi. 763-766). Her statue stood in the Forum (Fest. s.v.). It is probable that her worship was merely one aspect of the worship of Vesta. [VESTA.]

**Statielli, Statiellates, or Statiellenses**, a small tribe in Liguria, S. of the Po, whose chief town was Statiellae Aquae (*Aequi*), on the road from Genna to Placentia (Liv. xlii. 7, 21; Cic. ad Fam. xi. 11).

**Statilia Messallina.** [MESSALLINA.]

**Statilius Taurus.** [TAURUS.]

**Statira** (Στάτειρα). 1. Wife of Artaxerxes II., king of Persia, was poisoned by Parysatis, the mother of the king, who was a deadly enemy of Statira (Plut. Artax. 2-19).—2. Sister and wife of Darius III., celebrated as the most beautiful woman of her time. She was taken prisoner by Alexander, together with her mother-in-law, Sisymbria, and her daughters, after the battle of Issus, B.C. 333. They were all treated with the utmost respect by the conqueror, but Statira died shortly before the battle of Arbela, 331 (Curt. iii. 3, 22-26, iv. 10, 18-34; Arr. An. ii. 11, iv. 19).—3. Also called Barsine, elder daughter of Darius III. [BARSINE.]

**Statius Murcus.** [MURCUS.]

**Statius, P. Papinius**, was born at Neapolis, about A.D. 61 (cf. Stat. Silv. v. 3, 235), and was the son of a distinguished grammarian. He accompanied his father to Rome, where the latter acted as the preceptor of Domitian, who held him in high honour. Under the skilful tuition of his father, the young Statius speedily rose to fame, and became peculiarly renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests (Silv. iii. 5, 28); but having, after a long career of popularity, been vanquished in the quinquennial Capitoline

games, he retired to Neapolis, the place of his nativity, along with his wife, Claudia, whose virtues he frequently commemorates (*Silo* iii 5, 31). It is likely, however, that the cause of his retirement was not personal pique, but rather weariness of the state of Roman society, of the recitations and of the necessity of seeking court favour and patronage. He died about A.D. 96. It has been inferred from a passage in Juvenal (*vi* 83) that Statius in his earlier years at least was forced to struggle with poverty, but the passage, rightly understood, expresses no more than the circumstances under which poets had to find a sale for their work, without any reference to the wealth or poverty of Statius in particular. Statius also, as doubt testified by the patronage of Domitian (*Silo* iv 2) whom he addresses in strains of the most fulsome adulation. The story of the secret conversion of Statius to Christianity, mentioned by Dante (*Purgat.* xxi. 89), rests on no authority, and is in itself extremely improbable. Dante was glad to believe possible for the most eminent imitator of Virgil what he was obliged to recognise as impossible for Virgil himself. The extant works of Statius are—(1) *Silvium Libri V*, a collection of thirty two occasional poems many of them of considerable length, divided into five books. To each book is prefixed a dedication in prose, addressed to some friend. The metre chiefly employed is the heroic hexameter but four of the pieces (*i* 6, *ii* 7, *iv* 8, *v* 9) are in Phalaecian hendecasyllables, one (*iv* 6) in the Alcaic, and one (*iv* 7) in the Sapphic stanza. (2) *Thebais* *Libri XII*, a heroic poem in twelve books embodying the ancient legends with regard to the expedition of the Seven against Thebes. (3) *Achilleis* *Libri II*, a heroic poem breaking off abruptly. According to the original plan, it would have comprised a complete history of the exploits of Achilles, before and after the time embraced by the *Iliad*, but was never finished. Statius may justly claim the praise of standing in the foremost rank among the heroic poets of the Silver Age. He is in a great measure free from extravagance and pompous pretensions, though he draws too largely on his store of mythological learning, but, on the other hand, in no portion of his works do we find the impress of high natural talent or power, the pieces which form the *Silvae*, although evidently thrown off in haste, are better than the ambitious poems of the *Thebais* or the *Achilleis*—Editions of the *Silvae* by Markland, Lond. 1728, and by Silg, Dresd. 1827 of the *Thebais* and *Achilleis* by O. Müller, 1870 of the complete works of Statius by Bürens and Kohlmann, Leipzig 1876-1881.

**Statōnia** (Statoniensis), a town in Etruria, and a Roman Praefectura, on the river Albula, and on the Lacus Statoniensis, in the neighbourhood of which were stone quarries, and excellent wine was produced. Near it was a lake, which is probably the *L. de Mazzano*, a little W. of the *L. de Bolsena* (*la Volturnensis*), Statonia was probably between this and Tarquinii. (Strab. p. 228; *Phn.* ii. 209, *Vitrav.* ii. 7, 5).

**Stator** (*Στατήρ*, p. 461, a.)

**Stectorium** (*Στεκτοριον*, *Emir Hissar*) a city of Great Phrygia, between Peltas and Synada. (Ptol. v. 2, 22; *Paus.* x. 27, 1).

**Stellae** or **Stellatus Campus**, a part of the Campanian plain, N. of *M. Tiberis*, between Cales and the Volturnus (*Lav.* xxii. 13).

**Stenor** (*Στενωπ*), a herald of the Greeks in

the Trojan war, whose voice was as loud as that of fifty other men together. His name has become proverbial for anyone shouting with an unusually loud voice (*Il.* v. 783, *Jov.* xii. 123).

**Stenylarua Lacus** (*Στενυλαρὺς*)

**Stenylarua** (*Στενυκλάρως*, Dor *Στενυκλάρως* *Στενυκλάρως*), a town in the N. of Messenia, NE. of Messene, which was the residence of the Dorian kings of the country. After the time of the third Messenian war the town is no longer mentioned, but its name continued to be given to an extensive plain in the N. of Messenia. (*Paus.* iv. 8, 7, *Strab.* p. 561, *Hdt.* ix. 61).

**Stéphānē** or **-is** (*Στεφάνη*, *Στεφανίς* *Stefano*), a seaport town of Paphlagonia, on the coast of the Mariandyni, W. of Sinope (*Ptol.* v. 4, 2).

**Stéphānus** (*Στέφανος*). 1. An Athenian comic poet of the New Comedy, was probably the son of Antiphanes, some of whose plays he is said to have exhibited (*Alben* p. 469).—2. Of Byzantium, the author of the geographical lexicon entitled *Ἑθνικά* (*Ethnika*) of which unfortunately we only possess an Epitome. Stephānus was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. His work was reduced to an Epitome by a certain Hermolaus, who dedicated his abridgment to the emperor Justinian II. According to the title the chief object of the work was to specify the gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the Epitome contains a reference to some ancient writer as an authority for the name of the place, but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us if it had come down to us unimpaired may be seen by anyone who compares the extant fragments of the original with the corresponding articles in the Epitome. These fragments, however, are unfortunately very wanty, being only the last part of the letter Δ, the article Ἑθνικά δὲ and an account of Sicily.—The best editions of the Epitome of Stephānus are by Dindorf, Lips. 1825, &c., 4 vols., by Westermann, Lips. 1833, 8vo., and by Meiske, Berlin, 1843.

**Steredlius, Sterentius, or Sterquillius**

(*Στερεδλῆς*, cf. *Ἰνδοσταμῆς*, p. 443, a.)

**Stérōpes** (*Στερώπης*).

**Stesichōrus** (*Στεσιχόρος*), of Himera in Sicily, a celebrated Greek poet, contemporary with Sappho, Alcaeus, Pindarus, and Phalaena, is said to have been born a.c. 632, and to have died in 552 at the age of eighty. His real name was *Thimas*, the name by which he is known being merely a surname meaning 'organiser of choruses' (*Suid.* s.v.). Of the events of his life we have only a few obscure accounts. Like other great poets, his birth is fabled to have been attended by an omen: a nightingale sat upon the babe's lips and sang. He is said to have been carefully educated at Catania, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigento. Many writers relate the fable of his being miraculously

struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a *Palinodia*. [HELENA.] Another story told of him is that he warned the citizens of the designs of Phalaris by telling them the fable of the horse and the stag, and in consequence had to fly from Agrigentum to Catana (Ar. *Rhet.* ii. 20). He is said to have been buried at Catana near a gate of the city which was called after him the Stesichorean gate. Stesichorus was one of the nine chiefs of lyric poetry recognised by the ancients. He stands, with Aleman, at the head of one branch of the lyric art, the choral poetry of the Dorians. He was the first to break the monotony of the strophe and antistrophe by the introduction of the epode, and his metres were much more varied, and the structure of his strophes more elaborate, than those of Aleman. His odes contained the elements of the choral poetry perfected by Pindar and the tragedians. The subjects of his poems were chiefly heroic (hence 'graves Camenae,' Hor. *Od.* iv. 9, 8); he transferred the subjects of the old epic poetry to the lyric form, dropping, of course, the continuous narrative, and dwelling on isolated adventures of his heroes. He also composed poems on other subjects. His extant remains may be classified under the following heads:—(1) Mythical Poems; (2) Hymns, Eneomia, Epithalamia, Paeans; (3) Erotic Poems, and Scolia; (4) A pastoral poem, entitled *Daphnis*; (5) Fables; (6) Elegies. The dialect of Stesichorus was Dorian, with an intermixture of the Epic.—The best edition of his fragments is by Kleino, Berol. 1828.

Stēsimbrotus (Στησίμβροτος), of Thasos, a rhapsodist and historian in the time of Cimon and Pericles, who is mentioned with praise by Plato and Xenophon, and who wrote a work upon Homer, the title of which is not known. He also wrote some historical works. (Plat. *Ion*, p. 550; Xen. *Mem.* iv. 2, 10; Plut. *Cim.* 4, 14, 16, *Per.* 8, 26.)

Stheneboea (Σθενέβοια), called Antēa by many writers, was a daughter of the Lyeian king Iobates, and the wife of Proetus. Respecting her love for Bellerophon, see BELLEROPHONTES.

Sthēnelus (Σθέnelος). Son of Perseus and Andromeda, king of Mycenae, and husband of Nicippe, by whom he became the father of Alcinoë, Medusa, and Eurystheus (*Il.* xix. 116; Apollod. ii. 4, 5). Eurystheus, as the great enemy of Heracles, is called by Ovid *Sthenelus hostis* (Ov. *Her.* ix. 25, *Met.* ix. 273).—2. Son of Androgeos and grandson of Minos. He accompanied Heracles from Paros on his expedition against the Amazons, and together with his brother Alcaeus he was appointed by Heracles ruler of Thasos (Apollod. ii. 5, 9).—3. Son of Aetor, likewise a companion of Heracles in his expedition against the Amazons; but he died and was buried in Paphlagonia, where he afterwards appeared to the Argonauts (Ap. Rh. ii. 911).—4. Son of Capaneus and Evadne, belonged to the family of the Anaxagorides in Argos, and was the father of Cylarabes (*Il.* v. 109; Paus. ii. 18, 4). He was one of the Epigoni, by whom Thebes was taken, and he commanded the Argives under Diomedes, in the Trojan war, being the faithful friend and companion of Diomedes. (*Il.* ii. 564, ix. 367, 505, xxiii. 511; Hor. *Od.* i. 15, 3, iv. 9, 20.) He was one of the Greeks concealed in the wooden horse (Hyg. *Fab.* 108), and at the distribution of the booty he was said to have received an image of a three-eyed

Zeus, which was in after-times shown at Argos (Paus. ii. 45, 5, viii. 46, 2). His own statue and tomb also were believed to exist at Argos.—5. Father of Crenus, who was metamorphosed into a swan. Hence we find the swan called by Ovid *Sthenelus volucris* and *Sthenelus proles* (Ov. *Met.* ii. 368).—6. A tragic poet, contemporary with Aristophanes, who attacked him in the *Wasps* (Aristoph. *Vesp.* 1312).

Stheno. [GONGONZ.]

Stilicho, son of a Vandal captain under the emperor Valens, became one of the most distinguished generals of Theodosius I. On the death of Theodosius, A.D. 395, Stilicho became the real ruler of the West under the emperor Honorius; and his power was strengthened by the death of his rival, Rufinus [RUFINUS], and by the marriage of his daughter Maria to Honorius. His military abilities saved the Western empire; and after gaining several victories over the barbarians, he defeated Alaric at the decisive battle of Pollentia, 403, and compelled him to retire from Italy. In 405 he gained another great victory over Radagaisus, who had invaded Italy at the head of a formidable host of barbarians. It was alleged that these victories raised the ambition of Stilicho, and that he aspired to make himself master of the Roman empire; but there is no proof of this. The influence of Stilicho was undermined by the intrigues of Olympius, who, for his own purposes, persuaded Honorius to regard Stilicho as dangerous and disloyal. Stilicho was apprehended and put to death at Ravenna in 408. (Claudian, *Stilicho, Serena, Rufinus*; Zosim. iv., v.)

Stilo, L. Aelius Praeconinus, a Roman grammarian, one of the teachers of Varro and Cicero. He received the surname of Praeconinus because his father had been a praeco, and that of Stilo on account of his compositions. He himself was a knight, and, as one of the aristocratical party, accompanied Q. Metellus Numidians into exile in B.C. 100. He wrote Commentaries on the Songs of the Sali and on the Twelve Tables, a work *De Prologiis*, &c. He and his son-in-law, Ser. Clandius, may be regarded as the founders of the study of grammar at Rome. (Suet. *Gram.* 2; Cic. *Brit.* 56, 205; Quint. x. 1, 99; Gell. i. 18, x. 21.) Some modern writers suppose that the work on Rhetoric ad C. Herennium, which is printed in the editions of Cicero, is the work of this Aelius, but this is probably erroneous [see CORNICIUS].

Stilpo (Στίλπον), the philosopher, was a native of Megara, and taught philosophy in his native town. According to one account, he engaged in dialectic encounters with Diodorus Cronus at the court of Ptolemaeus Soter; while, according to another, he did not comply with the invitation of the king to visit Alexandria. He acquired a great reputation; and so high was the esteem in which he was held that Demetrius, the son of Antigonus, spared his house at the capture of Megara. He is said to have surpassed his contemporaries in inventive power and dialectic art, and to have inspired almost all Greece with a devotion to the Megarian philosophy. He made the idea of virtue the especial object of his consideration. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any. (Diog. Laërt. ii. 113–118; Sen. *Ep.* 9.)

Stimula, originally an Italian deity worshipped among the Indigetes as the Power

which in childhood and youth incited to emulation or love (Aug. C. D. iv 11); but, perhaps only from some similarity of sound, this name was applied also to Semele after the introduction of the Bacchantean worship into Italy. This Stimula (= Semele) had a sanctuary near Ostia (Lar. xxix. 12; Ov. Fast. vi 365).

Stiria (*Στῆρῖα*, *Στῆρῖον* Riv. on the bay *Porto Rastis*), a demus in Attica, SE. of Brauron, belonging to the tribe Pandionis, to which there was a road from Athens called *Στῆρῖακ' ὁδός*. It is the birthplace of Theramenes and Thrasylus. (Paus. x 45, 8, Strab. p. 393.)

Stobæus, Joannes (*Ἰωάννης ὁ Στοβαῖος*), derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy, but he must have been later than Hierocles of Alexandria, whom he quotes. Probably he lived not very long after him as he quotes no writer of a later date. We are indebted to Stobæus for a very valuable collection of extracts from earlier Greek writers. Stobæus was a man of very extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way he arranged, in the order of subjects, for the use of his son Septimius. This collection of extracts has come down to us divided into two distinct works, of which one bears the title of *Ἐκλογαὶ φυσικαὶ διαλεκτικαὶ καὶ ἠθικαὶ* (*Eclogae Physicae etc.*) and the other the title of *Ἀρθρολόγιον* (*Florilegium or Sermones*). The *Eclogae* consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics. The *Florilegium or Sermones* is devoted to subjects of a moral, political, and economical kind, and maxims of practical wisdom. Each chapter of the *Eclogae* and *Sermones* is headed by a title describing its matter. The extracts quoted in illustration begin usually with passages from the poets, after whom come historians, orators, philosophers and physicians. To Stobæus we are indebted for a large proportion of the fragments that remain of the lost works of poets. Euripides seems to have been an especial favourite with him. He has quoted above 600 passages from him in the *Sermones*, 150 from Sophocles, and above 200 from Menander. In extracting from prose writers, Stobæus sometimes quotes verbatim, sometimes gives only an epitome of the passage.—Editions of the *Eclogae* are by Heeren, Götting 1792-1801, and by Meineke, Leipzig 1888, and of the *Arthrológion* by Stanford, Oxon. 1822, and by Meineke, Leipzig 1857.

Stibza (*Στίβζα*, *Στοβαῖον*), a town of Macedonia and the most important place in the district Paconia was situated on the river Ergon, at its junction with the Axius, NE. of Heraclea (Strab. p. 329, Ptol. iii. 13, 4, Lar. xxix. 19, xlv. 29). It was made a Roman colony and a municipium, and under the later emperors was the capital of the province Macedonia II. or Salutaris (Plin. iv 34; C. I. L. iii. 629). It was destroyed at the end of the fourth century by the Goths, but it is still mentioned by the Byzantine writers as a fortress under the name of *Stypium* (*Στῆρῖον*). Its ruins are near the modern *Gradsko*.

Stoechades Insulae (*Ἰ ν ἡ Ξυτρῶν*) a group of five small islands in the Mediterranean, off the coast of Gallia Narbonensis and E. of Massilia, on which the Massiliotes kept an armed force to protect their trade against pirates. The

three larger islands (mentioned by Pliny) were called Prote, Mese or Pomponiana, and Hypaea, the modern *Porquerolle*, *Port Croix*, and *Isle de Lécant* or *du Titan*, the two smaller ones are probably the modern *Ratoneau* and *Promégne* (Strab. p. 184, Tac. Hist. iii 43; Lucan, in 518, Plin. iii. 85).

Stoeni, a Ligurian people in the Maritime Alps, conquered by Q. Marcus Rex a.c. 118, before he founded the colony of Narbo Martius (Lar. Ep. 62, Val. Max. i. 8).

Strabo, a cognomen in many Roman gentes, properly signified a person who squinted, and is accordingly classed with *Pactus*, though the latter word did not indicate such a complete distortion of vision as Strabo (Hic. Sat. i. 2, 45, Cic. N. D. i. 29, Plin. x. 150).

Strābo, the geographer, was a native of Amasia in Pontus. The date of his birth is unknown, but may perhaps be placed about a.c. 54. He lived during the whole of the reign of Augustus, and during the early part, at least, of the reign of Tiberius. He is supposed to have died about a.d. 24. He received a careful education. He studied grammar under Aristodemus at Nyssa in Caria, and philosophy under Xenarchus of Seleucia in Cilicia and Boethus of Sidon (Strab. pp. 650, 670). He lived some years at Rome, and also travelled much in various countries. We learn from his own work that he was with his friend Aelius Gallus in Egypt in a.c. 24 (pp. 110, 819). He wrote a historical work (*Ἰστορικὴ Τροφήματα*) in forty-three books, which is lost. It began where the History of Polybius ended, and was probably continued to the battle of Actium (Strab. p. 13, Plut. Lucull. 28, Sull. 26). But his work on Geography (*Γεωγραφικὴ*), in seventeen books, has come down to us entire, with the exception of the seventh, of which we have only a meagre epitome. Strabo's work, according to his own expression, was not intended for the use of all persons. It was designed for all who had had a good education, and particularly for those who were engaged in the higher departments of administration. Consistently with this view, his plan does not comprehend minute description, except when the place or the object is of great interest or importance; nor is his description limited to the physical characteristics of each country. It comprehends the important political events of which each country has been the theatre, a notice of the chief cities and the great men who have illustrated them; in short, whatever was most characteristic and interesting in every country. Strabo's Geography is *the most important ancient work on that subject which has been preserved*, and forms a striking contrast with the Geography of Ptolemy, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the *Natural History* of Pliny. It is in short a book intended for reading, and it may be read a kind of historical geography. Strabo's language is generally clear, except in those passages where the text has been corrupted; it is appropriate to the matter, simple and without affectation. From this it will be understood that, while his work is naturally of no value in its mathematical geography, it is interesting and extremely valuable for its notices of topography (where, however, he deals only with those places which he considers most important), of history and of customs. The first two books of Strabo are an introduction to his Geography, and contain that in which he was weakest, his views on the form

and magnitude of the earth, and other subjects connected with mathematical geography. In the third book he begins his description: he devotes eight books to Europe; six to Asia; and the seventeenth and last to Egypt and Libya. Strabo adopted the geography of Eratosthenes as his basis, but in his own work he aimed at something much more complete, comprising, as was said above, historical as well as physical geography. With the W. of Europa he was naturally better acquainted than Eratosthenes had been, though it is strange to find that he conceived the Pyrenees as running from N. to S. parallel with the Rhine (p. 177). In his views of the geography of Asia and Africa he departs little from those of Eratosthenes, nor does he differ much in his conception of the map of the world, which he regarded as 'shaped like a chlamys,' an oblong measuring about 9000 miles in length from E. to W. and 4000 in breadth (p. 113), the habitable earth extending about 400 N. of Borysthenes to a latitude corresponding with the N. of Ierne (Ireland). It is to be regretted that in his judgment of his predecessors he not only unduly discredits Herodotus but also (from following Polybius implicitly in this point) altogether rejects the authority of Pytheas. Yet Pytheas might have saved him from some erroneous ideas about the N. of Europe. Pytheas, for instance, was nearer the truth as regards the geography of Britain, when he described it as an island stretching away lengthwise to the N., with Thule to the N. of it (Strab. p. 114), than Strabo himself, who believed Britain to be a triangle with its longest side, 500 miles long, opposite the whole Gallic coast from the Rhine to the Pyrenees (that coast being, as it were, flattened out into a continuous line facing mainly N.), and who placed Ireland N. of Britain, as the most northerly point of the world.—The best editions of Strabo are by Kramer, Berl. 1847-1852; by C. Müller and Dübner, Paris, 1857, and the text by Meineke, Leips. 1866; selections by H. F. Tozer, 1893.

**Strābo, Fannius.** 1. C., consul B.C. 161 with M. Valerius Messalla. In their consulship the rhetoricians were expelled from Rome. (Gell. xv. 11.)—2. C., son of the preceding, consul 122 (C. I. L. i. 500). He owed his election to the consulship chiefly to the influence of C. Gracchus, who was anxious to prevent his enemy Oppidius from obtaining the office. But in his consulship Fannius supported the aristocracy, and took an active part in opposing the measures of Gracchus. He spoke against the proposal of Gracchus, who wished to give the Roman franchise to the Latins, in a speech which was regarded as a master-piece in the time of Cicero (Cic. *Brut.* 26, 99). He served in Africa, under Scipio Africanus, in 146, and in Spain under Fabius Maximus in 142 (Plut. *Ti. Gr.* 4; App. *Hisp.* 67). He owed his celebrity in literature to his History, which was written in Latin, and of which Brutus made an abridgment (Cic. *de Or.* ii. 67, 270, *Brut.* 87, 299).—3. The son-in-law of Laelins, whom Cicero introduces as one of the speakers in the *de Republica* and *de Amicitia*, was stated in the *Brutus* (26, 101) to be the same as the historian Fannius, but Cicero himself corrects this statement (*ad Att.* xii. 5, 3).

**Strābo Seius.** [SEIANUS.]

**Strātōcles** (Στρατόκλης). 1. An Athenian orator, and a friend of the orator Lycurgus. He was a virulent opponent of Demosthenes, whom he charged with having accepted bribes

from Harpalus. Stratoctes especially distinguished himself by his extravagant flattery of Demetrius. (Plut. *Demetr.* 11, 24; *Vit. X. Or.* p. 852.)—2. An actor at Rome (Juv. iii. 99; Quintil. xi. 3, 178).

**Strāton** (Στράτων). 1. Son of Arcesilaus, of Lampsacus, was a distinguished Peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in B.C. 288, and, after presiding over it eighteen years, was succeeded by Lycon. He devoted himself especially to the study of natural science, whence he obtained the appellation of *Physicus*. Cicero, while speaking highly of his talents, blames him for neglecting the most necessary part of philosophy—that which has respect to virtue and morals—and giving himself up to the investigation of nature. Straton appears to have taught a pantheistic system, the specific character of which cannot, however, be determined. He seems to have denied the existence of any god outside the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence; and that life, sensation, and intellect, are but forms, accidents, and affections of matter. (Diog. Laërt. v. 58; Cic. *Acad.* i. 9, 84, *de Fin.* v. 5, 13.)—2. Of Sardis, an epigrammatic poet, and the compiler of a Greek Anthology devoted to licentious subjects. [PLAUTES].—3. A physician of Berytus in Phoenicia, one of whose medical formulae is quoted by Galen.—4. Also a physician, and a pupil of Erasistratus in the third century B.C. (Diog. Laërt. v. 3, 61).

**Strātōnicē** (Στρατόνικη). 1. Wife of Antigonus, king of Asia, by whom she became the mother of Demetrius Poliorcetes (Plut. *Demetr.* 2). After the battle of Ipsus she fled to Salamis in Cyprus with her son Demetrius.—2. Daughter of Demetrius Poliorcetes and Phila, the daughter of Antipater. In 300, at which time she could not have been more than seventeen years of age, she was married to Seleucus, king of Syria. Notwithstanding the disparity of their ages, she lived in harmony with the old king for some years, when it was discovered that her stepson, Antiochus, was deeply enamoured of her, and Seleucus, in order to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to the young prince. She bore three children to Antiochus: (1) Antiochus II., surnamed Theos; (2) Apama, married to Magas, king of Cyrene; and (3) Stratonice. (Plut. *Demetr.* 31, 32, 38; App. *Syr.* 59.)—3. Daughter of the preceding and of Antiochus I., was married to Demetrius II., king of Macedonia. She quitted Demetrius in disgust, on account of his second marriage with Phthia, the daughter of Olympias, and retired to Syria. Here she was put to death by her nephews Seleucus II., against whom she had attempted to raise a revolt. (Jnst. xxviii. 1.)—4. Daughter of Antiochus II., king of Syria, married to Ariarathes III., king of Cappadocia (Diod. xxxi. p. 518).—5. One of the favorite wives of Mithridates the Great (App. *Mithr.* 107).

**Strātōnicēa** (Στρατόνικεια, Στρατόνικη; Στρατονικεύς, Stratoniceus, Stratonicensis; *Eski-Hisar*, Ru.), one of the chief inland cities of Caria, built by Antiochus I. Soter, who fortified it strongly, and named it in honour of his wife, Stratonice (Strab. p. 660). It stood E. of Mylasa and S. of Alabanda, near the river Marsyas, a S. tributary of the Maeander, and

on the road from Alabanda to Idgum. It afterwards belonged to Rhodes (Liv. xxiii. 18, 30). Under the Romans it was a free city, and it was improved by Hadrian, who called it Hadrianopolis (Steph. Byz. s. v., Tac. Ann. ii. 62, Dio Cass. xlviii. 26). Near it stood the great temple of Zeus Chrysaëreus, the centre of the national worship of the Carians. There is some reason to believe that Stratonicea stood on the site of a former city called Idnus and, still earlier Chrysaëra. (Steph. Byz. s. v. 'Ιδναις).

**Stratōnis Tūrris** [CAESAREA No 5]  
**Strattis** (Στρατίς or Στρατίς) an Athenian poet of the Old Comedy from a c. 412 to 380 who parodied plays of Euripides (Ath. p. 531, Suid. s. v.).

**Stratos** (Στρατός) 1 (Στρατίος Σουρωγίης) near Lepana, the chief town in Acarnania, ten stadia W of the Achelous. Its territory was called *Stratice*. It was a strongly fortified town, and commanded the ford of the Achelous on the high road from Aetolia to Acarnania. (Strab. p. 430, Thuc. ii. 82, iii. 106, Xen. Hell. i. 6.) Hence it was a place of military importance and was at an early period taken possession of by the Aetolians (Pol. iv. 63, Liv. xxxvi. 11). There are remains of its walls and gates.—2 A town in Achaia, afterwards called Dyxæ.

**Strombichades** (Στρομβιχίδης) son of Diotimus, was an Athenian admiral on the coast of Asia B c. 412. He recovered Lampsacus which had revolted in 411. He was put to death by the Thirty, because he opposed the policy of Theramenes in his dealings with Sparta. (Thuc. vii. 18, 30–40, 60–70, Lys. c. Agor. p. 130.)

**Strongyle** (Νάξος)  
**Strongylion** (Στρογγυλίαν), a distinguished Greek sculptor during the last thirty or forty years of the fifth century B c. He was famous for his statues of oxen and horses (Paus. ix. 30, 1).

**Strophades Insulae** (Στροφάδες) formerly called *Plotae* (Πλωταί) *Strophades* and *Sfractis* two islands in the Ionian sea, off the coast of Messenia and S of Zacynthus (Strab. p. 339, Verg. Aen. iii. 210). The Harpies were pursued to these islands by the sons of Boreas, and it was from the circumstance of the latter returning from these islands after the pursuit, that they are supposed to have obtained the name of Strophades. [HANTHAE.]

**Strophilus** (Στρόφιλος), king of Phocia, son of Cræsus and Antiphates, and husband of Cydriopora, Anaxibia or Astrochia, by whom he became the father of Daktyliæna and Pythæus. See ORONTES.

**Struchites** (Στρουχίται) one of the six tribes of ancient Media (Hdt. i. 101).

**Strymon** (Στρυμὼν by the Turks Kara Su), an important river in Macedonia, forming the boundary between that country and Thracæ down to the time of Ptolemy. It rose in Mt. Scymnus, flowed first S and then SE, passed through the lake Prasias, and immediately S of Amphipolis, fell into a bay of the Aegean sea called after it *Strymonicus Sinus* (Hes. Th. 339, Aesch. Ag. 193, Hdt. vii. 75, Thuc. ii. 96, Strab. p. 323). The numerous cranes on its banks are frequently mentioned by ancient writers (Verg. Aen. x. 219, Juv. xiv. 167).

**Strymonis** (Στρυμόνιος) the old name, according to Herodotus, of the Bithynians, who migrated into Asia Minor from the banks of the river Strymon. Bithynia was sometimes called *Bithymonia* (Hdt. vii. 75).

**Stubæra** or **Stymbæra** (Στῦβα, Στῦμβæρα), a town of Macedonia in the district Pæonia, on the river Ergon (Strab. p. 327, Pol. xviii. 8, Liv. xxii. 35).

**Stura** (Στῦρα), a river of N Italy, which rises in the glaciers of the Læpenna, and flows into the Po from the N a few miles below Torino (Plin. iii. 118).

**Stymphālides** (ΣΤΥΜΦΑΛΙΔΕΣ)

**Stymphālis** (Στυμφαλίς) 1 A lake in Arcadia [ΣΤΥΜΦΑΛΙΣ]—2 A district in Macedonia, between Atintania and Elimæotis (Liv. xlv. 30).

**Stymphālus** (Στυμφαλὸς Στυμφαλὸς Στυμφαλῖος), a town in the NE of Arcadia. The territory of Stymphalus is a plain about six miles in length bounded by Achaia on the N., Sicyonia and Phliasia on the E., the territory of Mantinea on the S and that of Orchomenus and Pheneas on the W. This plain is shut in on all sides by mountains. On the N rises the gigantic mass of *Cyllene*, from which a projecting spur, called Mt. Stymphalus descends into the plain. (Στυμφαλὸς ὄρος, Ptol. ii. 16, § 14, Hesych. s. v. 'Αναλίστα Στυμφαλὸς' Stat. Silv. iv. 6. 100.) The mountain at the southern end of the plain opposite *Cyllene*, was called *Apelaurum* (σὺν Ἀπ' Αὐραῖς, Polyb. iv. 69) and at its foot is the *katarothra* or subterranean outlet of the lake of Stymphalus (τὴν Στυμφαλὶν Ἀλμυρὰν, Strab. vii. p. 371, § Στυμφαλιν Ἀλμυρὰν, Herod. vi. 76). This lake is formed partly by the rain water descending from *Cyllene* and *Apelaurum*, and partly by three streams which flow into it from different parts of the plain, the waters of which have not sufficient outlet by the *katarothra*. It is now called *Zaraka*. The water which flows from it, after an underground course of twenty two miles appears again a few miles from Argos (where its ancient name was *Erasinus*), and now turns several mills belonging to that city. The district was one of military importance, since it commanded one of the chief roads from Arcadia to Argolis. Its name is said to have been derived from Stymphalus, a son of Elatos and grandson of Arce (Paus. vii. 4. 4 vii. 22, 1). It is mentioned by Homer (Il. ii. 608) and by Pindar (Ol. vi. 189). On the shores of the lake dwelt, according to tradition, the birds called *Stymphalides* (Στυμφαλίδες), destroyed by Heracles. [For details see p. 377, b.] Stymphalus was one of the cities of the Achaean League (Pol. ii. 65, iv. 69). There are ruins extant of the polygonal walls of the citadel, and the foundations of two temples, one of these is probably the temple of Artemis, on which were worshipped the birds (Paus. vii. 22, 2).

**Styrs** (τὰ Στῦρα Στρυτίς *Stura*), a town in Euboea on the SW coast, not far from Carystus and nearly opposite Marathon in Attica. The inhabitants were originally Dryopes, though they subsequently denied their descent from this people (Il. ii. 539, Hdt. viii. 46, Paus. iv. 23. 11, Strab. p. 416). They took an active part in the Persian war and fought at Artemesium, Salamis and Plataea. They afterwards became subject to the Athenians, and paid a yearly tribute of 1200 drachmae (Thuc. vii. 57). The town was destroyed in the Læman war by the Athenian general Phaedrus, and its territory was annexed to Eretria (Strab. Le.).

**Styx** (Στῦξ) connected with the verb *στύγω* to hate or abhor, is the name of the principal river in the nether world around which it flows seven times (Il. ii. 755, viii. 369 xiv. 271, Verg. Georg. iv. 480, Aen. vi. 439). Styx is described

as a daughter of Oceanus and Tethys. As a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns (Hes. *Th.* 861, 778). In the *Iliad* the Styx is the only river of the lower world, but in the *Odyssey* (x. 513), the Acheron is the chief river, into which Periphlegethon and Styx with its affluent Coeytns flow. Styx was regarded as flowing out of Oceanus (Hes. *Th.* 789). By Pallas Styx became the mother of Zeus (zeal), Nike (victory), Bia (strength), and Kratos (power). She was the first of all the immortals who took her children to Zeus to assist him against the Titans; and in return for this her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. When one of the gods had to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water. (*Il.* ii. 755, xiv. 271, *Od.* v. 185, xv. 37; Hes. *Th.* 775; Verg. *Aen.* vi. 324; Ov. *Met.* iii. 290.)

**Styx** (Στύξ: *Mavra-neria*), a river in the N. of Arædia, near Nonacris, descending from a high rock, and falling into the Crathis. The description of the mythical Styx, as falling from a high rock (*Il.* viii. 369, xv. 37; Hes. *Th.* 785, 805), evidently suits this real stream, and the wild and gloomy character of its ravine led to the superstitious romance attached to it (Paus. viii. 17, 6; Hdt. vi. 74). It is a mere thread of water except when it is swelled by the melting snow. The ancients believed that the water of this river was poisonous; and according to one tale Alexander the Great was poisoned by it. It was said also to break all vessels made of glass, stone, metal and any other material except of the hoof of a horse or a mule (Arr. *An.* vii. 27; Plut. *Alex.* 77; Strab. p. 839; Ael. *H.A.* x. 40).

**Suada**, **Suadela**. [PIRHO.]

**Süägëla** (Σουάγεια), an ancient city of Caria, near Myndus, was the burial-place of the old kings of the country, and thence derived its name, the Carian word *soûa* signifying tomb, γέλας king (Steph. Byz. s.v.). Strabo calls it Syngela (p. 611).

**Suāna** (*Sovana*), a town of S. Etruria in the valley of the Arminia (*Flora*) and about twenty miles W. of Volsinii (*Bolsena*). It was a municipium under the empire (Plin. iii. 52). There are numerous ancient rock-tombs in the valleys round the town.

**Suasa** (Suasanus: ruins near S. Lorenzo), a municipium in Umbria on the Sena.

**Suastus**, a river of India, an affluent of the **COPEN**.

**Suabertum** or **Sudertum** (Sudertanus: *Sorano*?), a town in the interior of Etruria (Liv. xxvi. 23).

**Sublaquëum** (Sublaeensis: *Subiaco*), a place on the Anio near its source, where stood the celebrated villa of Claudius and Nero (Villa Sublaeensis), from which was derived the name of the Via Sublaeensis, a branch of the Via Tiburtina (Tac. *Ann.* xiv. 22). It derived its name from three lakes called *Simbrivii* Lacus or *Simbruina* Stagna, which have now disappeared (Plin. iii. 109; Frontin. *Aquæd.* 93). It is doubtful if in ancient times there was anything here which could be called a town, and the district was included in the territory of the Tibur. It was more celebrated in a later age as the cradle of the Benedictine order.

**Sublicius Pons**. [ROMA, p. 801, b.]

**Subur**. 1. A town of the Lacetani in His-

pania Tarraconensis, E. of Tarraeo.—2. (*Subu*), a river in Mauretania Tingitana, flowing past the colony Banasa into the Atlantic Ocean (Ptol. ii. 6, 17).

**Sübûra** or **Sûburra**. [ROMA, p. 805, b.]

**Subzupara** (*Zarvi*), a town in Thrace on the road from Philippopolis to Hadrianopolis.

**Succabar** (Σουχάβαρι, Ptol.: *Mazuna*?), an inland city of Mauretania Caesariensis, SE. of the mouth of the Chinalaph. It was a colonia, and is mentioned by Ammianus Marcellinus under the name of 'oppidum Sugar-baritanum.' (Amm. Marc. xxix. 5).

**Succi** or **Succorum Angustiae**. [HAEMUS.]

**Suero**. 1. (*Xucar*), a river in Hispania Tarraconensis, rising in a S. branch of Mt. Idubeda in the territory of the Celtiberi, and falling S. of Valentia into a gulf of the Mediterranean called after it Sinus Sueronensis (*Gulf of Valencia*). (Strab. pp. 158, 163, 167).—2. (*Cullera*), a town of the Edetani in Hispania Tarraconensis, on the preceding river, and between the Iberus and Carthago Nova (Strab. p. 158; Liv. xxviii. 24).

**Sudertum**. [SUABERTUM.]

**Sudëti Montes**, a range of mountains in the SE. of Germany, in which the ALPIS takes its rise.

**Suebi**. [SUEVI.]

**Suel** (*Fuengirola*), a town in Hispania Baetica on the road from Malaca to Gades (Ptol. ii. 4, 7).

**Suessa Aurunca** (Suessanus: *Sessa*), a town of the Anrunci in Latium, E. of the Via Appia, between Minturnae and Teanum, on the W. slope of Mons Massicus. It was situated in a beautiful district called *Vescinus ager*, whence it has been supposed that the town itself was at one time called *Vescia*. It was made a Roman colony in the Samnite wars, but must have been afterwards colonised afresh, since we find it called in inscriptions *Col. Julia Felix* (Liv. ix. 28; Vell. Pat. i. 14; Plin. iii. 64). It was the birthplace of the poet Lucilius (Juv. i. 20).

**Suessa Pömëtia** (Suessanus, also called *Pömëtia* simply, an ancient and important town of the Volsci in Latium, S. of Forum Appii, conquered by the Romans under Tarquinius Priscus, and taken a second time and sacked by the consul Servilius. (Liv. i. 53, ii. 25; Dionys. iv. 50; Tac. *Hist.* iii. 72; Verg. *Aen.* vi. 776.) It was one of the twenty-three cities situated in the plain afterwards covered by the Pomptine Marshes, which are said indeed to have derived their name from this town, which had ceased to exist in historical times (Fest. s.v. *Pomptina*).

**Suessetani**, a people in Hispania Tarraconensis, mentioned in connexion with the Sedetani (Liv. xxv. 34, xxviii. 24).

**Suessiões** or **Suessões**, a powerful people in Gallia Belgica, who were reckoned the bravest of all the Belgic Gauls after the Bellovaei, and who could bring 50,000 men into the field in Caesar's time. Their king Divitiacus, shortly before Caesar's arrival in the country, was reckoned the most powerful chief in all Gaul, and had extended his sovereignty even over Britain. The Suessiones dwelt in an extensive and fertile country E. of the Bellovaei, S. of the Veromandui, and W. of the Remi. They possessed twelve towns, of which the capital was Noviodunum, subsequently Augusta Suessionum or Suessones (*Soissons*). (Caes. *B. G.* ii. 8, 12, vii. 75, viii. 6; Ptol. ii. 9, 11).

**Suessula** (Suessulanus: *Torre di Sessola*),

a town in Samnium, on the S. slope of Mt. Titane (Liv. iii. 57, xxiv. 14, 51, xiv. 7, xvi. 9) *Suetonius Paulinus* [PAULINUS]

C. Suetonius Tranquillus, the Roman historian, was born about the beginning of the reign of Vespasian (Suet. *Ner.* 57). His father was Suetonius Lenus, who was a tribune of the thirteenth legion in the battle of Bedracum, in which Otho was defeated (Suet. *Oth.* 12). Suetonius practised as an advocate at Rome in the reign of Trajan. He lived on intimate terms with the younger Pliny, many of whose letters are addressed to him (Plin. *Ep.* i. 18, 24, iii. 8, v. 10, ix. 34, ad *Trop.* 91). At the request of Pliny, Trajan granted to Suetonius the *ius trium liberorum*, for though he was married he had not three children, which number was necessary to relieve him from various legal disabilities. Suetonius was afterwards appointed private secretary (Magister Epistolarum) to Hadrian, but was deprived of this office by the emperor along with Septimius Clarus, the Praefect of the Praetoriana on the ground of his showing too little respect to Sabina, the emperor's wife (Spart. *Hadrian.* 1). Suetonius wrote many works of which those extant are — *Vitae Duodecim Caesarum* or the Twelve Emperors, of whom the first is C. Julius Caesar and the last is Domitian. *Liber de illustribus Grammaticis*. *Liber de claris Rhetoribus*. *Vitae Septent. Horatii Lucani Plinii Majoris*. His chief work is his *Lives of the Caesars*. Suetonius does not follow the chronological order in his *Lives*, but he groups together many things of the same kind. His language is very brief and precise, sometimes obscure, without any affectation of ornament. He certainly tells a prodigious number of scandalous anecdotes about the Caesars, but though many were probably exaggerations, there is no reason to doubt that Suetonius himself believed them. As a great collection of facts of all kinds, the work on the Caesars is invaluable for the historian of this period. His judgment and his honesty have both been attacked by some modern critics, but on both grounds a careful study of his work will justify him. The treatise *De illustribus Grammaticis*, that *De claris Rhetoribus*, and the *Lives* above mentioned belonged to a series *De Viris illustribus*, which comprised the *Lives* of poets, orators, and historians. Among the lost works was one in several books called *Fasti* (the name is a translation of *Annals* = patchwork or flowery embroidery; cf. *Gell. Praef.* 6), which was a miscellany of information about antiquities, natural history, &c. It is likely that some of the works cited under separate titles by Suidas (e.g. the book about games, of which Tacitus made a paraphrase, *Hist. Var.* vi. 874) were merely parts of this encyclopaedic work. The best edition of Suetonius is by C. Roth, Lipsa, 1858; the edition of Burmann, Amsterd. 1736, is useful.

Suevi or Suedi (Σουεδοί), one of the greatest and most powerful peoples of Germany, or, more properly speaking, the collective name of a great number of German tribes, who were grouped together. The Suevi are described by ancient writers as occupying the greater half of Germany, but the accounts vary respecting the part of the country which they inhabited, because the migrations of these tribes altered at various times their geographical limits. Caesar represents them as dwelling E. of the Elbe and Fagambri, and W. of the Cherusci, and their country as divided into 100 cantons.

Strabo makes them extend in an easterly direction beyond the Albis, and in a southerly as far as the sources of the Danube. Tacitus gives the name of Suebia to the whole of the E. of Germany from the Danube to the Baltic. The name as used by the Romans applied first, and especially, to the leading tribe, the Semnones, who dwelt between the Elbe and the Oder, and this may have been the home or centre from which the Suevi known to Caesar had for a time extended their settlements westward, but in the wider use of the name, when it referred as it does in Tacitus, to all upper and central Germany, it included, besides the Semnones, the Rugi, the Varni, the Hermunduri, the Marcomanni, and the Quadi. (Caes. *B. G.* i. 57, 51, 54, iii. 7, iv. 1, Tac. *Ann.* i. 44, Germ. 28, 45, Strab. p. 790.) At a later time the collective name of the Suevi gradually disappeared, and the different tribes of the Suevic race were each more usually called by their distinctive names. In the second half of the third century however we again find a people called Suevi, emigrants probably or adventurers from the more eastern Suebia, dwelling between the mouth of the Mem and the Black Forest, whose name is still preserved in the modern *Suedia*. (Amm. Marc. xvi. 10, Jordan, *Get.* 5.) As regards the relations of the Suevi to the Roman empire there was no period at which more than a few of the tribes so designated were in any sense subject to Rome. In the first century the Suebian peoples of Bohemia and Moravia recognized the Roman power (see *Vall.* 4), but the Suevians of the Danube were always independent. (See also *GERMANY*.)

Sufenas, M. Nonius, tribune of the plebs in a.c. 58, fought on Pompey's side at the battle of Pharsalia (Cic. *ad Att.* iv. 15, vi. 1, viii. 15).

Sufes (Σούβας), a city of N. Africa, in the Carthaginian territory (Byzacena).

Sufetula (Σουφίττα), a city of Byzacena, S. of Sufes, of which its name is a diminutive. It became, however, a much more important place, as a chief centre of the roads in the interior of the province of Africa. Its ruins are magnificent.

Sugambri, Sygambri, Sigambri, Sycambri, or Sicambri, one of the most powerful peoples of Germany at an early time, belonged to the Laetrones, and dwelt originally N. of the Elbe, on the Rhine, from whence they spread towards the N. as far as the Lippe. The Sigambri are mentioned by Caesar, who invaded their territory (Caes. *B. G.* iv. 16, vi. 35). They are described as warlike people (Hor. *Od.* i. 2, 36, iv. 24, 35). They were conquered by Tiberius in the reign of Augustus, and a large number of them were transplanted to Gaul, where they received settlements between the Moselle and the Rhine as Roman subjects. The portion of the Sigambri who remained in Germany withdrew farther S., probably to the mountainous country in the neighbourhood of the Taunus. (Tac. *Ann.* i. 26, iv. 47, xii. 89, Dio Cass. liv. 20–25.) Shortly afterwards they disappear from history, and are not mentioned again till the time of Ptolemy, who places them much farther N., close to the Bructeri and the Langobardi, somewhere between the Vecht and the Yssel (Ptol. ii. 11, 8). At a still later period we find them forming an important part of the confederacy known under the name of Franks.

Suidas (Σουίδας), a Greek lexicographer, of whom nothing is known. No certain conclusions as to the age of the compiler can be de-



rived from passages in the work, since it may have received numerous interpolations and additions; but it is probable that he lived in either the tenth or the eleventh century A.D. He is quoted by Eustatbins, who lived about the end of the twelfth century. The *Lexicon* of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement; but it contains both words which are found in dictionaries of languages and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholasts, and lexicographers, and some extracts from later Greek writers. The plan of this work is not well conceived: it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles give full information; others scarcely any. As to the biographical notices, it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the *Onomatologos* or *Pinax* of Hesychius of Miletus. The *Lexicon*, though without merit as to its execution, is extremely valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers. The best editions of the *Lexicon* are by Küster, Cambridge, 1705; by Gaisford, Oxford, 1834; and by Bernhardt, Halle, 1834: text by Bekker, 1854.

**Suiones**, the general name of all the German tribes inhabiting Scandinavia. [SCANDIA.]

**Sulci** (Suleitanus: *S. Antiocho*), an ancient town in Sardinia, founded by the Carthaginians, and a place of considerable maritime and commercial importance (Paus. x. 17, 3; Claudian, *B. Gild.* 518; Strab. p. 225; Zonar. viii. 12). It was situated on a promontory on the SW. corner of the island, and the neighbouring district of the mainland is still called *Suleis*.

**Sulgas** (*Sorgue*), a river in Gaul, descending from the Alps, and flowing into the Rhone near Vindalun (Strab. pp. 187, 191).

**Sulla**, **Cornelius**, the name of a patrician family. This family was originally called **Rufinus** (**Rufinus**), and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, mentioned below [No. 1]. The origin of the name is uncertain. Some writers suppose that it is a word of the same signification as **Rufus** or **Rufinus**, and refers simply to the red colour of the hair or the complexion; but it has been conjectured with greater probability that it is a diminutive of **Sura**, which was a cognomen in several Roman gentes. There is no authority for writing the word **Sylla**, as is done by many modern writers. 1. P., great-grandfather of the dictator Sulla, and grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars. [**RUFINUS**, **CORNELIUS**.] His father is not mentioned. He was flamen dialis, and likewise praetor urbanus in B.C. 212, when he presided over the first celebration of the Ludi Apollinares (Liv. xxv. 2, 12). —2. P., son of No. 1, and grandfather of the dictator Sulla, was praetor in 186 (Liv. xxxix. 6). —3. L., son of No. 2, and father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune (Plut. *Sull.* l.). —4. L. surnamed **Felix**, the dictator, was born in 138. Although his father left him only a small property, his means were sufficient to secure for him a good education. He studied Greek and Roman literature with diligence and success, and appears early to have imbibed that love for literature and art by which he was distinguished

throughout life. At the same time he prosecuted pleasure with equal ardour, and his youth, as well as his manhood, was disgraced by the most sensual vices. Still his love of pleasure did not absorb all his time, nor did it enervate his mind; for no Roman during the latter days of the republic, with the exception of Julius Caesar, had a clearer judgment, a keener discrimination of character, or a firmer will. The slender property of Sulla was increased by the liberality of his stepmother and of a courtesan named Nicopolis, both of whom left him all their fortune. His means, though still scanty for a Roman noble, now enabled him to aspire to the honours of the state. He was quaestor in 107, when he served under Marius in Africa. Hitherto he had only been known for his profligacy; but he displayed zeal and ability in the discharge of his duties, and gained the approbation of his commander and the affections of the soldiers. It was to Sulla that Jugurtha was delivered by Bocehus; and the quaestor thus shared with the consul the glory of bringing this war to a conclusion. Sulla himself was so proud of his share in the success, that he had a seal-ring engraved representing the surrender of Jugurtha, which he continued to wear till the day of his death. Sulla continued to serve under Marius with great distinction in the campaigns against the Cimbri and Teutones; but Marius becoming jealous of the rising fame of his officer, Sulla left Marius in 102, and took a command under the colleague of Marius, Q. Catulus, who entrusted the chief management of the war to Sulla. Sulla now returned to Rome, where he appears to have lived quietly for some years. He was praetor in 93, and in the following year (92) was sent as propaetor into Cilicia, with special orders from the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Sulla met with complete success. He defeated Gordius, the general of Mithridates, in Cappadocia, and placed Ariobarzanes on the throne. The enmity between Marius and Sulla now assumed a more deadly form. Sulla's ability and increasing reputation had already led the aristocratic party to look up to him as one of their leaders; and thus political animosity was added to private hatred. In addition to this, Marius and Sulla were both anxious to obtain the command of the impending war against Mithridates; and the success which attended Sulla's recent operations in the East had increased his popularity, and pointed him out as the most suitable person for this important command. About this time Bocebus dedicated in the Capitol gilded figures representing the surrender of Jugurtha to Sulla, at which Marius was so enraged that he could scarcely be prevented from removing them by force. The exasperation of both parties became so violent that they nearly had recourse to arms against each other; but the breaking out of the Social war hushed all private quarrels for the time. Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years; and he had the deep mortification of finding that his achievements were thrown into the shade by the superior energy of his rival. Sulla gained some brilliant victories over the enemy, and took Bovianum, the chief town of the Samnites. He was elected consul for 88, and received from the senate the command of the Mithridatic war. The events which followed—his expulsion from Rome by Marius, his return to the city at the

head of his legions, and the proscription of Marius and his leading adherents—are related in the Life of Marius. Sulla remained at Rome till the end of the year, and set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. He landed at Dyrrhachium, and forthwith marched against Athens, which had become the head quarters of the Mithridatic cause in Greece. After a long and obstinate siege, Athens was taken by storm on March 1, 86, and was given up to rapine and plunder. Sulla then marched against Archelaus, the general of Mithridates, whom he defeated in the neighbourhood of Chaeronea in Boeotia, and in the following year he again gained a decisive victory over the same general near Orchomenus. But while Sulla was carrying on the war with such success in Greece, his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls 86, and all the regulations of Sulla were swept away. Sulla, however, would not return to Italy till he had brought the war against Mithridates to a conclusion. After driving the generals of Mithridates out of Greece Sulla crossed the Hellespont and early in 84 concluded a peace with the king of Pontus. He now turned his arms against Fimbria, who had been appointed by the Marian party as his successor in the command. But the troops of Fimbria deserted their general, who put an end to his own life. Sulla now prepared to return to Italy. After leaving his legate, L. Lucius Marcus, in command of the province of Asia, with two legions, he set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apollonius of Teos, which contained most of the works of Aristotle and Theophrastus (APOLLICIV). He landed at Brundisium with 40,000 soldiers in the spring of 83. The Marian party outnumbered him in troops, and had every prospect of victory; but Cinus had been murdered the year before, and Carbo, the oldest survivor of the Marian party, was in Cisalpine Gaul. Two consular armies opposed Sulla in S. Italy, but he routed one under Norbanna at Capua, and induced the troops of the other consul, Scipio, to desert the Marian cause and join his standard. In like manner by bribes or promises he persuaded many of the Italian towns to espouse his cause. In the field his efforts were crowned by equal success, and he was ably supported by several of the Roman nobles, who espoused his cause in different parts of Italy. Of these one of the most distinguished was the young Cn. Pompey, who was at the time only twenty-three years of age. [POMPEY, No. 10.] Sulla wintered in Campania, and in the following year (82) the struggle was brought to a close by the decisive victory which he gained over the Samnites and Lucanians under Pontius Telesinus before the Colline gate of Rome. This victory was followed by the surrender of Eraneste and the death of the younger Marius, who had taken refuge in this town. In N. Italy his lieutenants, Metellus, C. Pompeius and Crassus, had been equally successful, and the surviving leaders of the opposite party had quitted Italy in despair. Sulla was now master of Rome and Italy; and

he resolved to take the most ample vengeance upon his enemies, and to extirpate the popular party. One of his first acts was to draw up a list of his enemies who were to be put to death, called a *Proscriptio*. It was the first instance of the kind in Roman history. All persons in this list were outlaws who might be killed by anyone with impunity, even by slaves; their property was confiscated to the state, and was to be sold by public auction, their children and grandchildren lost their votes in the comitia and were excluded from all public offices. Further, all who killed a proscribed person, received two talents as a reward, and whoever sheltered such a person was punished with death. Terror now reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe, for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. The confiscated property, it is true, belonged to the state, and had to be sold by public auction, but the friends and dependents of Sulla purchased it at a nominal price, as no one dared to bid against them. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. The acts of acerbity and injustice then perpetrated continued long afterwards to bear fruit in civil strife and violence, since bands of discontented men were always ready to follow any unprincipled agitator. At the commencement of these horrors Sulla had been appointed dictator for as long a time as he judged to be necessary. This was towards the close of 82. Sulla's chief object in being invested with the dictatorship was to carry into execution in a legal manner the great reforms which he meditated in the constitution and in the administration of justice. He had no intention of abolishing the republic, and consequently he caused consuls to be elected for the following year, and was elected to the office himself in 80, while he continued to hold the dictatorship. At the beginning of 81, he celebrated a splendid triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the ceremony, he claimed for himself the surname of *Felix*, as he attributed his success in life to the favour of the gods. The general object of Sulla's reforms was to restore, as far as possible, the ancient Roman constitution, and to give back to the senate and the aristocracy the power which they had lost. He enacted that the *Senatus auctoritas* should be necessary for proposals in the popular assembly; he limited the effect of the tribune's intercessio to the right of protecting plebeians, so that they could no longer interfere with legislation; and he made it illegal for anyone who had been a tribune to proceed to any other office in the state. He restored to the senate the sole right of sitting as judges, which had been granted before to the equestrian order, and in other ways he strengthened the senatorial power. Thus by increasing the number of praetors (eight instead of six), which was rendered necessary by his alterations in the law-courts, he rendered each great officer less powerful and more dependent on the senate; and the same result followed from the increase in the number of quaestors, though no doubt the larger number (20) was required by the extended provincial government. His reforms in criminal jurisdiction were the strictest and the

only enduring part of his constitution. He so largely extended as practically to reconstitute the system of permanent courts for the trial of particular offences (*quaestiones perpetuae*), in which courts the praetors presided, or, if their number was insufficient, a *iudex quaestionis*. In order to strengthen his power, Sulla established military colonies throughout Italy. The inhabitants of the Italian towns which had fought against Sulla were deprived of the full Roman franchise, and were only allowed to retain the commercium; their land was confiscated and given to the soldiers who had fought under him. Twenty-three legions, or, according to another statement, forty-seven legions received grants of land in various parts of Italy. A great number of these colonies was settled in Etruria, the population of which was thus almost entirely changed. These colonies had the strongest interest in upholding the institutions of Sulla, since any attempt to invalidate the latter would have endangered their newly acquired possessions. Sulla likewise created at Rome a kind of body-guard for his protection by giving the citizenship to a great number of slaves who had belonged to persons proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Corneli after him as their patron. After holding the dictatorship till the beginning of 79, Sulla resigned this office, to the surprise of all classes. He retired to his estate at Puteoli, and there, surrounded by the beauties of nature and art, he passed the remainder of his life in those literary and sensual enjoyments in which he had always taken so much pleasure. He died in 78 in the sixtieth year of his age. He was honoured with a public funeral, and a monument was erected to him in the Campus Martius the inscription on which had been composed by himself. It stated that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.—Sulla was married five times: (1) to Llia or Julia, who bore him a daughter, married to Q. Pompeius Rufus, the son of Sulla's colleague in the consulship in 89; (2) to Aelia; (3) to Coelia; (4) to Caecilia Metella, who bore him a son, who died before Sulla, and likewise twins, a son and a daughter; (5) Valeria, who bore him a daughter after his death. (For the Life of Sulla see Plutarch's *Sulla* and the references in Indices to Cicero and Sallust.) Sulla wrote a history of his own life and times, called *Commentarii Rerum Gestarum* or *Ἱστορίαι* (Plut. *Sull.* 37, *Lucull.* 1; Suet. *Gramm.* 12; *Cic. Div.* i. 172). It was dedicated to L. Lucullus, and extended to twenty-two books, the last of which was finished by Sulla a few days before his death. The Greek Anthology contains a short epigram on Aphrodite which is ascribed to him (*App. B. C.* i. 97).—5. Faustus, son of the dictator by his fourth wife, Caecilia Metella, and a twin brother of Fausta, was born not long before 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fausta respectively on account of the good fortune of their father. (Plut. *Sull.* 22, 34, 37.) At the death of his father in 78, Faustus and his sister were left under the guardianship of L. Lucullus. Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the Temple of Jerusalem, in 63 (*Jos. Ant.* xiv. 4, 4, *B. J.* i. 7, 4). In 60 he exhibited the gladiatorial games which his father in his last will had enjoined

upon him. In 51 he was quaestor. In 52 he received from the senate the commission to rebuild the Curia, which had been burnt down in the tumults following the murder of Clodius. He married Pompey's daughter, and sided with his father-in-law in the Civil war. He was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus in 46, he attempted to escape into Mauritania, but was taken prisoner by P. Sittius, and carried to Caesar. Upon his arrival in Caesar's camp he was murdered by the soldiers in a tumult. Faustus seems only to have resembled his father in his extravagance. We know from Cicero that he was overwhelmed with debt at the breaking out of the Civil war. (*Caes. B. C.* i. 6; *Bell. Afr.* 87, 95; *App. B. C.* ii. 100).—6. P., nephew of the dictator, was elected consul along with P. Autronius Paetus for the year 65, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and were condemned. It was currently believed that Sulla was privy to both of Catiline's conspiracies, and he was accordingly accused of this crime by his former accuser, L. Torquatus, and by C. Cornelius. He was defended by Hortensius and Cicero, and the speech of the latter on his behalf is still extant. He was acquitted; but, independent of the testimony of Sallust (*Cat.* 17), his guilt may almost be inferred from the embarrassment of his advocate. In the Civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia (48). He died in 45. (*Cic. pro Sulla, ad Fam.* ix. 10, x. 17, *ad Att.* xi. 21, 22; *Caes. B. C.* iii. 51, 89; *App. B. C.* ii. 76).—7. Serv., brother of No. 6, took part in both of Catiline's conspiracies. His guilt was so evident that no one was willing to defend him; but we do not read that he was put to death along with the other conspirators. (*Sall. Cat.* 17, 47; *Cic. pro Sull.* 2.)

**Sulmo** (Sulmonensis; *Sulmona*), a town of the Pacligni, seven miles S. of Corfinium (*Caes. B. C.* i. 18), and ninety miles from Rome (*Or. Trist.* iv. 10, 4), on the road to Capua. It stood in the upland valley of the *Gizio*, where some smaller streams join that river. The district of the Pacligni was very cold in winter (*Hor. Od.* iii. 19, 8); hence we find the town called by the poets *gelidus Sulmo*. It is celebrated as the birthplace of Ovid (*Or. Fast.* iv. 81, *Am.* ii. 16; *Sil. It.* viii. 511). It was destroyed by Sulla (*Flor. li.* 21) but was afterwards restored, and is mentioned as a Roman colony.

**Sulpicia**, a Roman poetess who flourished towards the close of the first century A.D., celebrated for sundry amatory effusions, addressed to her husband Calenus. Their general character may be gathered from the expressions of Martial and Sidonius Apollinaris, by whom they are noticed (*Mart.* x. 35, 38; *Sidon.* ix. 262). There is extant a satirical poem, in seventy hexameters, on the edict of Domitian, by which philosophers were banished from Rome and from Italy, which is written in the character of Sulpicia, but is evidently the work of a later period brought out under her name. It is generally appended to the editions of Juvenal and Persius, and is included in Wernsdorff's *Poët. Lat. Min.*

**Sulpicia gens**, was one of the most ancient Roman gentes, and produced a succession of distinguished men. from the foundation of the

republic to the imperial period. The chief families of the Sulpicii during the republican period bore the names of *CAMERATUS*, *GALEA*, *GALLUS*, *RECTUS* (given below), *SAVENIUS*.

**Sulpicius Apollinarius**, a teacher of A. Gellius, was a grammarian (Gell. iv 17). He wrote epistles on learned subjects and the metrical Arguments to the plays of Terence and to the *Aeneid*, and it is possible that the Arguments to the plays of Plautus may also be by his hand. His Arguments to the twelve books of the *Aeneid* (six lines to each book) are printed in Wernsdorf's *Poet. Lat. Mus.*

**Sulpicius Rufus** 1 P., one of the most distinguished orators of his time, was born n.c. 124. He entered public life as a supporter of the aristocratical party and acquired great influence in the state by his splendid talents, while he was still young. In 93 he was quaestor, and in 89 he served as legate of the consul Cn. Pompeius Strabo in the Marius war. In 87, he was elected to the tribunate, but he deserted the aristocratical party, and joined Marius. The causes of this sudden change are not expressly stated, but we are told that he was overwhelmed with debt and there can be little doubt that he was bought by Marius. Sulpicius brought forward a law in favour of Marius and his party, of which an account is given under *MARIUS*. When Sulla marched upon Rome at the head of his army, Marius and Sulpicius took to flight. Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death (App. B.C. i 55, 60; Plut. Sull. 10; Vell. Pat. ii 18; Cic. de Or. iii 3; Brut. 63, 203).—2 P., probably son or grandson of the last was one of Caesar's legates in Gaul and in the Civil war. He was praetor in 49. Cicero addresses him in 55 as *imperator*. It appears that he was at that time in Illyricum, along with Vatinius (Cic. B.C. i 22; B.C. i 74, iii 101; Cic. ad Fam. xii 7).—3 Ser., with the surname *Lemonia*, indicating the tribe to which he belonged, was a contemporary and friend of Cicero, and of about the same age (Cic. Brut. 40, 150). He first devoted himself to oratory, and he studied this art with Cicero in his youth. He afterwards studied law, and he became one of the best jurists as well as most eloquent orators of his age. He was quaestor of the district of Ostia, in 74, curule aedile 69, praetor 65; and consul 51 with M. Claudius Marcellinus. He appears to have espoused Caesar's side in the Civil war, and was appointed, about 46, by Caesar proconsul of Achaia (Cic. ad Fam. iv 5). He died in 43 in the camp of M. Antony, having been sent by the senate on a mission to Antony, who was besieging Dec. Brutus in Mutina. Sulpicius wrote a great number of legal works. He is often cited by the jurists whose writings are excerpted in the Digest; but there is no excerpt directly from him. He had numerous pupils, the most distinguished of whom were A. Oribius and Alfenus Varus. There are extant in the collection of Cicero's Epistles two letters from Sulpicius to Cicero, one of which (iv 5) is the well-known letter of consolation on the death of Tullia, the daughter of the orator, the other (iv 12) gives an admirable account of the death of Marcellus. The same book contains several letters from Cicero to Sulpicius. He is also said to have written some erotic poetry (Plin. Ep. v 3, 5; Or. Trist. ii 411).—Sulpicius left a son, Servius, who is frequently mentioned in Cicero's correspondence.

**Summanus**, an ancient Roman or Sabine divinity, who may be regarded as the Jupiter of the night; for as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and hurled his thunderbolts during the night (Varro, L. L. v 74). Summanus had a temple at Rome near the Circus Maximus (Or. Fast. vi 725; Liv. xxii 29, Plin. xxix. 57), and there was a representation of him in the pediment of the Capitoline temple (Cic. Div. i 10, Liv. Ep. 14).

**Sunium** (*Σουνιον* *Σουνιως* C. Colonna), a promontory forming the S. extremity of Attica, with a town of the same name upon it (Od. iii 278, Soph. Aj. 1235, Paus. i 1, 1). The promontory falls on three sides perpendicularly 200 feet to the sea, and on it, at the highest part of the promontory, was a splendid temple of Athene, fully 300 feet above the sea, eleven columns of which are still extant, and have given the modern name to the cape. It was fortified by the Athenians in the Peloponnesian war (Thuc. viii 4), and remains of the ancient walls, with the temple of Athene, are still extant. There is also a marble platform or terrace, which some take to be part of a propylaeum, others to be the base of the altar of Poseidon (cf. Anstoph. Av. 809, Eq. 537).

**Synonensis Lacus** (*L. Sabanyah*), a lake in Bithynia, between the Ascania Palus and the river Sangarius, near Nicomedia (Amm. Marc. xvi. 8).

**Superbus, Terquinius** [*Tanquarus*]

**Sura, Lentulus**. (Lentulus, No 9.)

**Sura**, L. Lucinius, an intimate friend of Trajan, and three times consul, in A.D. 98, 102 and 107. On the death of Sura, Trajan honoured him with a public funeral, and erected baths to perpetuate his memory. Two of Pliny's letters are addressed to him. (Dio Cass. lxxvii 9, 15, Plin. Ep. iv 30, vii 27.)

**Sura** (*Σουρα* *Suric*), a town of Syria, in the district Chalybionta, on the Euphrates a little W. of Thapsacus (Ptol. v 15, 25).—2 (*Sour*) a branch of the Mosella, above Treves (Auson. Mosell. 35.)

**Surani** or **Surral** (*Σουρανοι*), a people of Sarmatia Asiatica, near the Portae Caucasae and the river Itha. Their country contained many gold mines. (Ptol. v 9, 20; Plin. vi. 29.)

**Surenas**, the general of the Parthians who defeated Crassus in n.c. 53 [*CRASSUS*].

**Surlus** (*Σουρλος*), a tributary of the Phasis in Colchis, the water of which had the power of forming petrifications (Plin. ii 226, vi 13). At its confluence with the Phasis stood a town named **Surlum** (*Σουρλον*). The plain through which it flows is still called *Surum*.

**Surrentus Colles** [*SURRENTUM*]

**Surrentum** (*Sorrentinus Sorrento*), an ancient town of Campania, opposite Capreae, and situated about seven miles from the promontory (*Prom. Minervae*) separating the Sinus Paestanus from the Sinus Puteolanus. It was subsequently a Roman colony. The temple of the *birens* which was supposed (probably erroneously) to have given the name to the town, stood near it, and on the hills (*Surrentini Colles*) in its neighbourhood was produced one of the best wines in Italy, which was strongly recommended to convalescents, on account of its thinness and wholesomeness. (Strab. p. 217, Plin. iii. 62.) Statius describes the villa which his friend Pollus Felix had there (*Sile* ii 2), of which considerable remains exist.

Sûsa, gen. -orum (τὰ Σούσα: O. T. Shushan; Σούσιος, Susiānus: *Sus*, Ru.), the winter residence of the Persian kings, stood in the district Cissia of the province Susiana, on the E. bank of the river Choaspes or Eulacus (the modern *Kerkhah*), and between that river and the Pasitigris. Some, with less probability, believe that the Eulacus is the river to the E. of Susa and is the Pasitigris or a branch of it. The position of the city at any rate on the E. of the modern *Kerkhah* is placed beyond doubt by the remains which have been discovered. Its name was said to be derived from a word signifying lily, because that flower abounded in the neighbouring plain (Athen. p. 513; Steph. Byz. s.v.). Snsa was of a quadrangular form, fifteen miles in circuit, and without fortifications; but it had a strongly fortified citadel, containing the palace and treasury of the Persian kings (Strab. p. 729; Arr. *An.* vii. 7; Diod. xix. 18; Plin. vi. 133; cf. Hdt. i. 188; Aesch. *Pers.* 535). The Greek name of this citadel, Momnonico or Memnouium (Hdt. v. 54), is perhaps a corruption of a native name, whence may have arisen the idea of connecting the place with the myth of Memnon [see p. 546, b] and asserting that Tithonus founded the city. It is also possible that the citadel may have been built for Cyrus by some Memnon (Cassiod. vii. 15). The climate of Susa was very hot, and hence the choice of it for the winter palace. It was here that Alexander and his generals celebrated their nuptials with the Persian princesses, B.C. 325 (Curt. vii. 4, 5). The ruins of the huge palaces of Darius and Xerxes, which were first excavated in 1852, preserve the ancient name.

Sūsārion (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, was a native of Megara, whence he removed into Attica, to the village of Iearia, a place celebrated as a seat of the worship of Dionysus (Plut. *Sol.* 10; C. I. A. ii. p. 301; cf. Arist. *Poët.* 3, 5; Athen. p. 40, b). This account agrees with the claim which the Megarians asserted to the invention of Comedy, and which was generally admitted. Before the time of Susarion there was, no doubt, practised, at Iearia and the other Attic villages, that extempore jesting and buffoonery which formed a marked feature of the festivals of Dionysus; but Susarion was the first who so regulated this species of amusement, by developing the dialogue of the comic chorus and a single actor into a kind of short farce, as to lay the foundation of Comedy, properly so called. The Megaric Comedy appears to have flourished, in its full development, soon after B.C. 600; and it was introduced by Susarion into Attica between 580-564. [See *Dict. of Ant. art.* COMOEDIA.]

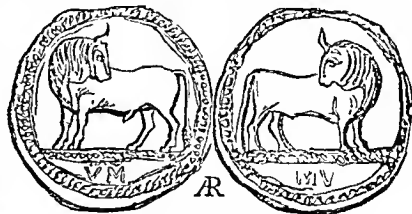
Susiāna, -ā, or Sūsīs (ἡ Σουσιανή, ἡ Σουσίς: nearly corresponding to *Khuzistan*), one of the chief provinces of the ancient Persian empire, lay between Babylonia and Persis, and between M. Parachoatras and the head of the Persian Gulf. It was an alluvial plain formed by the rivers Choaspes (*Kerkhah*) and Pasitigris (*Karun*). On the Persian Gulf its coast extended from the junction of the Enphrates with the Tigris, to about the mouth of the river Orontis (*Tab*). (Strab. p. 729; Ptol. vi. 3, 1.) It was divided from Persis on the SE. and E. by a mountainous tract (Montes Uxii), inhabited by independent tribes, who made even the kings of Persia pay them for a safe passage. The chief pass through these mountains was called Susides or Persides Portae (Σουσιδῆς

πόλαι, αἱ πόλαι αἱ Περσίδες, Σουσιδῆς πύλαι: Polyæn. iv. 3, 27). On the N. it was separated from Great Media by the range of Mt. Orontes (*Elucend*), which contained the sources of the Copratas, and of one branch of the Choaspes. On the W. it was divided from Assyria by the range of Mt. Zagros, in which were the sources of some affluents of the Choaspes, and by an imaginary line drawn S. from the end of that range to the Tigris; and from Babylonia by the Tigris itself. The country was mountainous and cool in the N., and low and very hot in the S.; and the coast along the Persian Gulf was marshy. The mountains were inhabited by various wild and independent tribes; and the plains by a quiet agricultural people, of the Semitic race, called Susii or Susiani.

Sutrium (Sutrinus: *Sutri*), an ancient town of Etruria, on the E. side of the Saltus Ciminus, and on the road from Vulsinii to Rome, from which it was distant thirty-two miles. It was taken by the Romans at an early period; and in B.C. 383, or seven years after the capture of Rome by the Gauls, it was made a Roman colony. (Liv. vi. 3; Diod. xiv. 117; Vell. Pat. i. 14.) It was celebrated for its fidelity to Rome, and was in consequence besieged several times by the Etruscans (Liv. ix. 32, x. 14). On one occasion it was obliged to surrender to the Etruscans, but was retaken by Camillus in the same day, whence arose the proverb *ire Sutrium* (Liv. vi. 3; Plant. *Casin.* iii. 1, 10). There are still remains of the walls and tombs of the ancient town, and of an amphitheatre of Roman work.

Syagrus (Σύαγρος ἄκρα: *Ras Farah*), a promontory on the SE. of Arabia, near Moscha (Ptol. vi. 7, 11). Its importance lay in its being the point where land was quitted on the voyage to India (*Peripl.* 80; Plin. vi. 100).

Sŷbāris (Σύβαρις). 1. (*Coscile* or *Sibarē*), a river in Lucania, flowing by the city of the same name, and falling into the Crathis. It was said to have derived its name from the fountain Sybaris, near Bura, in Achaia. (Strab. p. 386.) — 2. (Συβαρίτης, Sybarita), a celebrated Greek



Coin of Sybaris, early in sixth cent. B.C.  
Obv., bull with head turned back: VM (ΣΥ); rev., same, incuse.

town in Lucania, was situated between the rivers Sybaris and Crathis at a short distance from the Tarentine gulf, and near the confines of Bruttium (Strab. p. 263; Diod. xii. 9; Seymn. p. 360). It was founded B.C. 720 by Achaeans and Troezenians, and soon attained an extraordinary degree of prosperity and wealth. It carried on an extensive commerce with Asia Minor and other countries on the Mediterranean, and its inhabitants became so notorious for their love of luxury and pleasure, that their name was employed to indicate any voluptuary. (Athen. pp. 518-521; Hdt. vi. 127; Suid. s.v.) At the time of their highest prosperity their city was fifty stadia, or nearly six miles, in circumference, and they exercised dominion over

twenty five towns, so that we are told they were able to bring into the field 300 000 men, a number, however, which is obviously incredible (Strab. *l.c.*) But their prosperity was of short duration. The Achaeans having expelled the Troezenian part of the population, the latter took refuge at the neighbouring city of Croton, the inhabitants of which espoused their cause. In the war which ensued between the two states, the Sybarites were completely conquered by the Crotoniates, who followed up their victory by the capture of Sybaris, which they destroyed by turning the waters of the river Crathis against the town, *a.c.* 510 (Diod. xii 9, Hdt. v 41, Athen. p. 321, Scymn. pp. 337-360, Strab. *l.c.*) The greater number of the surviving Sybarites took refuge in other Greek cities in Italy, but a few remained near their ancient town, and their descendants formed part of the population of Thurii, which was founded in 443 near Sybaris. [THURI.]

**Syðta** (ῥά Συδῶτα Συδῶτιος Συδῶτα), a number of small islands off the coast of Epirus, and opposite the promontory Lencumne in Corcyra, with a harbour of the same name on the main land. It was here that a naval battle was fought between the Corcyraeans and Corinthians, *a.c.* 432, just before the commencement of the Peloponnesian war (Thuc. i 47-54 in 76, Strab. p. 324).

**Syphaeus** or **Sisphaeus**, also called **Acerbas** (Ακέρβας).

**Syênê** (Σύνη Συνηρίς and Συνηρίς, Syenites Assuan, Ra.) a city of Upper Egypt on the E. bank of the Nile, just below the First Cataract. It was the S. frontier city of Egypt towards Aethiopia, and under the Romans it was kept by a garrison of three cohorts. From its neighbourhood was obtained the fine red granite called *Syenites lapis*. It was also an important point in the astronomy and geography of the ancients, as it lay just under the tropic of Cancer, and was therefore chosen as the place through which they drew their chief parallel of latitude. The sun was vertical to Syene at the time of the summer solstice, and a well was shown in which the reflection of the sun was then seen at noon; or, as the rhetorician Anaximenes expresses it, the disc of the sun covered the wall as a vessel is covered by its lid. (Hdt. ii 30, Strab. pp. 133, 217, 797, Plin. xxxvi. 13, Ptol. v 5, 15, viii 15, 15.)

**Syennêsis** (Συεννησίς), a common name of the kings of Cilicia. Of these the most important are —1. A king of Cilicia who joined with Labynetus in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably *a.c.* 610 (Hdt. i 74) —2. Contemporary with Darius Hyastaspis, to whom he was tributary. His daughter was married to Pixodarus (Hdt. iii 90, v 113) —3. Contemporary with Artaxerxes II. (Moemon), ruled over Cilicia, when the younger Cyrus marched through his country in his expedition against his brother Artaxerxes (Xen. An. i 2, 21-27, vii. 8, 25, Hell. iii 1; Diod. xiv 20).

**Sygambri**. [SYGAMBEL.]

**Sylla** [SYLLA.]

**Syllium** (Σύλλιον) prob. Ru near Bolkassku, N. of *Legelakhos*, a strongly fortified town of Pamphylia, on a mountain, forty stadia (four geographical miles) from the coast, between Side and Aspendus (Strab. p. 667; Arr. An. i. 25).

**Sylvanus**. [SYLVANUS.]

**Sylvius** [SYLVIA.]

**Symasthus** (Συμαίθος Symeto, or Giarretta),

a river on the E. coast of Sicily, which rises in the chain of M. Nebrodes, and first flowing S skirts the base of Aetna, then turning E, flows into the sea eight miles S. of Catania. In the lower part of its course it formed the boundary between Leontini and Catania. (Thuc. vi. 65, Strab. p. 272, Verg. Aen. ix 584.)

**Syme** (Σύμη Συμῆος Συμῆος Symi), a small island off the SW coast of Caria, lay in the mouth of the Sionia Doridis to the W. of the promontory of Cynossema. (Hdt. i 174, Thuc. viii 41; Strab. p. 656, Athen. p. 236.) It was one of the early Dorian states, that existed in the SW of Asia Minor before the time of Homer, and Nireus is said to have sailed from it (Il. ii 671). Its connexion both with Cnidus and with Rhodes, between which it lay, is indicated by the tradition that it was peopled by a colony from Cnidus led by Cthionius, the son of Poseidon and of Syme, the daughter of Ialysus. Some time after the Trojan war, the Carians are said to have obtained possession of the island, but to have deserted it again in consequence of a severe drought. Its final settlement by the Dorians is ascribed to the time of their great migration (Diod. v 33). The island was reckoned at thirty five miles in circuit. It had eight harbours and a town which was also called Syme.

**Symmachus**, Q. Aurelius l. A distinguished scholar, statesman, and orator in the latter half of the fourth century of the Christian era. By his example and authority, he inspired for a time new life and vigour into the literature of his country. He was educated in Gaul, and having discharged the functions of quaestor and praetor, he was afterwards appointed (A.D. 365) Corrector of Lucania and the Bruttii, and in 373 he was proconsul of Africa. His zeal for the ancient religion of Rome checked for a while the prosperous current of his fortunes, and involved him in danger and disgrace. Having been chosen by the senate to remonstrate with Gratian on the removal of the altar of Victory (382) from their council hall, and on the entailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the indignant emperor to quit his presence, and to withdraw himself to a distance of 100 miles from Rome. Nothing daunted by this repulse, when he was appointed prefect of the city (384) after the death of his persecutor, he addressed a letter to Valentinian, again urging the restoration of the pagan deities to their former honours. This application was resisted by St. Ambrose, and was again unsuccessful. Symmachus afterwards espoused the cause of the usurper Maximus (387), but he was pardoned by Theodosius and raised to the consulship in 391. His personal character seems to have been unimpeachable, as he performed the duties of the high offices which he filled in succession with a degree of mildness, firmness and integrity seldom found among statesmen in that corrupt age. The extant works of Symmachus are: (1) *Epistolarum Liber X*, published after his death by his son. The last book contains his official correspondence, and is chiefly composed of the letters presented by him when praefect of the city to the emperors under whom he served. The remaining books comprise a multitude of epistles, addressed to a wide circle of relations, friends, and acquaintances. (2) *Novem Orationum Fragmenta*, published for the first time by Mai from a palimpsest in the Ambrosian Library,

Mediolan. 1815.—The best edition of the extant writings of Symmachus is by Seck, Berl. 1883.—2. Father-in-law of Boëthius, and put to death at the same time [THEODORICUS].

**Synēsīus** *Συνέσιος*, was a native of Cyrene, and devoted himself to the study of Greek literature, first in his own city, and afterwards at Alexandria, where he was a pupil of Hypatia. He became celebrated for his skill in eloquence and poetry, as well as in philosophy, in which he belonged to the Neo-Platonic school. About A.D. 397, he was sent by his fellow-citizens of Cyrene on an embassy to Constantinople, to present the emperor Arcadius with a crown of gold: on which occasion he delivered an oration on the government of a kingdom (*πρὸς Βασιλέα*), which is still extant. Soon after this he embraced Christianity, and in 410 was ordained bishop of Ptolemais, the chief city of the Libyan Pentapolis. He presided over his diocese with energy and success for about twenty years, and died about 430. Of his extant writings, besides the above-mentioned oration, the most notable are the *Dion*, in which he relates how he became a philosopher; the *Aegyptius*, which describes the evils of the time under the guise of an Egyptian myth, and the *Φαλάκρας ἐγκώμιον* (Praise of Baldness), an exercise of wit in reply to the *Κόμης ἐγκώμιον* of Chrysostom.—Edition of his works by Morel, Paris, 1683–1640.

**Synnāda**, also **Synnas** (τὰ *Σύνναδα*: *Synnadeús*, Synnadensis: *Tschifut Cassaba*), a city in the N. of Phrygia Salutaris, at first inconsiderable, but afterwards a place of much importance, and, from the time of Constantine, the capital of Phrygia Salutaris. It stood in a fruitful plain, according to Strabo (p. 577), planted with olives, but this is said to be impossible: it was near a mountain from which was quarried the celebrated Synnadic marble, which was of a beautiful white, with red veins and spots (*Συνναδικὸς λίθος*, Synnadicus lapis, called also *Docimiteus*, from a still nearer place, Docimia).

**Sýphax** (*Σύφαξ*), king of the Massesylians, the westernmost tribe of the Numidians. His history is related in the Life of his contemporary and rival, MASINISSA. Syphax was taken prisoner by Masinissa, B.C. 203, and was sent by Scipio, under the charge of Laelius, to Rome. Polybius states that he was one of the captives who adorned the triumph of Scipio, and that he died in confinement shortly after. Livy, on the contrary, asserts that he was saved from that ignominy by a timely death at Tibur, whither he had been transferred from Alba. (Pol. xvi. 23; Liv. xxx. 13, 16.)

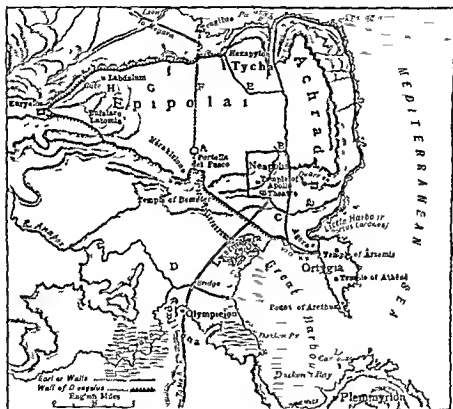
**Sýraeo**. [SYRACUSÆ.]

**Sýraēúsaiē** (*Συράκουσαι*: *Συρακόσιος*, Syracusanus; *Siracusa* in Italian, *Syracuse* in English), the wealthiest and most populous town in Sicily, was situated on the S. part of the E. coast, 400 stadia N. of the promontory Plemmyrium, and ten stadia NE. of the mouth of the river Anapus, near the lake or marsh called *Syraco* (*Συρακώ*), from which it derived its name. It was founded B.C. 734, one year after the foundation of Naxos, by a colony of Corinthians and other Dorians, led by Archias the Corinthian.—Syracuse was situated on a table-land forming the prolongation of a ridge which branches off from the still more elevated table-land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse and the more extensive bay which stretches on the N. as far as the peninsula of Thapsus or *Magnisi*. The

broad end of the kind of promontory thus formed, which abuts upon the sea for a distance of about 2½ miles, may be considered as the base of a triangular plateau which extends for above four miles into the interior, having its apex formed by the point now called *Mongi-bellisi*, which was occupied by the ancient fort of Euryelus. This communicates, as already stated, by a narrow ridge with the table-land of the interior, but is still a marked point of separation, and was the highest point of the ancient city, from whence the table-land slopes very gradually to the sea. Though of small elevation, this plateau, called *Epipolæ*, is bounded on all sides by precipitous banks or cliffs, varying in height, but only accessible at a few points. It is divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea.—The SE. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of *Ortygia*, a low islet, extending across the mouth of the Great Harbour, and originally divided by only a narrow strait from the mainland, whilst its southern extremity was separated from the nearest point of the headland of Plemmyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of above five miles in circumference, thus greatly exceeding the dimensions of what the ancients usually understood by a port, but forming a very nearly land-locked basin of a somewhat oval form, which afforded a secure shelter to shipping in all weather, and is even at the present day one of the finest harbours in Sicily. But between the island of *Ortygia* and the mainland to the N. of it was a deep bight or inlet, forming what is called the Lesser Port or *Portus Laccæus*, which, though very inferior to the other, was still equal to this ordinary requirements of ancient commerce.—S. of the Great Harbour again rose the peninsular promontory of Plemmyrium, forming a table-land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was prolonged by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its NE. angle and opposite to the heights of *Epipolæ*, stood the *Olympieum*, overlooking the low marshy tract which intervenes between the two table-lands, and through which the river Anapus finds its way to the sea. The beautiful stream of the *Cyane* rises in a source about 1½ mile to the N. of the *Olympieum*, and joins its waters with those of the Anapus almost immediately below the temple.—The town was originally confined to the island *Ortygia* (Thuc. vi. 2; Strab. p. 269; Scymn. pp. 279–282), but it afterwards spread over the neighbouring mainland, and at the time of its greatest extension under the elder Dionysius it consisted of four distinct quarters, each surrounded by separate walls. (Cic. *Verr.* iv. 52; Diod. xxvi. 19; Auson. *Olar. Urb. 11*.) When Strabo calls it *πεντάπολις*, he perhaps reckoned in *Epipolæ*. These four quarters of the city were: 1. *Ortygia* (*Ὀρτυγία*), frequently called simply the Island (*Νῆσος* or *Νῆσος*), an island of an oblong shape, about a mile long and somewhat less than half a mile broad, lying between the Great Harbour on the W. and the Little Harbour on the E. It was, as has been already remarked, the portion of the city first built, and it afterwards

formed the strongest part of the city, and was utilised by Dionysius as his fortress. Within it he built an interior citadel, and the whole was surrounded by double walls which Timoleon caused to be destroyed. It was specially sacred to Artemis (Diod. v 3, Pind. *Nem.* l. 3) (see pp 127, b, 482 b), and in it was the fountain of Arethusa. It was originally separated from the mainland by a narrow channel which was subsequently filled up by a causeway (Thuc. vi. 3), but it was severed from the mainland probably by the elder Dionysius and afterwards connected with it by means of a bridge—2 Achradina (*Ἀχράδιν*) or 'the Outer City' consisted probably of the level plain between the Great Harbour and the foot of Epipolae, bordered

stantly use it. It has been argued with probability from the language of Diodorus and Livy (e.g. Diod. xi 73, 76, Liv. xxv 30) that Achradina was, as has been said, the flat ground below Epipolae. But it should be mentioned that many writers believe it to have included the E part of the plateau of Epipolae, and the question cannot be said to be decided either way. Achradina communicated with the Island by a fortified entrance called Pentapylae, at the end of the isthmus or causeway. At the time of the siege of Syracuse by the Athenians in the Peloponnesian war (415) the city consisted only of the two parts already mentioned. Ortygia forming the inner and Achradina the outer city—3 Tyche (*Τύχη*), named after the temple



Plan of Ancient Syracuse (based on a map in Freeman & Burgoyne)

A, circular fort (watched) of Athenian siege, so called has from Trochilus to Fortalis del Fusco. Athenian wall (double line) thence to the sea; B.A., direction of 1st Syracusan cross-wall; C.D. direction of 2nd Syracusan cross-wall; E.F.G.H. direction of last Syracusan counter wall and forts.

on the W by the marshes of Lyameleia. When the city, in the time of Gelo, spread beyond its original limits in Ortygia, the level plain was occupied, and became what Thucydides calls the 'Outer City'. The Agora was in the part nearest the Island, and was surrounded with porticoes by Dionysius the elder (Diod. xiv 7, Cic. *Ferr.* iv 53, 119). Adjoining it was the temple of Jupiter (Diod. xvi. 83) and probably the Prytaneum (Cic. *Ferr.* iv 67, 120). The name Achradina does not seem to have been used before the end of the fifth century B.C., and even the later writers Plutarch and Diodorus use the name *ἡ ἑξωτός* in speaking of events of the Athenian siege. But in speaking of later history Diodorus, Livy, and Cicero con-

stantly use it. It has been argued with probability from the language of Diodorus and Livy (e.g. Diod. xi 73, 76, Liv. xxv 30) that Achradina was, as has been said, the flat ground below Epipolae. But it should be mentioned that many writers believe it to have included the E part of the plateau of Epipolae, and the question cannot be said to be decided either way. Achradina communicated with the Island by a fortified entrance called Pentapylae, at the end of the isthmus or causeway. At the time of the siege of Syracuse by the Athenians in the Peloponnesian war (415) the city consisted only of the two parts already mentioned. Ortygia forming the inner and Achradina the outer city—3 Tyche (*Τύχη*), named after the temple



temporarily fortified at the time of the siege (Thuc. vi. 75). Not many years afterwards the city was permanently extended to this district, occupying both the high ground of Temenitis and the lower slopes to the S.; and the whole was called the 'New City' (Neapolis). Neapolis contained the chief theatre of Syracuse, temples, and an amphitheatre of the Roman period of which some remains exist (cf. Tac. *Ann.* xiii. 49).—5. Epipolæ (ai 'Επιπολάς), a space of ground rising above the three quarters of Achradina, Tyche, and Neapolis, which gradually diminished in breadth as it rose higher, until it ended in a small conical mound. This rising ground was surrounded with strong walls by the elder Dionysius, and was thus included in Syracuse, which now became one of the most strongly fortified cities of the ancient world. The highest point of Epipolæ was called *Euryclis* (Εὐρύκλις), on which stood the fort *Labdulum* (Λάβδουλον). After Epipolæ had been added to the city, the circumference of Syracuse was 180 stadia or upwards of twenty-two English miles; and the entire population of the city is supposed to have amounted to 500,000 at the time of its greatest prosperity.—There were several stone quarries (*laumiae*) in Syracuse, which are frequently mentioned by ancient writers, and in which the Athenian prisoners were confined. These quarries were in higher ground above Achradina, and in Neapolis under the S. cliff of Epipolæ. From them was taken the stone of which the city was built. (Thuc. vii. 86; Diod. xiii. 83; Cic. *Verr.* i. 5, 14, r. 27, 68.) The so-called 'Ear of Dionysius,' which is shown in the modern *Latonia del Paradiso*, as a place where the tyrant overheard the conversations of his captives, is an invention of a writer of the Renaissance. [Dict. of Ant. art. *Laumiae*.] Round the Olympieum, or Temple of Zeus, which stood on a height a mile and a half S. of Neapolis and on the other side of the Anapus, grew up a collection of houses called ἡ πόλις. It was important as commanding the passage of the Anapus. Some remains of the old bridge and of the old road which led to Helorus, as well as remains of the temple itself, are still visible. The city was supplied with water from an aqueduct, which was constructed by Gelo and improved by Hiero. It was brought through Epipolæ and Neapolis to Achradina and Ortygia.—The government of Syracuse was at an early period an aristocracy, and the political power was in the hands of the landed proprietors called Geomori or Gamori. In course of time the people, having increased in numbers and wealth, expelled the Geomori and established a democracy. (Hdt. vii. 155; Dionys. vi. 62.) But this form of government did not last long. Gelo espoused the cause of the aristocratic party, and proceeded to restore them by force of arms; but on his approach the people opened the gates to him, and he was acknowledged without opposition tyrant or sovereign of Syracuse, B.C. 485. Under his rule and that of his brother Hiero, Syracuse was raised to an unexampled degree of wealth and prosperity. Hiero died in 467, and was succeeded by his brother Thrasybulus; but the rapacity and cruelty of the latter soon provoked a revolt among his subjects, which led to his deposition and the establishment of a democratical form of government. The next most important event in the history of Syracuse was the siege of the city by the Athenians, which ended in the total destruction of the great Athenian armament in 413. The democracy continued to exist in Syracuse till 406, when the elder Dionysius made himself tyrant of the city. After a long and prosperous reign he was succeeded in 367 by his son, the younger Dionysius, who was finally expelled by Timoleon in 343. A republican form of government was again established; but it did not last long, and in 317 Syracuse fell under the sway of Agathocles, who conferred the supreme power upon Hiero II., with the title of King, in 270. Hiero cultivated friendly relations with the Romans; but on his death in 216, at the advanced age of ninety-two, his grandson, Hieronymus, who succeeded him, espoused the side of the Carthaginians. A Roman army under Marcellus was sent against Syracuse, and after a siege of two years, during which Archimedes assisted his fellow-citizens by the construction of various engines of war in 212. From this time Syracuse became a town of the Roman province of Sicily. Its prosperity was greatly diminished by the wars of Sex. Pompeius, and, though Augustus sent a new colony to it in B.C. 21, these settlers occupied only the Island and a portion of Achradina and Neapolis. (Strab. p. 270; Dio Cass. liv. 7.) Syrgis (Σύργις), according to Herodotus, a river of European Sarmatia, rising in the country of the Thysagetae, and flowing through the land of the Maeotae into the Palus Maeotis. (Hdt. iv. 123.) It is possibly the same as the Hyrgis which he mentions elsewhere (iv. 57) as an affluent of the Tanais.

**Syria** (Συρία), 'the Syrian goddess,' a name by which the Syrian Atargatis was commonly spoken of by Greeks and Romans. She was a goddess of the productiveness of nature = Derceto = Astarte, and the Eastern equivalent of Aphrodite [see p. 85, a]. The chief seat of her worship was Hierapolis in Syria. The orgiastic and effeminate cult of this temple is described by Lucian. Her worship was introduced into Italy under the empire, especially by Nero; and she had a temple at Rome in the Transtiberine district. (Lucian, *de Dea Syria*; Apul. *Met.* viii. 24; Suet. *Ner.* 56; C.L.L. vi. 115, 116.)

**Syria** (ἡ Συρία: Σύριος, Sýrius: Aram. *Esh-Sham*, Syria) a country of W. Asia, lying along the E. end of the Mediterranean sea, between Asia Minor and Egypt. In a wider sense the word was used for the whole tract of country bounded by the Tigris on the E., the mountains of Armenia and Cilicia on the N., the Mediterranean on the W., and the Arabian Desert on the S.; the whole of which was peopled by the Aramaean branch of the great Semitic (or Syro-Arabian) race, who occupied a great part of the country which had formerly belonged to the Kheta or Hittites; hence this region is included in the O. T. under the name of Aram. It may be well described physically as the triangular depression of W. Asia encircled on the N. and NE. by the Taurus and its prolongation to the SE., or, in other words, by the highlands of Cilicia, Cappadocia, Armenia, and Asia; and subsiding on the S. and W. into the Mediterranean and the Great Desert of Arabia. Even a wider extent than this is often given to Syria, so as to include the E. part of Asia Minor, as far as the river Halys and the Euphrates. The people were of the same races, and those of the N. of the Taurus in Cappadocia and

Pontus are called White Syrians [*Λευκοσύριοι*] in contradistinction to the people of darker complexion in Syria Proper, who are sometimes even called Black Syrians [*Σύριοι μέλανες*]. The Greeks thus designated as Syria the country lying beyond Phoenicia, and included under the same name the country of Canaan or Palestine. Greek writers especially Herodotus, often not only reckoned the Phoenicians as Syrians, but even identified Syrians with Assyrians (Hdt. ii 153, vii 63). In the narrower sense, Syria was bounded on the W (beginning from the S) by M. Hermon, at the S end of Antilibanus, which separated it from Palestine, by the range of Libanus, dividing it from Phoenice, by the Mediterranean, and by M. Amanus, which divided it from Cilicia, on the N (where it bordered on Cappadocia) by the main chain of M. Taurus, almost exactly along the parallel of 38° N lat., and striking the Euphrates just below Juhopolis, and considerably above Samosata, hence the Euphrates forms the E. boundary, dividing Syria, first from a very small portion of Armenia and then from Mesopotamia to about or beyond the thirty-sixth parallel of N lat., whence the SE and S boundaries, towards Babylonia and Arabia, in the Great Desert, are exceedingly indefinite [*Comp. ARABIA*]. The W part of the S. boundary ran just below Damascus, being formed by the highlands of Trachonitis. The name Coele Syria (*ἡ κοιλὴ Συρία* 'hollow Syria') was first given to the low lying part between Libanus and Antilibanus in the valleys of the upper Orontes and the Lata, but it was extended so as to include the country E. of Antilibanus up to, and beyond, Damascus. The W part of Syria was intersected by a series of mountains, running S from the Taurus, under the names of AMANUS, PIERIA, CASIUS, BABOTILLA, and LIBANUS and ANTILIBANUS, and the N part, between the Amanus and the Euphrates, was also mountainous. The chief river of Syria was the ORONTES, and the smaller rivers CHALCIS, CHRYSSORRHOAS and Lata, were also of importance. The valleys among the mountains were fertile, especially in the N part even the E., which is now merged in the Great Desert of Arabia, appears to have had more numerous and more extensive spaces capable of cultivation, and supported great cities, the ruins of which now stand in the midst of sandy wastes—Having been a part successively of the Assyrian, Babylonian, Persian, and Macedonian empires, Syria fell, after the battle of Ipsus (a.c. 301), to the share of Seleucus Nicator, and formed a part of the great kingdom of the Seleucids, whose history is given in the articles *SELEUCUS*, *ANTIOCHUS*, *DEMETRIUS*, &c. In this partition, however, Coele Syria and Palestine went, not to Syria, but to Egypt, and the possession of those provinces became the great source of contention between the Ptolemies and the Seleucids. By the irruptions of the Parthians on the E., and the unsuccessful war of Antiochus the Great with the Romans on the W., the Greek Syrian kingdom was reduced to the limits of Syria itself, and became weaker and weaker, until it was overthrown by *TIGRANES* king of Armenia, a.c. 19. Soon afterwards, when the Romans had conquered Tigranes as well as Mithridates, Syria was quietly added by Pompey to the empire of the republic and was constituted a province, a.c. 64, but its N. district, *Commagene*, was not until a later period included in this arrangement [*COMMAGENE*]. As the E.

province of the Roman empire, and with its great desert frontier, Syria was constantly exposed to the irruptions of the Parthians, and, after them, of the Persians, but it long remained one of the most flourishing of the provinces. The attempt of Zenobia to make it the seat of empire is noticed under *PALMYRA* and *ZENOBIUS*. While the Roman emperors defended this precious possession against the attacks of the Persian kings with various success, a new danger arose, as early as the fourth century, from the Arabians of the Desert, who began to be known under the name of Saracens, and, when the rise of Mohammed had given to the Arabs that great religious impulse which revolutionised the E. world, Syria was the first great conquest that they made from the E. empire, a.d. 632-638.—In the time immediately succeeding the Macedonian conquest, Syria was regarded as consisting of two parts: the N., including the whole country down to the beginning of the Lebanon range, and the S., consisting of Coele Syria in its more extended sense. The former, which was called Syria Proper, or Upper Syria (*ἡ ὕψω Συρία*, Syria Superior) was divided into four districts or tetrarchies, which were named after their respective capitals, Seleucia, Antiocheia, Laodicea, and Apamea. The Roman province of Syria as originally constituted by Pompey in 64 a.c. was by no means a single homogeneous region. Owing to the different nationalities and interests which Syria properly so called comprised, it was at first parcelled out between the Roman jurisdiction and a number of independent territories which were allowed to remain within it. Under the Roman procurator of Syria were at first Upper Syria (with the chief towns Antioch, Seleucia, Apamea, Laodicea, Cyrrhus, Hierapolis and Bercea) and the land of Phoenicia including Tripolis, Byblus, Tyre and Sidon; but Judaea was left for a time nominally independent, except for a short time when Gabinius broke it up into five districts. Caesar made Judaea a client state under its own prince, and it did not become a Roman province of the second rank, under a procurator, until a.d. 6. Similarly Commagene was left under its own prince until a.d. 17, and again from 38 till 72, when it was finally joined to the province of Syria. Chalcis retained its own prince till 92 when Domitian added it to the province. Abilene till 49. Arethusa and Emesa till 78. Damascus was not included in the province of Syria till 106. The province of Syria under the empire was governed by an imperial legate residing at Antioch; it was eventually divided into ten districts, named (mostly after their capital cities) Commagene, Cyrrhestice, Pieria, Seleucia, Chalcidice, Chalybonitis, Palmyrene, Apamea, Cassotis, and Laodicea, but the last is sometimes included under Cassotis. (See the several articles.) From 66 a.d. Judaea or Syria Palaestina was recognised as a separate province, and at the end of the second century Syria was divided into two provinces, Syria Magna or Coele Syria, and Syria Phoenice. Constantine the Great separated the two N. districts—namely, Commagene and Cyrrhestice—and erected them into a distinct province, called Euphratensis or Euphratesia, and the rest of Syria was afterwards divided by Theodosius II. into the two provinces of Syria Prima, including the sea-coast and the country N. of Antioch, and having that city for its capital, and Syria Secunda, the district along the Orontes, with Apamea for its

capital: the E. districts no longer formed a part of Syria, but had fallen under the power of the Persians.

**Syriæ Portæ** (αἱ Συρίαι πύλαι: *Pass of Beilan*), a most important pass between Cilicia and Syria, lying between the shore of the Gulf of Issus on the W., and M. Amanus on the E. Xenophon, who called the pass (or rather its fortifications) the *Gates of Cilicia and of Syria*, describes it as three stadia in length and very narrow, with walls built from the mountains to the sea at both ends (the Cilician and the Syrian), and gates in the walls. These walls and gates are not mentioned by the historians of Alexander. (Xen. An. i. 4, 4; Arr. An. ii. 8; Strab. p. 676.)

**Syriānos** (Συριανός), a Greek philosopher of the Neo-Platonic school, was a native of Alexandria, and studied at Athens under Plutarchus, whom he succeeded as head of the Neo-Platonic school in the early part of the fifth century. The most distinguished of his disciples was Proclus, who regarded him with the greatest veneration, and gave directions that at his death he should be buried in the same tomb with Syrianus. Syrianus wrote several works, some of which are extant. Of these the most valuable are the commentaries on the Metaphysics of Aristotle.

**Syrinx**, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and at her own request was metamorphosed into a reed, of which Pan then made his flute. [PAN.]

**Syros**, or **Sýrus** (Σύρος, called *Syrh* by Homer, and *Sýra* by a few writers: Σύριος: *Syra*), an island in the Aegean sea, and one of the Cyclades, lying between Rhenea and Cythnus. It was twenty Roman miles in circumference, and rich in pastures, wine, and corn. It contained two cities in Homer's time, but only one in Ptolemy's (*Od.* xv. 403-414; *Ptol.* iii. 15, 80; Strab. p. 487). The philosopher Pherecydes was a native of Syros. The fertility of Syros, praised by Homer, has disappeared, apparently since the seventeenth century, and probably from the destruction of its trees. The present prosperity of the island is therefore entirely due to the circumstances which made it a centre of commerce since the liberation of Greece, and the capital of the Cyclades. The traces of two towns (confirming the account in the *Odyssey*) are to be seen near the modern *Delle Grazie*. It is conjectured that some time after the Homeric age these were abandoned for a new city built on the site of the modern *Hermoupolis*, where an inscription relating to a temple of Poseidon has been found.

**Syrtes**, gen. -idos (Σύρτις, gen. -ιδος and -εως, Ion. -ιως), the Greek name for each of the two great gulfs in the E. half of the N. coast of Africa, is derived by ancient writers from *σύνω*, to *draw*, with reference to the quicksands by which, in the Greater Syrtis at least, ships were liable to be swallowed up; but the more probable derivation is from the Arabic *sart* = a *sandy desert*, which is at the present day applied to the country along this coast, the **REGIO SYRTICA** of the ancients. Both these gulfs were proverbially dangerous: the Greater Syrtis from its sandbanks and quicksands, and its unbroken exposure to the N. winds; the Lesser from its shelving rocky shores, its exposure to the NE. winds, and the consequent variability of the tides in it. 1. **Syrtis Major** (ἡ μεγάλη Σύρτις: *Gulf of Sidra*), the E. of the two, is a wide and deep gulf on the shores of Tripolita and Cyrenica, exactly opposite to the

Ionie sea, or month of the Adriatic, between Sicily and Peloponnesus. Its greatest extent inland from N. to S. is about 110 geographical miles; from E. to W. about 230 geographical miles, between Cephalæ Prom. (*Ras Kharra*) on the W., and Boreum Prom. (*Ras Teyonas*) on the E. The Great Desert comes down close to its shores, forming a sandy coast (**SYRTICA REGIO**).—2. **Syrtis Minor** (ἡ μικρά Σύρτις: *Gulf of Gabes*), lies in the SW. angle of the great bend formed by the N. coast of Africa as it drops down to the S. from the neighbourhood of Carthage, and then bears again to the E.: in other words, in the angle between the E. coast of Zeugitana and Byzacena (*Tunis*) and the N. coast of Tripolitana (*Tripoli*). Its month faces the E., between Caput Vada or Brachodes Prom. (*Ras Kapoudiah*) on the N., and the island called Meninx or Lotophagitis (*Jerbah*) on the S. In its mouth, near the N. extremity, lie the islands of Cercina and Cercinitis, which were often regarded as its N. extremity. The true width (between *Ras Kapoudiah* and the E. point of *Jerbah*) is about eighty geog. miles, and the greatest depth, measured westward from the line joining those points, is about sixty-five geog. miles. (Strab. pp. 834, 835; Seyl. p. 48; Pol. i. 89, ii. 23.)

**Syrtica Regio** (ἡ Συρτική: W. part of *Tripoli*), the special name of that part of the N. coast of Africa which lay between the two Syrtes, from the river Triton, at the bottom of the Syrtis Minor, on the W., to the Philænorum Aræ, at the bottom of the Syrtis Major, on the E. It was for the most part a very narrow strip of sand, interspersed with salt marshes, between the sea and a range of mountains forming the edge of the Great Desert (*Sahara*), with here and there a few spots capable of cultivation, especially about the river Cinyps. It was peopled by Libyan tribes, the chief of whom were the Lotophagi, Macæ, Psylli, and Nasamones; and several Egyptian and Phœnician colonies were settled on the coast at an early period. The Greeks of Cyrene disputed with the Carthaginians the possession of this district until it was secured to Carthage by the self-devotion of the **PHILÆNI**. Under the Romans it formed a part of the province of Africa. It was often called *Tripolitana*, from its three chief cities, **ABROTUNUM**, **OEA**, and **LEPTIS MAGNA**; and this became its usual name under the later empire, and has been handed down to our own time in the modern name of the *Regency of Tripoli*. (Strab. p. 834; Hdt. iv. 198; Ov. *Pont.* iii. 7, 25.)

**Sýrus**, **Pubilius**, a slave brought from Antioch to Rome some years before the downfall of the republic, and designated, according to the usual practice, from the country of his birth. He attracted attention while yet a youth, by his beauty and his wit, was manumitted by his master, who probably belonged to the Clodia gens, assumed the name of **Pubilius** from his patron (sometimes incorrectly given as **Publius**), and soon became celebrated as a mimographer, about B.C. 45, and still more as an *improvisatore*. His mimic improvisations were committed to writing, and extensively circulated at an early period; and a collection of pithy moral sayings extracted from his works appears to have been used as a school-book in the boyhood of St. Jerome. A compilation of this description, extending to upwards of 800 lines in iambic and trochaic measures, every apophthegm being comprised in a single line, and the whole ranged alphabetically, according to the

initial letter of the first word in each, is now extant under the title *Publii Syri Sententiae*. These proverbs have been drawn from various sources, and are evidently the work of many different hands; but a considerable number may be ascribed to Syrus and his contemporaries. (Plin. xiv 199, Macrobius ii 7, 6, Gell. xvii 14; Sen de Tranq. An. 11, 8, Cic. ad Fam. xii 18, Hieron. ad Euseb. Chron. 1974).—The best edition of the *Sententiae* is by Wölfflin, Leipzig 1869.

Sythas (Σύθας), a river on the frontiers of Achaia and Sicyonia (Paus. vii 27, 12).

## T

Tābas (Τάβας Ταβνός) 1 (*Dauras*), a city of Caria, on the borders of Phrygia (Strab. pp. 570, 576, Liv. xxxviii 13)—2 (*Tabbas*), a city of Persia, in the district of Parataccene, E. of Ecbatana.

Tābernāe. (TABERNAE)

Tābuda (SCALDIS)

Tāburnus (*Taburno*), a mountain belonging half to Campania and half to Samnium. Its S. side was very fertile, and was celebrated for its pastures and olive grounds (Verg. Georg. ii. 58, Aen. vii. 715). It shut in the Caudine pass on its S. side.

Tāchpe (Taxdny Gāber), a city of N. Africa, in the Regio Syrtica, at the innermost angle of the Syrtis Minor, to which the modern town gives its present name. Under the Romans it at first belonged to Byzacene, but it was afterwards raised to a colony and made the W. town of Tripolitana. It had an indifferent harbour. A little to the W. was the bathing place (Plin. v. 30) called, from its warm mineral springs, *Aquae Tacipitanae* (*El Hammat el-Khader*).

Tāclarinas, a Numidian in the reign of Tiberius, had originally served among the auxiliary troops in the Roman army, but he deserted; and, having collected a body of freebooters, he became at length the acknowledged leader of the Musulamī, a powerful people in the interior of Numidia, bordering on Mauretania. For some years he defied the Roman arms, in spite of the successful campaign of Blaesus against him; but he was at length defeated and slain in battle by Dolabella, A.D. 21 (Tac. Ann. ii. 52, iii. 73 iv 21).

Tachompso (Ταχομψά, also Tacompso, Phn., and Μεταχομψά, Ptol.), aft. Contrapselcia, a city in the Dodecanheos (that is, the part of Aethiopia immediately above Egypt), built on an island (*Derar?*) near the E. bank of the river, a little above Paclia, which stood on the opposite bank (PAELICIA).

Tachos (Ταχός), king of Egypt, succeeded Acorns, and maintained the independence of his country for a short time towards the end of the reign of Artaxerxes II., B.C. 364–361. He invited Chabrias, the Athenian, to take the command of his fleet, and Agesilaus to undertake the supreme command of all his forces. Both Chabrias and Agesilaus came to Egypt; but the latter was much aggrieved in having only the command of the mercenaries entrusted to him. Accordingly, when Nectanebus laid claim to the Egyptian crown, Agesilaus deserted Tachos, and espoused the cause of Nectanebus, who thus became king of Egypt B.C. 361 (Diod. xv. 92, Nep. Chabrias 2, Xen. Ages. ii. 28, Plut. Ages. 36–40).

Tāclius 1. Cornelius, the historian

whether his praenomen was C. or P. remains doubtful. The time and place of his birth are unknown. He was a little older than the younger Pliny, who was born A.D. 61. His father was probably Cornelius Tacitus, a Roman equester, who is mentioned as a procurator in Gallia Belgica, and who died in 79 (Plin. vii. 76). Tacitus was first promoted by the emperor Vespasian, and he received other favours from his sons, Titus and Domitian (Hist. i. 1).

The most probable account is that Tacitus was appointed tribunes militum latelavus by Vespasian, quaestor by Titus, and praetor by Domitian. In 78 he married the daughter of C. Julius Agricola, to whom he had been betrothed in the preceding year, while Agricola was consul. In the reign of Domitian, and in 88, Tacitus was praetor, and he assisted as one of the *quindecimviri* at the solemnity of the *Ludi Saeculares* which were celebrated in that year (Ann. xi. 11). Agricola died at Rome in 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, but he may have been, as some think, praetorian legate in Germany, or procurator of Belgica. In the reign of Nerva, 97, Tacitus was appointed consul suffectus, in the place of T. Virginus Rufus, who had died in that year, and whose funeral oration he delivered. We know that Tacitus had attained oratorical distinction when the younger Pliny was beginning his career. He and Tacitus were appointed in the reign of Trajan (99) to conduct the prosecution of Marius, proconsul of Africa. Tacitus and Pliny were most intimate friends. In the collection of the letters of Pliny, there are eleven letters addressed to Tacitus. The time of the death of Tacitus is unknown, but he appears to have survived Trajan, who died in 117. Nothing is recorded of any children of his, though the emperor Tacitus claimed a descent from the historian, and ordered his works to be placed in all (public) libraries. As a historian Tacitus wrote undoubtedly with a bias from his intense political sympathies with the senate of the older period as against the imperial constitution. His interest, too, was concentrated upon Italy somewhat to the exclusion of the provinces, which prevented him from allowing that the imperial rule was necessary for the provincial government. But for acuteness of thought, for insight into character, he is among the greatest of historians, and for power of description in a few telling words he is unrivalled. The following are the extant books of Tacitus in the order in which they were written: (1) *Dialogus de Oratoribus*, an essay, to show the decay of oratory under the empire, written in the form of a dialogue, the speakers being literary men of Vespasian's reign, Crassus Maternus, M. Aper, Julius Secundus, and Vipstianus Messalla. This was written early in the life of Tacitus, when he was chiefly influenced in style by Cicero's rhetorical works. It is probable that the time when the *Dialogus* was supposed to take place was A.D. 74 (*Dial.* 1), and that it was written and published about A.D. 81, at the period of Domitian's reign when freedom of speech was more possible (cf. Suet. Dom. 9). The difference in diction between this and his later works has caused many to deny that it is a genuine work of Tacitus, but there is no good ground for this denial. The date accounts for the style in sentences of thought it is Tacitean, and there is no one else of

this period who could have written it. It has been remarked, too, that a comparison of Plin. *Ep.* ix. 10, 2 with Tac. *Dial.* 12, shows that Pliny wrote to Tacitus as the author of the Dialogue (see also Plin. *Ep.* i. 6, 2; Tac. *Dial.* 9). Separate editions by Böhrens, Leips. 1881; Petersen, Oxford, 1893.—(2) *Vita Agricolae*, the Life of Agricola, which was written, as we may probably conclude from the introduction, after Trajan's accession, i.e. after 98. This Life is justly admired as a specimen of biography. It is a monument to the memory of a good man and an able commander and administrator, by an affectionate son-in-law, who has portrayed in his peculiar manner and with many masterly touches, the virtues of one of the most illustrious of the Romans. It is written on the model of one of Sallust's monographs. Separate edition by Haverfield (announced). Separ. Germ. by Frost, Lond. 1861; Schoene, Berl. 1889; Church and Brodrick, Lond. 1889.—(3) *Germania*, or *De Moribus et Populis Germaniae*, a treatise describing the Germanic nations, also written early in Trajan's reign. The main matter is the description of the political institutions, the religion, and the habits, of the various tribes included under the denomination of Germani, of which he had had in all probability personal means of judging from official employment in the country. Separate edition by Haverfield (announced).—(4) *Historiae*, Nerva, 98, and before the *Annales*. They comprehend the period from the second consulship of Galba, 68, to the death of Domitian, 96, and the author designed to add the reigns of Nerva and Trajan. The first four books alone are extant in a complete form, and they comprehend only the events of about one year. Book v. is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. It is not known how many books of the *Historiae* there were, but it must have been a large work if it was all written on the same scale as the first five books, and probably consisted of twelve or fourteen books. Separate editions by Smoock, 1876; A. Godley, 1887-1890.—(5) *Annales* (of which the genuine title appears to be *Ab excessu divi Augusti*, though Tacitus himself describes it also as *Annales*), which commence with the death of Augustus, 14, and comprise the period to the death of Nero, 68, a space of fifty-four years. The greater part of the fifth book is lost; and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the last two of Nero. Separate editions by Orelli-Baiter, Zur. 1859; Furneaux, Oxf. 1884; Allen, Boston, 1890. Editions of the complete works with a commentary by Orelli, revised by different editors, 1859-1880; of the text by C. Halm, Leips. 1884. Translation by Church and Brodrick.—2. M. Claudius, Roman emperor from the 25th of September, A.D. 275, until April, A.D. 276. He was elected emperor by the senate after the death of Aurelian, the army having requested the senate to nominate a successor to the imperial throne. Tacitus was at the time seventy years of age, and was with difficulty persuaded to accept the purple. The high character which he had borne before his elevation to the throne he amply sustained during his brief reign. He endeavoured to repress the luxury and licentiousness of the

age by various sumptuary laws, and he himself set an example to all around, by the abstinence, simplicity, and frugality of his own habits. The only military achievement of this reign was the defeat and expulsion from Asia Minor of a party of Goths, who had carried their devastation across the peninsula to the confines of Cilicia. He died either at Tarsus or at Tyana, about the 9th of April, 276. (*Life in the Script. Hist. August.*; *Entrop.* ix. 10; *Aurel. Vic. Caes.* xxxvi.; *Zonar.* xii. 28.)

Taenarum (*Taivapov*; *C. Matapan*), a promontory in Laconica, forming the southerly point of the Peloponnesus, on which stood a celebrated temple of Poseidon, possessing an inviolable asylum. A little to the N. of the temple and the harbour of Achilleus was a town also called Taenarum or Taenarus, and at a later time Caenepolis. It was situated forty stadia from the extreme point of the promontory, and was said to have been built by Taenarus, a son of Zeus, or Icarus or Elatus. On this promontory was a cave, one of the supposed entrances to the underworld (probably so considered because of the stern and gloomy character of its rocks), through which Heracles is said to have dragged Cerberus to the upper world. Here also was a statue of Arion seated on a dolphin, since he is said to have landed at this spot after his miraculous preservation by a dolphin. (*Hdt.* i. 23; *Thuc.* i. 128, 133; *Pind. Pyth.* iv. 77; *Paus.* iii. 23, 4; *Strab.* p. 363; *Verg. Georg.* iv. 467.) In the time of the Romans there were celebrated marble quarries on the promontory (*Strab.* p. 367).

Tagae (*Taya*; *Damoghian*?), a city mentioned by Polybius as in Parthia, on the border towards Hyrcania (*Pol.* x. 29, 9).

Tagaste (*Tagit*, Ru.), an inland town of Numidia, on a tributary of the Bagradas, remarkable as the birthplace of St. Augustine.

Tagès, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan, of the name of Tarchon, was ploughing in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a Genius Jovialis, and grandson of Jupiter. When Tages addressed Tarchon, the latter shrieked from fear, whereupon other Etruscans hastened to him, and in a short time all the people of Etruria were assembled around him. Tages now instructed them in the art of the haruspices, and died immediately after. The Etruscans, who had listened attentively to his instructions, and afterwards wrote down all he had said, and thus arose the books of Tages, which, according to some, were twelve in number. (*Cic. Div.* ii. 23, 50; *Ov. Met.* xv. 588; *Fest.* s. v. Tages.)

Traces of a later version of these books of ritual have been found in Serv. ad *Aen.* i. 42, and in *Amm. Marc.* xvii. 10, 2. It is still a matter of uncertainty whether the recently discovered Etruscan book will throw further light on the subject.

Tagus (Spanish *Tajo*, Portuguese *Tejo*, English *Tagus*), one of the chief rivers in Spain, rising in the land of the Celtiberians, and, after flowing in a westerly direction, falling into the Atlantic. The whole course of the Tagus exceeds 550 English miles. At its mouth stood Olisippo (*Lisbon*). The ancient writers relate that much gold sand and precious stone were found in the Tagus. (*Strab.* pp. 139, 152, 162; *Plin.* iv. 115; *Mart.* x. 78; *Catull.* xx. 30; *Ov. Met.* ii. 251.)

**Talabriga**, a town in Lusitania between Aemum and Lago-briga (Plin iv 113)

**Talassio** or **Talassius** (sometimes written **Talassus** or **Thalassius**) an old Italian probably Sabine, deity invoked in the Indigitamenta (INDIGITAE) as a god presiding over marriage. During the bridal procession in the songs which attended it there were cries of *Talasse* as if calling for his presence. *Dict. of Ant. art. Matrimonium*. Various explanations were given. Varro connected his name with *talaspos* a wool basket as symbolising household work (Plut. Q. R. 81). A legend was invented to account for the custom that *Talassus* or *Talus* was a companion of *Romulus* in the rape of the Sabines. Some modern writers have connected him with *Cerberus* from the theory that his name *thalasios*. But he was clearly Latin not Greek and there is no reason to doubt that he was one of the Sabine Indigetes.

**Talaua** (Τάλαος) son of Bias and Pero and king of Argos. He was married to Ly-mache (Eurynome or Lysanassa) and was father of Adrastus, Parthenopaeus, Pronax, Mecisteus, Anaximachus and Friphyle (Paus. i 6. 3. Apollod. i 9. 13. Pind. *Nem.* 12. 14). His name occurs among the Argonauts and his tomb was shown at Argos. The patronymic *Talauo-* (Τάλαος) is given to his sons Alcaeus and Melampus (H. *sch. xxi*; Pind. *Ol.* 5. 2).

**Talmis** (Ἐλκαλκή) a city of the Dodecachoenus—that the latter of which is immediately above Egypt—stood on the W. bank of the Nile 9 of Philae and N. of Pselch. Its ruins consist of an ancient rock-hewn temple with splendid sculptures and of a later temple of the Roman period in the midst of which stands the modern village. There was a place on the opposite bank called Contra-Talmis.

**Talos** **Jaunius** (Τάλως)

**Talos** (Τάλως) 1 Son of Perdx the sister of Daedalus. He is one of those mythical persons to whom were ascribed various inventions or primitive works of art, of which the origin was unknown. Talos is said to have invented the saw from observing the teeth of a serpent, or (in some accounts) the backbone of a fish. He was credited also with the invention of the chisel, the compasses, and the potter's wheel. Daedalus was jealous of his skill and threw him down from the Acropolis. The place where he fell was marked by a tomb, which Pausanias visited on the S. side of the Acropolis just above the Theatre. Some writers confused Talos and Perdx. (Paus. i 21. 4. Diocl. iv 78. Apollod. iv 15. 9. Or Met. viii 211. PERDIX).—2. A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching he made himself red hot in fire, and then embraced the strangers when they landed. In the Argonaut story Talos receives the voyagers with a shower of stones. He had a vein running down to his foot, where the flow of blood was stopped by a nail. Medea made this nail fall out by her magic (or as some said, Perdx shot it out with an arrow) and Talos died to death. (Apollod. i 9. 76. Ap. Rh. iv 1638. Zenob. v 85. [Plat.] Min. p. 620. Schol. ad Plat. *Rep.* p. 425). It will be observed that the story of Talos burning strangers by his embrace may well have arisen from an image of Moloch and human sacrifices offered to it.

**Talithybius** (Ταλθύβιος), the herald of Agamemnon at Troy. He was worshipped as a hero at Sparta and Argos, where sacrifices also were offered to him.

**Tamara** 1 Or **Tamiris** (Ταμύρις) a small river in Hispania Tarraconensis on the coast of Gallacia falling into the Atlantic between the Minus and the Prom. Vennus (Ptol. ii 6. 2).—2 (Tamerton near Plymouth) a town of the Damnonii in the S. of Britain, at the mouth of the Tamarus (Ptol. ii 8. 20).

**Tamarici** a people in Gallacia, on the river Tamarus.

**Tamiris** (ΤΑΜΑΡΑ)

**Tamiris** (Tamar) a river in the S. of Britain (Ptol. ii 3. 4).

**Tamassara** or **Tamasa** (Ταμασάρ, Τάμαρος, Ταμασάρ, Ταμασάρ) probably the same as the Homeric *Temese* (Od. i 191) a town in the middle of Cyprus NW of Olympus, and twenty nine miles SE of Soloi on the road from thence to Tremithus, was situated in a fertile country and in the neighbourhood of extensive copper mines. Near it was a celebrated plain *ager Tamassus*, sacred to Venus. (Or. Met. x 644. Ptol. v 14. 8). The site is marked by ruins in the district called *Tamassa*.

**Tambrax** (Τάμπεξ), a great city of Hyrcania on the N. side of Mt. Coronus, mentioned by Polybius (x 81). It is perhaps the same place which Strabo called *Talaspeky* (p. 104).

**Tamēsia** or **Tamēsa** (Θάμεια), a river in Britain flowing into the sea on the E. coast on which stood Londinium (Caes. B. G. v 11. Tac. Ann. xiv 32).

**Tamara** or **Thomara** (Τάμα), a city in the SW of Arabia Felix, the capital of the Catibani. It maintained a caravan traffic in spices and other products of Arabia with Gaza (Strab. p. 769. Plin. vi 153. xii. 64).

**Tamos** (Ταμός), a native of Memphis in Egypt, was lieutenant-governor of Ionia under Tisaphernes (Thuc. viii 81. 87). He afterwards attached himself to the service of the younger Cyrus upon whose death, he sailed to Egypt, where he hoped to find refuge with Psammeticus, on whom he had conferred an obligation. Psammeticus, however, put him to death, in order to possess himself of his money and ships. (Xen. An. i 2. 21, ii 1, 3. Hell. iii 1. 1. Diocl. xiv 19. 85).

**Tamphilus** or **Tampilus**, Baebius 1 Cn., tribune of the plebs a.c. 204; praetor 190, when he was defeated by the Insulians, and consul 182, when he fought against the Ligurians with success (Liv. xxix. 37, xxxix. 23. xl. 25).—2 M., brother of the last, was praetor 192, and served in Greece both in this year and the following, in the war against Antiochus. In 181 he was consul, when he defeated the Ligurians (Liv. xl. 55-58).

**Tamyras** (Ταμύρας, *Alireri*), a town in Euboea, on Mt. Cotylaena, in the territory of Eretria, with a temple of Apollo said to have been built by Admetus. Here the Athenians under Phocion gained a celebrated victory over Callias of Chalcis, a.c. 354 (Hdt. vi 101. Plat. *Phoc.* 12. Strab. p. 447).

**Tamyras**, a town and promontory of European Sarmatia at the innermost corner of the Sinus Caremtus, which was also called from this town Sinus Tamyras (Ptol. iii 5. 8).

**Tamyras** or **Damyras** (Ταμύρας, *Damyras*) a little river of Phoenicia, rising on Mt. Libanus and falling into the Mediterranean about half way between Sidon and Berytus (Strab. p. 764. Pol. v 69).

**Tanāger** (*Tanagro*), a river of Lucania, rising in a north-easterly direction, loses itself under the earth near *Polla* for a space of about two miles, emerging from a cleft called *La Pertusa*, and finally falls into the Silarus near Forum Popilii. This disappearance is alluded to in the epithet *siccus* (Verg. *Georg.* iii. 151; cf. Plin. ii. 225).

**Tanagra** (*Τάναγρα*: *Tavaypāos*: *Grimadha*), a celebrated town of Boeotia, situated on a steep ascent on the left bank of the Asopus, 180 stadia from Oropus, and 200 stadia from Plataeae, in the district Tanagraea, which was also called Pocomandris (Strab. p. 404; Steph. Byz. s. v.). Tanagra was by some supposed to be the same town as the Homeric Graea (*Il.* ii. 498; Lycophr. 641); but others identified that town with Oropus. The most ancient inhabitants are said to have been the Gephyraei, who came with Cadmus from Phoenicia; but it was afterwards taken possession of by the Aeolian Bocotians (Hdt. v. 57). It was a place of considerable commercial importance, and was celebrated, among other things, for its breed of fighting cocks. At a later time it belonged to the Boeotian confederacy. Being near the frontiers of Attica, it was frequently exposed to the attacks of the Athenians; and near it the Athenians sustained a great defeat, B.C. 457. (Thuc. i. 108; Diod. xi. 81.) The principal temple at Tanagra was that of Dionysus; near it were those of Themis, Aphrodite, Hermes Criophorus, and Hermes Promachus, which last stood near the theatre (Paus. ix. 20). The excavations on the site of Tanagra have shown the circuit of walls, and the position of more than forty towers, of three gates, and of the theatre. But far more important was the discovery, in 1873, of the Necropolis from which come the numerous terracotta statuettes, or 'figurines,' with which the name of Tanagra is now chiefly associated [see *Dict. of Ant. art. Terracotta*].

**Tānāis** (*Τάναϊς*). 1. (*Don*, i.e. *Water*), a great river, which rises in the N. of Sarmatia Europaea (about the centre of *Russia*), and flows to the SE. till it comes near the *Volga*, when it turns to the SW. and falls into the NE. angle of the Palus Maeotis (*Sea of Azov*) by two principal mouths and several smaller ones. It was usually considered the boundary between Europe and Asia. The ancients regarded its source as doubtful: some even fancied that it rose in the W. near the Danube; others in the E. near the Caucasus. Strabo rejects these theories and correctly makes it flow from the N. into the P. Maeotis (Strab. p. 493; cf. Hdt. iv. 83). Pytheas seems to have mistaken the Elbe for a part of the Tanaïs (Strab. p. 104); but that is hardly more strange than the belief of the Macedonians that the Jaxartes was the Tanaïs (Strab. p. 510; Arr. *An.* iii. 30, 11).—2. (Ru. near *Kassatchek*), a city of Sarmatia Asiatica, on the N. side of the S. mouth of the Tanaïs, at a little distance from the sea. It was founded by a colony from Miletus, and became a very flourishing emporium. It reduced to subjection several of the neighbouring tribes, but in its turn it became subject to the kings of Bosphorus. It was destroyed by Polemon on account of an attempted revolt, and, though afterwards restored, it never regained its former prosperity. (Ptol. iii. 5, 26; Strab. p. 493.)

**Tānāquil**. [TARQUINUS.]

**Tanarus** (*Tanaro*), a river of Lignria, which rises in the Maritime Alps, is joined by the

*Stura*, and flows into the Po a little below *Valenza* (Forum Fulvii). It passes the walls of *Asti* (Plin. iii. 118).

**Tanetum** (*Tanetanus*; *Taneto*), a town of the Boii in Gallia Cispadana, between Mutina and Parma (Pol. iii. 40; Liv. xxi. 25).

**Tānīs** (*Τάνις*: O. T. Zoan: *Τανίης*: *San*, Rn.), a very ancient city of Lower Egypt, in the E. part of the Delta, on the right bank of the arm of the Nile which was called after it the Tanitic, and on the SW. side of the great lake between this and the Pelusiac branch of the Nile, which was also called, after the city, *Tanis* (*Lake of Menzaleh*). It was one of the capitals of Lower Egypt in early times, fortified by the kings of the twelfth and thirteenth dynasties, who raised great buildings there (about B.C. 2400).

**Tantālus** (*Τάνταλος*). 1. Son of Zeus and Pluto, daughter of Himantus (Paus. ii. 22, 3; Hyg. *Fab.* 155). His wife is called by some Euryanassa, by others Taygete or Dione, and by others Clytia or Eupryto. He was the father of Pelops, Broteas and Niobe. Tantalus is represented as a wealthy king of Lydia, especially of the region about the Hermus and Mt. Sipylus. He is selected by poets as the type of extreme prosperity followed by a sudden and fearful downfall. The causes of his punishment after death are differently stated by the ancient authors. According to the common account Zeus invited him to his table, and communicated his divine counsels to him. Tantalus divulged the secrets thus intrusted to him; and he was punished in the lower world by being afflicted with a raging thirst, and at the same time placed in the midst of a lake, the waters of which always receded from him as soon as he attempted to drink them. Over his head, moreover, hung branches of fruit, which receded in like manner when he stretched out his hand to reach them. (*Od.* iv. 77; Diod. iv. 74; Hyg. *Fab.* 82; *Hor. Sat.* i. 1, 68; *Or. Met.* iv. 457.) Another version related that there was suspended over his head a huge rock ever threatening to crush him (Pind. *Ol.* i. 56, *Isthm.* vii. 20; Eur. *Or.* 5; Cic. *Fin.* i. 18, 60, *Tusc.* iv. 16, 35). In another story Tantalus, wishing to test the gods, cut his son Pelops in pieces, boiled them and set them before the gods at a repast [PELOPS]. In another, Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends (Pind. *Ol.* i. 60). Yet another tradition relates the following story. Rhea caused the infant Zeus and his nurse to be guarded in Crete by a golden dog, whom Zeus afterwards appointed guardian of his temple in Crete. Pandareus stole this dog, and, carrying him to Mount Sipylus in Lydia, gave him to Tantalus to take care of. But when Pandareus demanded the dog back, Tantalus took an oath that he had never received it. Zeus thereupon changed Pandareus into a stone, and threw Tantalus down from Mount Sipylus, or, in some accounts, buried him under the mountain (*Ant. Lib.* 36). This story seems to have more connexion with the punishment (as in Pindar) of the stone ever about to fall upon him. The other punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb 'to tantalize'—that is, to hold out hopes or prospects which cannot be realised. The paintings of Polygnotus at Delphi represented both traditions of his punishment in Hades (Paus. x. 31, 12). The tomb of Tantalus was shown near Mt. Sipylus.

The patronymic *Tantalides* is frequently given to the descendants of Tantalus. Hence we find, not only his son Pelops, but also Atreus, Thyestes, Agamemnon, Menelaus, and Orestes called by his name. For the confirmation derived from archaeology of those traditions which ascribe a Lydian origin to the Pelopidae who reigned at Tiryns and Mycenae see PELOPS, p. 663, b. MYCENAE.]—2 Son of Thyestes, who was killed by Atreus. Others call him a son of Broteas. He was married to Clytemnestra before Agamemnon and is said by some to have been killed by Agamemnon (Ov. Met. vi 240, Apollod. in 5, 6)—3 Son of Amphion and Niobe (Paus. in 18, 2, Hyg. Fab. 88).

**TANUS** or **TANANUS** (Τάνος or Τανάος Kani) a river in the district of Thyreatis, on the E coast of Peloponnesus rising in Mt. Parion, and falling into the Thyreatic gulf, after forming the boundary between Argolis and Cynuria (Paus. in 83, 7).

**Tāōō (Tādōn)**, a city on the coast of Persia, near the mouth of the river Granus, used occasionally as a royal residence. The surrounding district was called *Tāōōvā* (Strab. p. 728, Arr. Ind. 39).

**Tāōōhi (Tāōōhi)**, a people of Pontus, on the borders of Armenia, who are frequently mentioned by Xenophon in the *Anabasis* (iv 4, 18, v 15, 17).

**Taphlae Insulae**, a number of small islands in the Ionian sea, lying between the coasts of Leucadia and Acarnania. They were also called the islands of the Teleboae, and their inhabitants in like manner named *Taphli* (Τάφλιοι) or *Telebōae* (Τηλεβόαι). The largest of these islands was called *Taphus* (Τάφος) by Homer, but *Taphius* (Τάφιος) or *Taphidias* (Τάφιδιος) by later writers (now *Megarsis*). They are mentioned in Homer as the haunts of notorious pirates, and are celebrated in mythology on account of the war carried on between them and Electryon, king of Mycenae (Od. i 417, xv 427, xvi 426, Hdt. v 53, Strab. p. 439).

**Taphiasus** (Τάφιασός *Maecivoro* and *Rigani*), a mountain in Aetolia and Locris, properly only a SW continuation of Mts. Oeta and Corax. (OETA.)

**Taphis** (Τάπη, Ra), a city of the Dodecaechoenus—that is, the district of Aethiopia immediately above Egypt—stood on the W bank of the Nile, S of Tizris, and N of Talmis. It is also called *Taffi* and *Tami*. There was a town on the opposite bank called *Contra-Taphis*. (Ptol. iv 4, 17).

**Taphrae** or **Tāphras** (Τάφρα or Τάφρας, Τάφριος), a town on the isthmus of the Chersonesus Taurica, so called because a trench or ditch was cut across the isthmus at this point (Hdt. iv 3, Plin. iv 85).

**Taphus** [TAPHIAE]

**Teposiris** (Ταπόσιρις, Ταπόσις, Ταπόσις, i.e. the tomb of Osiris Abousir, Ra), a city of Lower Egypt, on the NW frontier, in the Libya Nomos, W of Alexandria, so called because it claimed to be considered the burial place of Osiris (Strab. p. 799, Ptol. iv 5, 34). Mention is also made of a Lesser *Teposiris* (ἡ μικρὰ Ταπόσιρις) near it (Strab. p. 800).

**Tēprōbānē** (Ταπρόβανη *Ceylon*), a great island of the Indian Ocean, opposite to the S extremity of India intra Ganges. The Greeks first became acquainted with it through the researches of Megasthenes and Onesicritus in the time of Alexander, and through information

obtained by residents in India. This early information spoke of its elephants, its gold and precious stones, but greatly exaggerated its distance from India. The Roman geographers acquired additional knowledge respecting the island through an embassy which was sent from it to Rome in the reign of Claudius. Of the accounts given of it by the ancients it is only necessary here to state that all agree in describing it as very much larger than it really is. Ptolemy, who gives a great deal of correct information about the island, also exaggerates its size (Strab. p. 690, Ptol. vi 4, Plin. vi 81, Met. in 77. O. Pont. i 5 80).

**Tāpūri** (Τάπουρι or Ταπούρι) a powerful people, apparently of Scythian origin, who dwelt in Media on the borders of Parthia, S of M. Coronna. They also extended into Mariana, and probably further N on the E side of the Caspian, where their original abodes seem to have been in the mountains called by their names (Strab. pp. 514 530 523 Ptol. i 10, 2, Curt. vi 4, 24).

**Tāpūri Montes** (τὰ Ταπούρα ὄρη), a range of mountains on the E of the Caspian sea, inhabited by the **TAPURI**.

**Tāras** [TARENTUM]

**Tarbelli**, one of the most important people in Gallia Aquitania, between the Ocean (hence called *Tarbellicum Aequor* and *Tarbellus Oceanus*) and the Pyrenees (hence called *Tarbella Pyrene*). Their country was sandy and unproductive, but contained gold and mineral springs. Their chief town was *Aquas Tarbellicae* or *Augustae*, on the Atarus (Das on the Adour) (Caes. B. G. in 27, Strab. p. 190, Lucan. i 421).

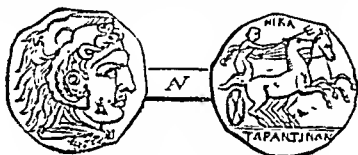
**Tarchon**, son of Tyrrhenus, who is said to have built the town of Tarentum. [TARENTUM.]

**Tārentinus Sinus** (Ταπεντινός κόλπος *G. of Tarentum*), a great gulf in the S of Italy, between Bruttium, Lucania, and Calabria, beginning W near the Prom. Iacintum, and ending E near the Prom. Iapygium, and named after the town of Tarentum. According to Strabo, it is 1920 stadia in circuit and the entrance to it is 700 stadia wide, which is a fair approximation. (Strab. pp. 261, 262.)

**Tārentum**, called **Taras** by the Greeks (Τάρας, ἄρως Ταπεντινός, Tarentinus *Taranto*), an important Greek city in Italy, situated on the W coast of the peninsula of Calabria, and on a bay of the sea about 100 stadia in circuit forming an excellent harbour, and being a portion of the great Gulf of Tarentum. The city stood in the midst of a beautiful and fertile country, S of Mt. Aulon and W of the mouth of the *Calarus*. According to some traditions, to which no great weight is attached, it was originally built by the Iapygians who are said to have been joined by some Cretan colonists from the neighbouring town of *Uria*, and it derived its name from the mythical *Taras*, a son of Poseidon (Paus. x 10 6). The greatness of Tarentum (and probably its real origin) date from a c. 708 when the town was built or taken possession of by a strong body of Lacedaemonian Partheniae under the guidance of *Phalanthus* [ΦΑΛΑΝΘΗΣ]. It soon became the most powerful and flourishing city in the whole of Magna Graecia, and exercised a kind of supremacy over the other Greek cities in Italy. It carried on an extensive commerce, possessed a considerable fleet of ships of war, and was able to bring into the field, with the assistance of its allies, an army of 30 000 foot and 3000 horse. The city itself in its most flourish-



ing period contained 22,000 men capable of bearing arms. The government of Tarentum was different at various periods. In the time of Darius Hystaspis, Herodotus speaks of a king (i.e. a tyrant) of Tarentum; but at a later period the government was a democracy. Archytas, who was born at Tarentum, and who lived about B.C. 400, drew up a code of laws for his native city. With the increase of wealth the citizens became luxurious and effeminate, and being hard pressed by the Lucanians and other barbarians in the neighbourhood, they were obliged to apply for aid to the mother-country. Archidamus, son of Agesilans, was the first who came to their assistance, in B.C. 338; and he fell in battle fighting on their behalf (Diod. xvi. 83, 88). The next prince whom they invited to succour them was Alexander, king of Epirus, and uncle to Alexander the Great. At first he met with considerable success, but was eventually defeated and slain by the Brutii in 326 near Pandosia on the banks of the Acheron. Shortly afterwards the Tarentines had to encounter a still more formidable enemy. Having attacked some Roman ships, and then grossly insulted the Roman ambassadors who had been sent to demand reparation, they became involved in war with the powerful republic. The Tarentines were saved for a time by Pyrrhus,



Coin of Tarentum, 3rd cent. B.C.

Obv., head of Heracles, in lion-skin; rev., NIKRA TAPANTINON: Taras, with trident, driving a biga.

king of Epirus, who came to their help in 281; but two years after the defeat of this monarch and his withdrawal from Italy, the city was taken by the Romans (272). [PYRRHUS.] In the second Punic war Tarentum revolted from Rome to Hannibal (212); but it was retaken by the Romans in 207, and was treated by them with great severity. From this time Tarentum declined in prosperity and wealth. It was subsequently made a Roman colony, and it still continued to be a place of considerable importance in the time of Augustus. (App. B.C. ii. 40, v. 93; Tac. Ann. i. 10.) Its inhabitants retained their love of luxury and ease, and it is described by Horace as *molle Tarentum* and *imbelle Tarentum*. Even after the downfall of the Western Empire the Greek language was still spoken at Tarentum; and it was long one of the chief strongholds of the Byzantine empire in the south of Italy. The town of Tarentum consisted of two parts: the town on the peninsula at the entrance of the harbour was connected with the town on the mainland by a very low isthmus. On the NW. corner of the peninsula, close to the entrance of the harbour, was the citadel; the principal part of the town was situated SW. of the isthmus. The principal gate on the E. side of the city was called the Temenid gate. (Strab. p. 278; Pol. viii. 30.) The entrance to the inner harbour was closed by a bridge. The modern town is confined to the island or peninsula on which the citadel stood. The neighbourhood of Tarentum produced the best wool in all Italy, and was also celebrated for its excellent wine, figs, pears, and other fruits. Its purple dye was also much

valued in antiquity. (Pol. x. 1; Flor. i. 18, 3; Strab. p. 278; Scymn. p. 332.) Some part of the district close to Tarentum was called *Saturium* (Strab. p. 279; Steph. Byz. s.v. *Σατύριον*). Hence Virgil applies this word as an epithet of Tarentum, and Horace uses it to describe the Tarentine breed of horses (Verg. Georg. ii. 197; Hor. i. 6, 59). [SATURIUM.] The remains of the ancient town are important in archaeology. The line of walls is visible in many places, built of large blocks; there are remains of a Doric temple within the ancient acropolis, of a porticus and of a Roman amphitheatre, which stood on the neck of the isthmus, probably on the site of the old theatre, famous for the outbreak of hostilities with Rome. Of special interest is the rich find of terracotta statuettes, many of them connected with the worship of the Chthonic Dionysus and Persephone.

Tarichæa or -êae (*Ταρίχαια*, -êai, -âia: *El-Kereh*, Ru.), a town of Galilee, at the S. end of the lake of Tiberias, strongly fortified, and with a turbulent population, who gave the Romans much trouble during the Jewish war. It obtained its name from the quantities of the fish of the neighbouring lakes which were salted here. (Strab. p. 764; Jos. B.J. iii. 10. 1.)

Tarnê (*Τάρνη*), a city of Lydia, on Mt. Tmolus, mentioned by Homer. Pliny mentions simply a fountain of the name. (Il. v. 44; Strab. p. 413; Plin. v. 110.)

Tarpa, Sp. Maecius, was engaged by Pompeius to select the plays that were acted at his games exhibited in B.C. 55. Tarpa was likewise employed by Augustus as a censor (perhaps as *Magister Collegii*) at the public readings of the poets in the *Collegium Poetarum*. (Cic. ad Fam. vii. 1; Hor. Sat. i. 10, 38, A.P. 287.)

Tarpeia, daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline (Liv. i. 11). Dionysius (ii. 40) speaks of a custom of offering annual libations to her, which suggests the probability that Tarpeia was originally some local deity worshipped at that spot from whom the Tarpeian rock was named, but whose identity had been obscured and confused in later stories. There are similar stories of the betrayal of a fortress and its punishment in other places. One very like it is still told on the site of Gergovia in *Auvergne*. A legend still exists at Rome which relates that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and hound by a spell.

Tarphê (*Τάρφη*), a town in Loeris on Mt. Oeta, mentioned by Homer, and subsequently called Pharygae (Il. ii. 533; Strab. p. 426).

Tarquînia. [TARQUINIUS.]

Tarquîniî (Tarquiniensis: *Turchina*, nr. *Corneto*), a city of Etruria, situated on a hill and on the river Marta, SE. of Cosa and on a road leading from the latter town to Rome. It was one of the twelve Etruscan cities, and was probably regarded as the metropolis of the Confederation. It is said to have been founded by Tarchon, the son or brother of Tyrrhenus, who was the leader of the Lydian colony from Asia to Italy (Strab. p. 219; Serv. ad *Aen.* x. 179,

193) It was in the neighbourhood of Tarquinii that the teer Tages appeared, from whom the Etruscans learnt their civil and religious polity [Tages]. There can be no doubt that Tarquinii was an original Etruscan city and that Tarchon is merely a personification of the race of the Tyrrhenians. It was at Tarquinii that Demaratus the father of Tarquinius Priscus, is said to have settled. After the expulsion of Tarquinius Superbus from Rome the Tarquinianes, in conjunction with the Volentes, are said to have espoused his cause but to have been defeated by the Romans (Liv. i. 6. Dionys. i. 14). From this time the Tarquinianes were frequently engaged in war with the Romans but they were at length obliged to submit to Rome about B.C. 310 (Liv. ix. 32-41). Tarquinii was subsequently made a Roman colony and a municipium (App. B.C. i. 49), but it gradually declined in importance and in the eighth or ninth century of the Christian era it was deserted by its inhabitants, who founded Corneto on the opposite hill. There are few remains of the ancient city itself, but the cemetery of Tarquinii, consisting of a vast number of subterraneous caves in the hill on which Corneto stands, is still in a state of excellent preservation, and contains numerous Etruscan paintings: here some of the most interesting remains of Etruscan art have been discovered in modern times.

Tarquinii, the name of a family in early Roman history to which the fifth and seventh kings of Rome belonged. The legend of the Tarquins ran as follows. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquinii in Etruria, where he had mercantile connections. He married an Etruscan wife, by whom he had two sons Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant, but as Demaratus was ignorant of this circumstance, he bequeathed all his property to Lucumo, and died himself shortly afterwards. But, although Lucumo was thus one of the most wealthy persons at Tarquinii, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from all power and influence in the state. Discontented with this inferior position, and urged on by his wife, he resolved to leave Tarquinii, and remove to Rome. He accordingly set out for Rome, driving in a chariot with his wife, and accompanied by a large train of followers. When they had reached the Janiculum an eagle seized his esp, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. Tarquinii, to which Livy adds Priscus. His wealth, his courage and his wisdom gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children, and, when he died the senate and the people unanimously elected Tarquinii to the vacant throne. The reign of Tarquinii was distinguished by great exploits in war and by great works in peace. He defeated the Latins and Sabines, and the latter people ceded to him the town of Collatia, where

he placed a garrison under the command of Egeus, the son of his deceased brother, Aruns, who took the surname of Collatinus. Some traditions relate that Tarquinii defeated the Etruscans likewise. Among the important works which Tarquinii executed in peace, the most celebrated are the vast sewers by which the lower parts of the city were drained, and which still remain (see p. 816, s.). He is also said in some traditions to have laid out the Circus Maximus in the valley which had been drained by the sewers, and also to have instituted the Great or Roman Games, which were henceforth performed in the Circus. The Forum with its porticoes and rows of shops was also his work, and he likewise began to surround the city with a stone wall, a work which was finished by his successor, Servius Tullius. The building of the Capitoline temple is moreover attributed to the elder Tarquinii, though most traditions ascribe this work to his son, and only the vow to the father. Tarquinii also made some changes in the constitution of the state. He added 100 new members to the senate who were called *patres minorum gentium* to distinguish them from the old senators, who were now called *patres majorum gentium*. He wished to add other tribes to the three established by Romulus, and to call them after himself and two of his friends. His plan was opposed by the augur Attus Navius, who gave a convincing proof that the gods were opposed to his purpose. [Navius.] Accordingly, he gave up his design of establishing new tribes but with each of the three he associated another under the same name so that henceforth there were the first and second Ramnes, Titnes and Luceres. Tarquinii was murdered, after a reign of thirty-eight years at the instigation of the sons of Ancus Marcius. But they did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne (Liv. i. 31-41, Dionys. iii. 46-73 iv. 1, Cic. de Rep. ii. 20). Tarquinii left two sons and two daughters. His two sons, L. Tarquinii and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus by whom she became the mother of the celebrated L. Brutus the first consul at Rome. Servius Tullius, whose life is given under TULLIA was murdered after a reign of forty-four years by his son in law, L. Tarquinii who ascended the vacant throne. L. Tarquinii Superbus began his reign without any of the forms of election. One of the first acts of his reign was to abolish the rights which had been conferred upon the plebeians by Servius, and at the same time all the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. He surrounded himself by a body-guard, by means of which he was enabled to do what he liked. His cruelty and tyranny obtained for him the surname of *Superbus*. But, although a tyrant at home he raised Rome to great influence and power among the surrounding nations. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs, and under his sway Rome became the head of the Latin Confederacy. He defeated the Volscians, and took the wealthy town of Suessa Pomelia, with the spoils of which he commenced the erection of the Capitol, which his father had vowed. In the ruins of this temple he de-

posited the Sibylline books, which the king purchased from a Sibyl or prophetess. She had offered to sell him nine books for 300 pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the Sibyl disappeared. He next engaged in war with Gabii, one of the Latin cities which refused to enter into the League. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The infuriated inhabitants intrusted him with the command of their troops: whereupon he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his garden when the messenger arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished all the leading men of the place, and then had no difficulty in compelling it to submit to his father (cf. *Or. Fast.* ii. 686-710). In the midst of his prosperity, Tarquinius fell through a shameful outrage committed by one of his sons. Tarquinius and his sons were engaged in besieging Ardea, a city of the Rutulians. Here, as the king's sons, and their cousin, Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. To settle the matter they mounted their horses, and first went to Rome, where they surprised the king's daughters at a splendid banquet; then to Collatia, where, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia had fired the evil passions of Sextus. A few days afterwards he returned to Collatia, where he was hospitably received by Lucretia as her husband's kinsman. In the dead of night he entered her chamber with a drawn sword: by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honour, he forced her to yield to his wishes. As soon as Sextus had departed, Lucretia sent for her husband and her father. Collatinus came, accompanied by L. Brutus; Lucretius, with P. Valerius, who afterwards gained the surname of Publicola. They found her in an agony of sorrow. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death (cf. *Or. Fast.* ii. 725-832). They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. They carried the corpse to Rome. Brutus, who was Tribunes Celerum, summoned the people, and related the deed of shame. All classes were inflamed with indignation. A decree was passed deposing the king, and banishing him and his family from the city. The army encamped before Ardea likewise renounced their allegiance to the tyrant. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-four years. He was banished B.C. 510. The people of Tarquinius and Veii espoused the cause of the

exiled tyrant, and marched against Rome. The two consuls advanced to meet them. A bloody battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Tarquinius next repaired to Lars Porsenna or Porsenna, the powerful king of Clusium, who marched against Rome at the head of a vast army. [See under PORSENA.] Next Tarquinius took refuge with his son-in-law, Mamilius Octavius of Tusculum, and the Latin states declared war against Rome. The contest was decided by the celebrated battle of the lake Regillus, in which the Romans gained the victory by the help of Castor and Pollux. Tarquinius himself was wounded, but escaped with his life; his son Sextus is said to have fallen in this battle, though, according to another tradition, as we have already seen, he was slain by the inhabitants of Gabii. Tarquinius Superbus had now no other state to which he could apply for assistance. He had already survived all his family, and he now fled to Aristobulus at Cumae, where he died a wretched and childless old man. (*Liv.* ii. 1-21; *Dionys.* v. 1-v. 21.) Such is the story of the Tarquins according to the ancient writers; but this story must not be received as a real history. It is the attempt to assign a definite origin to certain Roman institutions, to some features in the military organization, and to some ancient public works in the city, of which the history had been obscured by lapse of time. There can be little doubt that it indicates as the time when these things were carried out a period during which a family of Etruscan origin held the chief power at Rome; and there is at least great probability (though this is denied by some writers of great authority) that this rule was imposed upon Rome by the dominant power of the Etruscans.

**Tarracina** (Tarracinensis: *Terracina*), also called **Anxur** (Anxurates), an ancient town of Latium situated fifty-eight miles SE. of Rome on the Via Appia and upon the coast, with a strongly fortified citadel upon a high hill, on which stood the temple of Jupiter Anxurus (*Liv.* iv. 49; *Verg. Aen.* vii. 799; *Hor.* Sat. i. 5, 26; *Lucan.* iii. 84; *Mart.* v. 1, 6). It originally belonged to the Volsci, by whom it was called Anxur. It was conquered by the Romans, who gave it the name of Tarracina, and it was made a Roman colony, B.C. 329 (*Liv.* viii. 21; *Vell. Pat.* i. 14). Three miles W. of the town stood the grove of Feronia, with a temple of this goddess. The ancient walls of the citadel of Tarracina are still visible on the slope of *Montecchio*.

**Tarraco** (Tarraconensis: *Tarragona*), an ancient town on the coast of Spain situated on a rock 760 feet high, between the river Iberus and the Pyrenees, on the river Tonicis. It was founded by the Massilians, and was made the head-quarters of the brothers P. and Cn. Scipio, in their campaigns against the Carthaginians in the second Punic war (*Liv.* xxi. 61; *Pol.* x. 34). It subsequently became a populous and flourishing town; and Augustus, who wintered here (B.C. 26) after his Cantabrian campaign, made it the capital of one of the three Spanish provinces (*Hispania Tarraconensis*) and also a Roman colony. Hence we find it called *Colonia Tarraconensis*, also *Col. Victrix Togata* and *Col. Julia Victrix Tarraconensis*. (*Strab.* p. 159; *Plin.* iii. 18; *Tac. Ann.* i. 78; *Mart.* x. 104, xii. 118.) The modern town of Tarragona is built to a great extent with the remains of the ancient city, and Roman inscriptions may frequently be seen embedded in the walls of the houses. The ancient Roman

aqueduct, having been repaired in modern times, still supplies the city with water, and at a short distance to the NW of Tarragona, along the sea coast, is a Roman sepulchre called the Tower of the Scipios, although the real place of the burial of the Scipios is quite unknown.

#### Tarruntēnus Paterna [PATERNUS]

**Tarsia** (Tapia; *Ras Bostana*), a promontory of Carmania, on the coast of the Persian Gulf, near the frontier of Persia. The neighbouring part of the coast of Carmania was called *Tarsiana* (Arr. Ind. 37).

**Tarsis** (ἡ Τάρσις; *Karadere*), a river of Mysia, rising in M. Temnus, and flowing NE, through the Miletopolites Laena, into the Mæcæstus (Strab. p. 587).

**Tarsus**, **Tarsos** (Τάρσος, *Tapros*, *Tepros*, *Θαρσός*; *Taprosus*, *Tarsensis*, *Tersus*, *Ru*), the chief city of Cilicia, stood near the centre of Cilicia *Campestris*, on the river *Cydnus*, about twelve miles above its mouth, in a very large and fertile plain at the foot of M. Taurus, the chief pass through which (Pylæ Ciliciæ) led down to Tarsus. Its position gave it the full benefit of the natural advantages of a fertile country, and the command of an important highway of commerce. It had also an excellent harbour twelve miles from the city, formed by a lagoon into which the *Cydnus* flows, but this has now been filled up with sand. The city was of unknown antiquity. Some ascribed its foundation to the Assyrian king Sardanapalus, others to Persus, in connexion with whose legend the name of the city is fancifully derived from a hoof (*tapros*) which the winged horse Pegasus lost here, and others to the Argive chieftain Triptolemus, whose effigy appears on the coins of the city (Strab. p. 673, Staph. Byz. s.v.). All that can be determined with certainty seems to be that it was a very ancient city of the Syrians, who were the earliest known inhabitants of this part of Asia Minor, and that it received Greek settlers at an early period. In the time of Xenophon, who gives us the first historical notice of Tarsus, it was the capital of the Cilician prince Syennesis, and was taken by Cyrus (Xen. An. 1. 2, 23) [Comp. Cilicia]. At the time of the Macedonian invasion, it was held by the Persian troops, who were about to burn it, when they were prevented by Alexander's arrival (Arr. An. 1. 4; Curt. 1. 5). After playing an important part as a military post in the wars of the successors of Alexander, and under the Syrian kings, it became, by the peace between the Romans and Antiochus the Great, the frontier city of the Syrian kingdom on the NW. At the time of the Mithridatic war, it suffered, on the one hand, from Tigranes, who overran Cilicia, and, on the other, from the pirates, who had their strongholds in the mountains of Cilicia Aspera, and made frequent incursions into the level country. From both these enemies it was rescued by Pompey, who made it the capital of the new Roman province of Cilicia, B.C. 66. In the Civil war, it took part with Caesar, and assumed, in his honour the name of *Julio-polis* (Bell. Alex. 66, Dio Cass. xlvii. 24). For this the inhabitants were punished by Cassius, but were recompensed by Antony, who made Tarsus a free city. Under Augustus the city obtained immunity from taxes, through the influence of the emperor's tutor, the Stoic Athenodorus, who was a native of the place. It was the scene of important events in the wars with the Persians, the Arabs, and the Turks, and also in the Crusades. The people of Tarsus were

celebrated for their mental power, their readiness in repartee, and their fondness for the study of philosophy. Among the most distinguished natives of the place were the Stoics Antipater, Archdemus, Heraclides, Nestor, Zeno, and the two Athenodori, the Academic Nestor, the Epicureans Diogenea (celebrated for his powers of improvising), Lyrius (who was for a time tyrant of the city), and Ptolemaeus, the tragic poet. Dionysides and Bion, the grammarian Artemidorus, the historian Hermogenes, the physicians Herodotus and Philo, and, above all, the apostle Paul, who belonged to one of several families of Jews who had settled at Tarsus in considerable numbers, under the Persian and Syrian kings.

**Tartarus** (Τάρταρος), son of Aether and Ge, and by his mother Ge the father of the Gigantes Typhoeus and Echidna (Hes. Th. 821, Apollod. 1. 2, Hyg. Fab. 152). [For Tartarus in the underworld see Hades, p. 376.]

**Tartarus** (*Tartaro*) a river of Venetia between the Athesis (*Adige*) and the Po. Its waters now pass by canals into these rivers. In ancient times it had an exit, partly artificial, to the sea and in part of its course formed wide marshes (Tac. Hist. 1. 9, Plin. 1. 121).

**Tartessus** (Ταρτησός; *Tarthosus*), a district in the S of Spain colonised, or occupied for trading purposes, by the Phoenicians. It extended on both sides of the Baetis (*Guadalquivir*) in the lower part of its course, and that river itself was sometimes called *Tartessus* (Strab. ap. Strab. p. 148, Avien. Or. Mar. 1. 224). The country was rich in metals, iron, tin, lead, silver, and (to some extent) gold, and it is probably (though some writers deny it) the *Tartarus* of Scripture. It is likely that a town or port called *Tartessus* stood at the mouth of the Baetis and was a trading station of the Phoenicians. But it disappeared in early times, possibly because it was superseded by Gades, which belonged to the same district (Hdt. 1. 163, iv. 152, Strab. pp. 145, 151, Plin. 1. 7; Mel. 1. 6). By some writers it was (probably erroneously) taken to have been the ancient name of one or other town of the district, such as Gades or Carteia (Hdt. 1. 163, iv. 152, Strab. pp. 145, 151, Plin. 1. 7, Mel. 1. 6).

**Tarascen** or **Tarascen** (*Tarusconenses*, *Taruscon*), a town of the Salyes in Gaul, on the E bank of the Rhone, N of Arles, and E of Nemausus.

**Tarvisium** (*Tarnasius*, *Treviso*), a town of Venetia in the N of Italy, on the river Sile, which became the seat of a bishopric, and a place of importance in the middle ages.

**Tatians** (*Tarnas*), a Christian writer of the second century [Dict. of Christ. Biogr.].

**Tattus**, king of the Sabines. [ROMULUS.]

**Tatta** (ἡ Τάρτα; *Tuz Göl*), a great salt lake in the centre of Asia Minor, on the Phrygian table-land, on the confines of Phrygia, Galatia, Cappadocia, and Lycania. It supplies the whole surrounding country with salt, as it doubtless did in ancient times (Strab. p. 668, Plin. xxxi. 84).

**Tauchira** or **Tenchira** (Ταύχαιρα, *Tenchira*, *Taukira*, *Ru*), a colony of Cyrene, on the NW coast of Cyrenaica, in N Africa. Under the Ptolemies, it was called *Armoce*, and was one of the five cities of the Libyan Pentapolis. It became a Roman colony, and was fortified by Justinian. It was a chief seat of the worship of Cybele, who had here a great temple and an annual festival (Hdt. iv. 171; Strab. p. 836, Procop. de Aed. vi. 8).

**Taulantii** (Ταυάντιοι), a people of Illyria, in the neighbourhood of Epidamnus, frequently mentioned by the Greek and Roman writers. One of their most powerful kings was Glauceas, a contemporary of Alexander the Great, who fought against the latter monarch, and at a later period afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander. (Thuc. i. 24; Arr. An. i. 5; Liv. xlv. 26.)

**Taurus** (Ταυρος), a range of mountains in Germany, at no great distance from the confluence of the Moenus (Main) and the Rhine (Tac. Ann. i. 56, xii. 58; Mel. iii. 3).

**Taurasia**. 1. An ancient city of Samnium, in the country of the Hirpini, on the right bank of the Calor. It is mentioned among the towns taken by Scipio Barbatus.—2. [TAURINI.]

**Taurica** (Crimca), the remnant of a people, perhaps the Cimmerians, who had retreated before the Scythians. They were divided into tribes of whom some were nomad, others agricultural. (Hdt. iv. 11, 12; Strab. p. 311.) They are described as a rude and savage people, addicted to piracy (Hdt. iv. 103; Strab. p. 308; Tac. Ann. xii. 17). In particular their religious rites were cruel, according to which they offered human sacrifices to their goddess, whom the Greeks identified with Artemis [see p. 128]. Especially, shipwrecked sailors were thus sacrificed (Eur. I. T.; Diod. iv. 44; Hdt. iv. 103; Or. Pont. iii. 2, 57). [CHERSONESUS.]

**Taurinæum** (Τραυνίανον), a town of Bruttium, on the Via Popilia, twenty-three miles SE. of Vibo.

**Taurini**, a people of Liguria dwelling on the upper course of the Po, at the foot of the Alps. Their chief town was Taurasia, afterwards colonised by Augustus, and called Augusta Taurinorum (Turin). (Pol. ii. 17, iii. 60; Liv. xxi. 38; App. Annib. 5; Strab. p. 204.)

**Tauris** (Τορκόλα), a small island off the coast of Illyria, between Pharos and Coreyra (Bell. Alex. 47).

**Taurisci**, a Celtic people in Noricum, and probably the old Celtic name of the entire population of the country. They were subsequently called Norici by the Romans after their capital Norcia. [NORICUM.]

**Tauroids**, Ταυροείον (Ταυροίδες, Ταυροείον), a colony of the Massaliots between Massilia and Telo Martius (Toulon). Its site is marked by the modern Tarente. (Caes. B.C. ii. 4; Strab. pp. 180, 184.)

**Tauromenium** (Ταυρομένιον: Ταυρομενίτης, Ταυρομενίανος), a city on the E.

Augustus, most of its inhabitants were expelled from the city, and their place supplied by a colony of veterans; hence we find the town called *Col. Augusta Tauromenitana*. From this time Tauromenium became a place of secondary importance. (Diod. xiv. 58, 96; Strab. p. 267; App. B.C. v. 103–111; Juv. v. 93.) The hills in the neighbourhood produced excellent wine. There are still remains of the ancient theatre cut out of the rock, and capable of holding from 30,000 to 40,000 spectators, from which we may form some idea of the populousness of Tauromenium.

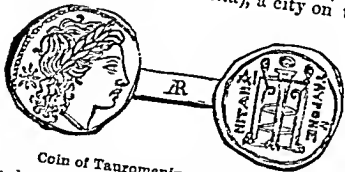
**Taurosceythae** (Σκυθοταυροι.)

**Taurunum** (Semin), a strongly fortified town in Paunonia at the confluence of the Sava and the Danube (Ptol. ii. 16, 4).

**Taurus**. Statilius, a distinguished general of Octavian. At the battle of Actium, B.C. 31, he commanded the land-forces of Octavian, which were drawn upon the shore. In 29 he defeated the Cantabri, Vaccaei, and Astures. He was consul in 26; and in 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi. (App. B.C. v. 97–118; Tac. Ann. vi. 11; Dio Cass. xlix. 14, li. 20, liv. 10.) In the fourth consulship of Augustus, 30, Taurus built an amphitheatre of stone at his own expense. [ROMA, p. 811, a.]

**Taurus** (δ Ταυρος, from the Aramaean Tur, a high mountain: *Taurus*, *Ala-Dagh*, and other special names), a great mountain chain of Asia.

In its widest extent the name was applied by the later geographers to the whole of the great chain which runs through Asia from W. to E., forming the S. margin of the great table-land of Central Asia, which it divides from the Mediterranean coast of Asia Minor, from the low lands on the N. shore of the Indian Ocean, and from the Tigris and Euphrates valley, from the two great peninsulas of India (Strab. pp. 490, 689). But in its usual significance, it denotes the mountain chain in the S. of Asia Minor which begins at the Sacrum or Chebdomium Prom. at the SE. angle of Lycia, surrounds the gulf of Pamphylia, passing through the middle of Pisidia, passing S. frontier of Lycia and Cappadocia, which it divides from Cilicia and Commagene; thence, after being broken through by the Euphrates, it proceeds almost due E. through the S. of Armenia, forming the water-shed between the sources of the Tigris on the S. and the streams which feed the upper Euphrates and the Araxes on the N.; thus it continues as far as the S. margin of the lake Arsissa, where it ceases to hear the name of Taurus, and is continued in the chain which, under the names of Niphates, Zagros, &c., forms the NE. margin of the Tigris and Euphrates valley. (Strab. pp. 129, 520, 651, 666; Mel. i. 15; Plin. v. 99.) This main chain sends off branches which are nearly as important as itself. In the middle of the frontier between Cilicia and Cappadocia, E. of off to the NE. In the E. of Cilicia, the AMANTAVRUS branches E. of the Euphrates, a branch proceeds to the SE., forming, under the name of MASIVUS, the frontier between Armenia and Mesopotamia, and dividing the valley of the Upper Tigris from the waters which flow through Mesopotamia into the Euphrates. The Taurus is of moderate height, for the most part steep, and wooded to the summit. Its general character



Coin of Tauromenium, 3rd cent. B.C.  
Ovr., head of Apollo, and star; rev., TAYPOMENITAN;  
triped.

coast of Sicily, situated on the hill Taurus, from which it derived its name, between Mesana and Catana, and founded B.C. 558 by Andromachus with the remains of the inhabitants of Naxos, whose town had been destroyed by Dionysius nearly fifty years before. [NAXOS, No. 2.] Tauromenium soon became a large and flourishing city; but in consequence of its espousing the side of Sex. Pompey against

greatly resembles the mountains of central Germany.

**Tāvium** (Ταύιον, *Taurion*), the capital of the Trocmi, in Galatia, stood on the E side of the Halys, but at some distance from the river and formed the centre of meeting for roads leading to all parts of Asia Minor (Strab. p. 567 Plin. v. 148, Steph. Byz. s.v.). It was therefore a place of considerable commercial importance. It had a temple and bronze colossus of Zeus. The position of the city has been much disputed, but it seems to have been proved by the discovery of a milestone marking the *caput viæ* at the modern *Afets Kenu*, that this was the site of Tāvium.

**Taxila** or **Taxīlā** (τά Τάξιλα, *Taxilāna*) an important city of India intra Gangem, stood in a large and fertile plain between the Indus and the Hydaspes, and was the capital of the Indian king Taxiles, in the time of Alexander (Arr. An. v. 8, Ptol. vi. 1. 45, Strab. pp. 639-714). Its position was probably at *Shah Dhera*, about forty miles from the Indus, where there are extensive ruins.

**Taxiles** (Τάξιλος) 1 An Indian prince or king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, B.C. 327. His real name was Mophus or Omphus, and the Greeks appear to have called him Taxiles or Taxiles, from the name of his capital city of Taxila. On the approach of Alexander he hastened to meet him with valuable presents and was in consequence confirmed in his kingdom by the Macedonian monarch (Diod. xvi. 86 Curt. viii. 12, 4, Arr. An. iv. 21, v. 3, 8, Strab. p. 638, Juv. xiii. 4).—2 A general in the service of Mithridates the Great, and one of those in whom he reposed the highest confidence (Ptol. Sull. 15, Lucull. 17).

**Tāygetō** (Τάυγετον), daughter of Atlas and Pleione, one of the Pleiades, from whom Mt. Taygetus in Laconia is said to have derived its name. By Zeus she became the mother of Lacedæmon and of Egeiras (Apollocl. iii. 16, 1, Paus. iii. 1. 2).

**Tāygetos** or **Taygetum** or **Taygetis** (Τάυγετος, *Taygetos*, *τὰ Τάυγετα* pl.), a lofty range of mountains of a wild and savage character, separating Laconia and Messenia, and extending from the frontiers of Arcadia down to the Prom. Taenarum. Its highest points were called Tālētō and Etrōras, about three miles S. of Sparta. [Laconia.]

**Teannum** (Teannenus) 1 Apollūm (*Civitate*), a town of Apulia on the river Frento and the confines of the Frentani, eighteen miles from Larinum (Liv. ix. 20, Tac. *pro Clia* 2, Strabo. p. 285).—2 Sidicinum (*Teano*), an important town of Campania, and the capital of the Sidicini, situated on the N. slope of Mt. Massicus and on the Via Praenestina, six miles W. of Cales (Liv. xii. 87, Cic. ad Att. viii. 11; Strab. p. 237). It was made a Roman colony by Augustus, and in its neighbourhood were some celebrated medicinal springs. There are remains of the theatre and of the amphitheatre.

**Teirus** (Τείρος) *Teira*, *Deira*, or *Dere*), a river of Thrace, the waters of which were useful in curing cutaneous diseases. Herodotus relates that it rises from thirty-eight fountains, all flowing from the same rock, some warm and others cold. It falls into the Contadesmus, thus into the Aegæus, and the latter again into the Hellesus. (Hdt. iv. 90.)

**Tēatē** (Teatūna *Chetē*), the capital of the

Marrucini, situated on a steep hill on the river Aternus, and on the road from Aternum to Corfinium (Strab. p. 241; Sol. Ital. viii. 520).

**Teemessa** (Τεκυμνός), the daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy. Teemessa was taken prisoner, and was given to Ajax, the son of Telamon, by whom she had a son, Eurysaces. [AJAX.]

**Teemōn** (Τρίκων), a town of the Molossæ in Epirus (Liv. xiv. 26; Steph. Byz. s.v.).

**Tectæus** and **Angellōn** (Τεκταῖος καὶ Ἄγγελος), early Greek sculptors, who are always mentioned together. They were pupils of Dipœnus and Scyllis, and instructors of Callon of Argos, and therefore they must have lived about B.C. 618. They were authors of a statue of Apollo at Delos holding in his right hand a bow and in his left figures of the three Græcæ (Paus. ii. 32. 6, ix. 35, 8).

**Tectōsages** (Τεκτοσάγες) 1 In Galha. [VOLCAE.]—2 In Asia Minor. [GALATIA.]

**Tecum**, **Tētum** or **Tictis** (Τεκί), a river in Gallia Narbonensis in the territory of the Sardones, called Illyberis by the Greeks from a town of this name upon the river (Mel. ii. 5, Plin. ii. 52).

**Tedantus**, a river in Illyricum, separating Iapydia and Liburnia (Ptol. ii. 16, 8).

**Tegæa** (Τεγῆα) 1 (*Τεγιδῆς* *Πολίς*), an important city of Arcadia, and the capital of the district Tegeætia (Τεγεῆτις), which was bounded on the E. by Argolis and Laconia, on the S. by Laconia, on the W. by Maenalia, and on the N. by the territory of Mantinea (H. ii. 607, Paus. viii. 3. 4, Strab. p. 837). It was one of the most ancient towns of Arcadia, and is said to have been founded by Tegeates, the son of Lycoon. It was formed out of nine small townships, which were united into one city by Alena, who was thus regarded as the real founder of the city. At a later time we find Tegea divided into four tribes, each of which possessed a statue of Apollo Agreus, who was especially honoured in Tegea. The Tegeætæ long resisted the supremacy of Sparta, and, according to tradition, it was not till the Spartans discovered the bones of Orestes that they were enabled to conquer this people (Hdt. i. 63-67; Paus. iii. 7, 3, viii. 5, 9, viii. 45-48). The Tegeætæ sent 8000 men to the battle of Plataea, in which they were distinguished for their bravery (Hdt. ix. 26). They remained faithful to Sparta in the Peloponnesian war, but after the battle of Leuctra they joined the rest of the Arcadians in establishing their independence. During the war of the Peloponnesian League Tegea was taken both by Cleomenes, king of Sparta, and Antigonus Doson, king of Macedonia, and the ally of the Achæans (Paus. ii. 56, 54). It continued to be a place of importance in the time both of Strabo and of Pausanias. Its most splendid public building was the temple of Athens, which was the largest and most magnificent building in the Peloponnesus. It was erected soon after B.C. 894 in place of a more ancient temple of this goddess, which was burnt down in this year. The architect was Scopas, and the sculpture in the pediments was probably by the hand of Scopas himself (Paus. viii. 45, 4, Scopas). Remains of the city are found at the villages of Piali and Hagios Sotiris. At the latter a great number of statuettes of bronze and terracotta were dug up, which seem to have been offerings to Demeter and Kore, whose temple must have

been on this spot.—2. A town in Crete, said to have been founded by Agamemnon (Vell. Pat. i. 1).

**Tegiānum** (*Diano*) a municipal town of Lucania, situated on the river Tanager (Plin. iii. 98).

**Tēlāmōn** (Τελαμών), son of Aeacus and Endeis, and brother of Peleus. Having assisted Peleus in slaying their half-brother, Phocus [PELEUS], Telamon was expelled from Aegina, and came to Salamis. Here he was first married to Glauce, daughter of Cychreus, king of the island, on whose death Telamon became king of Salamis (Diod. iv. 72). He afterwards married Periboea or Eriboea, daughter of Alcaethous, by whom he became the father of Ajax, who is hence frequently called *Telamoniades*, and *Telamonius heros*. [AJAX.] Telamon himself was one of the Calydonian hunters and one of the Argonauts. He was also a friend of Hercules, whom he joined in his expedition against Laomedon of Troy, which city he was the first to enter. He there erected an altar to Hercules Callinicus or Alexiacus. (Apollod. ii. 6, 4; Theocr. xiii. 33; Schol. ad Ap. Rh. i. 1239.) Hercules, in return, gave to him Theanira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trabelus. On this expedition Telamon and Hercules also fought against the Merope in Cos, on account of Chalciopie, the beautiful daughter of Eurypylos, the king of the Merope, and against the giant Alcioneus, on the isthmus of Corinthus. Telamon likewise accompanied Hercules on his expedition against the Amazons, and slew Melanippe (Pind. Nem. iii. 65; Schol. ad loc.).

**Tēlāmōn** (*Telamone*), a town and harbour of Etruria, S. of the river Umbro, said to have been founded by Telamoo on his return from the Argonautic expedition (Diod. iv. 56), but there can be little doubt that it was originally an Etruscan town. In its neighbourhood a great victory was gained over the Gauls in a.c. 225 (Pol. i. 27-31). It was here that Marius landed on his return from Africa in 87 (Plut. Mor. 41). Telamon is mentioned as a port in Pliny (iii. 51) and in the Itineraries of the fourth century, but since that time there has been nothing on the site but a poor village and ruins of Roman buildings.

**Telchines** (Τελχίνες), a family or tribe of mythical beings or demons, analogous in some respects to the trolls or goblins of Northern, and the genii of Oriental, folk-lore. They were said to have been the children of Thalassa (for which reason a late writer—Eustathius, ad Hom. p. 771—represents them as like mermen, with fins instead of feet). They came from Crete to Cyprus and from thence to Rhodes, where they founded Camirus, Ialysus, and Lindus. Rhodes, which was named after them *Telchinis*, was abandoned by them, because they foresaw that the island would be inundated. They then spread in different directions. Lycus went to Lycia, where he built the temple of the Lycian Apollo. This god had been worshipped by them at Lindus, and Hera at Ialysus and Camirus. There is a further indication of their connexion with a sea-going people in the Rhodian story that Poseidon was intrusted to them by Rhea, and they brought him up in conjunction with Caphira, a daughter of Oceanus. Poseidon wedded Halia, the sister of the Telchines, who bore six sons and a daughter, Rhodos, from whom the island was named. The sons drove Aphrodite from the

island, and she sent madness upon them, which caused Poseidon to bury them beneath the earth. In their operation they are represented in different aspects:—(1) As sorcerers and malicious sprites. Their very eyes and aspect are said to have been destructive. They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased; they further mixed Stygian water with sulphur, in order thereby to destroy animals and plants. One account represents Zeus as destroying them with an inundation (Ov. Met. vii. 367) as malicious or βδερκαιοι; another makes their destroyer Apollo in the shape of a wolf (Serv. ad Aen. iv. 377). (2) As inventors of agriculture. (3) As artists and handicraftsmen. They are said to have invented useful arts and institutions, and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon (Diod. v. 65; Strab. pp. 472, 633; Paus. ix. 19, 1; Tzetz. Chil. vii. 124). The origin of these myths seems to be partly the widespread superstition of gnomes or goblins working at metals, or rich in metals, dwelling beneath mountains, and acting sometimes in malice, sometimes in kindness—but partly also the attempt to explain the origin of certain works and inventions in Rhodes or elsewhere. It is probable that in this aspect the Phoenicians were the originals of the Telchines, and the myth is really describing how Phoenician arts and metal-working were introduced by this maritime people from the side of Crete, and how the ingenious race of artisans migrated from Rhodes to Lycia and elsewhere. Of this last event we have no particular evidence; but it is not improbable, and the Termilae in Lycia were said to be Cretans. [See p. 504, a.] The account of the Telchines may be compared with that of the Idaean **DACTYL**.

**Tēlēbōae**. [ΤΗΛΕΒΟΑΙ.]

**Tēlēbōas** (Τηλεβόας), a river of Armenia Major, falling into the Euphrates; probably identical with the **ARSANIAS**.

**Tēlēclides** (Τηλεκλείδης), an Athenian comic poet of the Old Comedy, about the same time as Crates and Cratinus, and a little earlier than Aristophanes. He was an earnest advocate of peace, a great admirer of the ancient manners of the age of Themistocles, a supporter of Nicias, and an assailant of Pericles (Plut. Per. 3, 16, Nic. 4). Fragments of his plays are included in Meineke's *Fragm. Com. Graec.*

**Tēlēclus** (Τήλεκλος), king of Sparta, eighth of the Agids, and son of Archelans. He was slain by the Messenians, in a temple of Artemis Limnatis, on the borders. His death was the immediate occasion of the first Messenian war, b.c. 743. (Hdt. vii. 104; Paus. iii. 2, 6, iv. 4, 2.)

**Tēlēgonus** (Τηλέγονος), son of Odysseus and Circe. After Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger he began to plunder the fields. Odysseus and Telemachus being informed of the ravages caused by the stranger, went out to fight against him; but Telegonus ran Odysseus through with a spear which he had received from his mother. At the command of Athene, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeneas, there buried the body of Odysseus, and married Penelope, by whom he became the father of Italus. [See ODYSSEUS, p. 618, b.] In Italy Telegonus was believed to have been the founder of the towns of TUSCULUM and

**PRÆVESTE** He left a daughter, Mamilia, from whom the family of the Mamilii traced their descent

**Tēlēmāchus** (Τηλεμαχος), son of Odysseus and Penelope. He was still an infant when the Trojan war began, and when his father had been absent from home nearly twenty years. Telemachus went to Pylos and Sparta to gather information concerning him. He was hospitably received by Nestor who sent his own son to conduct Telemachus to Sparta. Menelaus also received him kindly, and communicated to him the prophecy of Proteus concerning Odysseus. From Sparta Telemachus returned home, and on his arrival there he found his father, whom he assisted in slaying the suitors [ODYSSEUS]. According to some accounts, Telemachus became the father of Perseptolaiæ either by Polycaete, the daughter of Nestor or by Nausicaa, the daughter of Alcinous (Eustath. ad Hom. p. 1796; Dict. Crēt. vi. 6). Others relate that he was induced by Athene to marry Circe, and became by her the father of Latius (see p. 618, b.), or that he married Cassiphone, a daughter of Circe, but in a quarrel with his mother in law slew her, for which he was in his turn killed by Cassiphone (Tzet. ad Lyc. 609).

**Tēlēmua** (Τήλεμος), son of Eurymus, and a celebrated soothsayer (Od. ix. 609; Or. Met. xii. 771; Theocrit. vi. 23).

**Tēlēphus** (Τηλέφος), son of Heracles and Auge, the daughter of king Aleus of Tegea and priestess of Athene. As soon as he was born he was exposed by his grandfather, who was angry because his daughter had broken the vows of her office. In some accounts she was set adrift, like Danaë, with her child and cast on the Mysian coast. In other versions of the story Tēlēphus was reared by a hind (Λαοφει), and educated by king Corythius in Arcadia. On reaching manhood, he consulted the Delphic oracles to learn his parentage, and was ordered to go to king Teuthras in Mysia. (Apollod. iii. 9, 1; Diod. iv. 22; Hyg. Fab. 100). He there found his mother, and succeeded Teuthras on the throne of Mysia. He married Laodice or Astyoche, a daughter of Priam, and he attempted to prevent the Greeks from landing on the coast of Mysia. Dionysus, however, caused him to stumble over a vine, whereupon he was wounded by Achilles. (Pind. Ol. ix. 112; Isth. v. 52; vii. 109; Paus. x. 28; Dict. Crēt. ii. 3). Being informed by an oracle that the wound could only be cured by 'the wounder,' Tēlēphus repaired to the Grecian camp, and as the Greeks had likewise learnt from an oracle that without the aid of Tēlēphus they could not reach Troy, Achilles cured Tēlēphus by means of the rust of the spear by which he had been wounded (Dict. Crēt. ii. 10; Hor. Epod. xvii. 6; Or. Met. xii. 112; Rem. Am. 47). Tēlēphus, on return, pointed out to the Greeks the road which they had to take. According to one story Tēlēphus, in order to induce the Greeks to help him, went to Argos and snatching Orestes from his cradle threatened to kill him unless Agamemnon would persuade Achilles to heal the wound. The story of Tēlēphus (unknown to the Iliad) formed the subject of numerous vase paintings, and of a tragedy of Enripides, who was ridiculed because he introduced Tēlēphus in so miserable and ragged a condition (cf. Hor. A. P. 96).

**Tēlēpēs** [THALIA.]

**Telesia** (Telesinus, Telese), a town in Samnium in the valley of the Calor, on the road from Alitiae to Beneventum, taken by Hannibal

in the second Punic war, and afterwards retaken by the Romans. It was colonised by Augustus with a body of veterans. It was the birthplace of **POVRITA**, who fought against Sulla, and who was hence surnamed Telesinus. (Liv. xxi. 13, xxiv. 20; Strab. p. 250). The ruins show a circuit of walls about one mile and a half in circumference with several gates. They belong to the Roman, not to the Samnite, town.

**Tēlēstilla** (Τηλεστία), a lyric poetess of Argos, about B.C. 510. In the war of Argos against Sparta, she not only encouraged her countrymen by her lyre and song, but she took up arms at the head of a band of her countrywomen, and greatly contributed to the victory which they gained over the Spartans. In memory of this exploit her statue was erected in the temple of Aphrodite at Argos, with the emblems of a poetess and a heroine. Ares was worshipped in that city as a patron deity of women, and the prowess of her female associates was commemorated by the annual festival called *Hybristica*. The scanty remnants of her poetry are in Bergk, *Poet. Lyr. Græc.* (Plut. de Mul. Virt. p. 245; Paus. i. 20, 7; cf. Hdt. vi. 77).

**Tēlēstius**, Pontius (Πόντιος).

**Telestas** or **Telestēs** (Τελεστας, Τηλεστής), of Sclunus a poet of the later Athenian dithyramb, about B.C. 639. A few lines of his poetry are preserved by Athenæus (pp. 618, 626, 637).

**Tēlēthrus** (Τηλεθρος), a mountain in the N. of Euboea near Histiaea (Strab. p. 445).

**Teletias** (Τηλετίας), half brother of Agesilaus II., was a Spartan admiral, who served in the Corinthian war B.C. 393, off the coast of Asia; B.C. 390-388, and against the Olynthians B.C. 382 (Xen. Hell. iv. 23-25, v. 1-3; Diod. xv. 21).

**Tellense**, a town in Latium between the later Via Ostiensis and the Via Appia, destroyed by Aulus Marius (Dionys. i. 16, iii. 38, 45; Liv. i. 33). It was however, partially restored, for it existed in Strabo's time (Strab. p. 231). Some writers identify with it the ruins at *Giosira*, about ten miles from Rome.

**Tellus** [GAIA.]

**Telmessus** or **Telemessus** (Τηλεmessός, Τηλεmessός Μακρί), a city of Lycia, near the borders of Caria, on a gulf called *Telemessus Sinus*, and close to the promontory *Telemessus* (Strab. p. 665; Liv. xxvii. 16; Lucan, viii. 248). There are considerable remains on the site, of a theatre, porticoes, and rock tombs.

**Telo Martius** (Toulon), a port-town of Gallia Narbonensis on the Mediterranean, is rarely mentioned by the ancient writers, and did not become a place of importance till a late period of the Roman empire. It may be the town mentioned in Sil. It. xiv. 443.

**Telos** (Τήλος Τήλιος *Telos* or *Puskopi*), a small island of the Carpathian sea, one of the Sporades, lay off the coast of Caria SW. of the mouth of the Simus Doridis, between Rhodes and Nisyros. It was also called *Agathusa*. (Hdt. vii. 153; Strab. p. 498; Plin. iv. 69). At the town of Telos there are the remains of the walls and a Greek temple converted into a church, beside several ancient tombs.

**Telesussa** [TELESTICA.]

**Temēlidas** [TEMENUS.]

**Temēlites** [STRACCIAR.]

**Temēnus** (Τήμενος), son of Aratostachus, was one of the Heracleidae who invaded Peloponnesus. After the conquest of the peninsula, he received Argos as his share. His descendants, the *Temēnidae*, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called them-



selves Temenidae. (Hdt. viii. 138; Thuc. ii. 99; Argos.)

Temesa or Tempsa (Temesacus or Tempsanus: *Torre del Piano del Casale*), a town in Bruttium on the Sinus Terinaeus, was one of the most ancient Ausonian towns in the S. of Italy, and is said to have been afterwards colonised by a body of Actolians under Thoas (Strab. p. 225). At a still later time it was successively in the possession of the Locrians, of the Bruttians, and finally of the Romans, who colonised it in B.C. 196 (Liv. xxxiv. 45). There was a sanctuary of Polites near it (Pans. vi. 6, 7). Temesa was famous for its copper mines (Ov. Met. xv. 707; Stat. Silv. i. 1, 42).

Temnus. 1. (τὸ Τήνον ὄρος: *Demirdj-Dagh*), a mountain of Mysia, extending eastward from Ida to the borders of Phrygia, and dividing Mysia into two parts. It contains the sources of the Maecestus, Mysius, Caicus, and Evenus. (Strab. p. 616).—2. (*Kayajik*), a city of Aeolis, in the NW. of Lydia, thirty miles S. of Cyme. Its site has been identified with remains of a citadel, and was of considerable extent on a hill above the station of *Emin Dalim*, seventeen miles down the river from Magnes: that is, upon the hill side above the right bank of the Hermus a little way above the point where the river enters the lower valley of Larissa, and a few miles off the road from Smyrna to Cyme. It was nearly destroyed by an earthquake in the reign of Tiberius, and is not noticed by Pliny. Under the Byzantine empire it was called Archangelos. (Strab. p. 621; Xen. Hell. iv. 8, 5; Hdt. i. 149; Pol. v. 77; Tac. Ann. ii. 47.)

Tempē (Τέμπε, contr. of Τέμπεα), a beautiful and romantic valley in the N. of Thessaly, between Mts. Olympus and Ossa, through which the Peneus escapes into the sea. The scenery of this glen is frequently praised by poets; and it was also celebrated as one of the favourite haunts of Apollo, who had transplanted his laurel from this spot to Delphi. The whole valley is rather less than five miles in length, and opens gradually to the E. into a wide plain. Tempe is also of great importance in history, as it is the only pass through which an army can invade Thessaly from the N. In some parts the rocks on each side of the Peneus approach so close to each other as only to leave room between them for the stream, and the road is cut out of the rock in the narrowest point. Tempe is the only channel through which the waters of the Thessalian plain descend into the sea; and it was the common opinion in antiquity that these waters had once covered the country with a vast lake, till an outlet was formed for them by some great convulsion in nature which rent the rocks of Tempe asunder. (Hdt. vii. 129; Strab. p. 430; Caes. B.C. iii. 84; Catull. lxiv. 235; Ov. Met. i. 568; Verg. Georg. ii. 469; Hor. Od. iii. 1, 24.) So celebrated was the scenery of Tempe that its name was given to any beautiful valley. Cicero so calls a valley in the land of the Sabines near Reate, through which the river Velinus flowed (Cic. ad Att. iv. 15); and there was a Tempe in Sicily, through which the river Helorus flowed, hence called by Ovid *Tempe Heloria* (Fast. iv. 477).

Tempyra, a town in Thrace at the foot of a narrow mountain pass between Mt. Rhodope and the coast (Ov. Trist. i. 10, 21; Liv. xxxviii. 41.)

Tenctēri or Tenchtēri, a people of Germany dwelling on the Rhine between the Rahr and the Sieg, S. of the Usipetes, in conjunction with

whom their name usually occurs. They crossed the Rhine together with the Usipetes, with the intention of settling in Gaul; but they were defeated by Caesar with great slaughter, and those who escaped took refuge in the territories of their S. neighbours, the Sugambri. The Tenctēri afterwards belonged to the League of the Cherusci, and at a still later period they are mentioned as a portion of the confederacy of the Franks. (Caes. B.G. iv. 1, 4-16; Tac. Germ. 32, Ann. xiii. 56, Hist. iv. 77.)

Tenea (Τενέα), a town in Corinthia, about eight miles S. of Corinth (Paus. ii. 5, 4; Strab. p. 330; Cic. ad Att. vi. 2, 3).

Tēnēdos or Tēnēdus (Τένεδος: Τενέδιος), a small island of the Aegean sea, off the coast of Troas, of an importance very disproportionate to its size, on account of its position near the mouth of the Hellespont, from which it is about twelve miles distant. Its distance from the coast of the Troas was forty stadia (four geog. miles), and from Lesbos fifty-six stadia: its circuit was eighty stadia. It was called, in early times, by the names of Calydna, Leucophrys, Phoenix, and Lyrnessus. It had an ancient temple of Apollo (H. i. 38, 452). The mythical derivation of its usual name is from Tenes, son of Cycnus (Strab. p. 330; Diod. v. 83). It had an Aeolian



Coin of Tenedos, of 2nd cent. B.C.

Obv., double head, male and female, explained by some as Bacchus dimorphus; rev., TENEAION: double axe, owl and grapes, suggesting a combined worship of Athene and Dionysus. (Steph. Byz. s.v. Τένεδος, cites Aristotle as referring this type of the double axe to a decree of a king of Tenedos that adulterers should be beheaded. It is rightly objected that this would be a very unlikely theme to introduce on a coin: more probably it refers to a local myth imperfectly understood: cf. Paus. x. 14.)

city of the same name, with two harbours. Its name appears in several proverbs, such as Τενέδιος πέλεκυς, Τ. ἄνθρωπος, Τ. αὐλητής, Τ. κακόν. It appears in the legend of the Trojan war as the station to which the Greeks withdrew their fleet in order to induce the Trojans to think that they had departed, and to receive the wooden horse (Verg. Aen. ii. 21). In the Persian war it was used by Xerxes as a naval station (Hdt. vi. 31). It afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians (Thuc. ii. 2; Xen. Hell. v. 1, 6; Demosth. c. Polycl. p. 1223.) At the Macedonian conquest the Tenedians regained their liberty (Arr. An. ii. 2). In the war against Philip III., Attalus and the Romans used Tenedos as a naval station, and in the Mithridatic war Lucullus gained a naval victory over Mithridates off the island (Plut. Lucull. 3). About this time the Tenedians placed themselves under the protection of Alexandria Troas (Paus. x. 14, 4). The island was celebrated for the beauty of its women (Athen. p. 609).

Tenes or Tennes (Τήνης), son of Cycnus and Proclea, and brother of Hemitheia. Cycnus was king of Colouae in Troas. His second wife was Philonome, who fell in love with her stepson;

but as he repulsed her advances, she accused him to his father, who threw both his son and daughter in a chest into the sea. But the chest was driven on the coast of the island of Lencophrya, of which the inhabitants elected him king, and which he called Tenedos, after his own name. Cyrenus at length heard of the innocence of his son, killed Philonome and went to his children in Tenedos. Here both Cyrenus and Teneas were slain by Achilles. Teneas was afterwards worshipped as a hero in Tenedos (Paus. x. 11, 2, Diocl. v. 83, Strab. p. 610).

Tēnos (Τήνος Τήνος Tēnos) a small island in the Argæan sea, SE. of Andros and N. of Delos. It is about fifteen miles in length. It was originally called *Hydrussa* (Ἵδρυσσα) because it was well watered and *Ophiussa* (Ὠφίυσα) because it abounded in snakes. (Plin. iv. 66, Steph. Byz. s. v.) It possessed a

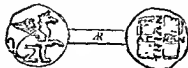


Coin of Tenedos of 4th cent. B.C.  
Obv. head of Zeus Ammon rev. TM Poseidon with trident and fish.

town of the same name on the site of the modern S. Nicolo. It had also a celebrated temple of Poseidon, which is mentioned in the time of the emperor Tiberius. (Hdt. vii. 62, Thuc. vi. 57, Strab. p. 457, Tac. Ann. i. 63) The wine of Tenedos was celebrated in antiquity and is still valued at the present day.

Tentyra (τὰ Τέντυρα Tentyrēns, Tentyrites; Denderah, Ra), a city of Upper Egypt, on the W. bank of the Nile, between Abydos and Coptos, with celebrated temples of Hathor—the Queen of Heaven (= Aphrodite), who was especially worshipped there—of Isis and of Typhon (Strab. p. 814, Ptol. iv. 5, 6). Its people were distinguished for their hatred of the crocodile, and upon this and the contrary propensities of the people of Ombi, Juvenal founds his fifteenth Satire. (Oxoni.) There are still magnificent remains of the temples of Hathor and Isis.

Tēnos (ἡ Τήνος Τήνος, Tēnos Sigheysk), one of the Ionian cities on the coast of Asia Minor, renowned as the birthplace of the lyric poet Anacreon. It stood on the S. side of the isthmus which connects the peninsula of M. Mimas with the mainland of Lydia, at the bottom of the bay between the promontories of Coryceum and Myconnesus (Strab. p. 663; Hdt. i. 142). It was



Coin of Tenedos in Ionian, of 5th cent. B.C.  
Obv. griffin symbol of Asiatic Dionysus rev. ATTON TITON in incuse square

(Plin. v. 138). It had two harbours, and a celebrated temple of Dionysus, of which, as well as of the theatre, there are fine remains.

Teridōn (Τεριδών prob. Dorah), a city of Babylonia, on the W. side of the Tigris, below its junction with the Euphrates, and not far from its mouth. It was a great emporium for the traffic with Arabia. It is no doubt the *Diridotis* (Διριδοτίς) of Arrian.

Terentia 1 Wife of M. Cicero, the orator, to whom she bore two children, a son and a daughter. She was a woman of sound sense and great firmness of character. After Cicero's banishment in B.C. 58, Terentia by her letters endeavoured to keep up his fainting spirits, and exerted herself on his behalf among his friends in Italy. During the Civil war, however, Cicero was offended with her conduct in money matters, and divorced her in 46 (ad Att. xi. 16, 24; Pint. Cic. 41). Shortly afterwards he married Publilia, a young girl of whose property he had the management. Terentia could not have been less than fifty at the time of her divorce, and it is not probable that she married again. It is related, indeed, by Jerome that she married Sallust the historian, and subsequently Messalla Corvinus (Hieron. in Jo. i. p. 62), but these marriages are not mentioned by any other writer and may be rejected. Terentia is said to have attained the age of 103.—2 Also called Terentilla, the wife of Maecenas and believed to be the mistress of Augustus. The intrigue between Augustus and Terentia is said to have disturbed the good understanding which subsisted between the emperor and his minister (Maecenas).

Terentianus Maurus a Roman poet probably lived near the end of the second century of our era, and was a native of Africa as his surname, Maurus indicates. There is still extant a poem of Terentianus, entitled *De Luteris, Syllabis, Pedibus Metris* which treats of prosody and the different kinds of metre with much elegance and skill. The work is edited by Santen and Von Lennep, Traj. ad Rhen. 1825, and by Lachmann, Berol. 1836.

P. Terentius Afer, usually called Terence, the celebrated comic poet, was born at Carthage probably about 190 B.C., and at an early age came to Rome where he became the slave of P. Terentius Lucanus, a Roman senator. A handsome person and promising talents recommended Terence to his master, who afforded him the best education of the age, and finally manumitted him. On his manumission, according to the usual practice, Terence assumed his patron's nomen Terentius having been previously called Publius or Publipor. His life in Suetonius de Poetis, is the chief authority. The *Andria* was the first play offered by Terence for representation. The curule aediles referred the piece to Caecilius, then one of the most popular play writers at Rome. Unknown and meanly clad, Terence began to read from a low stool his opening scene. A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his twenty-seventh year, was invited to share the couch and supper of his judge. This reading of the *Andria*, however, must have preceded its performance nearly two years for Caecilius died in 168, and it was not acted till 166. Meanwhile, copies were in circulation every was awakened, and Lucius Lavinius, a veteran and not very successful play writer began his unwearied attacks on the dramatic and personal character

a flourishing seaport, until, to free themselves from the Persian yoke, most of its inhabitants retired to Abdera (Hdt. i. 168). It was still, however, a place of importance in the time of the Roman emperors (Mel. i. 17, Ptol. v. 2, 6,

of the author. The *Andria* was successful, and, aided by the accomplishments and good address of Terence himself, was the means of introducing him to the most refined and in tellectual circles of Rome. His chief patrons were Laelius and the younger Scipio, both of whom treated him as an equal, and are said even to have assisted him in the composition of his plays (Suet *lc*, cf Cic *ad Att* vii 8, 10, Quint *x*. 1, 99). After living some years at Rome, Terence went to Greece, and while there he translated 109 of Menander's comedies. He never returned to Italy, and we have various accounts of his death. According to one story, after embarking at Brundisium, he was never heard of more; according to others, he died at Stymphalus in Arcadia (Auson *Epist* xviii 16), in Leucadia, or at Patrae in Achaia. One of his biographers said he was drowned, with all the fruits of his sojourn in Greece, on his home passage (see Suet *lc*). But the prevailing report was, that his translations of Menander were lost at sea, and that grief for their loss caused his death. He died in the thirty sixth year of his age, in 159 or in the year following. He left a daughter, but nothing is known of his family. Six comedies are all that remain to us, and they are probably all that Terence produced. His later versions of Menander were, in all likelihood from their number and the short time in which they were made, merely studies for future dramas of his own. They were brought forward at the following seasons: (1) *Andria*, 'the woman of Andros,' so called from the birth place of Glycerium, its heroine, was first represented at the Megalesian Games, on the 4th of April, 166. It was an adaptation of Menander's *Ἀνδρία* with some of the *Περὶ πύλας* of Menander incorporated in it (ed Freeman and Sloman, 1886). (2) *Hecyra*, 'the Stepmother,' produced at the Megalesian Games, in 165. (3) *Heauton timoroumenos*, 'the Self Tormentor,' performed at the Megalesian Games, 163, adapted from the *ἑαυτὸν τιμωρόμενος* of Menander (ed Shuckburgh, Lond 1878). (4) *Eunuchus*, 'the Eunuch,' played at the Megalesian Games, 161. It was at the time the most popular of Terence's comedies. It was adapted from the *Εὐνούχος* and the *Κόλαξ* of Menander (ed by Papillon, 1870). (5) *Phormio*, was performed in the same year as the preceding, at the Roman Games on the 1st of October. It was adapted from the *Ἐπιδικάζμενος* of Apollodorus (ed Bond and Walpole, Lond 1879, Dziatzko, Leips 1885). (6) *Adelphi*, 'the Brothers,' was acted for the first time at the funeral games of L Aemilius Paullus, 160. It was adapted from the *Ἀδελφοί* of Menander with one scene from the *Συναποθήσκοντες* of Diphilus (ed Ashmore, 1893).—The comedies of Terence have been translated into most of the languages of modern Europe, and in conjunction with those of Plautus were, on the revival of the drama, the models of playwrights. The ancient critics are unanimous in ascribing to Terence purity and elegance of language, and nearly so in denying him *vis comica*. But it should be recollected that four of Terence's six plays are more or less sentimental comedies—in which *vis comica* is not a primary element. Moreover, Terence is generally contrasted with Plautus, with whom he had very little in common. Granting to the elder poet the highest genius for exciting laughter, and a natural force which his rival wanted, there will remain in Terence greater consistency of plot and character, closer ob-

servation of generic and individual distinctions, deeper pathos, subtler wit, more skill and variety in metre and in rhythm, and a wider command of the middle region between sport and earnest. It may be objected that Terence's superiority in these points arises from his copying his Greek originals. But no servile copy is an animated copy, and we have corresponding fragments enough of Menander to prove that Terence retouched and sometimes improved his model. In summing up his merits we ought not to omit the praise which has been universally accorded him—that, although a foreigner and a freedman, he divides with Cicero and Caesar the palm of pure Latinity.—Editions of the complete works by Bentley, 1726, Fleck-eisen, Leips 1857, Wagner, Lond 1869, Dziatzko, Leips 1884.

Terentius Cullō [CULLEO]

Terentius Varro [VARRO]

Tēres (Τῆρες) 1 King of the Odrysae and father of SITULCES, was the founder of the great Odrysian monarchy (Hdt iv 80 vi 137, Thuc ii 29).—2 King of a portion of Thrace in the time of Philip of Macedon (Diod vii 71).

Tēreus (Τῆρευς), son of Ares king of the Thracians in Daulis afterwards Phocis (Thuc ii 29). Pandion King of Attica, who had two daughters, Philomela and Procne, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her in the country, that he might dishonour her sister Philomela, whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue [Ovid (*Met* vi 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead]. Philomela, however, soon learned the truth, and made it known to her sister by a few words which she wove into a peplus. Procne thereupon killed her own son Itys and served up the flesh of the child in a dish before Tereus. She then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopoe. (Apollod iii 14, 8, Tzetz *Chyl* vii 142, 459, Ovid *Met* vi 424-675, Serv *ad Ecl* vi 78). According to some, Procne became a swallow, Philomela a nightingale, and Terens a hawk. (Hyg *Fab* 46). It is clear that this story is a development of the older myth about Aedon, daughter of Pandareus (*Od* xix 58, Αἰδών), and that the plaintive song of the nightingale had much to do with its origin, as even Pansanius admits (i 41, 8).

Tergestē (Tergestinus *Trieste*), a town of Istria, on a bay in the N.E. of the Adriatic gulf, called after it Tergestinus Sinus. It was at first an insignificant place, with which the Romans became acquainted in their wars with the Iapydes, but under the Roman dominion it became a town of considerable commercial importance. It was made a Roman colony by Vespasian (Strab pp 215, 314; Plin iii 127; Caes *B G* viii 24, App *Illyr* 18).

Teria (Τηρείης ὄρος αἰνῶ, Hom.), a mountain of Mysia, probably in the neighbourhood of Cyzicus. Some identified it with a hill near Lampsaenus, on which was a temple of Cybele (*II* ii 829; Strab pp 565, 569).

Tērias (Ἰ δὲ *S. Lionardo*), a river in Sicily near Leontium (Thuc ii 50 96, Diod xiv 14).

Teridātes [TERIDATES]

**Terina** (Termaens *S. Fusenia*), a town on the W coast of Bruttium, from which the *Sinus Termaeus* derived its name (Thuc vi 101, Plin in 72). It was a Greek city founded by Croton, and was originally a place of some importance, but it was destroyed by Hannibal in the second Punic war (Diod. xvi 15. Liv viii 21. Strab p. 256).

**Termantia**, **Termes**, or **Termesua** (Termestini *Termes*), a town of the *Aræaci* in Hispania Tarraconensis originally situated on a steep hill, the inhabitants of which frequently resisted the Romans who compelled them in consequence to abandon the town and build a new one on the plain s.c. 99 (App. *Hisp.* vi. 76, 93. Tac. *Ann.* iv 45).

**Termēra** (ἡ Τερρεῖρα *Assarili*), a Doric city in Caria, on the promontory of *Termerium* (Τερμερίου), the NW headland of the *Sinus Ceramicus*. Under the Romans it was a free city (Hdt v 37, Strab p. 657).

**Termes** (ΤΕΡΜΑΝΤΙΑ).

**Termetusia** (Τερμευσία *Termetenses*), a city of Pisidia, high up on the *Taurus*, in the pass through which the river *Catarrhactes* flowed. It was almost impregnable by nature and art, so that even Alexander did not attempt to take it (Strab pp. 630, 666, Pol. xiii 18, Liv xxxviii 15). In later times its full title was *Termetusius Joris et Eudocias*. *Termetus* was recognised as a free city by the *Lex Antonia de Termetensibus* (C.I.L. i. 291, *Dict. of Ant. art. Lex Antonia*).

**Terminus**, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa who ordered that everyone should mark the boundaries of his landed property by stones consecrated to Jupiter, and at these boundary stones every year sacrifices should be offered at the festival of the *Terminalia* (Dionys. ii 71, Plut. *Num.* 16). The *Terminus* of the Roman state originally stood between the fifth and sixth milestones on the road towards *Laurentum* near a place called *Festi*. Another public *Terminus* stood in the temple of Jupiter in the Capitol. It is said that when this temple was to be founded, all the gods gave way to Jupiter and Jano, with the exception of *Terminus* and *Juventas*, whose sanctuaries the auguries would not allow to be removed. This legend refers to his steadfastness of post on and also to the fact that he was identified in his functions with Jupiter *Terminalis* (Liv i 53, Varro, *L.L.* v 74). It was taken as an omen that the Roman state would remain ever undiminished and young and the chapels of the two divinities were in closed within the walls of the new temple. The statue of *Terminus* was merely a stone or post placed at boundaries. This stone was consecrated by a sacrifice, the blood of the victim was poured into a trench with the body of the victim and offerings of fruits the whole was consumed by a fire of pine-branches, and the stone set upon the bed of ashes. Periodical festivals were held when the owners of the adjacent properties crowned the stone with garlands and offered a lamb or a pig, corn, honey and wine (Or. *Fest.* 639, Hor. *Epod.* ii. 59, *Dict. of Ant. art. Terminalia*).

**Terpander** (Τερπανδρος) the father of Greek music, and through it of lyric poetry. He was a native of Antissa in Lesbos and flourished between s.c. 700 and 650 (Pind. ap. Athen. p. 635, Plut. *de Mus.* 20 p. 1161). He removed from Lesbos to Sparta and there introduced his new system of music, and established the

first musical school or system that existed in Greece. He added three strings to the lyre, which before his time had only four strings, thus making it seven stringed. But other accounts seem to show that he only raised the scale to the compass of an octave, without altering the number of strings. [See *Dict. of Ant. art. Lyra*]. His music produced a powerful effect upon the Spartans, and he was held in high honour by them, during his life and after his death. He was the first who obtained a victory in the musical contests at the festival of the *Carnea* (676) (Athen. p. 635). We have only three or four fragments of the remains of his poetry (Bergh. *Poet. Lyr. Græc.*).

**Terpsichōrēs** (Τερψιχόρᾱ), one of the nine Muses presided over the choral song and dancing (MUSÆ).

**Terra** (GÆA).

**Terracina**, more usually written **Tarracina** (TARRACINA).

**Tertullianus**, **Q. Septimius Florens**, usually called **Tertullian**, the Christian Apologist, a D. 160-210. [See *Dict. of Christ. Biogr.*].

**Testa**, **C. Trebatius**, a Roman jurist and a contemporary and friend of Cicero. He was recommended by Cicero to Julius Caesar during his proconsulship of Gaul, and he followed Caesar's party after the Civil war broke out (Cic. *ad Fam.* xii. 5-18). Cicero dedicated to Trebatius his book of *Topica*, which he wrote to explain to him this book of Aristotle. Trebatius enjoyed considerable reputation under Augustus as a lawyer. In politics he advocated moderate and conciliatory measures both to Caesar and to Augustus (Justin. *Inst.* ii. 20). Horace addressed to him the first Satire of the second Book. Trebatius was a pupil of **Q. Cornelius Maximus**, and master of **Labo**. He wrote some books *De Jure Civilis* and *De Heredionibus* (Gell. vii. 12, Macrobi. iii. 7, 8).

**Tethys** (Τηθύς) daughter of Uranus and Gaea, and wife of Oceanus, by whom she became the mother of the Oceanides and of the numerous river gods (Hes. *Th.* 138, 237, Apollod. i. 13, Or. *Fest.* v 81, Verg. *Georg.* i. 81).

**Tétrica** (perh. the *Gran Sasso*), a mountain on the frontiers of Pisenum and the land of the Sabines, belonging to the great chain of the Apennines (Verg. *Aen.* vii. 723, Sd. *It.* viii. 417, Varro, *R.R.* ii. 1, 5).

**Tetricus**, **C. Pescennius**, one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the empire under Gallienus and his successor. He reigned in Gaul from A.D. 267 to 271 and was defeated by Aurelian in 274, at the battle of Châlons on which occasion he was believed to have betrayed his army to the emperor. It is certain that although Tetricus, along with his son, shared the triumph of the conqueror, he was immediately afterwards treated with the greatest distinction by Aurelian (Trebell. Poll. *Trig. Tyr.* 23, Eutrop. ix. 9, Zonar. xii. 27).

**Teucer** (Τεῦκος). 1. Son of the river god *Scamander* by the nymph *Idæa*, was the first king of Troy, whence the Trojans are sometimes called *Teucri*. Dardanus of Samothrace came to Teucer, received his daughter *Batea* or *Arusbe* in marriage, and became his successor in the kingdom. According to another account Dardanus was a native prince of Troy and Scamander and Teucer immigrated into Troas from Crete, bringing with them the worship of Apollo *Smithæus*. (Hdt. vii. 122; Apollod. ii. 12, 1, Strab. p. 604, Dardanus).—2. Son of *Telamon* and *Heleone*, was a stepbrother of

Ajax, and the best archer among the Greeks at Troy. (*Il.* viii. 281, xiii. 170; *Soph. Ajax.*) On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax. Teucer thereupon sailed away in search of a new home, which he found in the island of Cyprus, which was given to him by Belus, king of Sidon. He there founded the town of Salamis, and married Eune, the daughter of Cyprus, by whom he became the father of Asteria. (*Pind. Nem.* iv. 60; *Aesch. Pers.* 896; *Pans.* ii. 29, 4; *Hor. Od.* i. 7, 21; cf. *AJAX*; *SALAMIS*.)

Teuceri. [*MYRIA*; *TROAS*.]

Teumessus (*Τευμῶσσος*), a mountain and village in Boeotia, near Hypatus, and close to Thebes, on the road from the latter place to Chalcis. It was from this mountain that Dionysus, enraged with the Thebans, sent the fox which committed such devastations in their territory. (*Paus.* ix. 19, 1; *Ant. Lib.* 41.)

Teuta (*Τεύτρα*), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, B.C. 231. In consequence of the injuries inflicted by the piratical expeditions of her subjects upon the Italian merchants, the Romans sent C. and L. Coruncanius to demand satisfaction, but she not only refused to comply with their demands, but caused the younger of the two brothers to be assassinated on his way home. (*Pol. ii.* 4-8; *Zonar.* viii. 19.) War was now declared against her by the Romans. The greater part of her territory was soon conquered, and she was obliged to sue for peace, which was granted to her (B.C. 228), on condition of her giving up the greater part of her dominions. (*Pol. ii.* 9-12; *App. Illyr.* 7.)

Teuthrania. [*MYRIA*.]

Teuthras (*Τεύθρας*), an ancient king of Mysia, who married (or, according to other accounts, adopted as his daughter) Auge, the daughter of Aleus (*Paus.* viii. 4; *Strab.* p. 571). He also received with hospitality her son Telephus, when the latter came to Asia in search of his mother. He was succeeded in the kingdom of Mysia by Telephus. [*TELEPHUS*.]

Teuthras (*Τεύθρας*), a mountain in the Mysian district of Tenthrania, a SW. branch of Temnus. [*TEMNUS*.]

Teutoburgensis Saltus, a range of hills in Germany covered with wood, extending N. of the Lippe, from Osnabrück to Paderborn, and known in the present day by the name of the *Teutoburger Wald* or *Lippische Wald*. It is celebrated on account of the defeat and destruction of Varus and three Roman legions by the Germans under Arminius, A.D. 9. (*Tac. Ann.* i. 60; cf. *Dio Cass.* lvi. 20, 21.) [*VARUS*.]

Teutōnes or Teutōni, a powerful people in Germany, who invaded Gaul and the Roman dominions along with the Cimbri, at the end of the second century B.C. The history of their invasion is given under CIMBRI. The name Teutones is not a collective name of the whole people of Germany, but only of one particular tribe, who probably dwelt on the coast of the Baltic, near the Cimbri.

Tabor, Tabor, or Atabyrium (*Ἀταβύριον*, LXX: *Ἰραβύριον*, Joseph: *Jebel Tur*), an isolated mountain at the E. end of the plain of Esdraelon in Galilee, between 1700 and 1800 feet high. Its summit was occupied by a fortified town, under the Maccabees and the Romans. [*Cf. Diet. of the Bible.*]

Thabracā or Tabraca (*Θάβρακα*, *Τάβρακα*; *Tabarca*), a city of Numidia, at the mouth of the river Tusca, and on the frontier towards

Zengitana in a well-wooded district (*Ptol.* vi. 3, 5; *Juv.* x. 194; *Claud. Laud. Stil.* i. 359).

Thāis (*Θαΐς*), a celebrated Athenian courtesan, who accompanied Alexander the Great on his expedition into Asia. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis, to set fire to the palace of the Persian kings; but this anecdote, immortalised as it has been by Dryden's famous ode, is in all probability a mere fable. (*Athen.* p. 576; *Diod.* xvii. 72; *Plut. Alex.* 38; *Curt.* v. 7, 3.) After the death of Alexander, Thais attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Irene (*Athen.* l. c.).

Thala (*Θάλα*; *Thala*), a great city of Numidia, N.E. of Theveste, and seventy-one Roman miles NW. of Capsa (*Sall. Jug.* 75, 77, 80, 89; *Tac. Ann.* iii. 21).

Thalāmae (*Θαλάμαι*), a fortified town in Elis, situated in the mountains above Pylos (*Xen. Hell.* iv. 4, 26; *Pol.* iv. 75).

Thalassina. [*TALASSIUS*.]

Thālēs (*Θαλῆς*), the Ionic philosopher, a contemporary of Solon and Croesus, and one of the Seven Sages, was born at Miletus about B.C. 636, and died about 546, at the age of ninety, though the exact date neither of his birth nor of his death is known. He is said to have predicted the eclipse of the sun which happened in the reign of the Lydian king Alyattes; to have diverted the course of the Halys in the time of Croesus; and later, in order to unite the Ionians when threatened by the Persians, to have instituted a federal council in Teos. Aristotle preserves a story of his knowledge of meteorology which was turned to a practical use (*Pol.* i. 11, p. 1259). In the lists of the Seven Sages his name seems to have stood at the head; and he displayed his wisdom both by political sagacity, and by prudence in acquiring wealth. He was also one of the founders in Greece of the study of philosophy and mathematics. In the latter science, indeed, we find attributed to him only proofs of propositions which belong to the first elements of geometry, and which could not possibly have enabled him to calculate the eclipses of the sun and the course of the heavenly bodies. He may, however, have obtained his knowledge of the higher branches of mathematics from Egypt, which country he is said to have visited. He may be regarded as the founder of Greek philosophy, as being the first who looked for a physical origin of the world instead of resting upon mythology. Thales maintained that water is the origin of things, meaning thereby that it is water out of which everything arises, and into which everything resolves itself, and that the earth floated upon the water. Thales left no works behind him. (*Hdt.* i. 74, 170; *Diog. Laërt.* i. 25; *Aristot. Metaph.* i. 3, p. 983.)

Thālēs or Thalētās (*Θαλῆς*, *Θαλήτας*), a musician and lyric poet, was a native of Gortyna in Crete. On the invitation of the Spartans he removed to Sparta, where, by the influence of his music, he appeased the wrath of Apollo (who had visited the city with a plague) and composed the factions of the citizens, who were at enmity with each other. He founded the second of the musical schools which flourished at Sparta, the first having been established by Terpander. (*Plut. de Mus.* 9, p. 1135; *Paus.* i. 14, 4.) The date of Thaletas is uncertain, but he may probably be placed shortly after Terpander. [*TERPANDER*.]

**Thalia** (Θάλια, Θάλια) 1 The Muse of Comedy [MUSAR]—2 One of the Nereides—3 One of the Charites or Graces

**Thalio** [HORAE]

**Thalna** or **Talna**, M<sup>r</sup> Juventius, was tribune of the plebs B.C. 170, praetor 167, and consul 163, when he subdued the Corsicans. The senate voted him the honour of a thanksgiving, and he was so overcome with joy at the intelligence, which he received as he was offering a sacrifice, that he dropped down dead on the spot. (Liv. xlv. 8, xlv. 16 21.)

**Thambes** (Θάμβης, Θάμβης), a mountain in the E of Numidia, containing the source of the river Rubricatus (Ptol. iv. 3 16)

**Thamydēn** or **Thamyditae** (Θαμυδιῶν, Θαμυδιῶν), a people of Arabia Felix, on the Sinus Arabicus (Diod. iii. 41)

**Thamyris** or **Thamyras** (Θαμυρίς, Θάμυρας), an ancient Thracian bard, was a son of Phylammon and the nymph Argiope. In his presumption he challenged the Muses to a trial of skill, and being overcome in the contest, was deprived by them of his sight and of the power of singing. He was represented with a broken lyre in his hand. (Il. ii. 595, Apollod. i. 3, 3 Paus. iv. 65 4, ix. 80, 2, x. 7 2, Eur. Rhes. 93.)

**Thanatos** [MORS]

**Thapsa**, a city of N Africa, probably identical with **Thesicada**.

**Thapsiens** (Θάψιαις O T Tiphah an Aramean word meaning a ford Θάψακρής Ra. at Dibri), a city of Syria, in the province of Chalybonitis, on the left bank of the Euphrates, 2000 stadia S of Zeugma, and fifteen parasangs from the mouth of the river Chaboras (the Araxes of Xenophon). At this place was the usual, and for a long time the only, ford of the Euphrates, by which a passage was made between Upper and Lower Asia. (Xen. An. i. 4, 11, Arr. An. ii. 13, Strab. pp. 77, 81 716)

**Thapsus** (Θάψος Θάψος) 1 A city on the E coast of S cily, on a peninsula of the same name. (Isola degli Magnisi), founded by Dorian colonists from Megara, who soon abandoned it in order to found Megara Hybla—2 (Demas, Ru.), a city on the E coast of Byzacena, in Africa Propria, where Caesar finally defeated the Pompeian army, and finished the Civil war B.C. 46 (Ptol. iv. 3, 10, Strab. p. 831, Bell. Afr. 28). There are remarkable ruins of its fortifications [see Dict. of Ant. art. Murs].

**Thasos** or **Thasus** (Θάσος Θάσος Thaso or Tasso), an island in the N of the Aegean sea, off the coast of Thrace and opposite the mouth of the river Nestos. It was at a very early period taken possession of by the Phoenicians, on account of its valuable gold mines. According to tradition, the Phoenicians were led by Thasus son of Poseidon, or Agenor, who came from the East in search of Europa, and from whom the island derived its name (Hdt. ii. 44, vi. 47, Paus. v. 25, 12). Thasos was afterwards colonised by the Parians B.C. 708, and among the colonists was the poet Archilochus (Thuc. iv. 104, Strab. p. 487). Besides the gold mines in Thasos itself, the Thasians possessed still more valuable gold mines at Scapte Hyle on the opposite coast of Thrace. The mines in the island had been most extensively worked by the Phoenicians, but even in the time of Herodotus they were still productive. The clear surplus revenue of the Thasians before the Persian conquest amounted to 200 and sometimes even to 500 talents (46,000l., 66,000l.) of which sum the mines in Scapte Hyle produced eighty talents, and those in the island somewhat less

(Hdt. vi. 46, Thuc. iv. 107). They possessed at this time a considerable territory on the coast of Thrace, and were one of the richest and most powerful peoples in the N of the Aegean. They were subdued by the Persians under Mardonius, and subsequently became part of the Athenian maritime empire. They revolted, however, from Athens in B.C. 465, and after sustaining a siege of three years, were subdued by Cimon in 463 (Thuc. i. 100, Diod. xi. 70). They were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future. They again revolted from Athens in 411, and called in the Spartans, but the island was again restored to the Athenians by Thrasybulus in 407 (Thuc. viii. 64, Xen. Hell. i. 1, 12). In addition to its gold mines, Thasos was celebrated for its marble and its wine. The soil, however, is otherwise barren, and merits even at the present day the description applied to it by the poet Archilochus, 'an ass a backbone, overspread with wild wood' (Fr. 17). The principal town in the island, also called Thasos, was situated on the N coast upon three eminences. There are still a few remains of the



Coin of Thasos, about 400 B.C.  
Obv. head of Dionysus, bearded with ivy wreath rev.  
ΑΡΧΑΙΟΛΟΓΙΑ Thasos shooting

ancient town. The site of the Agora has been excavated, and there is a triumphal arch, apparently in honour of Caracalla.

**Thaumas** (Θαυμάς) son of Pontus and Ge, and by the Oceanid Electra, the father of Iris and the Harpies. Hence Iris is called **Thaumantias** **Thaumantis**, and **Thaumantia virgo** (Hes. Th. 237, Or. Met. iv. 479).

**Thesetetus** (Θησέτης), an Athenian, the son of Euphronius of Sunium, is introduced as one of the speakers in Plato's **Thesetetus** and **Sophistes**, in which dialogues he is spoken of as a noble and well-disposed youth, and ardent in the pursuit of knowledge, especially in the study of geometry.

**Theagenes** (Θεαγένης) 1 Tyrant of Megara, obtained his power about B.C. 630 having expoused the part of the community against the nobles. He was driven out before his death. He gave his daughter in marriage to Cylon [Cylon]—2 A Thasian, the son of Timosthenes renowned for his extraordinary strength and swiftness. He gained numerous victories at the Olympic, Pythian, Nemean and Isthmian games and is said to have won 1400 crowns. He lived about B.C. 480 (Paus. vi. 6, 5 vi. 11 2).

**Thēano** (Θηάνη), daughter of Cisseus, wife of Antenor and priestess of Athene at Ilion (Il. v. 70 xi. 224).

**Thēano** (Θηάνη) the most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras, and the mother by him of Telauges, Mnesarchus, Mya, and Anagnote (Diog. Laert. viii. 42, Suid. s.v.) Several letters are extant under her name, and, though they are not genuine, they

are valuable remains of a period of considerable antiquity (ed. Hercher, 1873).

Thebæ (Θῆβαι), in the poets sometimes Thebe (Θῆβη, Dor. Θῆβα), aft. Diospōlis Magna (Διδσπολις μεγάλη, i.e. *Great City of Zeus*), in O.T. No or No Ammon, which represents its sacred name Nu-Amun or Amon (the city of Amun), was the capital of Thebais, or Upper Egypt, and, for a long time, of the whole country. It stood in about the centre of the Thebaïd, on both banks of the Nile, above Coptos, and in the Nomos Coptites. The Greek historians had exaggerated ideas of its relative antiquity (in relation, that is, to other Egyptian cities), and by ascribing its foundation to Menes placed it on a level, as regards date, with far older cities, such as Memphis and Thinis (Diod. i. 50, xv. 45). Thebes was made their capital by the kings of the eleventh dynasty (between 3030 and 2500 B.C.). The great temple of Ammon (the Egyptian Amun or Amen), who was specially worshipped at Thebes [AMMON], was founded by Amenemhat I., of the twelfth dynasty, about 2460 B.C. Thebes was the capital of the dynasties 11, 12, 13, 18, 19 and 20. Its time of greatest splendour was probably in the nineteenth dynasty, especially in the reign of RAMESSES II. (1330 B.C.), who was a great builder as well as a great conqueror. Though the capital dignity was transferred after 1100 B.C. to other cities, Bubastis, Tanis and Sais, Thebes still retained its grandeur and much of its importance. It suffered from the sack by the Assyrian Assurbanipal [SARDANAPALUS], about 660 B.C. The sources of its wealth still remained: for these consisted in the position of the city, which stood on the banks of the Nile as a highway for trade N. and S. and at a junction of trade routes eastward to Myos Hormos on the Red Sea and westward to the Oases. All these advantages combined to make Thebes a centre of commerce until Alexandria became the successful rival. Thebes was in great measure destroyed and left in ruins by Ptolemy Lathyrus B.C. 86 (Paus. i. 9, 3). The fame of its grandeur had reached the Greeks as early as the time of Homer, who describes it as having a hundred gates, from each of which it could send out 200 war chariots fully armed (II. ix. 331). It may be noted that in the time of the Trojan war (according to the most probable theory as to that date), Thebes was still the capital of the Egyptian kings; but before the probable date of the Odyssey the capital was in Lower Egypt [cf. HOMERUS]. Homer's epithet of 'Hundred-Gated' (ἑκατόμυλοι) is repeatedly applied to the city by later writers. Its real extent was calculated by the Greek writers at 140 stadia (14 geogr. miles) in circuit; and in Strabo's time, when the transference of the seat of power and commerce to Lower Egypt had caused it to decline greatly, it still had a circuit of eighty stadia (Diod. l.c.; Strab. pp. 805, 815). That these computations are not exaggerated is proved by the existing ruins, which extend from side to side of the Nile valley, here about six miles wide; while the rocks which bound the valley are perforated with tombs. These ruins, which are perhaps the most magnificent in the world, enclose within their site the four modern villages of *Karnak*, *Luxor*, *Medinet Habou*, and *Gurnah*: the two former on the E., and the two latter on the W. side of the river.

Thebæ, in Europe. 1. (Θῆβαι: in poetry Θῆβη: Θηβαῖος, Thēbanus: Thion), the chief city in Boeotia, was situated in a plain SE. of

the lake Hylice and NE. of Plataeae. Its acropolis, which was an oval eminence of no great height, was called Cadmēa (Καδμεία), because it was said to have been founded by Cadmus, the leader of a Phœnician colony. On each side of this acropolis is a small valley, running up from the Theban plain into the low ridge of hills by which it is separated from that of Plataeae. Of these valleys, the one to the W. is watered by the Dirce; and the one to the E. by the Ismenus; both of which, however, are insignificant streamlets, though so celebrated in ancient history. The greater part of the city stood in these valleys, and was built some time after the acropolis. Theban legends said that the fortifications of the lower city were constructed by Amphion and his brother Zethus; and that when Amphion played his lyre the stones moved of their own accord and formed the wall. [AMPHION.] The territory of Thebes was called Thēbais (Θηβαῖς), and extended eastwards as far as the Euboean sea. No city is more celebrated in the mythical ages of Greece than Thebes. It was here that the use of letters was first introduced from Phœnicia into W. Europe. [CADMUS.] It was the reputed birthplace of the two great divinities DIONYSUS and HERACLES. It was also the native city of the mythical seer Tiresias, as well as of the mythical musician Amphion. It was the scene of the tragic fate of Oedipus, and of one of the most celebrated wars in the mythical annals of Greece. Polynices, who had been expelled from Thebes by his brother, Eteocles, induced six other heroes to espouse his cause, and marched against the city; but they were all defeated and slain by the Thebans, with the exception of Adrastus—Polynices and Eteocles falling by each other's hands. This is usually called the war of the 'Seven against Thebes.' [ADRASTUS.] A few years afterwards the 'Epigoni,' or descendants of the seven heroes, marched against Thebes to revenge their fathers' death; they took the city and razed it to the ground. It is probable that in these stories of the foundation and early history of Thebes there are elements of truth. It is likely enough that the Phœnicians at an early period established a trading station at Thebes a few miles inland, with the fortified citadel ascribed to the Phœnician Cadmus. In the movement of tribes about the time of the Dorian migrations, the Aeolian Arnaeans or Boeotians were pushed southwards from Thessaly, and drove out the Cadmeans from Thebes. If there is any chronological order in the wars of the Seven and of the Epigoni, the former (which is before the Trojan war: II. iv. 378) may represent an attack by Achaean Argives on the Cadmeans; the story of the latter may be based on traditions about the capture of Thebes by the Boeotians. It is remarked that the number seven of the gates of Thebes is a sacred Semitic number; which agrees with their traditional Phœnician origin. Thebes is not mentioned by Homer in the catalogue of the Greek cities which fought against Troy, and this may point to the fact that in the Homeric traditions of the period before the Dorian migration Thebes was still Cadmean, or mainly Phœnician, and did not east in its lot with the Greeks. In the Iliad the Thebans are in fact called Cadmeans (II. iv. 388, v. 807, xxiii. 68; cf. Od. xi. 276; Thuc. i. 12). Its government, after the abolition of monarchy, was an aristocracy, or rather an oligarchy, which continued to be the prevailing form of

government for a long time although exchanged for that of a democracy in the period of ten years between the Athenian success at Tanagra in 457 B.C., and the battle of Coronea in 447. Towards the end of the Peloponnesian war, however, the oligarchy finally disappears, and Thebes appears under a democratical form of government from this time till it becomes with the rest of Greece subject to the Romans. The Thebans were from an early period in veteran enemies of their neighbours the Athenians. Their hatred of the latter people was probably one of the reasons which induced them to desert the cause of Grecian liberty in the great struggle against the Persian power. In the Peloponnesian war the Thebans naturally espoused the Spartan side and contributed not a little to the downfall of Athens. But in common with the other Greek states, they soon became disgusted with the Spartan supremacy, and joined the confederacy formed against Sparta in B.C. 394. The peace of Antalcidas, in 387, put an end to hostilities in Greece, but the treacherous seizure of the Cadmea by the Lacedæmonian general Phœbidas in 382, and its recovery by the Theban exiles in 379 led to a war between Thebes and Sparta in which the former not only recovered its independence, but for ever destroyed the Lacedæmonian supremacy. This was the most glorious period in the Theban annals and the decisive defeat of the Spartans at the battle of Leuctra, in 371,



Coin of Boeotian Thebes (first half of 5th cent. A.D.)  
Obv. Boeotian shield rev. 681A103 Heracles stringing his bow

made Thebes the first power in Greece. Her greatness, however, was mainly due to the pre-eminent abilities of her citizens Epaminondas and Pelopidas, and with the death of the former at the battle of Mantinea, in 362, she lost the supremacy which she had so recently gained. [EPAMINONDAS] Soon afterwards Philip of Macedon began to exercise a paramount influence over the greater part of Greece. The Thebans were induced, by the eloquence of Demosthenes, to forget their old animosities against the Athenians, and to join the latter in protecting the liberties of Greece, but their united forces were defeated by Philip at the battle of Chaeronea, in 338. Soon after the death of Philip and the accession of Alexander, the Thebans made a last attempt to recover their liberty, but were cruelly punished by the young king. The city was taken by Alexander in 336 and was entirely destroyed, with the exception of the temples and the house of the poet Pindar; 6000 inhabitants were slain, and 50,000 sold as slaves. [ALEXANDER] In 316 the city was rebuilt by Cassander with the assistance of the Athenians. In 290 it was taken by Demetrius Poliorcetes, and again suffered greatly. Dicaearchus, who flourished about this time, has left us an interesting account of the city. He describes it as about seventy stadia (about eight miles) in circumference, in form nearly circular, and in appear-

ance somewhat gloomy. He says that it is plentifully provided with water, and contains better gardens than any other city in Greece, that it is most agreeable in summer on account of its plentiful supply of cool and fresh water, and its large gardens, but that in winter it is very unpleasant, being destitute of fuel, exposed to floods and cold winds, and frequently visited by heavy falls of snow. He further represents the people as proud and insolent, and always ready to settle disputes by fighting, rather than by the ordinary course of justice. It is supposed that the population of the city at this time may have been between 50,000 and 60,000 souls. After the Macedonian period Thebes rapidly declined in importance, and it received its last blow from Sulla, who gave half of its territory to the Delphians. Strabo describes it as only a village in his time, and Pausanias who visited it in the second century of the Christian era, says that the Cadmea alone was then inhabited. The ground on which Thebes stood rises generally 150 feet above the plain. This space is bounded on the E and W by the two small rivers Ismenus and Dirce (united a little below the city), between which flowed a smaller stream, probably the Strophis (Callim. Hymn in Del. 76), dividing the city into two parts. In the western half, and probably on the rising ground at the S of it, was the Cadmea. Of the seven gates there are fairly described by Pausanias. The *Eleetras* was the gate by which the road from Plataeae entered the city, i.e. it was in the centre at the S of the city, probably where the present Plataean road comes in (Paus. ix. 8. 6), the road to Chalcis went out by the *Proetides* (Paus. ix. 18. 1) i.e. that gate was at the N.E. of the city, the *Neias* was opposite on the NW, since it led to Onchestus across the Dirce (Paus. ix. 25. 1, ix. 26. 5). There is not evidence enough to determine the positions of the other four gates, called *Ogygiae*, *Uppistae*, *Crenaeae*, or *Oncae* and *Homoloides* (Aesch. Sept. 860, Eur. Phœn. 1120, Paus. ix. 8, Apollon in 6. 6, Stat. Theb. viii. 853 of Nonn. Dionys. v. 62)—2. Surnamed *Phthiotis* (Θῆβαι αὐτὴ φθιώτις) an important city of Thessaly in the district Phthiotis, at a short distance from the coast, and with a good harbour (Pol. v. 93 Liv. xxix. 53 Strab. p. 433, Steph. Byz. s.v.)

**Thebais** (ΑΙΓΥΠΤΟΣ)  
Thebe (Θῆβαι Ἰσθμιαίη), a city of Mysia, on the wooded slope of Mt. Placus, destroyed by Achilles. It was said to have been the birth place of Andromache and Chryseis (Il. i. 366, vi. 337, xiii. 479). It existed in the historical period, but by the time of Strabo it had fallen into ruin, and by that of Ptolemy it had vanished. Its site was near the head of the Gulf of Adramyttium, where a beautiful tract of country was named, after it ἡ Θῆβαι νῆσος (Hdt. vii. 42, Xen. An. vii. 8. 7, Strab. pp. 584-588, Liv. xxviii. 19).

**Theis** (Θῆβαι Λαρδαίη) 1. A town of Arcadia, on the N. slope of Mt. Lycæus, in the district of Cynuria (Paus. viii. 38. 3)—2. A town of Arcadia in the district of Oricomenus (Paus. viii. 27. 7). Perhaps the modern Karalou.

**Thelepte** or **Telepte** (Θελίπτη Τηλεπτή Μεδιότης Κεδιμαίη) a fortified town of Numidia, lying S. of Thala on the borders of the desert country. From it ran the road to Tacape or Syrtis Minor (Procop. Aed. vi. 6).

**Thelpusa** or **Telpussa** (Θελπύσσα, Τελπούσσα Τελπούσιος or Fanena, Πύ), a town



in Arcadia on the river Ladon. It was famous for the worship of Demeter Erinys [p 321, b], and possessed also another temple of Demeter, Persephone, and Dionysus. The former was below the city; the latter above. Temples of Asclepius and of Apollo Oncestes are also mentioned (Paus viii 25, 2, Steph Byz s.v. Ὀγκειοί.)

**Themis** (Θέμις), daughter of Uranus and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dike (Astraea), Irene, and of the Moerae (Hes. *Th* 135, 901, Apollon 1, 8, 1). In the Homeric poems, Themis is the personification of the order of things established by law, custom and equity, whence she is described as reigning in the assemblies of men, and as convening, by the command of Zeus, the assembly of the gods. She dwells in Olympus, and is on friendly terms with Hera (*Il* xv 87, xx 4, *Od* ii 68). As the divine exponent of law and order Themis is said to have been in possession of the Delphic oracle after Ge and before Apollo (Aesch. *Eum* 2; Paus x 3, 5, *Or Met* i 321). Her connection with Zeus and with the lawful ordering of the world is indicated by her sharing a temple with Zeus and the Fates at Thebes, Zeus and the Horae at Olympia (Paus v 14, 8, ix 25, 4). Her worship at Aegina, Athens, and Troezen is particularly mentioned (Pind. *Ol* viii 20, Paus i 22, 1, n 31, 6). She is represented on coins with a figure like that of Athene, holding a cornucopia and a pair of scales.

**Themiscyra** (Θεμισκυρα *Terme*), a city and a plain on the coast of Pontus, extending E. of the river Iris beyond the Thermodou, celebrated in ancient myths as the country of the Amazons [ἈΜΑΖΟΝΕΣ]. It was well watered, and rich in pasture. The town Themiscyra stood near the mouth of the Thermodou on the road from Amisus to Oenoe (Hdt iv 86, Paus i 2, 2).

**Thémison** (Θεμισών), a celebrated Greek physician, and the founder of the medical sect of the Methodici, was a native of Laodicea in Syria, and lived in the first century B.C. He wrote several medical works, but of these only the titles and a few fragments remain. The physician mentioned by Juvenal was probably a contemporary of the poet, and consequently a different person from the founder of the Methodici (Juv. x 221).

**Themistius** (Θεμιστίος), a philosopher and rhetorician, was a Paphlagonian, and lived first at Constantinople and afterwards at Rome, in the reigns of Constantius, Julian, Jovian, Valens, Gratian, and Theodosius. After holding various public offices, and being employed on many important embassies, he was made prefect of Constantinople by Theodosius, A.D. 384, and tutor to Arcadius. Gregory of Nazianzus, his friend and correspondent, in an epistle still extant, calls him the 'king of arguments' (Greg. Naz. *Ep* 140). The orations (πολιτικοὶ λόγοι) of Themistius, extant in the time of Photius, were thirty-six in number, of which thirty-four have come down to us in the original Greek, and one in a Latin version.—Edited by Dindorf, Lips 1832, 8vo.

**Themistocles** (Θεμιστοκλῆς), the celebrated Athenian, was the son of Neocles and Abrotonon, a Thracian woman, and was born about B.C. 514. In his youth he had an impetuous character; he displayed great intellectual power combined with a lofty ambition and desire of political distinction. He obtained the archon-

ship in 493 B.C., and, convinced by the war with Aegina of the importance of a strong navy, he persuaded the Athenians to fortify Peraeus as a naval arsenal (Dionys. i 34, cf. Thuc. i 93), some modern writers doubt this earlier archonship. The fame which Miltiades acquired by his generalship at Marathon made a deep impression on Themistocles, and he said that the trophy of Miltiades would not let him sleep. His rival Aristides was ostracised in 483, to which event Themistocles contributed, and from this time he was the political leader in Athens. In 482 he was Archon Epouymus. It was about this time that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens (Hdt vii 144, Aristot. *'Aθ. Pol.* 22, Plut. *Them* 4). His great object was to draw the Athenians to the sea, as he was convinced that it was only by her fleet that Athens could repel the Persians and obtain the supremacy in Greece. Upon the invasion of Greece by Xerxes, Themistocles was appointed to the command of the Athenian fleet, and to his energy, prudence, foresight, and courage the Greeks mainly owed their salvation from the Persian dominion. Upon the approach of Xerxes, the Athenians, on the advice of Themistocles, deserted their city, and removed their women, children, and infirm persons to Salamis, Aegina, and Troezen, but as soon as the Persians took possession of Athens, the Peloponnesians were anxious to retire to the Corinthian isthmus. Themistocles used all his influence in inducing the Greeks to remain and fight with the Persians at Salamis, and with the greatest difficulty and by means of bribes persuaded the Spartan commander, Eurybiades, to stay at Salamis (Plut. *Them* 7, 10, Hdt viii 5, cf. Aristot. *'Aθ. Pol.* 23). But as soon as the fleet of Xerxes made its appearance, the Peloponnesians were again anxious to sail away; and when Themistocles saw that he should be unable to persuade them to remain, he sent a faithful slave to the Persian commanders, informing them that the Greeks intended to make their escape, and that the Persians had now the opportunity of accomplishing a great enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and in the night their fleet occupied the whole of the channel between Salamis and the mainland. The Greeks were thus compelled to fight, and the result was the glorious victory in which the greater part of the fleet of Xerxes was destroyed. Looking to the character of Themistocles, it is difficult to avoid the conclusion that in this struggle he was securing himself for either event. If it resulted in a Greek victory, as he doubtless expected, he would be the saviour of his country, but if the battle favoured the Persians, he would win the gratitude of Xerxes. However that may be, this victory, as being due to Themistocles, established his reputation among the Greeks. On his visiting Sparta, he was received with extraordinary honours by the Spartans, who gave Eurybiades the palm of bravery, and to Themistocles the palm of wisdom and skill, with a crown of olive, and the best chariot that Sparta possessed (Hdt viii. 124; Plut. *Them* 17). The Athenians began to restore their ruined city after the barbarians had left the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent

an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive except a miserable jealousy. Themistocles, who was at that time *Προδράς τοῦ δῆμου* (i.e. one of the leaders of the popular party Aristot. *Ἀθ. Πολ.* 23), went on an embassy to Sparta, where he aroused the Spartans with lies, till the walls were far enough advanced to be in a state of defence. It was upon his advice also that the Athenians fortified the port of Piræus. The influence of Themistocles does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports. He was probably justly accused of enriching himself by unfair means for he had no scruples about the way of accomplishing an end. A story is told that, after the retreat of the fleet of Xerxes, when the Greek fleet was wintering at Pagasæ, Themistocles told the Athenians in the public assembly that he had a scheme to propose which was beneficial to the state but could not be divulged. Aristides was named to receive the secret, and to report upon it. His report was that nothing could be more profitable than the scheme of Themistocles but nothing more unjust the Athenians were guided by the report of Aristides. It is difficult, if not impossible, to reconcile the statement in Arist. *Ἀθ. Πολ.* 23, that Themistocles intrigued for the overthrow of Areopagus, with the date of his exile from Athens. The attack upon the Areopagus was in 463, but in 471, in consequence of the political strife between Themistocles and Aristides the former was ostracised from Athens, and retired to Argos. After the discovery of the treasonable correspondence of Pausanias with the Persian king, the Lacedæmonians sent to Athens to accuse Themistocles of being privy to the design of Pausanias. Thereupon the Athenians sent off persons with the Lacedæmonians with instructions to arrest Themistocles (466). Themistocles, bearing of what was designed against him first fled from Argos to Coreysa, and then to Epirus, where he took refuge in the house of Admetus, king of the Molossians, who happened to be from home. Admetus was no friend to Themistocles, but his wife told the fugitive that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up and refused to surrender him to the Lacedæmonians and Athenian agents. Themistocles finally reached the coast of Asia in safety. Xerxes was now dead (465), and Artaxerxes was on the throne (*Thuc.* 1. 235; *Plot. Them.* 23, *Nep. Them.* 4). Themistocles went up to visit the king at his royal residence; and on his arrival he sent the king a letter, in which he promised to do the king a good service, and prayed that he might be allowed to wait a year and then to explain personally what brought him there. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king he obtained the greatest influence over him, and such as no Greek ever before enjoyed—partly owing to his high reputation and the hopes that he gave to the king of subjecting the Greeks to the Persians. The king gave him a handsome allowance after the Persian fashion. Magnesia supplied him with bread nominally, but paid him annually fifty talents. Lampascus supplied wine, and Myrs the other provisions. Before he could accomplish anything he died; some say that he poisoned himself, finding that he

could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government. It is said that his bones were secretly taken to Attica by his relations, and privately interred there.—Themistocles undoubtedly possessed great talents as a statesman, great political sagacity, a ready wit, and excellent judgment but he was not an honest man, and, like many other clever men with little morality, he ended his career unhappily and ingloriously. Twenty-one letters attributed to Themistocles are spurious.

**Themistogénēs** (*Θεμιστογένης*), of Syracuse, is said by Xenophon (*Hell.* ix. 1, § 2) to have written a work on the Anabasis of Cyrus. Some have supposed that Xenophon really refers to his own work under the name of Themistogénēs (cf. *Plot. de Glor. Ath.* p. 361). The name, however, of Themistogénēs is mentioned by Suidas (s. v.) [*Σταχόριος*].

**Theocles** (*Θεόκλης*), son of Hegylus, was a Lacedæmonian sculptor, and a pupil of Diponius and Scyllis, about B.C. 550. His father was also a sculptor (*Paus.* v. 17, 1).

**Theoclymēnus** (*Θεοκλύμενος*), son of Polyphides by Hyperasia, and a descendant of Melampus, was a soothsayer, and in consequence of a murder was obliged to take to flight, and came with Telemachus to Ithaca (*Od.* xv. 236, 507, xx. 350).

**Theocosmus** (*Θεόκοσμος*) of Megara, a sculptor contemporary with Phidias (*Paus.* i. 40, 3).

**Theocritus** (*Θεόκριτος*), the great bucolic poet, was a native of Syracuse, and the son of Praxagoras and Phylinna. He visited Alexandria towards the end of the reign of Ptolemy Soter, where he received the instruction of Philetas and Asclepiades and began to distinguish himself as a poet. Other accounts make him a native of Coa, which would bring him more directly into connexion with Philetas (Suidas, s. v. *Θεόκριτος*). His first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy Soter, in A.C. 290, and in whose praise, therefore, the poet wrote the fourteenth, fifteenth, and seventeenth Idylls. At Alexan. he became acquainted with the poet Arctus, to whom he addressed his sixth Idyll. Theocritus afterwards returned to Syracuse, and lived there under Hiero II. It appears from the sixteenth Idyll that Theocritus was dissatisfied both with the want of liberality on the part of Hiero in rewarding him for his poems, and with the political state of his native country. It may therefore be supposed that he devoted the latter part of his life almost entirely to the contemplation of those scenes of nature and of country life on his representations of which his fame chiefly rests. Theocritus was the creator of bucolic poetry in Greek, and, through imitators, such as Virgil, in Roman literature. The bucolic Idylls of Theocritus are of a dramatic and mimetic character. They are pictures of the ordinary life of the common people of Sicily, whence their name, *εἰδύλλια*. The pastoral poems and romances of later times are a totally different sort of composition from the bucolics of Theocritus, who knows nothing of the affected sentiment which has been ascribed to the imaginary shepherds of a fictitious Arcadia. He merely exhibits simple and faithful pictures of the common life of the Sicilian people, in a thoroughly objective, although truly poetical spirit. Dramatic simplicity and truth are un-

pressed upon the scenes exhibited in his poems, into the colouring of which he has thrown much of the natural comedy which is always seen in the common life of a free people. In his dramatic dialogue he is influenced by the mimes of Sophron, as may be seen especially in the fifteenth Idyl (*Adoniazusae*). [Sorrinon.] The poems of Theocritus of this class may be compared with those of HERODAS, who belonged, like Theocritus, to the literary school of Philetas at Cos. In genius, however, Theocritus was greatly the superior. The collection which has come down to us under the name of Theocritus consists of thirty poems, called by the general title of *Idylls*, a fragment of a few lines from a poem entitled *Berenice*, and twenty-two epigrams in the Greek Anthology. But these Idylls are not all bucolic, and were not all written by Theocritus. Those Idylls of which the genuineness is the most doubtful are the twelfth, twenty-third, twenty-sixth, twenty-seventh and twenty-ninth; and Idylls xiii., xvi., xvii., xxii., xxiv. and xxvi. are in Epic style, and have more of Epic dialect, especially Idyll xvi. It is likely that these poems on Epic subjects were written early in the poet's life, and, as court poems, had some of the artificial and imitative character of the Alexandrians. In general the dialect of Theocritus is Doric, but two of the Idylls (xxviii. and xxix.) are in the Aeolic.—Editions of Theocritus by Wüstemann, Gotha, 1880; Fritzsche, Leips. 1869; Paley, 1863; Kynaston, 1873.

**Theodectes** (Θεόδεκτος), of Phaselis, in Pamphylia, was a rhetorician and tragic poet in the time of Philip of Macedon. He was the son of Aristander, and a pupil of Isocrates and Aristotle. The greater part of his life was spent at Athens, where he died at the age of forty-one. The people of his native city honoured the memory of Theodectes with a statue in their agora, which Alexander, when he stopped at Phaselis on his march towards Persia, crowned with garlands, to show his respect for the memory of a man who had been associated with himself by means of Aristotle and philosophy (Suid. s.v.; Plut. *Alex.* 17; Paus. i. 87, 3). The passages of Aristotle in which Theodectes is mentioned show the strong regard and high esteem in which he was held by the philosopher (Arist. *Rhet.* ii. 23, 13). None of the works of Theodectes have come down to us.

**Theodorētus** (Θεοδώρητος), bishop of Cyrus, on the Euphrates, in the fifth century. [See *Diet. of Christ. Biogr.*]

**Theodōrias**. [VACAT.]

**Theodōrius** or **Theodērius**. I. I., king of the Visigoths from A.D. 418 to 451, was the successor of Vallia, but appears to have been the son of the great Alaric. He fell fighting on the side of Aëtius and the Romans at the great battle of Châlons, in which Attila was defeated 451 (Jordan. *de Reb. Goth.* 34–41).—2. II., king of the Visigoths A.D. 452–466, second son of Theodorie I. He succeeded to the throne by the murder of his brother Thorismund. He ruled over the greater part of Gaul and Spain. He was assassinated in 466 by his brother Euric, who succeeded him on the throne. Theodorie II. was a patron of letters and learned men. The poet Sidonius Apollinaris lived for some time at his court. (Jordan. *de Reb. Get.* 48, 44; Sidon. *Paneg. Avit.*)—3. Surnamed the Great, king of the Ostrogoths (who appears in the *Nibelungen Lied* as Dietrich of Bern, i.e. of Veronn), succeeded his father Theodemir, in 476. He was at first an

ally of Zeno, the emperor of Constantinople, but was afterwards involved in hostilities with the emperor. In order to get rid of Theodorie, Zeno gave him permission to invade Italy, and expel the usurper Odoacer from the country. Theodorie entered Italy in 489, and after defeating Odoacer in three great battles, laid siege to Ravenna, in which Odoacer took refuge. After a siege of three years Odoacer capitulated on condition that he and Theodorie should rule jointly over Italy; but Odoacer was soon afterwards murdered by his more fortunate rival (493). Theodorie thus became master of Italy, which he ruled thirty-three years, till his death in 526. His long reign was prosperous and beneficent, and under his sway Italy recovered from the ravages to which it had been exposed for so many years. Theodorie was also a patron of literature; and among his ministers were CASSIODORUS and BOETIUS, the two last writers who can claim a place in the literature of ancient Rome. But prosperous as had been the reign of Theodorie, his last days were darkened by disputes with the Catholics, and by the condemnation and execution of Boëtius and Symmachus, whom he accused of a conspiracy to overthrow the Gothic dominion in Italy. His death is said to have been hastened by remorse. It is related that one evening, when a large fish was served on the table, he fancied that he beheld the head of Symmachus, and was so terrified that he took to his bed, and died three days afterwards. Theodorie was buried at Ravenna, and a monument was erected to his memory by his daughter, Amalasuntha. His ashes were deposited in a porphyry urn which is still to be seen at Ravenna. (Jordan. *de Reb. Get.*; Procop. *de Bell. Goth.*; Cassiodor. *Chron.*; Eunod. *Panegyrr. Theod.*)

**Theodōridas** (Θεοδώριδας), of Syracuse, a lyric and epigrammatic poet, who lived about B.C. 235. He had a place in the *Garland of Meleager*. There are eighteen of his epigrams in the Greek Anthology.

**Thēōdōrus** (Θεόδορος). 1. Of Byzantium, a rhetorician, and a contemporary of Plato, who speaks of him somewhat contemptuously as a tricky logician (*Phaedr.* p. 266). Cicero describes him as excelling rather in the theory than the practice of his art (*Brut.* 12, 48).—2. A philosopher of the Cyrenaic school to one branch of which he gave the name of 'Theodōrians,' Θεοδώρειοι. He is usually designated by ancient writers as the Atheist. He was a disciple of the younger Aristippus, and was banished from Cyrene, but on what occasion is not stated. He then went to Athens, and only escaped being cited before the Areopagus, by the influence of Demetrius Phalereus. He was afterwards banished from Athens, probably with Demetrius (307), and went to Alexandria, where he was employed in the service of Ptolemy, son of Lagus, king of the Macedonian dynasty in Egypt; it is not unlikely that he shared the overthrow and exile of Demetrius. While in the service of Ptolemy, Theodorus was sent on an embassy to Lysimachus, whom he offended by the freedom of his remarks. One answer which he made to a threat of crucifixion which Lysimachus had used has been celebrated by many ancient writers: 'Employ such threats to those courtiers of yours; for it matters not to Theodorus whether he rots on the ground or in the air.' He returned at length to Cyrene, where he appears to have ended his days. (Diog. Laërt. ii. 97–108, 116; Plut. *de Exsil.* p. 391; *de An. Tranq.* p.

829; Suid. s.v.).—3 A rhetorician of the age of Augustus, was a native of Gadara, in the country east of the Jordan. He settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (s.c. 6–A.D. 2) to that island, was one of his hearers (Suet. Tib. 57, Quintil. iii. 1, 17). He also taught at Rome, but whether his settlement at Rome preceded that at Rhodes is uncertain. Theodorus was the founder of a school of rhetoricians, called 'Theodorei' as distinguished from the 'Apollodorei,' or followers of Apollodorus of Pergamum, who had been the tutor of Augustus Caesar at Apollonia (Juv. vii. 177, Strab. p. 625).—4 A Greek monk, surnamed *Prodromus*, who lived in the first half of the twelfth century. Several of his works have come down to us, of which the following may be mentioned: (1) A metrical romance in nine books, on the loves of Rhodanus and Dosicles written in iambic metre, and exhibiting very little ability. (2) A poem entitled *Galeomyomachia*, in iambic verse, on 'the battle of the mice and cats in imitation of the Homeric *Batrachomyomachia*.'—Edited by Hercher Leipzig 1873.—5 Sculptore (1) Of Samos, the son of Rhoeus, and brother of Telecles, flourished about s.c. 500, and was an architect and sculptor (Diog. Laert. i. 103, Dioid. i. 98). He wrote a work on the Heraeum at Samos in the erection of which he was probably engaged as well as his father. He was also engaged with his father in the erection of the labyrinth of Lemnos, and he prepared the foundation of the temple of Artemis at Ephesus (Plin. xxxiv. 83). In conjunction with his brother, Telecles, he made the wooden statue of Apollo Pythius for the Samians, according to the fixed rules of the hieratic style (Paus. x. 88, 2). He built also the Stuas at Sparta (Paus. iii. 12, 20). (2) The son of Telecles, nephew of the elder Theodoros, and grandson of Rhoeus, flourished about 500, in the times of Croesus and Polycrates, and renowned in sculpture and also in the arts of engraving metals and of gem-engraving; his works in those departments being celebrated gold and silver craters, and the ring of Polycrates (Hdt. i. 61, iii. 41, vii. 27). Many writers believe that the author of all the above mentioned works was one and the same Theodoros, of the earlier date, and that is possible if we suppose the works of art by his hand to have been made some time before they came into the possession of Croesus and Polycrates.

Theodosiopólis (Θεοδοσιούπολις *Erzeroum*), a city of Armenia Major, near the sources of the Araxes and the Euphrates, built by Theodosius II. as a mountain fortress enlarged and strengthened by Anastasius and Justinian. Its position made it a place of commercial importance (Procop. *Aed.* iii. 5).

Theódosius I., surnamed the Great, Roman emperor of the East, A.D. 378–395, was the son of the general Theodosius who restored Britain to the empire and was beheaded at Carthage in the reign of Valens 376. The future emperor was born in Spain about 316. He learned the art of war under his father, whom he accompanied in his British campaign. During his father's lifetime he was raised to the rank of Duke (*dux*) of Moesia, where he defeated the Sarmatians (374) and saved the province. On the death of his father he retired before court intrigues to his native country. He acquired a considerable military reputation in the lifetime of his father; and after the death of Valens, who fell in battle

against the Goths, he was proclaimed emperor of the East by Gratian, who felt himself unable to sustain the burden of the empire. The Roman empire in the East was then in a critical position, for the Romans were disheartened by the defeat which they had sustained. Theodosius, however, showed himself equal to the position in which he was placed, he gained two signal victories over the Goths, and concluded a peace with the barbarians in 382. In the following year (383) Maximus assumed the imperial purple in Britain, and invaded Gaul with a powerful army. In the war which followed Gratian was slain, and Theodosius, who did not consider it prudent to enter into a contest with Maximus, acknowledged him as emperor of the countries of Spain, Gaul, and Britain, but secured to Valentinian, the brother of Gratian, Italy, Africa, and western Illyricum. But when Valentinian was expelled from Italy by Maximus in 387, Theodosius espoused his cause and marched into the W. at the head of a powerful army. After defeating Maximus in Pannonia, Theodosius pursued him across the Alps to Aquileia. Here Maximus was surrendered by his own soldiers and was put to death. Theodosius spent the winter at Milan, and in the following year (388) he entered Rome in triumph, as soon as he had secured Valentinian and his own son Honorius. Two events in the life of Theodosius about this time may be mentioned as evidence of his uncertain character and his savage temper. In 387 a riot took place at Antioch, in which the statues of the emperor, of his father, and of his wife were thrown down; but these idle demonstrations were quickly suppressed by an armed force. When Theodosius heard of these riots he degraded Antioch from the rank of a city, stripped it of its possessions and privileges, and reduced it to the condition of a village dependent on Laodicea. But in consequence of the intercession of the senate of Constantinople, he pardoned the city, and all who had taken part in the riot. The other event is a grave blot on the fame of Theodosius. In 390, while the emperor was at Milan, a serious riot broke out at Thessalonica, in which the imperial officer and several of his troops were murdered. Theodosius resolved to take the most signal vengeance upon the whole city. An army of barbarians was sent to Thessalonica; the people were invited to the games of the Circus, and as soon as the place was full, the soldiers received the signal for a massacre. For three hours the spectators were indiscriminately exposed to the fury of the soldiers, and 7000 of them, or, as some accounts say, more than twice that number, paid the penalty of the insurrection. St. Ambrose, the archbishop of Milan, represented to Theodosius his crime in a letter, and told him that penitence alone could efface his guilt. Accordingly, when the emperor proceeded to perform his devotions in the usual manner in the great church of Milan, the archbishop stopped him at the door, and demanded an acknowledgment of his guilt. The conscience struck Theodosius humbled himself before the Church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant in the church of Milan entreated pardon for his great sin before all the congregation. After eight months, the emperor was restored to communion with the Church. Theodosius spent three years in Italy, during which he established Valentinian II. on

the throne of the West. He returned to Constantinople towards the end of 391, who raised Eugenius to the empire of the West. This involved Theodosius in a new war; but it ended in the defeat and death both of Eugenius and Arbogastes in 394. Theodosius died at Milan four months after the defeat of Eugenius, on the 17th of January, 395. His two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and it was arranged that the empire should be divided between them, Arcadius having the East, and Honorius the West. Theodosius was a firm Catholic, and a fierce opponent and persecutor of the Arians and all heretics. It was in his reign also that the formal destruction of paganism took place; and we still possess a large number of the laws of Theodosius, prohibiting the exercise of the pagan religion, and forbidding the heathen worship under severe penalties, in some cases extending to death. II., Roman emperor of the East, A.D. 408-450, was born in 401, and was only seven years of age at the death of his father Arcadius, whom he succeeded. Theodosius was a weak prince; and his sister, Pulcheria, who became his guardian in 414, possessed the virtual government of the empire during the remainder of his reign. The principal external events in the reign of Theodosius were the war with the Persians, which only lasted a short time (421-422), and was terminated by a peace for 100 years, and the war with the Huns, who repeatedly defeated the armies of the emperor, and compelled him at length to conclude a disgraceful peace with them in 447 or 448. Theodosius died in 450, and was succeeded by his sister, Pulcheria, who prudently took for her colleague in the empire the senator Marcian, and made him her husband. Theodosius had been married in 421 to the accomplished Athenais, the daughter of the sophist Leontius, who received at her baptism the name of Eudocia. Their daughter Eudoxia was married to Valentinian III., the emperor of the West. In the reign of Theodosius, and that of Valentinian III., was made the compilation called the *Codez Theodosianus*. It was published in 429. It consists of sixteen books, which are divided into titles, with appropriate *rubricae* or headings; and the constitutions belonging to each title are arranged under it in chronological order. The first five books comprise the greater part of the constitution which relates to *Jus Privatum*; the sixth, seventh, and eighth books contain the law that relates to the constitution and administration; the ninth book treats of criminal law; the tenth and eleventh relating to the public revenue and some matters of procedure; the twelfth, thirteenth, fourteenth, and fifteenth books treat of the constitution and the administration of towns and other corporations; and the sixteenth contains the law relating to ecclesiastical matters (*Dict. of Antiq. s.v.*). Edited by J. Gothofredus, Lyons, 1665, and Leipzig, 1736-1745; and by Haenel, Bonn, 1842.—III. Literary. 1. Of Bithynia, a mathematician, mentioned by Strabo and by Vitruvius, the latter of whom speaks of him as the inventor of a universal sun-dial (Strab. p. 566; Vitruv. ix. 9, 8).—2. Of Tripolis, a mathematician and astronomer of some distinction, who appears to have flourished later than the reign of Trajan. He wrote several works, of which the three following are extant, and have been edited by Nizze, Berol. 1852: (1) *Σφαίρικα*, a treatise on the properties of the sphere, and of the circles described on its surface. (2) *Περὶ ἡμερῶν καὶ νυκτῶν*. (3) *Περὶ οὐρανίωνων*. (Suid. s. v.) Theodōta (Θεοδότη), an Athenian courtesan, and one of the most celebrated persons of that class in Greece, is introduced as a speaker in Xenophon's *Memorabilia* (iii. 11). She at last attached herself to Aleibades, and, after his murder, she performed his funeral rites (Athen. pp. 220, 574).

**Theognis** (Θεόγνις). 1. Of Megara, an ancient elegiac and gnomic poet, is said to have flourished B.C. 548 or 544. He may have been born about 570, and would therefore have been eighty at the commencement of the Persian wars, 490, at which time we know from his own writings that he was alive. Theognis belonged to the oligarchical party in his native city, and in its fate he shared. He was a noble by birth, and all his sympathies were with the nobles. They are, in his poems, the *κακοὶ* and *δειλοὶ*, *ἔσθλοὶ*, and the commons the *κακοὶ* and *δειλοὶ*, terms which, in fact, at that period, were regularly used in this political signification, and not with the leaders of the oligarchical party, having previously been deprived of all his property; and most of his poems were composed while he was an exile. Most of his political verses are addressed to a certain Cynrus, the son of Polypas. The other fragments of his poetry are of a social, most of them of a festive character. They place us in the midst of a circle of friends who formed a kind of convivial society; all the members of this society belonged to the class whom the poet calls 'the good.' The collection of gnomic poetry which has come down to us under the name of Theognis contains, however, many additions from later poets. The genuine fragments of Theognis, with some passages which are poetical in thought, have much that helps us to understand his times.—The best editions are by Bekker, Lips. 1815 and 1827; by Orellius, Turic. 1840, and by Bergk, 1866.—2. A tragic poet, contemporary with Aristophanes, by whom he is satirised.

**Theōn** (Θέων). 1. The name of two mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of HYPATIA, who lived in the time of Theodosius the elder. Both were pagans, a fact which the date of the second makes it desirable to state; and each held the Platonism of his period. Of Theon of Smyrna all that we have left is a portion of a work entitled *Τῶν κατὰ μαθηματικὴν χρησίμω* *εἰς τὴν τοῦ Πλάτωνος ἀντίφωτον*. The portion which now exists is in two books, one on arithmetic, and one on music; there was a third, on astronomy, and a fourth, *Περὶ τῆς ἐν κόσμῳ ἀρμονίας*. Edited by Hiller, Leips. 1878. Of Theon of Alexandria the following works have come down to us: (1) *Scholia* on Aratus; (2) *Almagest* of Ptolemy, addressed to his son Epiphanus; (3) *Commentary* on the Tables of Ptolemy. Edited by Halma, Paris, 1822.—2. Aelius Theon, of Alexandria, a sophist and rhetorician of uncertain date, wrote several works, of which one entitled *Progymnasmatia* (Προγυμνάσματα) is still extant. It is a useful treatise on the proper system of preparation for the profession of an orator, according to the

rule laid down by Hermogenes and Aphthonius. Edited by Funckh, Stuttgart, 1881.—3 Of Samos, a painter who flourished from the time of Philip onwards to that of the successors of Alexander. The peculiar merit of Theon was his prolific fancy (Quint. xii 10, 6, Ael. V.H. ii. 41, Plin. xxxv 140).

**Thēōnē** (Θεωνή), daughter of Proteus and Phammathē, also called Idothēa [IDOTHEA].

**Theophrānēs** (Θεοφράνης). 1 Cn. Pompeius Theophrānēs, of Mytilene in Lesbos, a learned Greek, and one of the most intimate friends of Pompey (Caes. B. G. iii 18, Strab. p. 617). Pompey appears to have made his acquaintance during the Mithridatic war, and soon became so much attached to him that he presented to him the Roman franchise in the presence of his army. This occurred about a.c. 61, and in the course of the same year Theophrānēs obtained from Pompey the privileges of a free state for his native city, although it had espoused the cause of Mithridates (Val. Max. viii. 14. 3. Cic. pro Arch. 10). Theophrānēs came to Rome with Pompey, and on the breaking out of the Civil war he accompanied his patron to Greece. Pompey appointed him commander of the Fabri, and chiefly consulted him and Laocötes on all important matters in the war much to the indignation of the Roman nobles. After the battle of Pharsalus Theophrānēs fled with Pompey from Greece and it was owing to his advice that Pompey went to Egypt. After the death of his patron, Theophrānēs took refuge in Italy and was pardoned by Caesar (Plin. Pomp. 16, 19, Ca. ad Aff. xv 19). After his death the Lesbians paid divine honours to his memory (Tac. Ann. vi. 18). Theophrānēs wrote the history of Pompey's campaigns, in which he represented the exploits of his patron in the most favourable light.—2 M. Pompeius Theophrānēs, son of the preceding, was sent to Asia by Augustus, in the capacity of procurator, and was at the time that Strabo wrote one of the friends of Tiberius. The latter emperor, however, put his descendants to death towards the end of his reign, a.d. 53, because their ancestor had been one of Pompey's friends, and had received after his death divine honours (Strab. p. 617, Tac. Ann. vi. 18).—3 A Byzantine historian, flourished most probably in the latter part of the sixth century of our era. He wrote, in ten books, the history of the Eastern Empire during the Persian war under Justin II., from a.d. 567 to 591. The work itself is lost but some extracts from it are preserved by Photius.—4 Surnamed Isakurus, also a Byzantine historian, lived during the second half of the eighth century, and the early part of the ninth. In consequence of his supporting the cause of image worship, he was banished by Leo the Armenian to the island of Samos race where he died, in 819. Theophrānēs wrote a *Chronicon*, which is still extant, beginning at the accession of Diocletian, in 277, and coming down to 811. It consists, like the *Chronica* of Eusebius and of Synecellus, of two parts, a History arranged according to years, and a Chronological Table, of which the former is very superior to the latter. It is published in the Collections of the Byzantine writers, Paris, 1653 fol., Venet. 1729, fol., and by De Boor, Leipzig, 1883.

**Theophrīlus** (Θεοφρίλος). 1 An Athenian comic poet, most probably of the Middle Comedy (Pollux, ix 15, Suid. s. v.).—2 A historian and geographer quoted by Josephus, Mutarch, and Ptolemy (Jos. c. Ap. s. 23, Plut.

p. 309, Ptol. i 9, 3).—3 One of the lawyers of Constantinople who were employed by Justinian on his first Code, on the *Digest*, and on the composition of the *Institutes* [JUSTINIANS]. Theophrīlus is the author of the Greek translation or paraphrase of the *Institutes* of Justinian, which has come down to us. It is entitled *Ἰνστιτούτα Θεοφρίλου Ἀρμενευπόλεως, Instituta Theophrili Armeniensis*. It became the text for the *Institutes* in the East, where the Latin language was little known, and entirely displaced the Latin text. Edited by Reitz, Haag 1751, 2 vols. 4to.—4 Theophrīlus Protospatharius, the author of several Greek medical works, which are still extant. *Protospatharius* was originally a military title given to the colonel of the body guards of the emperor of Constantinople [*Spatharius*], but afterwards became also a high civil dignity. Theophrīlus probably lived in the seventh century after Christ. Of his works the two most important are (1) *Περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς, De Corporis Humani Fabrica*, an anatomical and physiological treatise in five books. The best edition is by Greenhill, Oxon 1842, 8vo. (2) *Περὶ οὐραῖ, De Urinis*, of which the best edition is by Guidot, Lugd. Bat. 1703 (and 1731), 8vo.—5 Bishop of Antioch in the second century.—6 Bishop of Alexandria in the fourth century. [Dict. of Christ. Biogr.]

**Thēōphrastus** (Θεόφραστος), the Greek philosopher was a native of Eresus in Lesbos, and studied philosophy at Athens, first under Plato, and afterwards, under Aristotle. He became the favourite pupil of Aristotle, who is said to have changed his original name of Tyrannus to Theophrastus (or the Divine Speaker), to indicate the fluent and graceful address of his pupil, but this tale is scarcely credible. Aristotle named Theophrastus his successor in the presidency of the Lyceum, and in his will bequeathed to him his library and the originals of his own writings. Theophrastus was a worthy successor of his great master, and nobly sustained the character of the school. He is said to have had 2000 disciples, and among them such men as the comic poet Menander. He was highly esteemed by the kings Philippos, Cassander, and Ptolemy, and was not the less the object of the regard of the Athenian people, as was decisively shown when he was impeached of impiety, for he was not only acquitted, but his accuser would have fallen a victim to his calumny had not Theophrastus generously interfered to save him. Nevertheless, when the philosophers were banished from Athens, in a.c. 305, according to the law of Sophocles, Theophrastus also left the city, until Philo a disciple of Aristotle in the very next year, brought Sophocles to punishment, and procured the repeal of the law. From this time Theophrastus continued to teach at Athens without any further molestation till his death. He died in 273, having presided over the Academy about thirty five years. His age is differently stated. According to some accounts he lived eighty five years; according to others, 107 years. (Diog. Laert. v. 36-70, Strab. p. 619; Geil. xiii. 5). He is said to have closed his life with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. The whole population of Athens took part in his funeral obsequies. He bequeathed his library to Nelenus of Scepsis.—Theophrastus exerted himself to carry out the philosophical system of Aristotle, to throw light upon the difficulties contained in

his books, and to fill up the gaps in them. With this view he wrote a great number of works, the great object of which was the development of the Aristotelian philosophy. Unfortunately, most of these works have perished. The following are alone extant: (1) *Characteres* (Ἠθικοὶ χαρακτῆρες), in thirty chapters, containing brief, but exceedingly clear and graphic, descriptions of various types of human weakness, which are generally as easy of personal application now as they were in the third century B.C. Various theories are held about this book: (a) that it was composed as it stands by Theophrastus; (b) that it is a set of extracts from two treatises which he wrote on Moral Philosophy (Ἠθικά and Περί ἡθῶν); (c) that it is a collection of fugitive sketches which had been circulated by him among his friends and were gathered by them after his death. On the whole it seems most probable that it was formed partly according to (b) and partly according to (c). (2) A treatise on Sensuous Perception and its Objects (Περὶ αἰσθησέως καὶ αἰσθητῶν). (3) A fragment of a work on Metaphysics (Τὰν μετὰ τὰ φυσικά). (4) *On the History of Plants* (Περὶ φυτῶν ἱστορίας), in ten books, one of the earliest works on botany which have come down to us, and entitle him to be considered the real founder of botanical science. It was largely used by Pliny. (5) *On the Causes of Plants* (Περὶ φυτῶν αἰτιῶν), originally in eight books, of which six are still extant. (6) *Of Stones* (Περὶ λίθων).—The best editions of the complete works of Theophrastus are by Schneider, Lips. 1818–21, five vols., and by Wimmer, Vratislavne, 1842–62. The best separate edition of the *Characteres* is by Jebb, Lond. 1870. The works on *Plants* are edited separately by Stackhouse, Oxf. 1814, and by Schneider, Leips. 1821.

**Theophylactus** (Θεοφυλάκτος), surnamed *Simocatta*, a Byzantine historian, lived at Constantinople, where he held some public offices under Heraclius, about A.D. 610–629. His chief work is a history of the reign of the emperor Maurice, in eight books, from the death of Tiberius II. and the accession of Maurice, in 582, down to the murder of Maurice and his children by Phocas in 602. Ed. by Bekker, Bonn, 1834. There is also extant another work of Theophylactus, entitled *Quaestiones Physicæ*. Ed. by Boissonade, Paris, 1835; De Boor, 1886.

**Theopompus** (Θεόπομπος). 1. King of Sparta, reigned about B.C. 770–720. He is said to have established the ephorality, and to have been mainly instrumental in bringing the first Messenian war to a successful issue. (Pans. iii. 7, 5, iv. 7, 7; Plut. *Lyc.* 7; Arist. *Pol.* v. 11.)—2. Of Chios, the Greek historian, was the son of Damasistratus and the brother of Caeculus, the rhetorician. He was born about B.C. 378. He accompanied his father, who was exiled on account of his espousing the interests of the Lacedaemonians, but he was restored to his native country in the forty-fifth year of his age (333), in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recall their exiles. Before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios. Ephorus the historian was a fellow-student with him, but was of a very different character, and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur. (Cic. *Brut.* 56, ad *Att.* vi. 1, 12.) By the advice of Isocrates, Theopompus did not devote his oratorical powers to the pleading of causes, but gave his chief attention to the study and composition of

history. Like his master, however, he composed many laudatory speeches on set subjects. Thus in 352 he contended at Halicarnassus with Naucrates and his master Isocrates for the prize for oratory given by Artemisia in honour of her husband, and gained the victory. (Gell. x. 18; Plut. *Vit. X. Orat.* p. 838.) On his return to Chios in 333, Theopompus, who was a man of great wealth as well as learning, took an important position in the state; but his vehement temper, and his support of the aristocratic party, soon raised against him a host of enemies. Of these one of the most formidable was the sophist Theocritus (Strab. p. 615). As long as Alexander lived, his enemies dared not take any open proceedings against Theopompus, and even after the death of the Macedonian monarch, he appears to have enjoyed for some years the protection of the royal house; but he was eventually expelled from Chios as a disturber of the public peace, and fled to Egypt to Ptolemy, about 305, being at the time seventy-five years of age. Of his further fate we have no particulars.—None of the works of Theopompus have come down to us, but the following were his chief works: (1) *Ἑλληνικαὶ ἱστορίαι* or *Σύνταξις Ἑλληνικῶν*, *A History of Greece*, in twelve books, which was a continuation of the *History* of Thucydides. Starting from B.C. 411, where the *History* of Thucydides breaks off, it embraced a period of seventeen years down to the battle of Cnidus, in 394 (Diod. xiii. 42, xiv. 84). (2) *Φιλιππικά*, also called *ἱστορίαι* (κατ' ἐξοχήν), *The History of Philip*, father of Alexander the Great, in fifty-eight books, from B.C. 360 to 336. This work contained so many digressions that Philip V., king of Macedonia, was able, by retaining only what belonged to the proper subject, to reduce the work from fifty-eight books to sixteen. Fifty-three of the fifty-eight books of the original work were extant in the ninth century of the Christian era, and were read by Photius, who has preserved an abstract of the twelfth book. (3) *Orationes*, which were chiefly Panegyrics, and what the Greeks called *Συμβουλευτικοὶ λόγοι*. Of the latter kind one of the most celebrated was addressed to Alexander on the state of Chios. Theopompus is praised by ancient writers for his diligence and accuracy. In his descriptions of battles, it is true, he sacrificed exactness to ornamental writing, so that his topography is sometimes impossible to follow. He is said to have taken more pleasure in blaming than in commending; but the charge of malignity brought against him (Nep. *Alcib.* 11; Plut. *Lys.* 30; Pol. viii. 12) was probably undeserved; and it would be fairer to say that his judgment of politicians was severe (cf. Dionys. *Ep. ad Cn. Pomp.* 6). The style of Theopompus was formed on the model of Isocrates, and possessed the characteristic merits and defects of his master. It was pure, clear, and elegant, but deficient in vigour, loaded with ornament, and in general too artificial. Theopompus is noticed by Pliny as the earliest Greek writer who made any definite mention of Rome: he spoke of the capture of the city by the Gauls (Plin. iii. 57).—The best collections of the fragments of Theopompus are by Wickers, Lugd. Bat. 1829, and by C. and Theod. Müller in the *Fragmenta Historicorum Graecorum*, Paris, 1841.—3. An Athenian comic poet, of the Old, and also of the Middle Comedy, was the son of Theodectes or Theodoros, or Tisamenus, and wrote as late as B.C. 380.

**Thëra** (Θῆρα; Θηραῖος; *Santorin*, but now

again called *Thera* or *Phera*, an island in the Aegean sea, and the chief of the Sporades, distant from Crete 700 stadia, and twenty five Roman miles S. of the island of Ios. Thera is of volcanic origin, and the ancients themselves seem to have been aware that it had not always existed there. It is said to have been formed by a clod of earth thrown from the ship Argo, and to have received the name of Calliste when it first emerged from the sea (Ap. Rhod. iv 1762). Its earlier name is mentioned by Herodotus (iv 147, cf. Strab. p. 484, Plin. iv 71). Thera is said to have been originally inhabited by Phoenicians but was afterwards colonized by Lacedaemonians and Mynians of Lemnos under the guidance of the Spartan Theras, who gave his name to the island (Hdt. i c). Cyrene was a colony from Thera, founded in B.C. 631 [CYRENE]. Thera remained faithful to the Spartans, and was one of the few islands which espoused the Spartan cause at the commencement of the Peloponnesian war (Thuc. ii 31). Thera, the largest of a group of volcanic islands, has been likened in form to a horse shoe, but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is twelve miles, and round the outer eighteen making the coast-line of the whole island thirty miles its breadth is in no part more than three miles. Opposite to Thera westward is Therasia, which still bears the same name (Strab. pp. 57, 484, Steph. Byz. s. v. *Θηρασία*, Plin. iv 70). Its circuit is 7½ miles, its length from N. to S. about 2½ miles and its breadth a mile. About 1½ mile S. of Therasia, lies *Aspronisi*, or White Island, only a mile in circuit, and so called from being capped with a deep layer of pozzolana the name of this island is not mentioned by the ancient writers. These three islands, Thera, Therasia, and *Aspronisi*, enclose an expanse of water nearly eighteen miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by the eruption of the crater. In the centre of this basin three volcanic mountains rise, known by the name of *Kamméní* or the *Burnt* (*καμένη*, i. e. *καμένη* instead of *νεκρά* *μύρη*), and distinguished as the *Palaea* or Old, the *Nea* or New, and the *Mikra* or Little. The only fertility of the island consists in its vines, which, like those of other volcanic districts, are highly productive. The volcano has been active periodically from prehistoric times to the present day, for, though Herodotus does not mention the phenomenon, there are evidences of eruptions long before his time. On the SW. promontory of Thera (*C. Akrotéri*) remains of houses were recently found below the layers of pumice, containing iron implements and pottery, apparently of the date of Hittitish pottery, and on Therasia dwellings were excavated belonging to a still earlier period, lined beneath pumice, and themselves built partly of volcanic stone. The most remarkable eruptions recorded in ancient times were those of B.C. 193, when the oldest of the three volcanic islets (*Palaea Kamméní*) rose from the sea (Strab. p. 57, Just. xxx. 4, Euseb. Chron. p. 114)—the Rhodians occupied it and built on it a temple to Poseidon Asphalnia—and of 50-60 A.D. (Sen. Q. N. ii 26, vi 4, Dio Cass. lx 23, Georg. Codren. l. p. 197).

*Thérambo* (*Θηράμβω*, also *Θηράβω*), a town of Macedonia, on the peninsula *Pallénis* (Hdt. vi. 123).

*Theramenes* (*Θηραμένης*), an Athenian, son of Hagnum, was a leading member of the oligarchical government of the 400 at Athens in B.C. 411. In this, however, he does not appear to have occupied as eminent a station as he had hoped to fill, while at the same time the declaration of Alcibiades and of the army at Samos against the oligarchy made it evident to him that its days were numbered. Accordingly he withdrew from the more violent aristocrats and began to cabal against them, and he subsequently took not only a prominent part in the deposition of the 400, but came forward as the accuser of Antiphon and Archeptolemus, who had been his intimate friends, but whose death he was now procuring. At the battle of Arginusae, in 406 Theramenes held a subordinate command in the Athenian fleet, and he was one of those who, after the victory, were commissioned by the generals (according to their own story) to repair to the scene of action and save as many as possible of the disabled galleys and their crews. A storm, it is said, rendered the execution of the order impracticable, yet, instead of trusting to this ground of defence, Theramenes thought it safer to divert the popular anger from himself to others, and took a leading part in bringing them to trial. After the capture of Athens by Lysander, Theramenes was chosen one of the Thirty Tyrants (403). He endeavoured to check the tyrannical proceedings of his colleagues, foreseeing that their violence would be fatal to the permanence of their power. His opposition, however, had no effect in restraining them but only induced the desire to rid themselves of so troublesome an associate, whose former conduct, moreover, had shown that no political party could depend on him, and who had earned, by his trimming, the nick name of 'Turncoat' (*Κόβορος*—a boot which might be worn on either foot). He was therefore accused by Critias before the council as a traitor, and when his nominal judges, favourably impressed by his able defence, exhibited an evident disposition to acquit him, Critias introduced into the chamber a number of men armed with daggers, and declared that, as all who were not included in the privileged Three Thousand might be put to death by the sole authority of the Thirty, he struck the name of Theramenes out of that list, and condemned him with the consent of all his colleagues. Theramenes then rushed to the altar, which stood in the council-chamber, but was dragged from it and carried off to execution. When he had drunk the hemlock, he dashed out the last drops from the cup, exclaiming 'This to the health of the handsome Critias!' (Xen. Hell. ii 3 2, Diod. xiv 5; cf. Cic. Tusc. i 40).

*Théragné* (*Θηράγνη*, also *Θηράγνη*, Dor *Θηράγνη* *Θηραγνῆος*), a town in Laconia, on the left bank of the Eurotas, and a little above Sparta. It received its name from Théragné, daughter of Lelex, and is celebrated in mythology as the birthplace of Castor and Pollux, and contained temples of these divinities as well as temples of Menelaus and Helen, both of whom were said to be buried here (Pausanias, iii. 13, 9, Diodorus)—2 A town in Boeotia, on the road from Thebes to the Asopus.

*Theras* [*ΘΗΡΑΣ*].

*Thérasia* [*ΘΗΡΑΣΙΑ*].

*Thériclea* (*Θηράκλεις*), a Corinthian potter, whose works obtained such celebrity that they became known throughout Greece by the name



of *Θηρίκλεια* (sc. *ποτήρια*) or *κύλικες Θηρικλείαι* (or -αι), and these names were applied not only to cups of earthenware, but also to those of wood, glass, gold, and silver (Athen. pp. 470-472; Plin. xvi. 205).

**Therma** (Θέρμη; Θερμαῖος), a town in Macedonia, afterwards called Thessalonica, situated at the N.E. extremity of a great gulf of the Aegean sea, lying between Thessaly and the peninsula Chalcidice, and called *Thermaicus* or *Thermaeus Sinus* (Θερμαῖος κόλπος), from the town at its head. This gulf was also called *Macedoniens Sinus*: its modern name is *Gulf of Saloniki*. [THESSALONICA.]

**Thermae** (Θέρμαι), a town in Sicily, built by the inhabitants of Himera, after the destruction of the latter city by the Carthaginians. For details see *HIMERA*.

**Thermaeus Sinus**. [THERMA.]

**Thermōdon** (Θερμῶδων; *Thermeh*), a river of Pontus, in the district of Themiseyra, the reputed country of the Amazons, rises in a mountain called *Amazonis M.* (and still *Mason Dagli*), near *Phanaroëa*, and falls into the sea about thirty miles E. of the mouth of the Iris, after a short course, but with so large a body of water that its breadth, according to *Xenophon*, was three plethra (above 300 feet), and it was navigable. (Xen. An. v. 6, 9, vi. 2, 1; AMAZONES.) At its mouth was the city of *THEMISEYRA*.

**Thermopylae**, often called simply *Pylae* (Θερμοπύλαι, Πύλαι), that is, the *Hof Gates* or the *Gates*, a celebrated pass leading from Thessaly into *Loeris*. It lay between *Mt. Callidremus*, a part of the ridge of *Mt. Oeta*, and an inaccessible morass, forming the edge of the *Malie Gulf*. At one end of the pass, close to *Anthela*, the mountain approached so close to the morass as to leave room for only a single carriage between; this narrow entrance formed the *W. gate* of *Thermopylae*. About a mile to the E. the mountain again approached close to the sea, near the *Loerian town* of *Alpeni*, thus forming the *E. gate* of *Thermopylae*. The space between these two gates was wider and more open, and was distinguished by its abundant flow of hot springs, which were sacred to *Heraclæ*: hence the name of the place. *Thermopylae* was the only pass by which an enemy can penetrate from northern into southern Greece; whence its great importance in Grecian history. It is especially celebrated on account of the heroic defence of *Leonidas* and the 300 Spartans against the mighty host of *Xerxes*. They only fell because the Persians had discovered a path over the mountains, and were enabled to attack them in the rear. This mountain path began near *Trachis*, ascended the gorge of the river *Asopus* and the hill called *Anopaea*, then crossed the crest of *Oeta*, and descended in the rear of *Thermopylae* near the town of *Alpeni*. In 279 B.C. the Greeks held the pass for some time against the Gauls, till they were taken in the rear, as *Leonidas* had been. (Hdt. vii. 207-228; cf. Strab. p. 428; Liv. xxxvi. 15; Pans. iv. 35, 9, x. 19-22; Pol. x. 41.)

**Thermum** or **Therma** (Θέρμων or τὸ Θέρμα), a town of the Aetolians near *Stratus*, with warm mineral springs, was regarded for some time as the capital of the country, since it was the place of meeting of the Aetolian Confederacy (Strab. p. 463; Pol. v. 7).

**Thermus**, *Minūcius*. 1. Q., served under *Scipio* as *tribunus militum* in the war against *Hannibal* in Africa in B.C. 202; was tribune of

the plebs 201; euryle aedile 197; and praetor 196, when he carried on war with great success in Nearer Spain. He was consul in 193, and carried on war against the *Ligurians* in this and the two following years. On his return to Rome in 190, a triumph was refused him, through the influence of *M. Cato*, who delivered on the occasion his two orations entitled *De decem Hominiibus* and *De falsis Pugnis* (Gell. x. 3, xiii. 24). *Thermus* was killed in 188, while fighting under *Cn. Manlius Vulso* against the *Thracians*. (Pol. xxii. 26; Liv. xxxviii. 41, 46; App. Syr. 39.)—2. M., propraetor in 81, accompanied *L. Murena*, *Sulla's* legate, into Asia. *Thermus* was engaged in the siege of *Mytilene*, and it was under him that *Julius Caesar* served his first campaign and gained his first laurels (Suet. Jul. 2.)—3. Q., propraetor 51 and 50 in Asia, where he received many letters from *Cicero*, who praises his administration of the province. On the breaking out of the Civil war he espoused the side of *Pompey*. (Cic. ad Fam. xiii. 53-57; Cacs. B.C. i. 12; App. B.C. v. 139.)

**Thōrōn** (Θήρων), tyrant of Agrigentum in Sicily, was the son of *Aenesidemus*, and descended from one of the most illustrious families in his native city. He obtained the supreme power about B.C. 488, and retained it till his death in 472. He conquered *Himera* in 482, and united this powerful city to his own dominions. He was in close alliance with *Gelo*, ruler of *Syracuse* and *Gela*, to whom he had given his daughter *Demarete* in marriage; and he shared with *Gelo* in the great victory gained over the *Carthaginians* in 480. On the death of *Gelo* in 478, *Theron* espoused the cause of *Polyzelus*, who had been driven into exile by his brother *Hiero*. *Theron* raised an army for the purpose of reinstating him, but hostilities were prevented, and a peace concluded between the two sovereigns. (Diod. xi. 20-25, 48, 53; Pind. Ol. ii. iii.; Hdt. vii. 165; GELo.)

**Thersander** (Θέρσανδρος), son of *Polynices* and *Argia*, and one of the *Epigoni*, was married to *Demonassa*, by whom he became the father of *Tisamenus*. He went with *Agamemnon* to *Troy*, and was slain in that expedition by *Telephus*. His tomb was shown at *Elaea* in *Mysia*, where sacrifices were offered to him. (Hdt. iv. 147; Paus. iii. 15, 4, vii. 3, 1, ix. 2, 7, x. 10, 2.) *Virgil* (*Aen. ii.* 261) enumerates *Thersander* among the Greeks concealed in the wooden horse.

**Thersites** (Θερσίτης), son of *Agrius*, the ugliest man and the most impudent talker among the Greeks at *Troy* (*Il. ii.* 212). According to the later poets, he was killed by *Achilles*, because he had ridiculed him for lamenting the death of *Penthesilea*, queen of the *Amazons* (Tzet. ad Lyc. 999; Quint. Smyrn. i. 800).

**Theseus** (Θησεύς), the great legendary hero of Attica, was the son of *Aegeus*, king of Athens, and of *Aethra*, the daughter of *Pittheus*, king of *Troezen*. This, however, was the Attic tradition, which aimed at making *Theseus* a prince of Athenian descent. The older legend of *Troezen* itself made *Theseus* the son of *Poseidon* (Paus. i. 17, 3; Diod. iv. 59; Plut. *Thes.* 6; Eur. *Hipp.* 887). Plutarch in his *Theseus* has gathered into a connected story various legends, some of Athenian origin, some from other countries: (1) his journey from *Troezen* to Athens, an Attic glorification of their hero; (2) the Cretan story of the *Minotaur* adapted to the Attic legends; (3) his later adventures, some of which are of Spartan origin. But the story may be related consecutively as

Plutarch has given it. He was brought up at Troezen, and when he reached maturity, he took, by his mother's directions, the sword and sandals, the tokens which had been left by Aegæus, and proceeded to Athens. Eager to emulate Hercules, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinus, Phæax the Crommyonian sow, Sciron, Cercyon, and Procrustes fell before him. At Athens he was immediately recognised by Medea, who laid a plot for poisoning him at a banquet to which he was invited. By means of the sword which he carried, Theseus was recognised by Aegæus, acknowledged as his son, and declared his successor. The sons of Pallas, thus disappointed in their hopes of succeeding to the throne, attempted to secure the succession by violence, and declared war, but, being betrayed by the herald Leos, were destroyed. The capture of the Marathonian bull (cf. the story of Hercules and the Cretan bull), which had long laid waste the surrounding country, was the next exploit of Theseus. After this Theseus went of his own accord as one of the seven youths whom the Athenians were obliged to send every year, with seven maidens, to Crete, to be devoured by the Minotaur. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, Theseus sailed away carrying off Ariadne. There were various accounts about Ariadne, but according to the general account Theseus abandoned her on the island of Naxos on his way home. [ARADNE] He was generally believed to have had by her two sons, Qenopion and Staphylas, yet this does not agree with the account in the *Odyssey*, which represents her as dying before her wedding with Theseus was brought about, and apparently after her union with Dionysus (*Od.* xi. 530). As the vessel in which Theseus sailed approached Attica, he neglected to hoist the white sail which was to have been the signal of the success of the expedition, whereupon Aegæus, thinking that his son had perished, threw himself into the sea. [ÆGEUS] Theseus thus became king of Athens. Other adventures followed, again repeating those of Hercules. Theseus is said to have assailed the Amazons before they had recovered from the attack of Hercules, and to have earned off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself, and the final battle in which Theseus overcame them was fought in the very midst of the city. [AMAZONS] By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phædra ([HIPPOLYTUS], [PHÆDRA]). Theseus again was one of the Argonauts (the anachronism of the attempt of Medea to poison him does not seem to have been noticed), he joined in other famous expeditions (as in the Cadydonian unit), and he aided Adrastus in recovering the bodies of those slain before Thebes. He contracted a close friendship with Pirithous, and aided him and the Lapithæ against the Centaurs. With the assistance of Pirithous he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnæ, under the care of Aethra. It should be noted that this is one of that group of legends which appear to have started from the

Peloponnese and represent Theseus in the character of a marauding chief with little of the hero about him but it was incorporated in the Athenian story. After this he helped Pirithous in his attempt to carry off Persephone from the lower world. Pirithous perished in the enterprise, and Theseus was kept in durance until he was delivered by Hercules. Meanwhile Castor and Pollux invaded Attica, and carried off Helen and Aethra, ACADAMUS having informed the brothers where they were to be found. [For the Troezenian story of Hippolytus and its adoption in Attic legends see HIPPOLYTUS.] Menæstheus incited the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he met with a treacherous death at the hands of Lycomedes. The departed hero was believed to have reappeared to aid the Athenians at the battle of Marathon. In 409 the bones of Theseus were discovered by Cimon in Scyros, and brought to Athens where they were deposited in a temple (the *Theseum*) erected in honour of the hero. [This is not the temple now standing which is often called the *Theseum* see p. 143, b.] A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the 8th of *Panæpion*.—There can be no doubt that Theseus is a purely legendary personage. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into twelve petty independent states or townships, acknowledging no head, and connected only by a federal union. Theseus abolished the separate governments, and erected Athens into the capital of a single commonwealth. The festival of the *Panathenæa* was instituted to commemorate this important revolution. Theseus is said to have established a constitutional government, retaining in his own hands only certain definite powers and functions. He is further said to have distributed the Athenian citizens into the three classes of Eupatridæ, Geomori, and Demiurgi. It would be a vain task to attempt to decide whether there is any historical basis for the legends about Theseus, and still more so to endeavour to separate the historical from the legendary in what has been preserved. The *Theseus* of the Athenians was a hero who fought the Amazons, and slew the Minotaur, and carried off Helen. A personage who should be nothing more than a wise king, consolidating the Athenian commonwealth, however possible his existence might be, would have no historical reality, rather it should be said that Theseus was invented to account for the growth of institutions whose history was lost, or that a local divinity round whom many legends had gathered was transformed into a national hero and further credited with the changes in the state which had actually taken place. The connexion of Theseus with *Poseidon*, the national deity of the Ionic tribes, his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmus as an Ionic Panegyris, rather suggest that *Theseus* is, at least in part, the mythological representative of an Ionian immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political aggregation of the disjointed elements of the state which is assigned to *Theseus*.

Thesmia, Thesmōphōros. [DEMETER.]

**Thespiæ or Thespie** (Θεσπία, Θεσπιά, Θεσπία, Θεσπία; *Eremo* or *Rimokastro*), an ancient town in Boeotia on the SE. slope of Mt. Helicon, at no great distance from the Crissæan Gulf, on which stood its harbour Creusis (*Il.* ii. 493; *Hdt.* viii. 50; *Paus.* ix. 26, 6). Its inhabitants did not follow the example of the other Boeotian towns in submitting to Xerxes, and a number of them bravely fought under Leonidas at Thermopylae, and perished with the Spartans. Their city was burnt to the ground by the Persians, but was subsequently rebuilt. (*Hdt.* vii. 132, 200, 222, viii. 50.) In the Peloponnesian war the Thebans made themselves masters of the town and destroyed its walls (*Thuc.* iv. 133, vi. 95). The inhabitants were expelled altogether from the city after the battle of Leuctra (*Paus.* ix. 14, 2); but the city was afterwards rebuilt and occupied (*Pol.* xxviii. 1; *Liv.* xlii. 43; *Strab.* p. 410). At Thespiæ was preserved the celebrated marble statue of Eros by Praxiteles, who had given it to Phryne, by whom it was presented to her native town. [PRAXITELES.] From the vicinity of the town to Mt. Helicon the Muses are called *Thespiades*, and a valley close to Thespiæ was sacred to them. Helicon itself is named the *Thespiea rupes* (*Or. Met.* v. 310; *Varr. L. L.* vii. 2). There are considerable remains of the walls of the town. Remains of an Ionic temple and of a theatre with a well-preserved proscenium have been excavated in the Valley of the Muses.

**Thespis** (Θέσπις), the father of Greek Tragedy, was a contemporary of Pisistratus, and a native of Iearus, one of the demi in Attica, where the worship of Dionysus had long prevailed. The alteration made by Thespis, which gave to the old Tragedy a new and dramatic character, was very simple but very important. Before his time the leader of the Chorus had recited the adventures of Dionysus and had been answered by the Chorus. Thespis introduced an actor (ὑποκριτής, or 'answerer') to reply to the leader of the Chorus. It is clear that, though the performance still remained, as far as can be gathered, chiefly lyrical, and the dialogue was of comparatively small account, yet a decided step towards the drama had been made. [See *Dict. of Ant. art. Tragedia*.] There is no reason to believe Horace's statement that Thespis went about in a waggon as a strolling player (*A. P.* 276). It is suggested that the expressions for the freedom of jesting at the festival of the Lenæa (τὰ ἐξ ἀμάρων, ἐξ ἀμάρων ὑπόψιν) may have given rise to the story.

**Thespius** (Θέσπιος), son of Erechtheus, who, according to some, founded the town of Thespiæ in Boeotia (*Paus.* ix. 26, 4).

**Thesproti** (Θεσπρωτοί), a people of Epirus, inhabiting the district called after them *Thesprotia* (Θεσπρωτία) or *Thesprotis* (Θεσπρωτίς), which extended along the coast from the Ambracian gulf northwards as far as the river Thyamis, and inland as far as the territory of the Molossi. The SE. part of the country on the coast, from the river Acheron to the Ambracian gulf, was called Cassopæa from the town Cassope, and is sometimes reckoned as a distinct district. The Thesproti were the most ancient inhabitants of Epirus, and are said to have derived their name from Thesprotus, the son of Lycaon. Here was the oracle of Dodona, the great centre of the Pelasgic worship. [DODONA; PELASGI.] From Thesprotia issued the

Thessalians, who took possession of the country afterwards called Thessaly. In the historical period the Thesprotians were a people of small importance, having become subject to the kings of the Molossians. (*Hdt.* vii. 176, viii. 47; *Thuc.* i. 46, iv. 35, v. 22; *Strab.* p. 256; *Molossi*.)

**Thessalia** (Θεσσαλία or Θεσσαλία; *Θεσσαλός* or *Θεσσαλός*), the largest division of Greece, was bounded on the N. by the Cambunian mountains, which separated it from Macedonia; on the W. by Mt. Pindus, which separated it from Epirus; on the E. by the Aegean sea; and on the S. by the Maliae gulf and Mt. Oeta, which separated it from Locris, Phocis and Aetolia. Thessaly Proper is a large plain lying between the Cambunian mountains on the N. and Mt. Othrys on the S., Mt. Pindus on the W., and Mts. Ossa and Pelion on the E. It is thus shut in on every side by mountain barriers, broken only at the NE. corner by the valley and defile of Tempe, which separates Ossa from Olympus, and is the only road through which an invader can enter Thessaly from the N. This plain is drained by the river Peneüs and its affluents, and is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of this valley asunder. [PENEUS; TEMPE.] The lake of Nessonis at the foot of Mt. Ossa, and that of Boebeis at the foot of Mt. Pelion, are supposed to have been remains of this vast lake. In addition to the plain already described there were two other districts included under the general name of Thessaly: one called Magnesia, being a long narrow strip of country, extending along the coast of the Aegean sea from Tempe to the Pagasæan gulf, and bounded on the W. by Mts. Ossa and Olympus; and the other, called Malis, being a long narrow vale at the extreme S. of the country, lying between Mts. Othrys and Oeta, and drained by the river Spercheüs. Thessaly is said to have been originally known by the names of *Pyrria*, *Aemonia* and *Acolis* (*Hdt.* vii. 176). The two former appellations belong to mythology [PYRRHA]; the latter refers to the period when the country was inhabited by Acolians, who were afterwards expelled from the country by the Thessalians about sixty years after the Trojan war. The Thessalians are said to have come from Thesprotia, but at what period their name became the name of the country cannot be determined. It does not occur in Homer, who only mentions the several principalities of which it was composed (*Il.* ii. 633, 749, 756), and does not give any general appellation to the country. Thessaly was divided in very early times into four districts or tetrarchies, a division which we still find subsisting in the Peloponnesian war. These districts were *Hestiaeotis*, *Pelagiotis*, *Thessaliotis* and *Phthiotis*. They comprised, however, only the great Thessalian plain; and besides them, we find mention of four other districts, viz. *Magnesia*, *Dolopia*, *Oetaea*, and *Malis*, which was less probably included in Thessaly. *Perrhaebia* was, properly speaking, not a district, since *Perrhaebi* was the name of a Pelasgic people settled in Hestiaeotis and Pelagiotis. [PERRHAEBI.] 1. *Hestiaeotis* (Ἑστιάωτις or Ἑστιάωτις), inhabited by the *Hestiaeotæ* (Ἑστιάωται or Ἑστιάωται) the NW. part of Thessaly, bounded on the N. by Macedonia, on the W. by Epirus, on the E. by Pelagiotis and on the S. by Thessaliotis: the Peneüs may be said in general to have formed its S. limit.—2. *Pelagiotis* (Πελα-

γῆρας), the E part of the Thessalian plain, was bounded on the N by Macedonia, on the W by Hestiaeotis, on the E by Magnesia, and on the S by the Sinus Pagasaeus and Phthiotis. The name shows that it was originally inhabited by people who had been settled there in prehistoric times, and one of the chief towns in the district was Larissa which was regarded as a specially 'Pelagian' name [PELAGOS—3 Thessaliotis (Θεσσαλιώτις) the SW part of the Thessalian plain so called because it was first occupied by the Thessalians who came across Mt Pindus from Thesprotia. It was bounded on the N by Hestiaeotis, on the W by Epirus, on the E by Pelasgiotis, and on the S by Dolopia and Phthiotis—4 Phthiotis (Φθιώτις), inhabited by the Phthiotae (Φθιώται), the SE of Thessaly, bounded on the N by Thessaliotis, on the W by Dolopia, on the S by the Sinus Maliacus and on the E by the Pagasaeus gulf. Its inhabitants were Achaeans, and are frequently called the Achaeans Phthiotae. It is in this district that Homer places Phthia and Hellas proper, and the dominions of Achilles. The other districts which were reckoned less properly as part of Thessaly were Magnesia (Μαγνησία)—Dolopia (Δολωπία) inhabited by the Dolopians (Δολοπιοί), a small district bounded on the E by Phthiotis on the N by Thessaliotis, on the W by Athamania, and on the S by Oetaea. They were an ancient people for they are not only mentioned by Homer as fighting before Troy, but they also sent deputies to the Amphictyonic assembly—Oetaea (Οἰτῆαι) inhabited by the Oetaeans (Οἰτῆαι) and Aenianes (Αἰνῆες), a district in the upper valley of the Spercheus, lying between Mts Cithyrus and Oeta, and bounded on the N by Dolopia, on the S by Phocis, and on the E by Malis—Malis (Μαλίσ)—History of Thessaly [For the important legendary history of Thessaly, see CENYATRI, ΛΑΡΙΣΣΑ, ΑΓΓΟΥΡΑΤΤΑΙ]. The Thessalians, as was said above, were a Thesprotian tribe. Under the guidance of leaders said to be descendants of Heracles, they invaded the W part of the country, afterwards called Thespholis, and drove out or reduced to the condition of Penestae or bondsmen the ancient Aeolian inhabitants. The Thessalians afterwards spread over the other parts of the country, compelling the Perrhaebi, Magnes, Achaeans Phthiotae, &c., to submit to their authority and pay them tribute. The population of Thessaly, therefore, consisted, like that of Laconica, of three distinct classes: (1) the Penestae, whose condition was nearly the same as that of the Helots [see Dict of Ant art PENESTAE], (2) the subject people, corresponding to the Perioeci of Laconica, (3) the Thessalian conquerors, who alone had any share in the public administration, and whose lands were cultivated by the Penestae. For some time after the conquest, perhaps down to the time of the Persian wars (cf. Hdt. v. 63, vi. 6) and even to 451 a.c. (cf. Thuc. i. 111), Thessaly was governed by kings said to be of the race of Heracles. When the kingly power was abolished, the government in the separate cities became oligarchical, the power being chiefly in the hands of a few great families descended from the ancient kings. Of these two of the most powerful were the Aleuatae and the Scopadae, the former of whom ruled at Larissa, and the latter at Crannon or Crannon. These nobles, who are compared to the feudal lords of the middle ages, had vast estates cultivated by the Penestae, they were celebrated for their

hospitality and princely mode of life, and they attracted to their courts many of the poets and artists of southern Greece. Chief among the national sports of the Thessalians, as an equestrian people, was the Taureia or bull hunting in which the mounted pursuers leapt upon the bull when he was exhausted by running and pulled him to the ground. At an early period the Thessalians were united into a confederate body. Each of the four districts into which the country was divided probably regulated its affairs by some kind of provincial council, and when occasion required, a chief magistrate was elected under the name of Tagus (Τάγος), whose commands were obeyed by all the four districts. His command was of a military rather than of a civil nature, and he seems to have been appointed only in case of war. This confederacy however, was not of much practical benefit to the Thessalian people, and appears to have been used only by the Thessalian nobles as a means of cementing and maintaining their power. The Thessalians never became of much importance in Grecian history. They submitted to the Persians on their invasion of Greece, and they exercised little influence on Grecian affairs till after the end of the Peloponnesian war. About this time the power of the aristocratic families began to decline, and Lycophron, who had established himself as tyrant at Pherae, offered a formidable opposition to the great aristocratic families, and endeavoured to extend his power over all Thessaly. His ambitious schemes were realised by Jason, the successor, and probably the son, of Lyco-



Coins of Thessaly, of the period of the Thessalian Confederacy.  
Obv. head of Zeus rev. Athena Ionia. ΕΙΣΑΓΓΕΛΙΑ.

phron, who caused himself to be elected Tagus about a.c. 374. While he lived the whole of Thessaly was united as one political power, and he began to aim at making himself master of all Greece, when he was assassinated, in 370. [See more fully in Dict of Ant art. ΤΑΓΟΣ.] The office of Tagus became a tyranny under his successors, Polydorus, Polygiron, Alexander, Tausphon and Lycophron, but at length the old aristocratic families called in the assistance of Philip of Macedonia, who deprived Lycophron of his power in 353, restored the ancient government in the different towns, and reorganised the country in tetrarchies and decarchies. The country, however, only changed masters, for a few years later (344) Philip made it completely subject to Macedonia, by placing at the head of the four divisions of the country governors devoted to his interests, and probably members of the ancient noble families who had now become little better than his vassals. From this time Thessaly remained in a state of dependence upon the Macedonian kings, till the victory of T. Flamininus at Cynoscephalae, in 197, again gave them a semblance of independence under the protection of the Romans. Thessaly was incorporated in the province of Achaia in 27 a.c. [Thessalians remain-

# THESSALONICA

## THEVESTE

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ing a free town), but in the second century of our era it formed part of Macedonia. The Thessalians were, however, allowed independence in their civic administration, for which a diot was held at Larissa.

**Thessalōnika** (Θεσσαλονίκη) daughter of Philip, the father of Alexander the Great, by his wife or concubine, Nicesipolis of Phœnæ. She was taken prisoner by Cassander along with Olympias on the capture of Pydna, in B.C. 317; and Cassander embraced the opportunity to connect himself with the ancient royal house of Macedonia by marrying her. By Cassander she became the mother of three sons, Philip, Antipater, and Alexander; and her husband paid her the honour of conferring her name upon the city of Thessalonica, which he founded after the death of Cassander. [See below.] (Paus. ix. 7, 8; Diod. xix. 35, 52.)

**Thessalōnika** (Θεσσαλονίκη), also Θεσσαλονίκη, more anciently **Therma** (Θέρμη: *Thermāios*), an ancient city in Macedonia, situated at the N.E. extremity of the Sinus Thermaicus. Under the name of Therna it was not a place of much importance. It was taken and occupied by the Athenians a short time before the Peloponnesian war (B.C. 492) but was soon after restored by Themistocles. It was made an important city by Cassander, who collected in this place the inhabitants of several adjacent towns (about B.C. 315), and who gave it the name of Thessalonica, in honour of his wife, the daughter of Philip and sister of Alexander the Great. (Strab. p. 330.) From this time it became a large and flourishing city. Its harbour was well situated for commercial intercourse with the Hellespont and the Aegæan; and under the Romans it had the additional advantage of lying on the Via Egnatia, which led from the W. shores of Greece to Byzantium and the East. It was visited by the Apostle Paul about A.D. 53; and about two years afterwards he addressed from Corinth two epistles to his converts in the city. Thessalonica continued to be, under the empire, one of the most important cities of Macedonia; and at a later time became the residence of the prefect, and the capital, of the Illyrian provinces. It is celebrated at this period on account of the fearful massacre of its inhabitants by order of Theodosius, in consequence of a riot in which some of the Roman officers had been assassinated by the populace. [THEODOSIUS.]

**Thessalus** (Θεσσαλός.) 1. A Greek physician, son of Hippocrates, passed some of his time at the court of Archelaus, king of Macedonia, who reigned B.C. 413-390. He was one of the founders of the sect of the Dogmatici, and is several times highly praised by Galen, who calls him the most eminent of the sons of Hippocrates. He was supposed by some of the ancient writers to be the author of several of the works that form part of the Hippocratic Collection, which he might have compiled from notes left by his father.—2. Also a Greek physician, was a native of Tralles in Lydia, and one of the founders of the medical sect of the Methodici. He lived at Rome in the reign of the emperor Nero, A.D. 64-68, to whom he addressed one of his works; and here he died and was buried, and his tomb was to be seen in Pliny's time on the Via Appia. He considered himself superior to all his predecessors. He is frequently mentioned by Galen, but always

in terms of contempt and ridicule. None of his works are extant.—3. Son of Pisistratus (Thuc. i. 20). In Arist. *Ἀθ. πολ.* 18 he is said to be the same as Hegesistratus, and plays the part assigned to Hipparchus in the events which led to Aristogeiton's conspiracy.

**Thestius** (Θέστιος,) son of Arces and Demonico or Androdice: in other accounts, son of Agenor and grandson of Picuron, the king of Actolia. He was the father of Iphiclus, Eurippus, Plexippus, Eurypylus, Leda, Althæa, and Hypermnestra. His wife is not the same in all traditions, some calling her Lycoppe or Laophontia, a daughter of Pleuron, and others Deidamia. (Apollod. i. 7, 7; Paus. iii. 13, 5.) The patronymic Thestias is given to his grandson Melenger, as well as to his sons, and the female patronymic Thestias to his daughter Althæa, the mother of Melæger.

**Thesior** (Θέσιωρ), son of Idmon and Laothoë, and father of Calchas, Theoclymenus, Leucippe, and Thoonoë (*Il.* i. 69; *Hyg. Fab.* 128). The patronymic Thesiorides is frequently given to his son Calchas.

**Thētis** (Θέτις), one of the daughters of Nereus and Doris, was the wife of Peleus, by whom she became the mother of Achilles (*Il.* i. 538, xviii. 36; *Hes. Th.* 244). As a goddess of the sea she dwelt, like her sisters the Nereids, below the waves with her father Nereus (*Il.* i. 357, xx. 207). She there received Dionysus on his flight from Lycurgus, and the god, in his gratitude, presented her with a golden urn (*Il.* vi. 185; *Od.* xxiv. 75). When Hephaestus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera, and when she reached the age of maturity, Zeus and Hera gave her, against her will, in marriage to Peleus. Such was the Homeric story (*Il.* xvii. 85, 432); but later accounts add that Poseidon and Zeus himself first sued for her hand; but when Thetis declared that the son of Thetis would be stronger than his father, both gods desisted from their suit, and desired her marriage with a mortal (Pind. *Isthm.* vii. 58; *Aesch. Pr.* 767; *Or. Met.* xi. 225, 350). Chiron informed his friend Peleus how he might gain possession of her, even if she should metamorphose herself, for Thetis, like Proteus, had the power of assuming any form she pleased; and she had recourse to this means of escaping from Peleus, who, instructed by Chiron, held the goddess fast till she again assumed her proper form, and promised to marry him (Pind. *Nem.* iii. 60; Apollod. iii. 13, 5; Paus. viii. 18, 1). This story, which appears first in Pindar, was a favourite subject in vase-painting of an early date. The wedding of Peleus was honoured with the presence of all the gods, with the exception of Eris or Discord, who was not invited, and who avenged herself by throwing among the assembled gods the apple which was the source of so much misery. [PARIS.] For the action of Thetis in the story of her son see **ACHILLES**.

**Thētrōsōpon** (Θεῶν Ἰπρώσωπον, i.e. *the face of a god*: *Ras-esh-Shukh*), a lofty, rugged montory on the coast of Phœnicæ, between Tripolis and Byblus, formed by a spur of Lebanon, and running far out to sea. Some travellers have fancied that they can trace in its side-view that resemblance to a human profile which its name implies. (Strab. 754, 755.)

**Thēvestō** (Θεούεστη), a considerable city of N. Africa, on the frontier of Numidia and Byzacena, at the centre of several roads, and the station of a legion from the time

of Augustus. It was of comparatively late origin, and a Roman colony. Among its recently discovered ruins are a fine triumphal arch and the old walls of the city, the circuit of which was large enough to have contained 40,000 inhabitants (Ptol. iv 3, 30).

**Thia** (*Θεία*) daughter of Uranus and Ge, one of the female Titans became by Hyperion the mother of Helios, Eos, and Selene—that is, Hyperion and Thia formed the pair of divinities from whom light proceeded (Pind. *Isthm.* ii 1, Hes. *Th.* 135, 171, Catull. *lxvi* 41).

**Thibron** or **Thimbron** (*Θίβρων*, *Θίμβρων*) 1 A Lacedaemonian, sent with 3000 men, *BC* 599 to aid the Ionians against Tisaphernes. He did his work badly and was superseded by Dercyllidas. In 593 he was sent again to oppose Struthos, but was defeated and slain (Xen. *An.* viii 6, 1; *Hell.* iii 1 4 iv 3, 1<sup>st</sup>, Diod. *xiv* 36). —2 An officer of Harpalus, satrap of Babylon after whose death, in 334 (he is said by some to have murdered him), he set out on a filibustering expedition against Cyrene but was eventually put to death by an officer of Ptolemy Lagi (Diod. *xviii* 108, *xviii* 19).

**Thilsaphata** (prob. Tell Afad) between Mosul and Sinjar, a town of Mesopotamia near the Tigris (Amm. Marc. *xiv* 6).

**Thulutha** (*Τιλυθα*) a fort in the S of Mesopotamia, on an island in the Euphrates (Amm. Marc. *xiv* 2).

**Thinae** or **Thina** (*Θίνα*, *Θίνα*) a chief city of the *Striae*, and a great emporium for the silk and wool trade of the extreme E. In the *Periplus* it is not imagined so far to the E as it is placed by Ptolemy (*Periplus Mar. Erythr.* p. 88, Ptol. *vi* 3 6, *Strab.*).

**Thinis** or **This** (*Θίς*, *Θίσις*), a great city of Upper Egypt, capital of the Thinites Nomos. It was the Egyptian *Tunis*, and was situated near Abydos. It was one of the most ancient cities in Egypt, and the capital of the first two dynasties (*BC* 4400–1000), but its importance was merged in that of Abydos, of which it became a separate quarter.

**Thiodamas** (*Θειόδαμος*) father of Hylas, and king of the Dryopes (Apollod. ii 7, 7).

**Thusbe** (*Θυσβή*), a beautiful Babylonian maiden, beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed to meet at the tomb of Niobe. Thusbe arrived first, and while she was waiting for Pyramus, she perceived a lioness which had just torn to pieces an ox, and took to flight. In her haste she dropped her garment, which the lioness soiled with blood. In the mean time Pyramus arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree the fruit of which henceforth was as red as blood. Thusbe, who afterwards found the body of her lover, likewise killed her self (*Or. Met.* iv 53–145).

**Thiabe**, afterwards **Thiaba** (*Θίβα*, *Θίβα*, *Θισβαίον*, *Θισβίον*, *Kalonia*), a town of Boeotia, on the borders of Phocis, and between Mt. Helicon and the Corinthian gulf. It was famed even in the time of Homer for its wild pigeons which are still found in abundance in the neighbourhood of *Kakonia*. (*Il.* ii 502; *Strab.* p. 411, Xen. *Hell.* vi 4, 3; *Or. Met.* ii 320; *Stat. Theb.* vii 261) Its ruins are chiefly of the date of Alexander.

**Thiron.** [*Θίρων*.]

**Thmuis** (*Θμυσις*, *Thmase*, Ru, near Mansourah), a city of Lower Egypt, on a canal on the E. side of the Mendesian mouth of the Nile. It was a chief seat of the worship of the god Mendes (the Egyptian Pan), under the symbol of a goat. It was the chief city of the Nomos Thmuites, which was afterwards united with the Mendesian Nomos (*Hdt.* ii 166, Ptol. *iv* 5, 51).

**Thōas** (*Θόας*) 1 Son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and sailed with forty ships against Troy (*Il.* ii 638, iv 529, xv 281, Paus. v 3, 3).

—2 Son of Dionysus and Anadine, was king of Lemnos, and married to Myrina, by whom he became the father of Hypsipyle and Sciron (*Il.* xiv 230, Diod. v 79). When the Lemnian women killed all the men in the island, Hypsipyle saved her father, Thōas, and concealed him. Afterwards, however, he was discovered by the other women, and killed, or, according to other accounts, he escaped to Taurus, or to the island of Oenoe near Euboea, which was henceforth called Sciron. The patronymic Thōastēs is given to Hypsipyle, as the daughter of Thōas (Apollod. i 9, 17, iii 6, 4). —3 Son of Borythenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed (*Aet. Lib.* 27, Eur. *Iphig. in Taur.*). —4 An Aetolian who was praetor of the League in *BC* 193, and urged the war against the Romans. After the defeat of Antiochus, the Romans made the surrender of Thōas a condition of peace, but set him at liberty. In 169 he was killed in a popular tumult (*Liv.* *xxiv*, 37–43, *xxviii* 88, *Pol.* *xviii* 4).

**Thomas** Magister, a rhetorician and grammarian about *AD* 1810. He was a native of Thessalonica, and lived at the court of the emperor Andronicus Palaeologus I., where he held the offices of marshal (*Magister Officiorum*) and keeper of the archives (*Chartophylax*), but he afterwards retired to a monastery, where he assumed the name of Theodulus, and devoted himself to the study of the ancient Greek authors. His chief work, which has come down to us, is a *Lexicon of Attic Words* (*Katὰ ἀττικῶν ῥημάτων Ἀττικῶν ἑκλογαί*), compiled from the works of the elder grammarians, such as Phrynichus, Ammonius, Herodian, and Moens. —Edited by Ritschl, Halle Sax 1851.

**Thoricus** (*Θορικός* or *Θορικός* *Θορικός*, *Thorika*), one of the twelve ancient towns in Attica, and subsequently a *demus* belonging to the tribe Acamantis, was situated on the SE coast a little above Sunium, and was fortified by the Athenians towards the close of the Peloponnesian war (*Strab.* p. 327, Xen. *Hell.* i 2, 2). It was from Thorena that Eos caught up Cephalus (Apollod. i 4, 7), with which some suppose the idea of Soph. *O. C.* 1593 to be associated. There are important remains, especially of the theatre.

**Thornax** (*Θόρνax*, *Pavlatika*), a mountain in Lacomica, NE of Sparta, on which stood a celebrated temple of Apollo (Paus. ii 26, 1).

**Thospites Lacus** (*Θωσπίτης Λαγός*, *Van-göl*), a lake in Armenia Major, through which the Tigris flows. The lake and the surrounding district, also called Thospitis, were both named from a city Thospia (*Θωσπία*) at the N. end of the lake (Ptol. v 15, 18).

**Thracia** (*Θράκη*, Ion. *Θρήκη*, *Θρήνη*, *Θρήνη*; *Θράξ*, pl. *Θράξες*, Ion. *Θράξ* and *Θρήξ*, pl. *Θράξες*, *Θρήξες*; Thrac, pl. *Thrace*), was in

earlier times the name of the vast space of country bounded on the N. by the Danube, on the S. by the Propontis and the Aegean, on the E. by the Pontus Euxinus, and on the W. by the river Strymon and the easternmost of the Illyrian tribes. It was divided into two parts by Mt. Haemus (the *Balkan*), running from W. to E., and separating the plain of the lower Danube from the rivers which fall into the Aegean. Two extensive mountain ranges branch off from the S. side of Mt. Haemus; one running SE. towards Constantinople; and the other, called Rhodope, E. of the preceding one, and also running in a south-easterly direction near the river Nestus. Between these two ranges there are many plains, which are drained by the Hebrus, the largest river in Thrace. At a later time the name Thrace was applied to a more limited extent of country. The district between the Strymon and the Nestus was added to Macedonia by Philip, and was usually called Macedonia Adjuncta. [MACEDONIA.] Under Augustus the part of the country N. of the Haemus was made a separate Roman province under the name of Moesia [MOESIA]; but the district between the Strymon and the Nestus had been previously restored to Thrace by the Romans. The Roman province of Thrace was accordingly bounded on the W. by the river Nestus, which separated it from Macedonia; on the N. by Mt. Haemus, which divided it from Moesia; on the E. by the Propontis, and on the S. by the Aegean.—Thrace, in its widest extent, was peopled in the times of Herodotus and Thucydides by a vast number of different tribes; but their customs and characters were marked by great uniformity. Herodotus says that, next to the Indians, the Thracians were the most numerous of all races, and if united under one head would have been irresistible. He describes them as a savage, cruel, and rapacious people, delighting in blood, but brave and warlike. According to his account, which is confirmed by other writers, the Thracian chiefs sold their children for exportation to foreign merchants; they purchased their wives; they punctured or tattooed their bodies and those of the women belonging to them, as a sign of noble birth; they despised agriculture, and considered it most honourable to live by war and robbery. (Hdt. v. 8-6; cf. Strab. pp. 315-318; Liv. xvi. 25; Tac. Ann. ii. 64; Thuc. vii. 27.) Deep drinking prevailed among them extensively, and their quarrels over their wine cups were notorious even in the time of Augustus (Hor. Od. i. 27). They worshipped deities whom the Greeks identified with Ares, Dionysus, and Artemis: the great sanctuary and oracle of their god Dionysus was in one of the loftiest summits of Mt. Rhodope. [DIONYSUS.] The tribes on the S. coast attained to some degree of civilisation, owing to the numerous Greek colonies which were founded in their vicinity; but the tribes in the interior seem to have retained their savage habits, with little mitigation, down to the time of the Roman empire. There is a remarkable difference in the account of the Thracians derived from the poems of Homer and from early traditions. They are a civilised people, with finely wrought armour, cultivators of the vine (Il. vi. 132, x. 436, xxiii. 560), whom were born the earliest Greek poets, Orpheus, Linus and Musaeus. Eumolpus, likewise who founded the Eleusinian mysteries in Attica, is said to have been a Thracian, and to have fought against Erechtheus, king of Athens.

It may be, as some hold, that this was really a case of civilisation receding and that the older Thracians gained from the Phoenicians arts and culture which they afterwards lost; but it is not an impossible explanation that the Homeric idea of Thracians was derived from the Asiatic branch, who were identified with the skilful and musical Phrygians. [For the Thracian emigration into Asia see PHRYGIA.] But if without refinements of civilisation, their history shows them to have been a brave and spirited people, with a remarkable strain of religious enthusiasm.—The principal Greek colonies along the coast, beginning at the Strymon and going eastwards, were: AMPHIPOLIS, at the mouth of the Strymon; ABDERA, a little to the W. of the Strymon; DICAEA or Dicaeopolis, a settlement of Maronea; MARONEA itself, colonised by the Chians; STRYME, a colony of the Thasians; MESEMBRIA, founded by the Samothracians; and AENOS, a Lesbian colony at the mouth of the Hebrus. The Thracian Chersonesus was probably colonised by the Greeks at an early period, but it did not contain any important Greek settlement till the migration of the first Miltiades to the country, during the reign of Pisistratus the two chief Greek settlements were those of PERINTHUS and SELYMBRIA; and on the Thracian Bosphorus was the important town of BYZANTIUM. There were only a few Greek settlements on the SW. coast of the Euxine; the most important were those of APOLLONIA, ODESSUS, CALLATIS, TOMI, renowned as the place of Ovid's banishment, and ISTRA, near the S. mouth of the Danube.—The Thracians are said to have been conquered by Sesostris, king of Egypt, but that is a pure fiction [SEOSTRIS], nor can much faith be placed in the account of their conquest by Teucerians and Mysians (Hdt. vii. 20). The first really historical fact respecting them (apart from the foundations of colonies in Thrace mentioned above) is their subjugation by Megabazus, the general of Darius (Hdt. v. 1-10). After the Persians had been driven out of Europe by the Greeks, the Thracians recovered their independence; and at the beginning of their independence, almost all the Thracian tribes were united under the dominion of Sitalces, king of the Odrysae, whose kingdom extended from Abdera to the Euxine and the mouth of the Danube. In the third year of the Peloponnesian war (B.C. 429), Sitalces, who had entered into an alliance with the Athenians, invaded Macedonia with a vast army of 150,000 men, but was compelled by the failure of provisions to retreat home, after remaining in Macedonia thirty days (Thuc. ii. 29, 95). Sitalces fell in battle against the Triballi in 424, and was succeeded by his nephew, Seuthes, who during a long reign raised his kingdom to a height of power and prosperity which it had never previously attained, so that his regular revenues amounted to the annual sum of 400 talents, in addition to presents, to a nearly equal amount. After the death of Seuthes, which appears to have happened a little before the close of the Peloponnesian war, we find his powerful kingdom split up into different parts; and when Xenophon, on the remains of the 10,000 Greeks, arrived on the opposite coast of Asia, another Scuthes applied to him for assistance to reinstate him in his dominions (Xen. An. vii.). Philip, the father of Alexander the Great, reduced the greater part of Thrace; and after the death

of Alexander the country fell to the share of Lysimachus. It subsequently formed a part of the Macedonian dominions, but it continued to be governed by its native princes, and was only nominally subject to the Macedonian monarchs. Even under the Romans Thrace was for a long time governed by its own chiefs. At the time of the Moesian campaign (a.c. 29) the Thracian Odrææ were involved in a religious war with the Bessi for possession of the shrine of Dionysus and its sacred grove. Crassus conferred the custody upon the Odrææ to whose princes he left the rule over all the Thracian tribes. S. of the Haemus as vassal kings under the suzerainty of Rome. The position of the vassal king Rhœmetalcæ and his descendants, who from the latter part of Augustus's reign till the time of Claudius held this power, has been compared, not inaptly, to that of the Herods in Palestine. There were interruptions to this arrangement in b.c. 11 Piso had not without difficulty, to repress disturbances. Corra reigned after the death of Rhœmetalcæ, but was murdered by his uncle, Rhæcuporis who had previously ruled part of Thrace. The Romans interfered. Rhæcuporis was put to death, and Tiberius appointed a guardian of the young Rhœmetalcæ son of Rhæcuporis (19 a.d.). Not long after when the Thracians resisted conscription, he placed the control practically in the hands of this guardian. Caligula restored the principality to Rhœmetalcæ II., but in a.d. 48 Claudius constituted Thrace a province under a procurator. Trajan raised it to a higher rank as a province under a *legatus Augusti pro prætoribus*.

**P. Thræsa Paetus**, a distinguished Roman senator and Stoic philosopher, in the reign of Nero, was a native of Patavium, and was probably born soon after the death of Augustus. He appears at an early period of his life to have made the younger Cato his model, of whose life he wrote an account. He married Arma, the daughter of the heroic Arma, who showed her husband Cæcina how to die; and his wife was worthy of her mother and her husband. At a later period he gave his own daughter in marriage to Helvidius Priscus, who trod closely in the footsteps of his father-in-law Thræsa and Helvidius showed their spirit of conservative republicanism by a custom of celebrating the birthdays of Brutus and Cassius; Thræsa would not attend the Neronian games or the funeral of Poppæa, nor would he sacrifice to the Genius of the emperor. This roused the jealousy of Nero, and Thræsa was condemned to death by the senate by command of the emperor, a.d. 56. By his execution and that of his friend Barea Soranus, Nero, says Tacitus, resolved to murder Virtue herself. The panegyric of Thræsa was written by Arulenus Rusticus, who was in consequence put to death by Domitian. (Tac. Ann. xiii. 49, xiv. 12, 43, xv. 20-22. xvi. 21-25. Hist. ii. 91, iv. 5, Agr. 2, Dio Cass. lxx. 15, lxxi. 26, lxxv. 36, Mart. i. 9.)

**Thrasybûlus** (Θρασύβουλος). 1. Tyrant of Miletus, was a contemporary of Perander and Alyattes, the king of Lydia (Hdt. i. 22, vi. 93, Ar. Pol. iii. 13, v. 10). The story of the mode in which Thrasybûlus gave his advice to Perander as to the best means of securing his power is given under PERANDER.—2. A celebrated Athenian, son of Lycus. He was zealously attached to the Athenian democracy, and took an active part in overthrowing the oligarchical government of the 400 in b.c. 411.

(Thuc. viii. 73). He was appointed as one of the generals at Samos, when those who favoured the oligarchy were deposed and from this time he took a prominent part in the conduct of the war, especially at the battle of Cyzicus, b.c. 410 (Thuc. viii. 75-105, Xen. Hell. i. 1, 12). On the establishment of the Thirty at Athens he was banished, and was living in exile at Thebes when the rulers of Athens were perpetrating their excesses of tyranny. Being aided by the Thebans with arms and money, he collected a small band, crossed the frontier, and seized the deserted fortress of Phyle. He repelled the troops sent against him from Athens, and, taking the offensive, marched upon the Peiræus, which fell into his hands. From this place he carried on war for several months against the Ten, who had succeeded to the government, and eventually, upon the intervention of Pausanias, the democracy was restored in the autumn of 403 b.c. In 390 Thrasybûlus commanded the Athenian fleet in the Ægean, and was slain by the inhabitants of Aspendus, upon whom he was levying a forced contribution (Diod. xiv. 91, 99, Xen. Hell. iv. 8, 25; Dem. Lept. p. 475).—3. Brother of Gelo and Hiero, tyrants of Syracuse. He succeeded Hiero in the government a.c. 467, and was soon afterwards expelled by the Syracusans, whom he had provoked by his rapacity and cruelty. He withdrew to Locri, in Italy, and there ended his days (Diod. xi. 67).

**Thrasydæus** (Θρασύδαιος), tyrant of Agrigentum, was the son and successor of Theron, b.c. 472. Shortly after his accession he was defeated by Hiero of Syracuse, and the Agrigentines took advantage of this disaster to expel him from their city. He escaped to Greece, but was arrested at Megara, and executed. (Diod. xi. 53.)

**Thrasyllus** or **Thrasylus** (Θρασύλλος, Θράσυλος). 1. An Athenian, who actively assisted Thrasybûlus in opposing the oligarchical revolt on b.c. 411, and, like him, was appointed as one of the generals at Samos (Thucyd. viii. 75). He was one of the commanders at the battle of Arginusæ, and was among the six generals who returned to Athens and were put to death 406 (ARGINUSÆ).—2. An astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and whom he ever after held in the highest honour. In the scenes between him and the emperor, as described by Tacitus, Suetonius, and Dio, Thrasyllus is the prototype for Scott (in *Quentin Durward*) of Martinus Galeotti, the astrologer of Louis XI. He confirmed the faith of Tiberius as his skill by casting his own horoscope as well as that of his master, and saying that he himself had reached a great crisis of danger, having suspected, as was the truth, that Tiberius was on the point of having him thrown over a precipice. This proof of prophetic power saved his life. He died in a.d. 36, the year before Tiberius, and is said to have saved the lives of many persons whom Tiberius would otherwise have put to death, by falsely predicting for this very purpose that the emperor would live a certain period longer than his intended victims. The son of this Thrasyllus succeeded to his father's skill, and he is said to have predicted the empire to Nero (Tac. Ann. vi. 20-21, Buet. Aug. 23, Tib. 11, 62, Cal. 19; Dio Cass. lv. 71, lvi. 15, lxxi. 27).

**Thrasymachus** (Θρασύμαχος), a native of Chalcedon, was a sophist, and one of the



earliest cultivators of the art of rhetoric. He was a contemporary of Gorgias. He is introduced by Plato as one of the interlocutors in the *Republic*, and is referred to several times in the *Phaedrus* (cf. Cic. *Orat.* 12, 52, *de Orat.* iii. 82, 128; Quint. iii. 1, 10; Athen. p. 416).

**Thrasymédēs** (Θρασυμήδης). 1. Son of the Pylian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos (*Il.* ix. 81, xvii. 378, 705; *Od.* iii. 442; Paus. ii. 18, 7).—2. A sculptor of Paros, contemporary with Phidias, whose assistant he seems to have been. He was author of the statue of Asclepius at Epidaurus (Paus. ii. 27, 2).

**Thrasyménus.** [TRASIMENUS.]

**Thrónion** (Θρόνιον; Θρόνιος, Θρονεύς), the chief town of the Locri Epimenidei, on the river Boagrius, at a short distance from the sea, with a harbour upon the coast (*Il.* ii. 533; Thuc. ii. 26; Strab. p. 436). It was destroyed by Onomarchus in the Sacred war, and its inhabitants were sold into slavery. Its ruins (called *Palaeocastro*) are at the modern *Pikraki*.

**Thūcydīdēs** (Θουκυδίδης). 1. An Athenian statesman, of the demus Alopecce, son of Melesias. After the death of Cimon (with whom he was connected by marriage), in B.C. 449, Thucydides became the leader of the aristocratic party, which he concentrated and more thoroughly organised in opposition to Pericles. He was ostracised in 443, thus leaving the undisputed political ascendancy to Pericles. He left two sons, Melesias and Stephanus; and a son of the former of these, named Thucydides after his grandfather, was a pupil of Socrates. (Arist. *Ac.* Pol. 28; Plut. *Per.* 6-16; Plut. *Men.* p. 94; Athen. p. 234).—2. The great Athenian historian, of the demus Halimus, was the son of Olorus or Orolus and Hegesipyle. He is said to have been connected with the family of Cimon; and we know that Miltiades, the conqueror of Marathon, married Hegesipyle, the daughter of a Thracian king called Olorus, by whom she became the mother of Cimon; and it has been conjectured that the mother of Thucydides was a granddaughter of Miltiades and Hegesipyle. Others suppose that his father, Olorus, was connected with Olorus king of Thrace; but a direct Thracian descent on the father's side can hardly be possible. The fact of the relationship of the other Thucydides to Cimon may suggest the possibility of a confusion. According to a statement of Pamphila [PAMPHILA], Thucydides was forty years of age at the commencement of the Peloponnesian war, or B.C. 431, and accordingly he was born in 471. There is a story in Lucian of Herodotus having read his History at the Olympic games to the assembled Greeks; and Suidas adds that Thucydides, then a boy, was present, and shed tears of emotion: a presage of his own future historical distinction. The story as it stands is impossible, but it is quite possible that Thucydides in his youth may have heard Herodotus recite some parts of his History at Athens [see HERODOTUS, p. 410, a]. Thucydides is said to have been instructed in oratory by Antiphon, and in philosophy by Anaxagoras. He informs us (*iv.* 105) that he possessed gold mines in that part of Thrace which is opposite to the island of Thasos, and that he had influence in that part of Thrace. This property, according to some accounts, he had from his ancestors; according to other accounts, he married an heiress of that neighbourhood. Thucydides (*ii.* 48)

was one of those who suffered from the great plague of Athens, and one of the few who recovered. We have no trustworthy evidence of Thucydides having distinguished himself as an orator, though it is not unlikely that he did, for his oratorical talent is shown by the speeches that he has inserted in his History. He was, however, employed in a military capacity, and he was in command of an Athenian squadron of seven ships, at Thasos, B.C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas. That general, fearing the arrival of a superior force, offered favourable terms to Amphipolis, which were readily accepted. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered; and though he was too late to save Amphipolis, he prevented Eion from falling into the hands of the enemy. In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment; for Cleon, who was at this time in great favour with the Athenians, appears to have excited popular suspicion against him. His own words certainly imply that, during his exile, he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence (*v.* 26), and his work was the result of his own experience and observations. His minute description of Syracuse and the neighbourhood leads to the probable conclusion that he was personally acquainted with the localities; and if he visited Sicily, it is probable that he also saw some parts of southern Italy. Thucydides says that he lived twenty years in exile (*v.* 26), and as his exile began in 423, he may have returned to Athens in 403, about the time when Thrasylbulus liberated Athens. Thucydides is said to have been assassinated at Athens soon after his return; but other accounts say that he was killed by a robber in Thrace. The time of his death is quite uncertain. In *iii.* 116 he mentions eruptions of Aetna, but does not know of the eruption of B.C. 396 (*Diod.* xiv. 59). It is therefore probable that he died before that year, though possible that he lived on without revising the passage in question. The time when he composed his work has been a matter of dispute. He informs us himself that he was busy in collecting materials all through the war from the beginning to the end (*i.* 22), and of course he would register them as he got them. Plutarch says that he wrote the work in Thrace; but the work in the shape in which we have it was certainly not finished until after the close of the war, and he was probably engaged upon it at the time of his death. A needless question has been raised as to the authorship of the eighth and last book of Thucydides, which breaks off in the middle of the twenty-first year of the war (411). It differs from all the other books in containing no speeches, and was less systematically composed. Accordingly, several ancient critics supposed that the eighth book was not by Thucydides: some attributed it to his daughter, and some to Xenophon or Theopompus, because both of them continued the history. This is an absurd story, not merely because nothing can be less like the style of Xenophon and of Theopompus. It may be regarded as certain that Thucydides wrote the book, and the differences alluded to (the differences of style are imaginary) are accounted for by the fact that it was an unfinished work, in which he would probably have inserted speeches.—The work of

Thucydides, from the commencement of the second book, is chronologically divided into winters and summers, and each summer and winter make a year (u. 1). His summer comprises the time from the vernal to the autumnal equinox, and the winter comprises the period from the autumnal to the vernal equinox. The division into books and chapters was probably made by the Alexandrine critics. The history of the Peloponnesian war opens the second book of Thucydides, and the first is introductory to the history. He begins his first book by observing that the Peloponnesian war was the most important event in Grecian history, which he shows by a rapid review of the history of the Greeks from the earliest period to the commencement of the war (i. 1-21). After his introductory chapters he proceeds to explain the alleged grounds and causes of the war; the real cause was, he says, the Spartan jealousy of the Athenian power. His narrative is interrupted (c. 89-118), after he has come to the time when the Lacedæmonians resolved on war, by a digression on the rise and progress of the power of Athens, a period which had been either omitted by other writers, or treated imperfectly, and with little regard to chronology, as by Hecataeus in his *Attic History* (c. 97). He resumes his narrative (c. 119) with the negotiations that preceded the war, but thus leads to another digression of some length on the treason of Pausanias (c. 128-134), and the exile of Themistocles (c. 135-158). He concludes the book with the speech of Pericles, who advised the Athenians to refuse the demands of the Peloponnesians, and his subject, as already observed, begins with the second book.—The work of Thucydides shows the most scrupulous care and diligence in ascertaining facts, his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise to a degree which makes the thought, or the crowd of thoughts, concentrated in a short and involved sentence often hard to understand; it generally contains bare facts expressed in the fewest possible words, but this stern and apparently passionless brevity is able to produce a pathos unsurpassed by any prose writer. This is seen most notably in his account of the Athenian catastrophe at Syracuse. Few could read it (and there are other passages almost as moving in the history) without agreeing with the opinion of Gray and Macaulay (both masters of a style, especially the former), that nothing finer has been written in prose. But it is still more important to notice that Thucydides is the founder of philosophical history. He first showed that a great historian should not merely narrate events accurately, should not even content himself with a critical examination of his authorities, but should also try to trace the causes of events, and their consequences, their teaching in politics, and the light which they throw upon character. Many of his speeches are political essays, or materials for them; they are not mere imaginations of his own for rhetorical effect, they contain in many cases the general sense of what was actually delivered as nearly as he could ascertain, and in many instances he had good opportunities of knowing what was said, for he heard some speeches delivered (L. 22), but they are employed to show the motives and sentiments of the speakers and of their partisans or countrymen.—Editions of Thucydides by Poppo, Leipzig, 1821,

1669 (now being re-edited by Stahl); Arnold, Oxf. 1857, Classen, Berl. 1878 (now being revised by Steup), the first two books by Schlegel, Book u. by Marchant, 1891, iii. by Bryans, iv and v by Graves, iv by Rutherford, vi by Frost, vii by Holden, 1890, and by Marchant, 1893, viii. by Goodhart, 1893. Translation by Jowett.

Thulé (Θούλη), an island in the N. part of the German Ocean, regarded by the ancients as the most northerly point in the whole earth. It is first mentioned by Pytheas, the celebrated Greek navigator of Massilia, who undertook a voyage to Britain, of which he gave a description in his work on the Ocean. [PYTHEAS.] It is not definitely stated by those who mention Pytheas's account, whether he claimed to have actually visited the island, or whether he only derived his information from those whom he met in Britain. (Strab. pp. 63, 104, 114, 201, Plin. u. 187.) According to Pytheas, as cited by these writers, Thule was a six days' sail from Britain, and the day and night there were each six months long, i.e. the solstitial day was twenty-four hours long. He further stated that in Thule and those distant parts the air was heavy and the sea thick and gelatinous, impeding rowing. The astronomical observation, which is accepted as true by Hipparchus, Eratosthenes, Mele and Pliny (Strab. l. c. Plin. iv. 104, Mele. l. c. 6), implies that Thule lay within the Arctic circle. He is tolerably certain that Pytheas did not sail so far north; but if he took his account from others he may very well have heard of the very much greater length of the day in summer and its shortness in winter—tales even may have reached him from places as far north as the North Cape. The thickened sea is possibly a confused account of a frozen ocean in the north, but may only be based on some stories of banks of seaweed. It is curious that when Agricola's expedition came in sight of the Shetlands, which they took to be Thule, they imagined the conventional thickness of the water (Tac. Agr. 10). On the whole it is useless to speculate whether Pytheas's account referred to the Shetlands, Iceland, or Norway. It is pretty clear that Ptolemy (u. 6, 32) placed Thule at the Shetlands, and in literature Thule was universally accepted as the most distant and most northerly part of the world (Verg. Georg. i. 80).

Thuria (Θούρη), a town of Messenia on the river Aris, ten miles from Pharus (Paus. iv. 31, 1; Thuc. i. 101; Pol. xiv. 1). Its ruins are near the modern *Tessaga*, six miles from *Kalamata*.

Thūri, more rarely Thūrium (Θούρις, Θούριον; Θούρις, Θούριον, Thurius, Thurius). Terra Nuora, a Greek city in Lucania, founded c. 443, near the site of the ancient Sybaris, which had been destroyed more than sixty years before [STRABON]. It was built by the remains of the population of Sybaris, who had failed in their first attempt of 452, and in their successful enterprise were assisted by colonists from all parts of Greece, but especially from Athens. Among these colonists were the historian Herodotus and the orator Lyias, the latter of whom, however, was only a youth at the time, and subsequently returned to Athens. (Diod. xii. 10, Strab. p. 263, Plut. Per. 11.) The new city, from which the remains of the Sybarites were soon expelled, rapidly attained great power and prosperity, and became one of the most important Greek towns in the S. of Italy. Thus we are told that the Thurians

were able to bring 14,000 foot soldiers and 1000 horse into the field against the Lucanians (Diod. xiv. 101). In the Samnite wars Thuri received a Roman garrison; but it revolted to Hannibal in the second Punic war. The Carthaginian general, however, at a later time, not trusting the Thurians, plundered the town, and removed 3500 of its inhabitants to Croton (App. Ann. 57). The Romans subsequently sent a Latin colony to Thuri, and changed its name into Copiae; but it continued to retain its original name, under which it is mentioned by



Coin of Thuri, of 4th cent. B.C.

Obv., head of Pallas; figure of Seylla on her helmet; rev., COPIAE, bull and fish.

Caesar in the Civil war as a municipium. (Liv. xxxiv. 53; Strab. p. 263; Caes. B. C. iii. 21.)

Thyāmis (Θυάμις: *Kalamā*), a river in Epirus, flowing into the sea near a promontory of the same name (Thuc. i. 46; Strab. p. 324).

Thyādes. [THYIA.]

Thyāmus (Θυάμος: *Pictala*), a mountain in Acarnania, south of Argos Amphilocheium (Thuc. iii. 106).

Thyatīra (τὰ Θυάτειρα: *Ak-hissar*), a city in the N. of Lydia, on the river Lycaus. It was formerly called Pelopeia, and received its new name in the Macedonian period. (Strab. p. 646; Steph. Byz. s. v.; Liv. xxxvii. 44.)

Thyestes (Θυέστης), son of Pelops and Hippodamia, was the brother of Atreus and the father of Aegisthus. See ATREUS and AEGISTHUS.

Thyia (Θυία), a daughter of Castalius or Cephisus, became by Apollo the mother of Delphos. She is said to have been the first to sacrifice to Dionysus, and to have celebrated orgies in his honour. (Hdt. vii. 178; Paus. x. 6, 2.) It was believed that from her the Attic women, who went yearly to Mt. Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of Thyiades or Thyādes. There is little doubt that her story was simply an attempt to explain this name, which is probably connected with *θύω* and has the same meaning as Maenades.

Thyllus (Θύλλας), a Greek poet, living at Rome about B.C. 67, and a friend of Cicero. He seems to have been engaged on a poem about the Eleusinian rites (Cic. ad Att. i. 9, 12, 16). Some editions write his name Chyllus.

Thymbra (Θύμβρα), a city of the Troad, N. of Ilium Vetus, on a hill by the side of the river Thymbrius, with a celebrated temple of Apollo, who derived from this place the epithet Thymhraeus (Il. x. 430, xx. 53, 151; Strab. p. 598; cf. [Eur.] Rhes. 224).

Thymbria (Θυμβρία), a place in Caria, on the Maeander, four stadia E. of Myus, with a Charonium—that is, a cave containing mephitic vapour (Strab. p. 636).

Thymbrium (Θυμβριον: Thymbriāni), a small town of Phrygia, a little S. of Philomelium, on the road to Iconium, with the so-called Fountain of Midas (Xen. Anab. i. 2). It was re-founded

as Hadrianopolis. Its site is near the modern *Doghan Hissar*.

Thymbrius (Θύμβριος: *Thimbreek*), a river of the Troad, falling into the Scamander. At the present day, it flows direct into the Hellespont; and, on this and other grounds, some doubt whether the *Thimbreek* is the ancient river.

Thymēlē, an actress in the reign of Domitian (Juv. i. 35, viii. 197).

Thymoetes (Θυμοίτης), one of the elders of Troy. A soothsayer had predicted that on a certain day a boy should be born, by whom Troy should be destroyed. On that day Paris was born to Priam, and Munippus to Thymoetes. Priam ordered Munippus and his mother Cylla to be killed (Il. iii. 146). Hence Virgil (*Aen.* ii. 31) represents Aeneas saying that it was doubtful whether Thymoetes advised the Trojans to draw the wooden horse into the city in order to revenge himself.

Thyni (Θυνί), a Thracian people, whose original abodes were near Salmadessus, but who afterwards passed over into BITHYNIA.

Thynia (Θυνία). 1. The land of the Thyni in Thrace.—2. Another name for BITHYNIA.—3. [THYNIA.]

Thynias or Thynia (Θυνίας, Θυνία). 1. (*Inda*), a promontory on the coast of Thrace, NW. of Salmadessus, with a town of the same name (Strab. p. 319).—2. (*Kirpe*), a small islet of the Euxine, on the coast of Bithynia, near the Prom. Calpe, also called Apollonia and Daphnusa (Ap. Rb. ii. 177).

Thyōnē. [DIONYSUS, p. 294, b; SENELE.]

Thyreā (Θυρέα), the chief town in Cynuria, the district on the borders of Laconia and Argolis, was situated upon a height 2000 feet above the sea-level, on the bay of the sea called Sinus Thyreates (Θυρεάτης κόλπος). It was for the possession of Thyrea that the celebrated battle was fought between the 300 Spartans and 300 Argives. The territory of Thyrea was called Thyreātis (Θυρεάτης). (Strab. p. 376; Hdt. i. 82; Thuc. v. 41; Ov. Fast. ii. 663; OTIMYADES.) Its ruins, known as *Helleniko* or *Tichio*, show the position of the walls and towers.

Thyrēum or Thyrrhēum (Θύρειον, Θυρρειον: *Vasilios*), a town in N. Acarnania, between Anaetorium and Limnaea, close to the Sinus Ambracius (Pol. iv. 25; Cic. ad Fam. xvi. 5).

Thysdrus, Tisdrus, or Tusdrus (Θυσδρός: *El-Jemm*, Ru.), a large fortified city of Byzacena, NW. of the promontory Brachodes (*Ras Kapoudiah*). Under the Romans it was a free city. It was here that the emperor Gordian assumed the purple. (Ptol. iv. 3, 39; Herodian, vii. 4.)

Thysagētae (Θυσσαγέται), a people of Sarmatia Asiatica, on the E. shores of the Palus Maeotis (Hdt. iv. 22; Mel. i. 19).

Thyssus (Θύσσω or Θυσσός), a town of Macedonia on the peninsula of Acte (Hdt. vii. 22; Thuc. iv. 109; Strab. p. 331).

Tiarantus, a river of Scythia and a tributary of the Danube (Hdt. iv. 48).

Tibarēni, or Tibāri (Τιβάρηνοι, Τιβάροι), a quiet agricultural people on the N. coast of Pontus, E. of the river Iris (Hdt. iii. 94; Xen. An. v. 5, 2; Strab. p. 527).

Tiberias. 1. (Τιβεριάς: Τιβεριεύς), a city of Galilee, on the SW. shore of the Lake of Tiberias, built by Herod Antipas in honour of the emperor Tiberius. After the destruction of Jerusalem, it became the seat of the Jewish Sanhedrim. Near it were the warm baths of Emmanas. (Ptol. viii. 20, 16; Jos. Ant. xviii. 3, B.J. ii. 21).—2. Gennēsāret, also the Sea of

Galilee, in the O T Chinnereth (*Bahr Tubar-gah*), the second of the three lakes in Palestine, formed by the course of the Jordan [*JORDANES*]. Its length is eleven or twelve geographical miles, and its breadth from five to six. It lies deep among fertile hills. Its surface is 750 feet below the level of the Mediterranean. (PAUL. v 7, 4, Ptol. v 16 4, Jos. B.J. ii 20.)

#### TIBERINUS (TIBERIS)

Tiberinus, the deified personification of the river Tiber, to whom various myths attached, some stories making him a king of Veii, others a king of Alba who was drowned in the Tiber, others again representing him as the son of Janus (see p. 157 b). The river god Tiberinus was addressed in solemn invocations (Cic. N.D. iii 20, 52, Serv. ad Aen. i 273), and a festival was held in his honour on the Island of the Tiber where he seems to have had a shrine. In his worship he was connected, or perhaps some times identified with Portunus.

Tiberiopólis (Τιβεριόπολις near the modern *Améd*) a city of Great Phrygia, near Emmeia, where a worship of Tiberius and Livia was established (Ptol. v 23).

Tiberis also Tibris, Tybris, Thybris, Amnis Tiberinus or simply Tiberinus (*Tiber* or *Tevere*) the chief river in central Italy, on which stood the city of Rome. It is said to have been originally called *Albula*, and to have received the name of *Tiberis* in consequence of Tiberius king of Alba, having been drowned in it. It has been supposed that *Albula* was the Latin and *Tiberis* the Etruscan name of the river. The Tiber rises from two springs of limpid water in the Apennines, near Tiferentum, and flows in a south westerly direction, separating Etruria from Umbria, the land of the Sabines, and Latium. After flowing about 110 miles it receives the Nar (*Nero*), and from its confluence with this river its regular navigation begins. Three miles above Rome, at the distance of nearly seventy miles from the Nar, it receives the Anio (*Teverone*), and from this point becomes a river of considerable importance. Within the walls of Rome, the Tiber is about 300 feet wide and from twelve to eighteen feet deep. After heavy rains the river in ancient times as at the present day, frequently overflowed its banks, and did considerable mischief to the lower parts of the city. (LIV. xiv 9, xxx 28, xxxv 9 21, xxxviii 28, Dio Cass. xxxix. 61, lxx. 20, of Cic. ad Q. Fr. iii 7; Hor. Od. i. 2, 13.) To guard against these dangers Augustus instituted the *Curatores alvei Tiberis* (Suet. Aug. 57). At Rome the maritime navigation of the river begins, and at eighteen miles from the city, and about four miles from the coast, it divides into two arms, forming an island, which was sacred to Venus and called *Insula Sacra* (*Isola Sagra*). The left branch of the river runs into the sea by Ostia, which was the ancient harbour of Rome, but in consequence of the accumulation of sand at the mouth of the left branch, the right branch was widened by Trajan, and was made the regular harbour of the city under the name of *Portus Romanus*, *Portus Augusti*, or simply *Portus* [*Ostia*]. The whole length of the Tiber, with its windings, is about 200 miles. The waters of the river are muddy and yellowish, whence it is frequently called by the Roman poets *fluvius Tiberis*. The poets also give it the epithets of *Tyrrhæus* because it flowed past Etruria during the whole of its course, and of *Lydius*, because the Etruscans are said to have been of Lydian origin.

**Tiberius** 1 Emperor of Rome, A.D. 14-37. His full name was *Tiberius Claudius Nero Caesar*. He was the son of T. Claudius Nero and of Livia, and was born on the 16th of November, A.C. 42, before his mother married Augustus. Tiberius was tall and strongly made, and his health was very good. His face was handsome, and his eyes were large. He was carefully educated, and became well acquainted with Greek and Latin literature. His master in rhetoric was Theodorus of Gadara. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper; and these qualities rendered him cruel after he had acquired power. There can be little doubt that his morose reserve and his dissimulation had been increased, if not created, by his relations to Augustus. As emperor the difficulties of his position, and the influence of Livia and still more of Sejanus increased his tendency to jealousy and suspicion of all who seemed rivals or dangerous from their popularity. The system of espionage and delation once begun could only increase with each act of tyranny and cruelty till his rule became a veritable reign of terror. Yet in reading his history, especially the tales of his monstrous and incredible licentiousness it must be recollected that Tacitus and Suetonius both wrote with a strong bias against him and his rule, and were ready to accept as true the worst scandals which were handed down. If Velleius was prejudiced in the other direction it is at least right to adopt some part of his less unfavourable portrait and to imagine that the old age of Tiberius was not so absolutely contradictory of his youth as it is sometimes made to appear. The cruelty of his rule applied only to Rome. The testimony of Josephus and Philo shows that his provincial government was just and lenient.—In B.C. 11, Augustus compelled Tiberius, much against his will, to divorce his wife Vipsania Agrippina, and to marry Julia, the widow of Agrippa, and the emperor's daughter, with whom Tiberius, however, did not long live in harmony. Tiberius was thus brought into still closer contact with the imperial family, but as C. and L. Caesar, the grandsons of Augustus, were still living, the prospect of Tiberius succeeding to the imperial power seemed very remote. He was employed on various military services. In 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. It was during this campaign that Horace addressed one of his Epistles to Julius Florus (i. 12), who was serving under Tiberius. In 15 Drusus and his brother Tiberius were engaged in warfare with the Raeti, and the exploits of the two brothers were sung by Horace (Od. iv. 4, 14). [RAETIA.] In 13, Tiberius was consul with P. Quinctilius Varus. In 11, while his brother, Drusus, was fighting against the Germans, Tiberius conducted the war against the Dalmatians and against the Pannonians. Drusus died in 9, owing to a fall from his horse. On the news of the accident, Tiberius was sent by Augustus to Drusus, whom he found just above Tiberius returned to the war in Germany, and crossed the Rhine. In 7 he was consul a second time. In 6 he obtained the tribunician potestas for five years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next seven years. Tacitus says that his chief reason for leaving Rome was to get away from his wife who treated him with contempt, and whose jealous life was no secret to her

husband; probably, too, he was unwilling to stay at Rome when the grandsons of Augustus were attaining years of maturity, for there was mutual jealousy between them and Tiberius. He returned to Rome A.D. 2. He was relieved from one trouble during his absence, for his wife, Julia, was banished to the island of Pandataria (B.C. 2), and he never saw her again. After the deaths of L. Caesar (A.D. 2) and C. Caesar (A.D. 4), Augustus adopted Tiberius, with the view of leaving to him the imperial power; and at the same time he required Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. From the year of his adoption to the death of Augustus, Tiberius was in command of the Roman armies, though he visited Rome several times. He was sent into Germany A.D. 4. He reduced all Illyrium to subjection A.D. 9; and in A.D. 12 he had the honour of a triumph at Rome for his German and Dalmatian victories. On the death of Augustus at Nola, on the 19th of August, A.D. 14, Tiberius, who was on his way to Illyrium, was immediately summoned home by his mother, Livia. He took the imperial power without any opposition, affecting all the while a great reluctance. He began his reign by putting to death Postu-



Head of Tiberius. (From a statue in the Vatican.)

mus Agrippa, the surviving grandson of Augustus, and he alleged that it was done pursuant to the command of the late emperor. When he felt himself sure in his place, he began to strengthen the principate. He took from the popular assembly the election of the magistrates, and transferred it to the senate. The news of the death of Augustus roused a mutiny among the legions in Pannonia, which was quelled by Drusus, the son of Tiberius. The armies on the Rhine under Germanicus showed a disposition to reject Tiberius, and if Germanicus had been inclined to try the fortune of a campaign, he might have had the assistance of the German armies against his uncle. But Germanicus restored discipline to the army by his firmness, and maintained his fidelity to the new emperor. The first year of his reign was marked by the death of Julia, whom Augustus had removed from Pandataria to Rhegium. The death of Germanicus in the East, in A.D. 19, relieved Tiberius from all fear of a rival claimant to the throne; and it was believed by many that Germanicus had been poisoned by order of Tiberius. From this time Tiberius began to indulge with less restraint in his love of tyranny, and many distinguished senators were soon put to death on the charge of treason against the emperor (*læsa majestas*). Notwithstanding his suspicious nature, Tiberius gave his complete confidence to Sejanus, who for many years possessed the real government of the state. This ambitious man aimed at the imperial power. In 23 Drusus, the son of Tiberius, was poisoned by the contrivance of Sejanus. Three years afterwards (26) Tiberius left Rome, and withdrew into Campania. He never returned to the city. He left on the pretext of dedicating temples in

Campania, but the real cause was probably his dislike to Rome, where he knew that he was unpopular; and Sejanus was only too anxious to encourage any feeling which would keep the emperor at a distance from the city. That Tiberius went because he wished to hide his licentiousness in this place of retirement may be set down as a silly invention. Rome was not a place where licentiousness was scouted. He took up his residence (27) in the island of Caprene, at a short distance from the Campanian coast. The death of Livia (29), the emperor's mother, released Tiberius from one cause of anxiety. He had long been tired of her, because she wished to exercise authority, and one object in leaving Rome was to be out of her way. Livia's death gave Sejanus and Tiberius free scope, for Tiberius never entirely released himself from a kind of subjection to his mother, and Sejanus did not venture to attempt the overthrow of Livia's influence. The destruction of Agrippina and her children was now the chief purpose of Sejanus: he finally got from the tyrant (31) the reward that was his just desert, an ignominious death. [SEJANUS.] The death of Sejanus was followed by the execution of his friends; and for the remainder of the reign of Tiberius, Rome continued to be the scene of tragic occurrences. Tiberius died on the 16th of March, 37, at the villa of Luvellus, in Misenum. He was seventy-eight years of age, and had reigned twenty-two years. He was succeeded by Gaius (Caligula), the son of Germanicus, but, according to Tacitus, he had himself appointed no successor (*Tac. Ann. vi. 46*), though he had appointed Gaius the heir of his private property (*Suet. Tib. 76*) in conjunction with Tiberius Gemellus, whom Gaius afterwards put to death. On the other hand, Josephus has a story of Tiberius committing the empire to Gaius (*Ant. xviii. 6, 9*). Tiberius did not die a natural death. It was known that his end was rapidly approaching, and having had a fainting fit, he was supposed to be dead. Thereupon Gaius came forth and was saluted as emperor; but he was alarmed by the intelligence that Tiberius had recovered and called for something to eat. Gaius was so frightened that he did not know what to do; but Maero, the prefect of the prætorians, with more presence of mind, gave orders that a quantity of clothes should be thrown on Tiberius, and that he should be left alone. (*Tac. Ann. v. 50*; *Dio Cass. lvi. 28*.) Suetonius mentions a suspicion that Tiberius was poisoned at the last by Gaius (*Suet. Tib. 73, Cal. 12*). Tiberius wrote a brief commentary of his own life, the only book that the emperor Domitian studied (*Suet. Tib. 67, Dom. 20*), and also Greek poems, and a lyric poem on the death of L. Caesar (*Suet. Tib. 70*).—2. Tiberius Gemellus, son of Drusus junior (*Drusus, No. 5*), twin with another son, who died early. He was therefore grandson of Tiberius and regarded as a dangerous rival by Caligula, who put him to death soon after his accession. (*Suet. Tib. 54, Cal. 14, 28*). It is said that Tiberius doubted his legitimacy. This and his youth may have been reasons against his being named successor to the empire (*Suet. Tib. 62*; *Tac. Ann. vi. 46*).—3. A philosopher and sophist, of unknown time, the author of numerous works on grammar and rhetoric. One of his works, on the figures in the orations of Demosthenes (*Περὶ τῶν κατὰ Δημοσθένει σχημάτων*), is still extant.—*Ed. Spengel, 1856.*

Tibilis. 1. A town of Numidia, in N. Africa,

on the road from Ciria to Carthage, with warm springs, called *Aquae Tibiscanae*—2 (*Tiflis*), a town on the Cyrus in the Asiatic Iberia.

**Tibiscum**, a town of Dacia and a Roman municipium on the river Tibiscus (*Ptol. iii. 8, 10*).

**Tibiscus or Tiviscus** (*Temes*), a river of Dacia, which rises in the district of *Sarmizegetusa* and joins the Danube a little below *Singidunum* (*Belgrade*).

**Tibullus**, **Albius**, the Roman poet was of equestrian family. The date of his birth is uncertain but he died young, soon after Virgil. His birth is therefore placed by conjecture a.c. 54 and his death a.c. 18. Of his youth and education absolutely nothing is known. The estate belonging to the equestrian ancestors of Tibullus was at *Pedum*, between *Tibur* and *Præneste*. This property, like that of the other great poets of the day Virgil and Horace, had been either entirely or partially confiscated during the civil wars yet Tibullus retained or recovered part of it, perhaps through *Messalla*, and spent there the better portion of his short, but peaceful and happy, life (*Tib. i. 1, 19*, cf. *Hor. Ep. i. 4, 7*). When his friend and patron, *Messalla* was going to his prefecture in Asia, a.c. 30, Tibullus, after first refusing, eventually agreed to accompany him, but fell ill on the way at *Coryra* and returned thence to Rome (*Tib. i. 1, 1, 3*). Afterwards, in 28, he went to Aquitania with *Messalla*, who had been sent by Augustus to suppress a formidable insurrection which had broken out in this province. Part of the glory of the Aquitanian campaign, which Tibullus celebrates in language of unwonted loftiness, redounds, according to the poet, to his own fame. He was present at the battle of *Atax* (*Aude* in *Languedoc*) which broke the Aquitanian rebellion (*Tib. i. 7*). So ceased the active life of Tibullus; his life is now the chronicle of his poetry and of the loves which inspired it. The first object of his attachment is celebrated under the poetic name of *Delia* according to *Apuleius* (*Apol. 10*) her real name was *Plania*. To *Delia* are addressed the first six Elegies of the first book. The poet's attachment to *Delia* had begun before he left Rome for Aquitania. But *Delia* seems to have been faithless during his absence from Rome. On his return from *Coryra* he found her ill, and attended her with affectionate solicitude (*Eleg. i. 5*), and hoped to induce her to return with him into the country. But first a richer lover appears to have supplanted him with the inconstant *Delia*, and afterwards there appears a husband in his way. The second book of Elegies is chiefly devoted to a new mistress named *Nemesis* (cf. *Ov. Am. iii. 9, 32*, *Mart. viii. 73, 7*). It is probable, though not certain, that this *Nemesis* is the same as the *Glyceria* mentioned only by Horace (*Od. i. 33, 2*), who reproves him for dwelling so long in his plaintive elegies on the 'pitiless *Glyceria*'. The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. To Horace especially he was an object of warm attachment. Besides the ode which alludes to his passion for *Glyceria* (*Hor. Od. i. 53*), the Epistle of Horace to Tibullus gives the most full and pleasing view of his poetical retreat, and of his character. It is written by a kindred spirit. Horace does homage to that perfect purity of taste which distinguishes the poetry of Tibullus: he takes pride in the candid but favourable judgment of his own *Satires*. The time of Tibullus he supposes to be shared

between the finalising his exquisite small poems which were to surpass even those of *Cassius* of *Parma*, up to that time the models of that kind of composition, and the enjoyment of the country. Tibullus possessed, according to his friends' notions, all the blessings of life—a competent fortune, favour with the great, fame, health, and he seemed to know how to enjoy all those blessings.—The first two books alone of the Elegies under the name of Tibullus are of undoubted authenticity. The third is the work of another, a very inferior poet, whether *Lygdamus* be a real or fictitious name. This poet was much younger than Tibullus, for he was born in the year of the battle of *Mutina*. 43. It is probable that he was a less gifted member of *Messalla's* literary circle: this connection with the patron of Tibullus might account for his Elegies being confused with the genuine poems of Tibullus. The hexameter poem on *Messalla*, which opens the fourth book, is so bad that, although a successful elegiac poet may have failed when he attempted epic verse, it cannot readily be ascribed to a writer of the exquisite taste of Tibullus. If it is his, it must be supposed that it was an early poem written in an immature manner, when he was under the full influence of the Alexandrian school. The smaller Elegies of the fourth book have all the inimitable grace and simplicity of Tibullus. With the exception of the thirteenth (of which some lines are hardly surpassed by Tibullus himself) these poems relate to the love of a certain *Sulpicia*, a woman of noble birth, for *Cerintus*, the real or fictitious name of a beautiful youth. Nor is there any improbability in supposing that Tibullus may have written Elegies in the name or by the desire of *Sulpicia*. If *Sulpicia* was herself the poetess, she approached nearer to Tibullus than any other writer of Elegies.—The first book of Elegies alone seems to have been published during the author's life, probably soon after the triumph of *Messalla* (27). The second book probably did not appear till after the death of Tibullus. With it may have been published the Elegies of his imitator, perhaps his friend and associate in the society of *Messalla*, *Lygdamus* (if that be a real name), i.e. the third book; and likewise the fourth, made up of poems belonging, as it were, to this intimate society of *Messalla* the Panegyric by some nameless author, which, feeble as it is, seems to be of that age, the poems in the name of *Sulpicia*, with the concluding one, the thirteenth, a fragment of Tibullus himself.—Editions of Tibullus by *Lachmann*, Berl. 1829, *Dissen*, Göttingen, 1835, *Bährns*, Leipz. 1878, *Hiller*, Leipz. 1885, selections by *Itanasy*.

**Tibur** (*Tibura*, pl. *Tiburtes*, *Tiburinus*, *Tireoli*), one of the most ancient towns of *Latium*, sixteen miles N.E. of Rome, situated on the slope of a hill (hence called by Horace *supinum Tibur*), on the left bank of the *Anio*, which here forms a magnificent waterfall (*Strab. p. 238*, *Hor. Od. i. 17, 13*). It is said to have been originally built by the *Senici* (*Dionys. i. 16*) i.e. by the very early inhabitants of Italy who were driven southwards into Sicily (*Sicilia*). According to one tradition these earlier occupants were expelled from their city by *Tiburtus* (who renamed it), *Coras*, and *Catillus* or *Catilia*, the three sons of a *Catillus* who was himself a son of *Amphiarauus*, and migrated to Italy before the time of the Trojan war (*Hor. Od. i. 18, 2*, *Verg. Aen. vii. 670*, *Ov. Fast. iv. 72*, *Am. iii. 6, 43*; *Stat. Silv. i. 2, 74*;

Sil. It. iv. 225). In some accounts Catillus accompanied Evander. But it is probable that this theory of a colonisation by Greeks had no foundation, and arose merely from a tendency at a particular time to look for a Greek origin of Italian towns which were really of a Latin foundation. It was afterwards one of the chief towns of the Latin League, and was reduced to submission in 395 (Liv. vii. 19), but was left independent, though deprived of territory. Hence Roman exiles could go there (Pol. vi. 14), which explains the story in Ovid (*Fast.* vi. 665; cf. Liv. ix. 30; App. B. C. i. 65; Ov. *Pont.* i. 3, 81). Tibur remained in the position of being a *civitas foederata* until after the Social war (B.C. 90) when it received the franchise [cf. *PRÆNESTE*]. Tibur continued to be a large and flourishing town, since the salubrity and beautiful scenery of the place led many of the most distinguished Roman nobles to build here magnificent villas. Of these the most splendid was the villa of the emperor Hadrian, in the extensive remains of which many valuable specimens of ancient art have been discovered. Here also Zenobia lived after adorning the triumph of her conqueror, Aurelian. Horace had a country house in the neighbourhood of Tibur, which he preferred to all his other residences. [HORATIUS.] The deity chiefly worshipped at Tibur was Hercules: and in the neighbourhood were the grove and temple of the Sibyl Alburnea, whose oracles were consulted from the most ancient times. [ALBURNÆA.] The beautiful round temple which remains, in fair preservation, is generally called the temple of the Sibyl; but it may be more correct to regard it as the temple of Vesta (who is known to have had a temple at Tibur), and to regard the neighbouring temple (now the church of S. Giorgio) as the temple of the Sibyl. The more important temple of Hercules Victor, the presiding deity of Tibur, probably stood on the site of the present cathedral.

Tichis or Tecum. [TECUM.]

Tichiussa (Τειχιούσσα), a fortress in the territory of Miletus (Thuc. viii. 26, 29).

Ticinum (Ticiensis: Pavia), a town of the Laevi, or, according to some, of the Insubres, in Gallia Cisalpina, on the left bank of the Ticinus. It was subsequently a Roman municipium; but it owed its greatness to the Lombard kings, who made it the capital of their dominions. The Lombards gave it the name of Pavia, which it still retains under the slightly changed form of Pavia. (Strab. p. 217; Tac. *Ann.* iii. 5; Procop. B. G. ii. 12, 25, iv. 32.)

Ticinus (Tessino) an important river in Gallia Cisalpina, rises in Mons Adula, and after flowing through Lacus Verbanus (*Lago Maggiore*), falls into the Po near Ticinum. It was upon the bank of this river that Hannibal gained his first victory over the Romans, by the defeat of P. Scipio, B.C. 218. (Strab. pp. 209, 217; Liv. xxi. 45; Pol. iii. 65.)

Tifata, a mountain in Campania, E. of Capua, near which the Samnites defeated the Campanians, and where at a later time Sulla gained a victory over the proconsul Norbanus (Liv. viii. 29, xxiii. 36-43; Vell. Pat. ii. 25). On this mountain there was a temple of Diana [p. 285, a], and also one of Jupiter, who (like Zeus Lycaeus) was worshipped in oak groves) on hill-tops, as is implied in the titles Jupiter Apenninensis, Jupiter Calmalis, &c. [JUPITER.]

Tifernum. 1. Tiberinum (Tifernates Tiberini, pl.: *Città di Castello*), a town of Umbria, near the sources of the river Tiber, whence its sur-

name, and upon the confines of Etruria. Near this town the younger Pliny had a villa. (Plin. *Ep.* v. 6).—2. Mettaurense (Tifernates Metanenses: *S. Angelo in Fado*), a town in Umbria, E. of the preceding, on the river Metaurus, whence its surname.

Tifernus (*Biserno*), a river of Samnium, rising in the Apennines, and flowing through the country of the Frentani into the Adriatic (Liv. x. 30; Mel. ii. 4, 6).

Tigellinus Sophonius, the son of a native of Agrigentum, owed his rise from poverty and obscurity to his handsome person and his unscrupulous character. He was banished to Seyllaecum in Brutii (A.D. 39-40) for an intrigue with Agrippina and Julia Livilla, sisters of Caligula. (Dio Cass. lix. 23.) He was probably among the exiles restored by Agrippina, after she became empress, since early in Nero's reign he was again in favour at court, and at the death of Burrus (63) was appointed praetorian prefect jointly with Fenius Rufus (Tac. *Ann.* xiv. 58). Tigellinus ministered to Nero's worst passions, and of all his favourites was the most obnoxious to the Roman people (Tac. *Ann.* xv. 59, *Hist.* i. 72; Dio Cass. lxii. 13). He inflamed his jealousy or his avarice against the noblest members of the senate and the most pliant dependants of the court. In 65, Tigellinus entertained Nero in his Aemilian gardens, with a sumptuous profligacy unsurpassed even in that age, and in the same year shared with him the odium of burning Rome, since the conflagration had broken out on the scene of the banquet. (Tac. *Ann.* xv. 37; Dio Cass. lxii. 15.) It was certain death, according to Juvenal, to describe him as he was (Juv. i. 155); and of this proof was given in the murder of Thermus, who had spoken against Tigellinus (Tac. *Ann.* xvi. 20), and the narrow escape of the outspoken Apollonius of Tyana, who was spared only from a superstitious dread of his prophetic powers (Philostr. *Ap.* iv. 42). On Nero's fall he joined with Nymphidius Sabinus, who had succeeded Fenius Rufus as praetorian prefect, in transferring the allegiance of the soldiers to Galba. The people clamorously demanded his death. During the brief reign of Galba his life was spared; but on the accession of Otho, he was compelled to put an end to his own life. (Suet. *Galb.* 15; Tac. *Hist.* i. 72.)

Tigellius Hermogēnes. [HERMOGENES.]

Tigrānes (Τιγράνης), kings of Armenia. 1. Reigned B.C. 96-56. He united under his sway Armenia, Atropatene, and Gordyene, and thus raised himself to a degree of power superior to that of his predecessors. He assumed the title of King of Kings, and appeared in public accompanied by tributary princes as attendants. (Strab. p. 532; Plut. *Lucull.* 21; App. *Syr.* 48.) His power was strengthened by his alliance with Mithridates the Great, king of Pontus, whose daughter Cleopatra he had married at an early period of his reign. In consequence of the dissensions in the royal family of Syria, Tigranes was enabled in 83 to make himself master of the whole Syrian monarchy from the Euphrates to the sea. He was now at the summit of his power, and continued in the undisputed possession of these dominions for nearly fourteen years. At the instigation of his son-in-law, Mithridates, he invaded Cappadocia in 74, and is said to have carried off into captivity no less than 300,000 of the inhabitants, a large portion of whom he settled in his newly founded capital of Tigranocerta. [TIGRANOCERTA.] In other respects he appears to have

furnished little support to Mithridates in his war against the Romans, but when the Romans haughtily demanded from him the surrender of Mithridates, who had taken refuge in his dominions, he returned a peremptory refusal accompanied with an express declaration of war. Lucullus invaded Armenia in 69, defeated the mighty host which Tigranes led against him and followed up his victory by the capture of Tigranocerta. In the following year (68) the united forces of Tigranes and Mithridates were again defeated by Lucullus (Plut. Lucull. 21-28 App. Mithr. 84-86) but the mutinous disposition of the Roman troops prevented Lucullus from gaining any further advantages over the Armenian king and enabled the latter not only to regain his dominions but also to invade Cappadocia (Plut. Luc. 81 Dio Cass. xxiv 15). The arrival of Pompey (66) soon changed the face of events. Mithridates after his final defeat by Pompey once more threw himself upon the support of his son in law but Tigranes who suspected him of abetting the designs of his son Tigranes who had rebelled against his father refused to receive him, while he himself hastened to make overtures of submission to Pompey. That general had already advanced into the heart of Armenia under the guidance of the young Tigranes when the old king repaired in person to the Roman camp and presenting himself as a suppliant before Pompey laid his hands at his feet. By this act

the valley between M. Masius and Niphates. It was strongly fortified, and peopled chiefly with Macedonians and Greeks forcibly removed from Cappadocia and Cilicia; but, after the defeat of Tigranes by Lucullus under its walls, these people were permitted to return to their homes. The city was at the same time partially destroyed, but it still remained a considerable place (Strab. pp. 522, 523, 530, 747; App. Mithr. 67, Tac. Ann. xii 50, xiv 24). Its site is placed by some modern geographers at Tell Armen.

**Tigris**, gen. -idos and -is (ἡ Τίγρις, gen. Τίγριδος and Τίγριος, also Τίγρις gen. Τίγριδος *Tigris*), a great river of W. Asia, rises from several sources on the S. side of that part of the Taurus chain called Niphates, in Armenia, and flows SE, first through the narrow valley between M. Masius and the prolongation of M. Niphates, and then through the great plain which is bounded on the E. by the last-named chain, till it falls into the head of the Persian Gulf, after receiving the Euphrates from the W (Comp. Euphrates). Its other chief tributaries, all falling into its E. side, were the NIGERPHONIS or CENYRATES, the LYTUS, the CAPRUS, the PHRYGES, the GONATIS, SYLLAS or DELLAS, the GYRNES and the CROASITES. It divided Assyria and Susiana on the E. from Mesopotamia and Babylonia, and (at its mouth) Arabia, on the W (Hdt. vi. 20, Xen. An. iv. 1, 3, Arr. An. vi. 7, Strab. pp. 73 520, 728; Verg. Ecl. i. 63). The name is sometimes applied to the Parthians.

**Figurini**, a tribe of the Helvetii, who joined the Combi in invading the country of the Allobroges in Gaul, where they defeated the consul L. Cassius Longinus, a.c. 107. They formed in the time of Caesar the most important of the four cantons (*pagi*) into which the Helvetii were divided. [HELVEII].

**Tillaventus** (*Tagliamento*), a river of Venetia which falls into the Adriatic between Aquileia and Concordia (Plin. iii. 126).

**Tiphthalam** (*Talpolesion*), a town in Boeotia, situated upon a mountain of the same name, 9 of lake Copais, and between Coronea and Halartion. It derived its name from the fountain Tiphthia, which was sacred to Apollo, and where Tiresias is said to have been buried (Paus. ix. 33, 1).

**Timaeus** (*Τίμαιος*) 1 The historian was the son of Andromachus, tyrant of Tauromentum, in Sicily. Timaeus attained the age of 96, and though we do not know the exact date either of his birth or death, we cannot be far wrong in placing his birth in a.c. 325, and his death in 256. Timaeus received instruction from Phileas, the Milesian, a disciple of Isocrates (Suid. s. v.), but we have no further particulars of his life, except that he was banished from Sicily by Agathocles, and passed his exile at Athens, where he had lived fifty years when he wrote the thirty-fourth book of his History. The great work of Timaeus was a History of Sicily from the earliest times to 264, in which year Polybius commences the introduction to his work (Pol. i. 6). This History was one of great extent. We have a quotation from the thirty-eighth book, and there were probably many books after this (Suid. s. v. § 7b *λεπτοειπ*). The value and authority of Timaeus as a historian have been most vehemently attacked by Polybius in many parts of his work (Pol. ii. 16, xii. 3, 5). Most of the charges of Polybius appear to have been well founded; yet he has not only omitted to mention some of



Coin of Tigranes, King of Armenia, a.c. 96-66.

also Tigranes holding the globe, nor figure of the city of Antioch holding a palm-branch at her feet. The Greek is represented as a swimmer.

of humiliation he at once conciliated the favour of the conqueror, who treated him in a friendly manner, and left him in possession of Armenia Proper with the title of king, depriving him only of the provinces of Sophene and Gordyene, which he erected into a separate kingdom for his son Tigranes. (Plut. Pomp. 52, 53, Dio Cass. xxiv. 33-36, App. Mithr. 165.) The elder monarch was so overjoyed at obtaining these unexpectedly favourable terms, that he not only paid the sum of 6000 talents demanded by Pompey, but added a large sum as a donation to his army, and continued ever after the steadfast friend of the Roman general. He died in 56 or 55 and was succeeded by his son Artavasdes. (Dio Cass. xl. 16.) 2 Son of Artavasdes, and grandson of the preceding. He was living in exile at Rome when a party of his countrymen, discontented with the rule of his elder brother, Artaxias, sent to request that he should be placed on the throne. To this Augustus assented, and Tiberius was charged with the duty of accomplishing it, a task which he effected apparently without opposition (a.c. 20). (Tac. Ann. ii. 5, Dio Cass. liv. 9, Suet. Tib. 9.)

**Tigranocerta** (ἡ Τίγριονόκρεια and ἡ Τίγρις, i.e., in Armenian, the City of Tigranes, Scyth. Ru.), the later capital of Armenia, built by Tigranes, on a height by the river Nicephorus, in



the peculiar excellencies of Timaeus, but has even regarded some good points as deserving the severest censure. Thus it was one of the great merits of Timaeus, for which he is loudly denounced by Polybius; that he attempted to give the myths in their simplest and most genuine form, as related by the most ancient writers. Timaeus also collected the materials of his history with the greatest diligence and care, a fact which even Polybius is obliged to admit, and he is praised for his learning and general information by Cicero (*de Orat.* ii. 14). He likewise paid very great attention to chronology, and was the first writer who introduced the practice of recording events by Olympiads, which was adopted by almost all subsequent writers of Greek history. The fragments of Timaeus have been collected by Gölter, in his *De Situ et Origine Syracusarum*, Lips. 1818, and by Car. and Theod. Müller, in the *Fragmenta Historic. Graec.* Paris, 1841.—2. Of Locri, in Italy, a Pythagorean philosopher, is said to have been a teacher of Plato (*Cic. de Fin.* v. 23, *de Rep.* i. 10). There is an extant work, bearing his name, written in the Doric dialect, and entitled *Περὶ ψυχᾶς κόσμου καὶ φύσεως*; but its genuineness is very doubtful, and it is in all probability nothing more than an abridgment of Plato's dialogue of *Timaeus*. Ed. by Gelder, Leyden, 1836.—3. The Sophist, wrote a Lexicon to Plato, addressed to a certain Gentianus, which is still extant. The time at which he lived is quite uncertain. He is usually placed in the third century of the Christian era, which produced so many ardent admirers of the Platonic philosophy, such as Porphyry, Longinus, Plotinus, &c. The Lexicon bears the title *Τιμαλον σοφιστῶν περὶ τῶν παρὰ Πλάτωνα λέγων*. It is very brief, but is of value for its explanations of words. It has been edited by Ruhnken, Leyden, 1754, and again, Leyden, 1789; and by Koch, Leipzig, 1828, and 1839.

Timagēnes (Τιμαγένης), a rhetorician and a historian, was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great success. (*Comp. Hor. Ep.* i. 19, 15.) The emperor Augustus induced him to write a History of his exploits, but having offended Augustus by sarcastic remarks upon his family, he was forbidden the palace; whereupon he burnt his historical works, gave up his rhetorical school, and retired from Rome to the house of his friend Asinius Pollio at Tusculum. He afterwards went to the East, and died at Dabannm in Mesopotamia. (*Sen. de Ira*, iii. 23; *Plut. de Adul.* p. 68; *Quint.* x. 1; *Suid.* s. v. Τιμαγένης.)

Timantāēs (Τιμανθέης), a Greek painter at Sicily, contemporary with Zeuxis and Parrhasius, about B.C. 400. The masterpiece of Timanthes was his picture of the sacrifice of Iphigenia, in which Agamemnon was painted with his face hidden in his mantle. The ancient critics tell us that the picture showed Iphigenia, standing by the altar, surrounded, among the assistants, by Calchas, whose prophetic voice had demanded her sacrifice, and whose hand was about to complete it; Odysseus, who had brought her from her home, and Menelaus, her father's brother, all manifesting different degrees of grief, so that, when the artist had painted the sorrow of Calchas, and the deeper sorrow of Odysseus, and had added all

his powers to express the woe of Menelaus, his resources were exhausted, and, unable to give a powerful expression to the agony of the father, he covered his head with a veil. (*Plin.* xxxv. 73; *Cic. Orat.* 23; *Quint.* ii. 13.) But this is clearly not the reason why Timanthes hid the face of Agamemnon. Timanthes probably expressed by his painting exactly what Tennyson, in describing the same scene, expresses by the words 'My father held his hand upon his face'—the abhorrence of Agamemnon from the sacrifice which he cannot prevent (*cf. Timoleon*; *Plut. Tim.* 4). It is likely that the composition of this, undoubtedly one of the most famous and probably one of the most powerful of ancient pictures, set the conventional method of representing the scene, and that in the Pompeian picture of the sacrifice of Iphigenia (*Mus. Borb.* iv. 3) we have the attitude of the Agamemnon of Timanthes preserved.

Timāvus (Τιμαυος), a small river in the N. of Italy, forming the boundary between Istria and Venetia, and falling into the Sinus Tergestinus in the Adriatic, between Tergeste and Aquileia. It formed sometimes a pool or basin near its issue to the sea, which Livy calls the Lake of Timavus (*Liv.* xli. 1). This river is frequently celebrated by the poets and other ancient writers, who speak of its numerous sources, its lake, and its subterraneous passago. This is to some extent confirmed by the nature of the river, which bursts in several streams of considerable volume from the foot of a rock, and has a course of little over a mile before it reaches the sea. It is believed in the country to be the outflow of a stream which disappears near *S. Canzian* about thirteen miles from the reappearance, and this does not differ much from an estimate as old as Posidonius, who says that its subterranean course is 180 stadia (*Strab.* p. 215). That the number of mouths by which it issued from the rock varied at different times is likely enough. Nine, seven, six, and four are mentioned. (*Verg. Aen.* i. 245; *Strab.* l. c.; *Mart.* iv. 25, 6.)

Timocles (Τιμοκλῆς), an Athenian comic poet of the Middle Comedy, who lived at a period when the revival of political energy, in consequence of the encroachments of Philip, restored to the Middle Comedy much of the vigour and real aim of the Old. He is conspicuous for the freedom with which he discussed public men and measures (*Athen.* pp. 224, 341). He lived till after B.C. 324 (*Suid.* s. v.). Fragments in *Meineke. Fr. Com. Graec.*

Timocreon (Τιμοκρέων), of Rhodes, a lyric poet, celebrated for the bitter and pugnacious spirit of his works, especially for his attacks on Themistocles and Simonides, and also for his great bodily strength. He was a native of Ialysus in Rhodes, whence he was banished on the then common charge of an inclination towards Persia (μυθισμός); and in this banishment he was left neglected by Themistocles, who had formerly been his friend and was connected with him by the ties of hospitality. Timocreon was still living after B.C. 471, since one of his poems, of which we have a fragment, was an attack upon Themistocles after his exile. (*Athen.* pp. 415, 416; *Plat. Gorg.* p. 493; *Plut. Them.* 21.)

Timoleōn (Τιμολεών), son of Timodemus or Timanectus and Demariste, belonged to one of the noblest families at Corinth. His early life was stained by a deed of blood. We are told that when his brother, Timophanes, whose life he had previously saved in battle at the risk of

his own (Plut. *Tim.* 4), endeavoured to make himself tyrant of their native city, Timoleon murdered him rather than allow him to destroy the liberty of the state. It is related that he visited him with two friends who first joined Timoleon in urging him to lay down his power, and, failing in this, stabbed him, Timoleon meanwhile standing aside with his face veiled (Plut. *Tim.* 4 *Reipubl. Gerend. Praecept.* p. 808, Nep. *Tim.* 1). The murder was perpetrated just before an embassy arrived from several of the Greek cities of Sicily begging the Corinthians to send assistance to the island which was distracted by internal dissensions, and was expecting an invasion of the Carthaginians. It is said that the Corinthians were at the very moment of the arrival of the Sicilians deliberating respecting Timoleon's act and had not come to any decision respecting it, and that they avoided the difficulty of a decision by appointing him to the command of the Sicilian expedition, with the singular provision, that if he conducted himself justly in the command, they would regard him as a tyrannicide, and honour him accordingly; but if otherwise, they would punish him as a fratricide. To whatever causes Timoleon owed his appointment his extraordinary success justified the confidence which had been reposed in him. His history reads like a romance, and yet of the main facts of the narrative we cannot entertain any reasonable doubt. Although the Corinthians had readily assented to the request of the Sicilians in the appointment of a commander they were not prepared to make many sacrifices in their favour, and accordingly it was only with ten triremes and 700 mercenaries that Timoleon sailed from Corinth to repel the Carthaginians, and restore order to the Sicilian cities. He reached Sicily in B.C. 344 and straightway marched against Syracuse of two quarters of which he obtained possession. In the following spring (343) Dionysius, despairing of success, surrendered the citadel to Timoleon, on condition of his being allowed to depart in safety to Corinth. (*Diogenes.*) Timoleon soon afterwards obtained possession of the whole of Syracuse. He destroyed the citadel, which had been for so many years the seat and bulwark of the power of the tyrants, and restored the democratic form of government. He then proceeded to expel the tyrants from the other Greek cities of Sicily, but was interrupted in this undertaking by a formidable invasion of the Carthaginians, who landed at Lilybaeum in 339 with an army, under the command of Histrubal and Hamilcar consisting of 70,000 foot and 10,000 horse. Such an overwhelming force struck the Greeks with consternation and dismay. So great was their alarm that Timoleon could only induce 12,000 men to march with him against the Carthaginians. But with this small force he gained a brilliant victory over the Carthaginians on the river Crimaeus (339). It is said that on his march to meet the enemy Timoleon met some mules laden with parsley, which, since parsley was used for wreaths placed on tombstones, struck the soldiers as a bad omen, but Timoleon, placing a wreath of it on his head, exclaimed, 'This is an omen of victory, for at Corinth it crowns the victors in the Isthmian games.' (Plut. *Tim.* 28, Diod. *xvi.* 79). The terrible storm which beat in the face of the Carthaginians and contributed to their defeat was regarded by his troops and by others as a mark of divine favour to Timoleon. This

victory justly ranks as one of the greatest gained by Greeks over barbarians. The booty which Timoleon acquired was prodigious, and some of the richest of the spoils he sent to Corinth and other cities in Greece, thus spreading the glory of his victory throughout the mother country. Timoleon now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful Hicetas of Leontini, and Mamercus of Catania, had recourse to the Carthaginians for assistance who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, with whom the Carthaginians were glad to conclude a treaty in 333, fixing the river Helorus as the boundary of the Carthaginian and Greek dominions in Sicily. During the war with Gisco Hicetas fell into the hands of Timoleon, and was slain by his order. His wife and daughters were carried to Syracuse, where they were executed by the people as a satisfaction to the manes of Dion whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character as he might easily have saved these unfortunate women if he had chosen. After the treaty between the Carthaginians and Timoleon, Mamercus, being unable to maintain himself in Catania, fled to Messina, where he took refuge with Hippon, tyrant of that city. Timoleon quickly followed and besieged Messina so vigorously by sea and land that Hippon, despairing of holding out, attempted to escape by sea, but was taken and put to death in the public theatre. Mamercus now surrendered, stipulating only for a public trial before the Syracusans, with the condition that Timoleon should not appear as his accuser. But as soon as he was brought into the assembly at Syracuse, the people refused to hear him and unanimously condemned him to death. Thus almost all the tyrants were expelled from the Greek cities in Sicily, and a democratic form of government established in their place. Timoleon, however, was in reality the ruler of Sicily, for all the states consulted him on every matter of importance, and the wisdom of his rule is attested by the flourishing condition of the island for several years even after his death. He did not assume any title or office, but lived as a private citizen among the Syracusans. Timoleon died in 337, having become blind a short time before his death. He was buried at the public expense in the market-place at Syracuse where his monument was afterwards surrounded with porticoes and a gymnasium, which was called after him the *Timoleonteum*. Annual games were also instituted in his honour (Life of *Tim.* by Plutarch and by Nepos, cf. Diod. *xvi.* 65-66, Polyaen. v. 8, 8).

*Timómachos* (*Τιμόμαχος*), a distinguished painter, of Byzantium, lived (according to Pliny) in the time of Julius Caesar, who purchased two of his pictures, the *Ajax* and *Medea*, for the immense sum of eighty Attic talents, and dedicated them in the temple of Venus Genetrix (Plin. *vi.* 126, *xxv.* 136, cf. *Anth. Pal.* ii. p. 607). It is held by most critics that Timomachus belonged to the Alexandrine period of Greek art, and that Pliny was mistaken in supposing that the pictures which Caesar bought were painted in Caesar's time.

*Timón* (*Τίμων*). 1 The son of Timarchus of

Phlius, a philosopher of the sect of the Sceptics, flourished in the reign of Ptolemy Philadelphus, about B.C. 279, and onwards. He first studied philosophy at Megara, under Stilpon, and then returned home and unmarried. He next went to Elis with his wife, and heard Pyrrho, whose tenets he adopted. Driven from Elis by straitened circumstances, he spent some time on the Hellespont and the Propontis, and taught at Chalcedon as a sophist with such success that he realised a fortune. He then removed to Athens, where he passed the remainder of his life, with the exception of a short residence at Thibes. He died at the age of about 90.—Timon appears to have been endowed by nature with a powerful and active mind, and with that quick perception of the follies of men which betrays its possessor into a spirit of universal distrust both of men and truths, so as to make him a sceptic in philosophy and a satirist in everything. His agnosticism (to use a modern term) is shown by his saying that man need only know three things: viz. what is the nature of things, how we are related to them, and what we can gain from them: but, as our knowledge of things must always be subjective and unreal, we can only live in a state of suspended judgment. He wrote numerous works both in prose and poetry. The most celebrated of his poems were the satiric compositions called *Silli* (σίλλοι), a word of somewhat doubtful etymology, but which undoubtedly describes metrical compositions of a character at once ludicrous and sarcastic. The invention of this species of poetry is ascribed to Xenophanes of Colophon. [XENOPHANES.] The *Silli* of Timon were in three books, in the first of which he spoke in his own person, and the other two are in the form of a dialogue between the author and Xenophanes of Colophon, in which Timon proposed questions, to which Xenophanes replied at length. The subject was a sarcastic account of the tenets of all philosophers, living and dead: an unbounded field for scepticism and satire. They were in hexameter verse, and from the way in which they are mentioned by the ancient writers, as well as from the few fragments of them which have come down to us, it is evident that they were very admirable productions of their kind. (Diog. Laërt. ix. 12, 109-115; Euseb. *Præp. Ev.* xiv. p. 761.)—The fragments of his poems are collected by Wülke, *De Græcorum Syllis*, Varsav. 1820; and by Paul, *Dissertatio de Sillis*, Berol. 1821.—2. The Misanthrope (δ μισάνθρωπος), lived in the time of the Peloponnesian war. He was an Athenian, of the demos of Colyttus, and his father's name was Echecratides. In consequence of the ingratitude he experienced, and the disappointments he suffered, from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades, in whose reckless and variable disposition he probably found pleasure in tracing and studying an image of the world he had abandoned; and at last he is said to have died in consequence of refusing to suffer a surgeon to come to him to set a broken limb. One of Lucian's pieces bears his name. (Aristoph. *Av.* 1548, *Lys.* 809; Plut. *Ant.* 70; Lucian, *Timon*; Suid. *s. v.*)

Timophanes. [TIMOLEON.]

Timothæus (Τιμόθεος). 1. Son of Conon, the famous general, was himself a distinguished Athenian general. He was first appointed to a public command in B.C. 378; and from this

time his name frequently occurs as one of the Athenian generals down to 356. In this year he was associated with Iphicrates, Menestheus, and Chares in the command of the Athenian fleet. In consequence of his failure to relieve Samos he was arraigned in 364, and condemned to the crushing fine of 100 talents (more than 24,000*l.*). Being unable to pay the fine, he withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine-tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored. (Life of *Timoth.* in Nepos; Diod. xv. 81, xvi. 7, 21; IPHICRATES.)—2. Son of Clearchus, the tyrant of Heraclea on the Euxine, whom he succeeded in the sovereignty, B.C. 353 (Diod. xvi. 36). There is extant a letter addressed to him by Isocrates.—3. A celebrated musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander. He was born B.C. 446, and died in 357, in the ninetyeth year of his age. Of the details of his life we have very little information. He was at first unfortunate in his professional efforts. Even the Athenians, fond as they were of novelty, were offended at the bold innovations of Timotheus, and hissed off his performance. On this occasion it is said that Euripides encouraged Timotheus by the prediction that he would soon have the theatres at his feet. This prediction appears to have been accomplished in the vast popularity which Timotheus afterwards enjoyed. The Ephesians rewarded him for his dedicatory hymn to Artemis with the sum of 1000 pieces of gold; and the last accomplishment by which the education of the Arcadian youth was finished was learning the names of Timotheus and Philoxenus. (Pol. iv. 20; Athen. pp. 626, 636; Suid. *s. v.*) Timotheus is said to have died in Macedonia. He delighted in the most artificial and intricate forms of musical expression: the most important of his innovations, as the means of introducing all the others, was his addition to the number of the strings of the *cithara*. [See *Dict. of Ant.* art. *Lyra*.]—4. A sculptor, whose country is not mentioned, but who belonged to the later Attic school of the time of Scopas and Praxiteles. He was one of the artists who executed the bas-reliefs which adorned the frieze of the Mausoleum. He is also mentioned as the author of a statue of Asclepius at Troezen and one of Artemis which was at Rome. (Pans. ii. 32, 3; Plin. xxxvi. 32; cf. BRYAXIS; LEOCHARES.)

Tingis (ἡ Τίγγις: *Tangier*), a city of Mauretania, on the S. coast of the Prætum Gaditanum (*Straits of Gibraltar*), was a place of very great antiquity. It was made by Augustus a free city, and by Claudius a colony, and the capital of Mauretania Tingitana. (Strab. pp. 140, 327; Dio Cass. xlviii. 45; Plin. v. 2.)

Tinia (*Timia*), a small river in Umbria, rising near Spoletium, and falling into the Tiber, after receiving the Clitumnus (Strab. p. 227; Sil. It. viii. 452).

Tiresias (Τειρεσίας), one of the mythical types of prophecy from augury, among whom were Melampus and Calchas; but Tiresias was the most widely celebrated soothsayer of all. He was represented as a Theban, son of Everses and Chariclo; hence Theocritus calls him Eurides (*Id.* xxiv. 70). He was blind from his seventh year, but lived to a very old age. Various stories are told about the origin of his blindness, each probably a local legend, but it

is difficult to say which is the oldest, or where each was started. One story was that his blindness was occasioned by his having revealed to men things which they ought not to have known. Another that he had seen Athene while she was bathing; wherefore the goddess deprived him of sight by sprinkling water upon his face. Chariclo prayed to Athene to restore his sight, but as the goddess was unable to do this, she conferred upon him the power of understanding the voices of birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight (Apollod. iv 6, 7; Callim. *Laus Pall.* 75). Another tradition accounts for his blindness in the following manner. Once, when on Mount Cithaeron (others say Cylene) he saw a male and a female serpent together, he struck at them with his staff, and as he happened to kill the female, he himself was metamorphosed into a woman. Seven years later he again saw two serpents, and now killing the male, he again became a man. It was for this reason that Zeus and Hera, when disputing whether a man or a woman had more enjoyments, referred the matter to Tiresias, who declared that women enjoyed more pleasure than men. Hera, indignant at the answer, deprived him of sight, but Zeus gave him the power of prophecy, and granted him a life which was to last for seven or nine generations. This story is said to have been related by Hesiod. (Theilz ad Lyc. 692, cf. Apollod. *lc.* Or. *Met.* iii. 320, Hyg. *Fab.* 70). It seems to belong to an early date, when serpents were symbols of prophetic and oracular power, and it probably grew out of a primitive Boeotian superstition. In the war of the Seven against Thebes, he declared that Thebes would be victorious if Menoeceus would sacrifice himself; and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tiphon and died. (Diod. iv 68, Paus. ix. 83, 1, Apollod. iii. 7, 3). His daughter, Manto (or Daphne), was sent by the victorious Argives to Delphi, as a servant to Apollo. Even in the lower world Tiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff (*Od.* x. 492, xi. 90). His tomb was shown in the neighbourhood of the Tiphonian well near Thebes, and in Macedonia likewise. The place near Thebes where he had observed the birds was pointed out as a remarkable spot even in later times (Paus. ix. 16, 1; cf. Soph. *O. T.* 423). The blind seer Tiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other, and thus introduction of the seer in so many occurrences separated by long intervals of time was facilitated by the belief in his long life. In *Pindar* (Nem. 60) he prophesies to the parents of Heracles, in *Sophocles*, as a very old man to Oedipus, and, in the stories of the Epigoni, to the grandsons of Oedipus.

Tiribazus (Τιρίβαζος), satrap of Armenia in 401, hung on the retreat of the 10,000 but without success (Xen. *An.* iv 4, vii 8, Diod. xiv 27). He succeeded Tithraustes as satrap of W. Asia, and favoured the views of Anta-

chidas. In 386 he commanded the expedition against EVAGORAS. Some time afterwards he conspired against Artaxerxes II., and was put to death (Plut. *Artax.* 29).

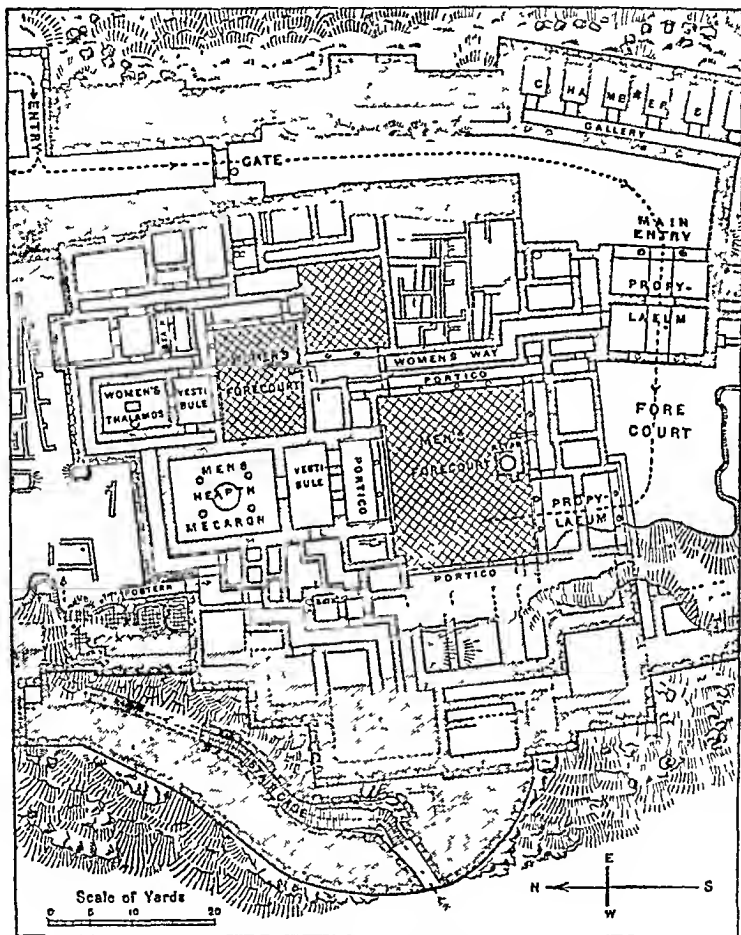
Tiridates or Teridates (Τιρίδατης) 1 The second king of Parthia. [ARSAKES II.]—2. (See ARSAKES XXIII.)—3 Tiridates III. [SARISDATHES.]

Tiro, M. Tullius, the freedman of Cicero to whom he was an object of tender affection. He appears to have been a man of very amiable disposition, and highly cultivated intellect (*Cic. ad Fam.* xvi. 4, *ad Att.* vii. 5, Gell. vi. 3). He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Among them were a biography of Cicero, vindicating his character from detraction (Plut. *Cic.* 41, 42, *Tac. Dial.* 17, Gell. *iv.* 10, xv. 16), a treatise on grammar (Gell. xiii. 9), and some poetry (*Cic. ad Fam.* xvi. 18). Tiro was the chief agent in bringing together and arranging the works of his illustrious patron, and in preserving his correspondence from being dispersed and lost. After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, where he lived until he reached his 100th year. Tiro was the inventor or improver of the art of shorthand writing among the Romans, and hence abbreviations of this description, which are common in MSS. from the sixth century downwards, have very generally been designated as *Notae Tironianae*. [See *Dict. of Ant. art. Notae*.]

Tiryns (Τίρυνς, ἑνός Τίρυνθός), an ancient town in Argolis, SE. of Argos, and one of the most ancient in all Greece, is said to have been founded by Proetus, the brother of Acrisius, who, having returned from Lycia (PROETUS), built the massive walls of the city with the help of the Cyclopes. [For the legendary connexion with HERACLES, see that article.] Tiryns was built on a low flat-topped rock, which rises about sixty feet above the plain of Argolis 14 miles from the sea coast, Mycenae being 9½ miles further inland. The legends point to the first foundation of Tiryns (as a strong citadel at any rate) by a dynasty of immigrants from Asia Minor. Such is the natural construction of the story of Proetus. The story of Heracles the Tirynthian serving the Mycenaean Eurystheus points to the fact that Tiryns, the more ancient city, fell under the dominion of Mycenae a later foundation. [For the reason why it should do so, though apparently more favourably situated for commerce, see MYCENAE.] In the Persian wars the Tirynthians served at Plataea (*Hdt.* ix. 29), and it is said that this d. occurred from Argos was one cause of the jealousy which led the Argives to destroy Tiryns and Mycenae (Paus. ii. 23, 8), after which time it remained uninhabited, or at any rate unrestored. These traditions are in many particulars confirmed by the excavations undertaken by Dr. Schliemann and Dr. Dörpfeld in 1876-1884. As regards the relative antiquity the walls of Tiryns appear to be older than the oldest parts of Mycenae, they are described as 'colossal roughly hewn blocks, showing no vestige of later restoration,' and though some have thought the style of work to be Phoenician, the most probable view, as at present appears, is that they should rather be compared to remains found in Lydia. The excavations have laid bare the whole palace, with its gates and walls, its courts and

its apartments for men and women. How interesting and valuable this is for the illustration of the Homeric poems as regards life in the palace of an Achaean prince may easily be understood [see *Dict. of Ant. art. Domus*]. This palace and fortress is built on a platform of rock 328 yards by 109, with three terraces on which stand the upper, middle, and lower citadels. On the upper, to the S, is the palace; on the middle are smaller houses, and others, only partially excavated, on the lowest and smallest platform; but it is probable that the

they had been cemented with a clay mortar, of which the yellow dust remains. The walls round the lower citadel were from twenty-three to twenty-six feet thick, and twenty-four feet high. Those round the upper citadel were even thicker. The wall is made more defensible by projecting and re-entering angles with towers, galleries, and chambers, and a long corridor, or arched gallery, with arched doors. These were at first supposed to be sallyports, whence soldiers came out to defend the platform, but they have been found to communicate with



Plan of Upper Citadel of Tiryns (From Gardner's *New Chapters on Greek History*)

main city lay, as at Troy, beneath the citadel-hill. The walls of the palace are still in some places three feet high. The outer wall of the citadel is built solely of very large stones (limestone, quarried near Tiryns), bearing on the legend of Proetus employing Cyclopean builders: many of the stones are from six to ten feet long, and three feet in breadth and thickness; they are not, however, absolutely unhewn, for many are roughly dressed with the pick-hammer. They are arranged to some extent in layers, and (contrary to the ideas entertained before the later explorations) it was found that

chambers which were probably store rooms. Remarkable skill and ingenuity have been shown in bringing the approaches, alike the main entrance and the small rock staircase, by a circuitous route commanded throughout by the walls and galleries [see plan]. The fortifications of Tiryns are noticed in *Il. ii. 559*. As regards the gain to archaeology, not only has it been made possible to realise thoroughly the arrangement of the Homeric palace, as was said above, but the system of decoration, the painted ceilings (in Egyptian patterns), and the vases which have been found have supplied

mented the richer discoveries of Mycenae. As regards the history, although there are striking analogies to Phoenician architecture in the walls (e.g. to the walls of Carthage) yet it is probable that those are right who regard the remains as proving a Lydian origin for the dynasty, so-called, of Proetia and Perseus [see MYCENAE]. Again, though some argue that the ruins testify to a much earlier destruction, it does not yet appear that anything has disproved the statement of Pausanias that the destruction was in the fifth century B.C. In deed, there are remains of a small Doric temple of the seventh century B.C. The report of its deserted state which Pausanias gives is certainly borne out by the excavations, which seem to show that the site was hardly, if at all, occupied for many centuries, until the date of Byzantine tombs and a Byzantine church.



Gallery at Mycenae.

**Tisamēnus** (Τισαμένης) 1 Son of Orestes and Hermione was king of Argos but was deprived of his kingdom when the Heracleidae invaded Peloponnesus. He was slain in a battle against the Heracleidae, and his tomb was afterwards shown at Helice, from which place his remains were subsequently removed to Sparta by command of an oracle (Paus. ii. 18. 5. vii. 1, 8, Apollon. ii. 8. 2).—2 Son of Thersander and Demonassa, was king of Thebes, and the father of Antenor (Hdt. iv. 147, Paus. ii. 15, 4).—3 An Elean soothsayer, of the family of the Cytidae. He was assured by the Delphic oracle that he should be successful in five great conflicts. Supposing this to be a promise of distinction as an athlete, he devoted himself to gymnastic exercises, but the Spartans, understanding the oracle to refer, not to gymnastic, but to military victories, made great offers to Tisamenus to induce him to take with their kings the joint command of their armies. This he refused to do on any terms short of receiving the full franchise of their city, which the Spartans eventually granted. He was present with the Spartans at the battle of Plataea, B.C. 379, which was the first of the five conflicts referred to by the oracle. The second was with the Argives and Tegeans at Tegea, the third, with the Arcadians at Dipaea, the fourth was the third Messenian war (465–455), and the last was the battle of Tanagra, with the Athenians and their allies, in 457 (Hdt. ix. 23–26).

**Tisā** (Τισαίης, pl.) 1 A town in Brutium in the Sila Silva, of uncertain site (App. An. 46).—2 (Thēus) a river of Dacia and Sarmatia, which rises in the Montes Bastarnae, and flows into the Danube. It was also called Patinus.

**Tisierātes**, an eminent Greek sculptor, of the school of Lyrippus, whose works those of Timotheus closely imitated (Plin. xxiv. 67).

**Tisiphōnē** (Τισιφώνη).

**Tissa** (Τισσηνσις, Tisaneasia), a town in

Sicily, N of Mt Aetna (Cic. Ferr. iii. 38, Ptol. iii. 4. 12).

**Tissaphernes** (Τισσαφέρνης), a famous Persian, who was appointed satrap of Lower Asia in B.C. 414. He espoused the cause of the Spartans in the Peloponnesian war, but he did not give them any effectual assistance, since his policy was not to allow either Spartans or Athenians to gain the supremacy, but to exhaust the strength of both parties by the continuance of the war. His plans, however, were thwarted by the arrival of Cyrus in Asia Minor in 407. This prince supplied the Lacedaemonians with effectual assistance. Tissaphernes and Cyrus were not on good terms, and after the death of Darius, they were engaged in continual disputes about the cities in the satrapy of the latter, over which Cyrus claimed dominion. The ambiguous views of Cyrus towards the throne at length became manifest to Tissaphernes who lost no time in reporting to the king with information of the danger. At the battle of Cunaxa, in 401, he was one of the four generals who commanded the army of Artaxerxes and his troops were the only portion of the left wing that was not put to flight by the Greeks. When the 10,000 had begun their retreat Tissaphernes professed his great anxiety to serve them, and promised to conduct them home in safety. In the course of the march he treacherously arrested Clearchus and four of the other generals, who were put to death. After this Tissaphernes annoyed and harassed the Greeks in their march, without, however, seriously impeding it, till they reached the Carduchian Mountains at which point he gave up the pursuit. Not long after, Tissaphernes, as a reward for his great services, was invested by the king in addition to his own satrapy, with all the authority which Cyrus had enjoyed in Western Asia. On his arrival he claimed dominion over the Ionian cities, which applied to Sparta for aid. Their request was granted, and the Spartans carried on war against Tissaphernes with success for some years under the command successively of Timbbron, Dercylidas, and Agesilanus (400–395). The continued want of success on the part of Tissaphernes led to grievous complaints against him, and the charges were transmitted to court, where they were backed by all the influence of Parysatis, eager for revenge on the enemy of Cyrus, her favourite son. The result was that Tithraustes was commissioned by the king to put Tissaphernes to death and to succeed him in his government, which was accordingly done (395) (Thuc. viii. 1. Xen. Hell. i. 2. 5, ii. 1. 2, 4, Anabasis, Diod. xiii. 46. xiv. 23–27, 80).

**Titāne** (Τίτανη), a town of Sicyonia between Sicyon and Phlius (Paus. ii. 11, 3, ii. 27, 1; Steph. Byz. s.v.).

**Titānēs** (Τίτανες, sing. Τίτᾱς, Ion. Τίτῆς, fem. Τίτανίς, sing. Τίτανίς) 1 The sons and daughters of Uranus and Ge or Gaia (the Earth) originally dwell in heaven, whence they are called Οὐρανῶνες or Οὐρανῶν. They were twelve or thirteen in number, who fall generally into pairs, viz. Oceanus and Tethys = the sea, Hyperion and Theia = sun and moon, Coeus and Phoebe = light or star deities, Cronus and Eurybia = deities of strength, Cronus and Rhea = heaven and earth, Themis and Mnemosyne, and Iapetus, who is to produce mankind (Hes. Th. 123, Apollod. i. 1. 3). It is said that Uranus, the first ruler of the world, threw his sons, the Hecatoncheires (Hundred Handed)—Braneus,

Cottys, Gyes—and the Cyclopes—Arges, Storopes, and Brontes—into Tartarus. Gaea, indignant at this, procured iron, persuaded the Titans to rise against their father, and gave to Cronus an iron sickle. They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, mutilated his father. [For this myth, see URANUS.] From the drops of his blood there arose the Erinyes, Alecto, Tisiphone, and Megæra. The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But Cronus hurled the Cyclopes back into Tartarus, and married his sister Rhea. Having been warned by Gaea and Uranus that he should be dethroned by one of his own children, he swallowed successively his children Hestia, Demeter, Hera, Pluto, and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, and gave birth to the child in the Dictæan Cave, where he was brought up by the Curetes. When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus, who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed. [ZEUS; CRONUS.] United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia) was carried on in Thessaly, Cronus and the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus. It lasted ten years, till at length Gaea promised victory to Zeus if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning. The Titans then were overcome, and hurled down into a cavity below Tartarus, and the Hecatoncheires were set to guard them. (Hes. *Th.* 617, 697, 851; Apollod. i. 2, 1; Paus. vii. 37, 3; cf. *Il.* xiv. 279.) It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes. [GIGANTES.]—This myth of the Titans grew out of an attempt to reconcile the Greek religion with those of other non-Greek nations who had occupied the Greek lands before them. Hence many of its features (especially the account of the wounding of Uranus) are not of a Greek character, and are ignored by Homer, but preserved by Hesiod [see pp. 412, b, 425, a]. The Titan dynasties represent primitive alien supreme deities who have been brought into connexion with the supreme Zeus of the Greeks and the other Olympian deities. In the Greek conception of the story the Titans express the more terrible forces of nature, and also the struggle against the will of Zeus, i.e. against the lawful and orderly course of things (cf. *Il.* vii. 478, xiv. 200, xv. 224; Plat. *Leg.* iii. p. 701).—2. The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate, Latona, Pyrrha, and especially Helios (the Sun) and Selene (the Moon), as the children of Hyperion and Thia, and even the descendants of Helios, such as Circe.

**TITARESIIUS** (*Τιταρήσιος*; *Xeraghi*), a river of Thessaly, also called *Europus*, rising in Mt. Titarus, flowing through the country of the Perrhaebi, and falling into the Peneus, SE. of Phalanna. Its waters were impregnated with an oily substance, whence it was said to be a branch of the infernal Styx. (Strab. pp. 329, 421; *Il.* ii. 751.)

**Tithōnus** (*Τιθωνός*), son of Laomedon and Strymo, and brother of Priam (*Il.* xx. 237). By the prayers of Eos (Aurora), who loved him, he obtained from the gods immortality, but not eternal youth, in consequence of which he became withered and shrunken in his old age; whence an old decrepit man was proverbially called Tithonus. As he could not die, Eos changed him into a cicada. (Hes. *Th.* 934; *Hymn. ad Ven.* 219; Apollod. iii. 12, 4; Tzet. ad *Lyc.* 18; Hor. *Od.* i. 28, 8; Or. *Fast.* i. 461.) [For the meaning of this and kindred myths about the Dawn, see Eos.]

**Tithorēa**. [NEOS.]

**Tithraustes** (*Τιθραυστης*), a Persian, who succeeded Tissaphernes in his satrapy, and put him to death by order of Artaxerxes Mnemon, n.c. 395. Being unable to make peace with Agesilaus, he sent Timocrates, the Rhodian, into Greece with fifty talents, to distribute among the leading men in the several states, in order to induce them to excite a war against Sparta at home. (Xen. *Hell.* iii. 4, 25; Diod. xiv. 80.)

**Titianus**, Jūlius, a Roman writer, was the father of the rhetorician Titianus, who taught the younger Maximinus. The elder Titianus may therefore be placed in the reigns of Commodus, Pertinax, and Severus. He was called the ape of his age, because he had imitated everything. All his works are lost. (Sidon. *Ep.* i. 1; Capitol. *Maximin.* 27, 5.)

**Titinius**, a Roman dramatist whose productions belonged to the department of the *Comœdia Togata*, is commended by Varro on account of the skill with which he developed the characters of the personages whom he brought upon the stage. It appears that he was younger than Cæcilius, but older than Terence, and flourished about n.c. 170. (Varro, ap. Charis. i. 241.) The names of upwards of fourteen plays, together with a considerable number of short fragments, have been preserved by the grammarians.—Published in Ribbeck, *Com. Lat.*

**Titus Septimius**. [SEPTIMIUS.]

**Titus Flavius Sabinus Vespasianus**, Roman emperor, A.D. 79–81, commonly called by his praenomen Titus (also, with Imperator as a cognomen, *Titus Caesar Imperator Vespasianus*), was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A.D. 40. When a young man he served as tribulus militum in Britain and in Germany, with great credit. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. Vespasian returned to Italy after he had been proclaimed emperor on the 1st of July, A.D. 69; but Titus remained in Palestine to prosecute the siege of Jerusalem, during which he showed the talents of a general and the daring of a soldier. The siege of Jerusalem was concluded by the capture of the place, on the 8th of September, 70. Titus returned to Italy in the following year (71), and triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. Titus became attached to Berenice, the sister of Agrippa II., when he was in Judaea, and after the capture of Jerusalem she followed him to Rome with her brother, Agrippa. This attachment caused so much scandal and dissatisfaction among the Romans—not indeed from a sense of morality, but because they disliked her nationality and feared lest she should prevail upon Titus to marry her—that Titus yielded to the popular feeling

and sent Berenice away from Rome after he became emperor (Suet Tit 7 Dio Cass lxxv 13, 18). Titus succeeded his father in 79 and his government proved an agreeable surprise to those who had anticipated a return of the times of Nero. He was idolised by his army (Tac Hist v 1) but he had a reputation for severity and even cruelty and for licentiousness, which made the Romans regard him as unpromising. But Titus exerted himself in every way to win the affection of the people. He could control his passions as he showed by his dismissal of Berenice and he gave proofs of clemency by pardoning his brother Domitian who intrigued against him and in a still more welcome and popular manner by checking de-lation. The informer was punished by scourging and exile (Suet Tit 8). He assumed the office of Pontifex Maximus after the death of his father and with the purpose as he declared of keeping his hands free from blood (Suet Tit 9). It was recorded by his admirers that at the end of a day on which he had benefited no one by any gift he exclaimed 'I have lost a day'.



Bust of Titus. (From British Museum.)

(Suet Tit 8). It must be admitted that this often quoted saying as well as another of his, 'No one should leave his presence dissatisfied,' however conducive to popularity, points rather to lavish extravagance than to discretion. The first year of his reign is memorable for the great eruption of Vesuvius, which desolated a large part of the adjacent country, and buried with lava and ashes the towns of Herculaneum and Pompeii. Titus endeavoured to repair the ravages of this great eruption. He sent two consuls with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed and had left no next of kin. At the beginning of the following year (80) there was a great fire at Rome, which lasted three days and three nights, and destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and other public buildings, besides many houses. The emperor declared that he should consider all the loss as his own, and he set about repairing it with great activity. He took even the decorations of the imperial residences and sold them to raise money. The eruption of

Vesuvius was followed by a dreadful pestilence, which the emperor sought all possible means to mitigate. His magnificence, too, was an important element in his popularity. In the same year (80) he completed the great amphitheatre called the Amphitheatrum Flavianum (in a later age named the Colosseum see p 811), which had been begun by his father, and also the baths called the Baths of Titus. The dedication of these buildings was celebrated by spectacles which lasted 100 days, by a naval battle in the old naumachia, and fights of gladiators on one day alone 6000 wild animals are said to have been exhibited, a number which we may reasonably suspect to be exaggerated. He died, of a fever, on the 13th day of September, 81, after a reign of two years and two months, and twenty days. He was in the forty first year of his age, and in the height of his popularity called by Suetonius 'the darling of the whole world' (amor et deliciae humani generis). Suet Tit 1, cf Eutrop. vi 14. It is possible that had he lived on, his popularity might have waned for he was spending lavishly, and probably unwisely, the treasures which the parsimony of Vespasian had gathered, and could not have contained either his display or his donations through a long life. Hence Aulus Gellius says that he was 'felix imperii brevitate' but there is no reason, in spite of an ill-natured suggestion of Dio (that his supposed virtue was only lock) (Dio 18) to doubt the truth of his character for gentleness and clemency, to which both Suetonius and Tacitus bear testimony (Suet Titus, Tac Hist iv 86). To his popularity, as was natural, a single exception was furnished by the Jews, who recorded in their Talmud that his early death was a divine judgment and added an absurd tradition of its cause. Titus left a daughter, Julia Sabina, married to Flavius Sabinius, a nephew of Vespasian.

**Tityos** (Τῑτυς), son of Gaia, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and a type of incontinent passion. Instigated by Hera, he attempted to offer violence to Leto or Artemis (Latona), when she passed through Panopaeus to Pytho, but he was killed by the arrows of Artemis or Apollo, according to other accounts, Zeus destroyed him with a flash of lightning. He was cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, with two vultures devouring his liver (Od vii 321, xi 576, Apollod. i 4, 1, Hyg. Fab 35, Paus. ii 18, 9, Hor. Od. ii 4, 77, iv 8, 2). His destruction by the arrows of Artemis and Apollo was represented on the throne of Apollo at Amvelae (Paus. x 11, 1).

**Tius** or **Tium** (Τῑος, Τῑω), a seaport town of Bithynia, on the river Biliaeus, a colony from Miletus, and the native place of Philaeternus, the founder of the Pergamene kingdom (Memn. 17, Mel. i 19, Arr. Perip. P. E. p. 14).

**Tiēpōlēmūs** (Τῑεπόλεμος) son of Heracles by Astyoche daughter of Phylas, or by Astydama, daughter of Amyntor. He was king of Argos, but, after slaying his uncle Lucymnius, he was obliged to take to flight, and, in conformity with the command of an oracle, he settled in Rhodes, where he built the towns of Landon, Ialysus and Camirus. He joined the Greeks in the Trojan war with nine ships, but was slain by Sarpedon (Il. ii 658, v 627; Dioid. iv 68 v 63, Apollod. ii 8, 2).

**Tlōs** (Τῑῶς, gen. Τῑῶς, Τῑῶν, Τῑῶν), a considerable city, in the interior of Lycia, about 2½ miles E. of the river Xanthus.



on the road leading over M. Massieytus to Cibra (Strab. p. 665; Ptol. v. 8, 5; Steph. Byz. s. v.).

**Tmārus.** [TOMARUS.]

**Tmōlus** (Τμῶλος), god of Mt. Tmolus in Lydia, is described as the husband of Pluto (the daughter of Hūnantes) or of Omphale, and father of Tantalus, and is said to have decided the musical contest between Apollo and Pan (Apollod. ii. 6, 3; Or. Met. ix. 157).

**Tmōlus** or **Timōlus** (Τμῶλος: *Boz-Dagh*), a celebrated mountain of Asia Minor, running E. and W. through the centre of Lydia, and dividing the plain of the Hermus, on the N., from that of the Cayster, on the S. At its E. end it joins M. Messogis, thus entirely enclosing the valley of the Cayster. On the W., after throwing out the NW. branch called Sipylus, it runs far out into the Aegæan, forming, under the name of Minias, the great Ionian peninsula, beyond which it is still further prolonged in the island of Chios. On its N. side are the sources of the Pactolos and the Cogamus; on its S. side those of the Cayster. It produced wine, saffron, zinc, and gold. (*Il.* ii. 373; Strab. p. 591; Aesch. *Pers.* 50; *Hdt.* i. 84; Verg. *Georg.* ii. 97.)

**Togāta, Gallia.** [GALLIA.]

**Tolbiacum** (*Zulpiehl*), a town of Gallia Belgica, on the road from Colonia Agrippina to Treviri (*Tac. Hist.* iv. 79).

**Tolentinum** (Tolinas, -ātis: *Tolentino*), a town of Picenum, on a height on the river Flusor (*Chienti*). (*Plin.* iii. 111.)

**Tolerium**, an ancient town of Latium, probably near Labicum. It was destroyed at an early period. (*Diouys* v. 61, viii. 17; *Plut. Cor.* 28.)

**Tolenus** or **Telōnius** (*Turano*), a river in the land of the Sabines, rising in the country of the Marsi and Aequi, and falling into the Velinus (*Or. Fast.* vi. 565; *Oros.* v. 18).

**Tolētum** (*Toledo*), the capital of the Carpetani in Hispania Tarraconensis, situated on the river Tagus, which nearly encompasses the town, and upon seven hills. A tradition of the middle ages that it was founded by Jewish fugitives from Nebuchadnezzar may possibly point to an older popular belief in a Phœnician foundation. It was taken by the Romans under the proconsul M. Fulvius, B.C. 192, when it is described as a small but fortified town. It was celebrated in ancient as well as in modern times for the manufactory of swords; but it owed its greatness to the Gothic kings, who made it the capital of their dominions. (*Liv.* xxxv. 7, xxxix. 30; *Ptol.* ii. 6, 57; *Plin.* iii. 25.) It still contains many Roman remains.

**Tolistobogi, Tolistoboji.** [GALATIA.]

**Tolmides** (Τολμίδης), an Athenian commander, who cruised round the Peloponnesus in B.C. 455, took Naxos and the Locrians, and settled the Messenians there. In 447 he was slain at Coroneia. (*Thuc.* i. 103, 108, 113; *Diod.* xi. 84, xii. 6; *Paus.* i. 27.)

**Tolōphōn** (Τολοφών: *Tolophōnios*), a town of Locris, on the Corinthian gulf (*Thuc.* iii. 101; *Steph. Byz.* s. v.).

**Tolōsa** (*Toulouse*), a town of Gallia Narbonensis, and the capital of the Teetosages, was situated on the Garumna, near the frontiers of Aquitania (*Caes. B. G.* i. 10, iii. 20). It was subsequently made a Roman colony, and was surnamed *Palladia*. It was a large and wealthy town, and contained a celebrated temple, in which great riches were deposited. In this temple there is said to have been pre-

served a great part of the booty taken by Brennus from the temple at Delphi (*Strab.* p. 188; cf. *Just.* xxxii. 3), which may have been brought back (if the story is true) by the Teetosages, who served in the army of Brennus. The town and temple were plundered by the consul Q. Servilius Caepio, in B.C. 106; but the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilegious act. Hence arose the proverb, *Aurum Tolosanum habet*. (*Liv. Ep.* 67; *Oros.* v. 15, *Gell.* iii. 19; cf. *Cic. N. D.* iii. 80.) There are the ruins of a small amphitheatre and some other Roman remains at the modern town.

**Tolūmānus, Lar**, king of the Veientes, to whom Fidenas revolted in B.C. 438, and at whose instigation the inhabitants of Fidenas slew the four Roman ambassadors who had been sent to Fidenas to inquire into the reasons of their recent conduct. Statues of these ambassadors were placed on the Rostra at Rome, where they continued till a late time. In the war which followed, Tolūmānus was slain in single combat by Cornelius Cossus, who dedicated his spoils in the temple of Jupiter Feretrius, the second of the three instances in which the *spolia opima* were won. (*Liv.* iv. 17-19; *Cic. Phil.* ix. 2.)

**Tōmī** or **Tōmis** (Τόμοι, Τόμος: *Toméus, Tomita: Kostendjic*), a town of Thrace (subsequently Moesia), situated on the W. shore of the Euxine, and at a later time the capital of Scythia Minor. According to tradition (derived partially from the name of the town) it was called Tomi (from τῆμος, 'cut'), because Medea here cut to pieces the body of her brother Absyrtus. It is said to have been a colony of the Milesians. It is renowned as the place of Ovid's banishment. (*Or. Trist.* iii. 9, 33; *Apollod.* i. 9, 25; *Hyg. Fab.* 13; *Strab.* p. 319.)

**Tōmōrus** or **Tmarus** (Τόμορος, Τμάρος: *Tomaro*), a mountain in Epīrus, in the district Molossia, between the lake Pambois and the river Aracethus, near Dodona. [*ΔΟΔΩΝΑ.*]

**Tōmýris** (Τόμυρις), a queen of the Massagetae, who dwelt south of the Araxes (Jaxartes), by whom Cyrus was slain in battle, B.C. 529 (*Hdt.* i. 205-214; *Cyrus*).

**Tōrōnē** (Τορώνη: *Toporvāis*), a town of Macedonia, in the district Chalcidice, and on the SW. side of the peninsula Sithonia, from which the gulf between the peninsulas Sithonia and Pallene was called Sinus Toronaicus (*Hdt.* vii. 122; *Thuc.* iv. 110; *Liv.* xlv. 12; *Tac. Ann.* v. 10).

**Torquātus**, the name of a patrician family of the Manlia gens. 1. **T. Manlius Imperiosus Torquatus**, the son of L. Manlius Capitolinus Imperiosus, dictator B.C. 363, was a favourite hero of Roman legendary story. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the closest retirement in the country. When the tribune M. Pomponius accused the elder Manlius in B.C. 362, on account of the cruelties he had practised in his dictatorship, he endeavored to excite an odium against him by representing him at the same time as a cruel father. As soon as the younger Manlius heard of this, he hurried to Rome, obtained admission to Pomponius early in the morning, and compelled the tribune, by threatening him with instant death if he did not take the oath, to swear that he would drop the accusation against his father. In 361 Manlius served under the dictator T. Quintus Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in

single combat a gigantic Gaul. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck, and from this circumstance he obtained the surname of Torquatus. He was dictator in 353 and again in 349. He was also three times consul, namely in 347, 344, and in 340. In the last of these years Torquatus and his colleague, P. Decius Mus, gained the great victory over the Latins at the foot of Vesuvius which established for ever the supremacy of Rome over Latium. [DECITS] Shortly after the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manlius the son of the consul, provoked by the insults of a Tusculan noble, Mettius Ceminus, accepted his challenge, slew his adversary, and bore the spoils in triumph to his father. The consul would not overlook this breach of discipline, and the unhappy youth was executed in presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youth as long as he lived, and the recollection of his severity was preserved by the expression *Manliana imperia*. (Liv. iv. 5, 19-28, viii. 3-12, Cic. Off. iii. 31, Fin. i. 7, ii. 19, Tusc. iv. 22, Gall. i. 13.) —2 T. Manlius Torquatus, consul B.C. 235, when he conquered the Sardinians, censor 231, and consul a second time in 224. He possessed the hereditary sternness and severity of his family, and we accordingly find him opposing in the senate the ransom of those Romans who had been taken prisoners at the battle of Cannae. In 217 he was sent into Sardinia, where he carried on the war with success against the Carthaginians and the Sardinians. He was dictator in 210 (Liv. xxi. 60, xxiii. 40, xxv. 22, xxviii. 33, xxx. 39.) —3 T. Manlius Torquatus, consul 165 with Cn. Octavius. He also inherited the severity of his ancestors, of which an instance is related in the condemnation of his son, who had been adopted by D. Junius Silanus. (SILANUS, No. 2.) —4 L. Manlius Torquatus, consul B.C. 65 with L. Arelus Cottus. Torquatus and Cottus obtained the consulship in consequence of the condemnation, on account of bribery, of P. Cornelius Sulla and P. Antonius Pæstus, who had been already elected consuls. After his consulship Torquatus obtained the province of Macedonia. He took an active part in suppressing the Catilinarian conspiracy in 63, and he also supported Cicero when he was banished in 58 (Sall. Cat. 18, Liv. Ep. 101, Dio Cass. xxxvi. 27, Cic. pro Sulla 10, 12, 23.) —5 L. Manlius Torquatus, son of No. 4, accused of bribery (in 66) the consuls elect, P. Cornelius Sulla and P. Antonius Pæstus, and thus secured the consulship for his father. He was closely connected with Cicero during the praetorship (64) and consulship (63) of the latter. In 63 he brought a second accusation against P. Sulla, whom he now charged with having been a party to both of Catiline's conspiracies. Sulla was defended by Hortensius and by Cicero in a speech which is still extant. Torquatus, like his father, belonged to the aristocratical party, and accordingly opposed Caesar on the breaking out of the Civil war in 49. He was praetor in that year, and was stationed at Alba with six cohorts. He subsequently joined Pompey in Greece, and in the following year (48) he had the command of Onicum entrusted to him, but was obliged to

surrender both himself and the town to Caesar, who, however, dismissed Torquatus uninjured. After the battle of Pharsalia Torquatus went to Africa, and upon the defeat of his party in that country in 46 he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions (Cic. pro Sulla 1, 8-12, ad Att. iv. 16, vii. 12, ix. 8, Caes. B. C. i. 24, iii. 11, Bell. Afr. 93.) Torquatus was well acquainted with Greek literature, and is praised by Cicero as a man well trained in every kind of learning. He belonged to the Epicurean school of philosophy, and is introduced by Cicero as the advocate of that school in his dialogue *De Finibus*, the first book of which is called *Torquatus* in Cicero's letters to Atticus. —6 Torquatus, addressed by Horace (*Od. iv. 7, Ep. i. 6*), is conjectured with some probability to be the C. Nonius Asprenas who assumed the name Torquatus when Augustus presented him with a golden *torques* on the occasion of his taking part in a 'Ludus Trojeus' and meeting with an accident (Suet. Aug. 43, 66). Another theory is that he is the A. Torquatus mentioned in the *Atticus* of Nepos as having taken part in the campaign of Brutus and Cassius.

Torquatus Silanus (SILANUS).  
Troxandri or Texandri, a people in Gallia Belgica, between the Menapii and Morini on the right bank of the Scaldis (Plin. iv. 106, Amm. Marc. xvii. 8).

Trabea, Q., a Roman comic dramatist who occupies the eighth place in the Canon of Volcatius Sedigitus (SEDIGITUS). The period when he flourished is uncertain, but he has been placed about B.C. 130. No portion of his works has been preserved with the exception of half a dozen lines quoted by Cicero (Varr. op. Charis. i. 241, Cic. Tusc. iv. 31, 37).

Trachalus, Galerius, consul A.D. 68 with Silius Italicus, is frequently mentioned by his contemporary Quintilian as one of the most distinguished orators of his age (Quint. x. 110; Tac. Hist. i. 63, 90, ii. 60).

Trachis or Trachin (Τραχίς, Ion. Τραχίς, Τραχίς Τραχυνίος). 1 Also called Heraclea Trachinae, or Heraclea Phthiotidis, or simply Heraclea (Ἡράκλεια ἢ ἢ Τραχύνιος, or Ἡ ἢ Τραχίς), a town of Thessaly in the district Mela, celebrated as the residence of Heracles for a time. Heracles was taken by Glabrio in B.C. 191 (Hdt. vii. 176, Strab. p. 499, Thuc. iii. 92, Diod. xi. 177, cf. H. ii. 682, Soph. Trachiniae, Liv. xxxi. 24). —2 A town of Phocis on the frontiers of Boeotia, and on the slope of Mt. Helicon in the neighbourhood of Lebadea (Strab. p. 423, Paus. x. 3, 2).

Trachonitis or Trachon (Τραχυνίτις, Τράχων), the N. district of Palestine beyond the Jordan, lay between Antilibanus and the mountains of Arabia and was bounded on the N. by the territory of Damascus, on the E. by Auranitis, on the S. by Ituraea, and on the W. by Gaulanitis. It was for the most part a sandy desert, intersected by two ranges of rocky mountains, called Trachonae (Τραχυνίτις), the caves in which gave refuge to numerous bands of robbers. For its political relations under the Asmonaean and Idumaeae princes, see PALESTINE.

Trasus, or Trais (Τραντο), a river of Brutium, on which the Sybarites were defeated by the Crotonates about 510 B.C. (SYBARIS).

Traglia, Traglae, or Tragias (Τραγία, Τραγίαι, Τραγίαι), a small island (or more than

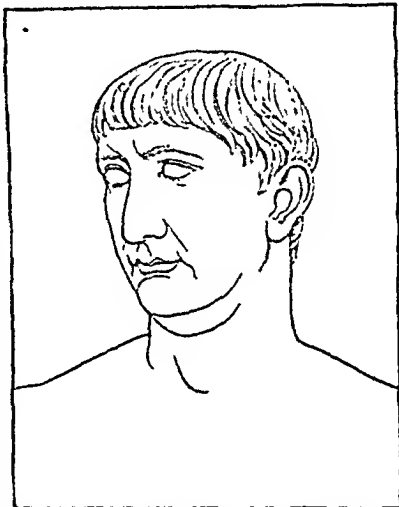
one) in the Aegean sea, near Samos, probably between it and Pharmacia, where Pericles gained a naval victory over the Samians, *b.c.* 499 (Thuc. i. 116; Plut. *Per.* 95; Strab. p. 635).

**Tragurium** (*Tran* or *Troglic*), a town of Dalmatia, in Illyrium, celebrated for its marble, and situated on an island connected with the mainland by means of a mole (Pol. xxxii. 18; Strab. pp. 124, 815).

**Trajanópolis.** 1. (*Orichoro*), a town in the interior of Thrace, on the Hebrus, founded by Trajan (Ptol. iii. 11, 19; Procop. *Aed.* iv. 11).—2. A town of Cilicia. [SELEUCUS].—3. A town in Mysia, on the borders of Phrygia (Ptol. v. 2, 14). It was a city of the Grincenothritae, and was refounded and renamed by Trajan in 119 *A.D.* Its site is fixed by Ramsay at *Gionr Euren* = 'Infidel Ruins,' six miles E. of *Ushak*.

**Trajanus**, M. Ulpius, Roman emperor *A.D.* 98–117, was born at Italica, near Seville, September 18, 52 or 53 *A.D.* He was trained to arms, and, after ten years' service as military tribune, rose through the lower offices to the rank of praetor in 85, served with distinction in the East and in Germany, to which country he was sent from Spain by Domitian on the occasion of the revolt of Antonius Saturninus, legatus with the Spanish legion *Adiutrix* under his command. He was consul in 91, and at the close of 97 he was adopted by the emperor Nerva, who gave him the rank of Caesar and the names of Nerva and Germanicus, and shortly after the title of Imperator, and the tribunitia potestas. His style and title after his elevation to the imperial dignity were *Imperator Caesar Nerva Trajanus Augustus*. He was the first emperor who was born out of Italy. Nerva died in January 98, and was succeeded by Trajan, who was then at Cologne. His accession was hailed with joy, and he did not disappoint the expectations of the people. He was a great soldier both in the field and in military organisation: and he was scarcely less great as an administrator. His finances were prosperous, partly from his good economy, though partly also from the good fortune of Dacian mining operations. Personally, he was strong and healthy, of a majestic appearance, laborious, and invulnerable to fatigue. Though not a man of letters, he had good sense, a knowledge of the world, and a sound judgment. His mode of living was very simple, and in his campaigns he shared all the sufferings and privations of the soldiers, by whom he was both loved and feared. He was a friend to justice, and he had a sincere desire for the happiness of the people. Trajan did not return to Rome for some months, being employed in settling the frontiers on the Rhine and the Danube. Especially, he completed the fortifications of the Rhine and of the *Agri Decumates*, founded a new military station, *Colonia Trajana*, near *Vetera*, and constructed new roads by the Rhine and by the Danube, the latter work in preparation for the Dacian war. In 99 he proceeded to Rome, which he entered on foot, accompanied by his wife, *Pompeia Plotina*. In March 101 *A.D.* Trajan left Rome for his campaign against the Daci. Decebalus, king of the Daci, had compelled Domitian to purchase peace by an annual payment of money; and Trajan determined on hostilities, which should settle matters so as to secure the peace of the frontier. This war employed Trajan between two and three years, but it ended with the defeat of Decebalus, who sued for peace at the feet of the Roman emperor. Trajan assumed the name of *Dacian*, and

entered Rome in triumph (103). In the following year (104) Trajan commenced his second Dacian war against Decebalus, who had accepted the Roman terms merely to gain time, and now showed his intentions by building forts, collecting war material, and welcoming Roman deserters. Decebalus was completely defeated, and put an end to his life (106). In the course of this war Trajan built (105) a permanent bridge across the Danube at the modern *Turn Severin*. The piers were of stone and of an enormous size, but the arches were of wood. After the death of Decebalus Dacia was reduced to the form of a Roman province, strong forts were built in various places, and Roman colonies were planted. [DACIA.] The Column of Trajan at Rome was erected to commemorate his Dacian victories. In its sculptured illustration of the campaign it has a historical value which has been well compared to that of the *Bayeux* tapestry. On his return Trajan had a triumph, and he exhibited games to the people for 123 days. It is said that 11,000 animals were slaughtered during



Trajan. (From the bust in the British Museum.)

these amusements, and that 10,000 gladiators fought in the arena.—About this time Arabia Petraea was subjected to the empire by A. Cornelius Palma, the governor of Syria, and an Indian embassy came to Rome. [ARABIA.] The dominions of Agrippa II., who died *A.D.* 100, were also added to the province of Syria. In 111 Trajan left Rome to make war on the Armenians and the Parthians, the cause of the war being that the Parthian king, Chosroes, had deposed from the throne of Armenia Axidares, the Roman nominee. Trajan spent the winter of 111 at Antioch, and in the following year he invaded the Parthian dominions. The most striking and brilliant success attended his arms. In the course of two campaigns (115–116), he conquered the greater part of the Parthian empire, and took the Parthian capital of Ctesiphon. In 116 he descended the Tigris and entered the Erythraean Sea (the Persian Gulf). While he was thus engaged the Parthians rose against the Romans, but were again subdued by the generals of Trajan, Erucius Clarus, who reduced Babylonia and burnt Seleucia, and Lusius Quietus, who reduced Mesopotamia. On his

return to Ctesiphon Trajan determined to give the Parthians a king, and placed the diadem on the head of Parthamaspatēs, son of Chosroes. In 117 Trajan fell ill, and as his complaint grew worse he set out for Italy. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117 after a reign of nineteen years, six months, and fifteen days. [For his death in this city, and not, as Eutropius says, at Selencia, see *C. I. L.* vi 1884.] His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column which bears his name. He left no children, and he was succeeded by Hadrian (*HADRIANUS*). Trajan constructed several great roads in the provinces and in Italy among them was the road across the Pomptine Marshes, which he constructed with magnificent bridges over the streams. At Ostia he built a large new basin. At Rome he constructed the aqueduct called by his name, built a theatre in the Campus Martius and, above all, made the Forum Trajanum, with its basilicas and libraries, and his column in the centre.

#### Trajan Portus (*Centum Cellae*)

*Trajectum (Utrecht)*, a town of the Batavi on the Rhine, called at a later time *Trajectum Rheni* or *Traj ad Rhenum*.

*Tralles* or *Trallis* (*αἱ Τραλλεῖς*, ἢ *Τραλλίς Τραλλιεύς*), *Trallianus* *Chusel-Hisar* Ra near *Adin*), a flourishing commercial city of Lydia, in Asia Minor. It stood on a plateau at the foot of Mt. Messogis (with a citadel on a higher point), on the banks of the little river Eudon, a tributary of the Maeander, from which the city was distant 80 stadia (8 geogr. miles). It was said to have been founded by Argives and Thracian settlers on the site of an older town called *Anthea*. (*Strab.* p. 645, *Diod.* xvi. 65, *Steph.* Byz. s. v.) Under the Seleucidae it bore the names of *Selencia* and *Antiochia*.

#### Tranquillus, Saetonius (*SEPTIMIUS*)

*Trauscellensis Mons*, a mountain of Mauretania Caesariensis, between Caesarea and the river Chinalaph (*Amm.* Marc. xix. 5).

*Trapezopolis* (*Τραπεζοπολίς*), a town of Phrygia, on the S. slope of Mt. Cadmus. Its site was near the modern *Assar* and *Aadi Keri*.

*Trapezus* (*Τραπεζοῦς Τραπεζοῦς* and *-αῖος*), 1. (Near *Martia*) a city of Arcadia,

on the Alpheus, the name of which was mythically derived from the *τράπεζα*, or altar, on which *Lycæon* was said to have offered human sacrifices to *Jove*. At the time of the building of *Megalopolis*, the inhabitants of *Trapezus*, as was alleged, rather than be transferred to the new city, migrated to the shores of the *Euxine*, and their city fell to ruin. (*Paus.* vii. 5, 2; *Apollod.* iii. 8, 1; *Hdt.* vi. 127) — 2. *Tarabosum*, *Traberum*, or *Trebisund*, a colony of *Sinope*, at almost the extreme E. of the N. shore of Asia Minor. The city derived its name either from the table-like plateau on which it was built, or because emigrants from the Arcadian *Trapezus* took some part in its settlement (*Paus.* xiii. 27, 4). The former is the more likely statement, since there is no reason why the main body of colonists from *Sinope* should have given it the name of another town. After *Sinope* lost her independence, *Trapezus* belonged, first to *Armenia Minor*, and afterwards to the kingdom of Pontus. Under the Romans, it was made a free city, probably by Pompey, and, by Trajan, the capital of Pontus Cappadocia. Hadrian constructed a new harbour; and the city became a place of first-rate com-

mercial importance. It was also strongly fortified (*Tac. Ann.* xiii. 33, *Hist.* iii. 47, *Strab.* pp. 309, 320, 493, 518). It was taken by the Goths in the reign of Valerian, but it had recovered, and was in a flourishing state at the time of Justinian, who repaired its fortifications (*Zosim.* i. 33, *Procop.* *Ac.* iii. 7). In the middle ages it was for some time the seat of a fragment of the Greek empire, called the empire of Trebizond.

*Trasimenus Lacus* (*Lago di Perugia*, or *L. Trasimeno*), sometimes, but not correctly, written *Thresymenus*, a lake in Etruria, between Clusium and Perusia, memorable for the victory gained by Hannibal over the Romans under Flaminius, s. c. 217, at a point where the hills from Cortona extend to the margin of the lake (*Liv.* xxi. 4, *Strab.* p. 226, *Or. Fast.* vi. 770).

*Trasus* (*Τραυρός*), a Thracian people who dwell on the SE. of Mt. Rhodope (*Hdt.* v. 3, 4, *Liv.* xxxviii. 41).

*Treba* (*Trebanus* *Tretis*), a town in Latium near the sources of the Anio, NE. of Anagnina (*Plin.* iii. 64, *Plol.* iii. 1, 62).

*Trebātius Testa* [*TESTA*].

*Trebellina Pollio* [*SCRIPTORES HISTORIAE ACOLSTAE*].

*Trebia* (*Trebbia*), a small river in Gallia Cisalpina falling into the Po near Piacentia. It is memorable for the victory which Hannibal gained over the Romans, s. c. 218. This river is generally dry in summer, but is filled with a rapid stream in winter, which was the season when Hannibal defeated the Romans. (*Plol.* iii. 66-74, *Liv.* xxi. 52-55, *Strab.* p. 217, *Lucan.* u. 46, *Eutrop.* iii. 9, *Flor.* ii. 6, 12).

*Trebbinius, C.*, played rather a prominent part in the last days of the republic. He commenced public life as a supporter of the aristocratic party, and in his quaestorship (s. c. 60) he attempted to prevent the adoption of *P. Clodius* into a plebeian family (*Cic.* *ad Fam.* xv. 21). He changed sides soon afterwards, and in his tribunate of the plebs (55) he was the instrument of the triumph in proposing that Pompey should have the two *Spain*s, *Cyrenae*, *Syria*, and *Caecar* the *Gauls* and *Illyricum* for another period of five years. This proposal required the approbation of the *comitia*, and is known by the name of the *Lex Trebonia*. For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the Civil war in 49. In the course of the same year he was intrusted by Caesar with the command of the land forces engaged in the siege of *Massilia*. (*Caes.* *BG.* v. 24, vi. 49, *BC.* i. 36, u. 1, *Dio Cass.* xli. 19). In 48 *Trebonius* was city praetor, and in the discharge of his duties resisted the seditious attempts of his colleague, *M. Caecilius Rufus*, to obtain by force the repeal of Caesar's law respecting the payment of debts. Towards the end of 47, *Trebonius*, as praetor, succeeded *Q. Cassius Longinus* in the government of Further Spain, but was expelled from the province by a mutiny of the soldiers who espoused the Pompeian party. Caesar raised him to the consulship in October, 45 and promised him the province of Asia. (*Dio Cass.* xliii. 29, 42.) In return for all these honours and favours, *Trebonius* was one of the prime movers in the conspiracy to assassinate Caesar, and after the murder of his patron (44) he went as procurator to the province of Asia. In the following year (43) *Dolabella*, who had received from Antonius the province of Syria, surprised the town of Smyrna, where *Trebonius* was then living, and

slew him in his bed. (Dio Cass. xlvii. 21-29; Plut. Brut. 19; App. B.C. ii. 113, 117, iii. 2, 26.)

**Trebula** (Treblanus). 1. (*Treglia*), a town of Campania, N. of the Voltarnus, in the mountain tract which extends from Calatia (*Cajazzo*) to the Via Latina. It received the Roman franchise in 303 B.C. (Liv. x. i.).—2. **Mutusea**, a town of the Sabines, called by Virgil simply *Mutuseae* (Verg. *Aen.* vii. 711; Plin. iii. 108). Its site is at *Monte Leone*, on the right of the Via Salaria.—3. **Suffenas**, also a town of the Sabines, of uncertain site.

**Trerus** (*Sacco*), a river in Latium, and a tributary of the Liris.

**Trēs Tabernae**. 1. A station on the Via Appia in Latium, between Aricia and Forum Appii (Cic. *ad Att.* ii. 12).—2. (*Borghetto*), a station in Gallia Cisalpina, on the road from Placentia to Mediolanum.

**Trētum** (Τρητόν: *C. Bugiaroni*, or *Ras Scharous*, i.e. *Seven Capes*), a great promontory on the coast of Numidia, forming the W. headland of the Sinus Oluchites (*Bay of Storah*).

**Tréviri** or **Trevēri**, a powerful people in Gallia Belgica, who were faithful allies of the Romans, and whose cavalry was the best in all Gaul (Caes. B.G. iii. 11, iv. 10, vi. 32; Tac. *Germ.* 23). The river Mosella flowed through their territory, which extended westward from the Rhine as far as the Remi. Their chief town was made a Roman colony by Augustus, and was called *Augusta Trevirorum* (*Trier* or *Trèves*). It stood on the right bank of the Mosella, and became under the later empire one of the most flourishing Roman cities N. of the Alps. It was the capital of Belgica Prima; and after the division of the Roman world by Diocletian (A.D. 292) into four districts, it became the residence of the Caesar who had the government of Britain, Gaul, and Spain. Here dwelt Constantius Chlorus and his son Constantine the Great, as well as several of the subsequent emperors. The modern city still contains many interesting Roman remains. The most important of these remains is the *Porta Nigra* or *Black Gate*, a large and massive building in an excellent state of preservation. [*Dict. of Ant. art. Portae.*] In addition to this, there are extensive remains of the Roman baths, of the amphitheatre, and of the palace of Constantine. The piers of the bridge over the Moselle are likewise Roman.

**Triarius**, **Valerius**. 1. L., quaestor urbanus B.C. 81; and praetor in Sardinia 77, when he repulsed Lepidus, who had fled into that island after his unsuccessful attempt to repeal the laws of Sulla. Triarius served under Lucullus as one of his legates in the war against Mithridates, and at first gained considerable distinction by his zeal and activity. In 68 Triarius was despatched to the assistance of Fabius, who had been intrusted with the defence of Pontus while Lucullus invaded Armenia, and who was now attacked by Mithridates with overwhelming numbers. Triarius compelled Mithridates to assume the defensive, and early in the following year he commenced active operations against the Pontic king. Anxious to gain the victory over Mithridates before the arrival of Lucullus, Triarius allowed himself to be attacked at a disadvantage, and was defeated with great slaughter near Zela. (App. *Mithr.* 88, 112, 120; Plut. *Pomp.* 35; Dio Cass. xxxv. 10-12).—2. P., son of the preceding, accused M. Aemilius Scaurus, in 54, first of *repetundae* and next of *ambitus*. Scaurus was

defended on both occasions by Cicero (Cic. *pro Scaur.* 1, 2, *ad Att.* iv. 16, 17).—3. C., a friend of Cicero, who introduces him as one of the speakers in his dialogue *De Finibus*, and praises his oratory in his *Brutus*. He fought on Pompey's side at the battle of Pharsalia. Triarius perished in the civil wars, probably in Africa, for Cicero speaks in 45 of his death, and adds that Triarius had left him the guardianship of his children (Caes. B.C. iii. 5, 92; Cic. *ad Att.* xii. 25).

**Triballi**, a powerful people in Thracia, a branch of the Getae dwelling along the Danube, who were defeated by Alexander the Great, A.C. 335, and obliged to sue for peace (Hdt. iv. 49; Thuc. iv. 101; Arr. *An.* 1, 2; Strab. p. 817).

**Tribocci**, a German people, settled in Gallia Belgica, between M. Vogesus and the Rhine, in the neighbourhood of *Strasbourg* (Caes. B.G. i. 51, iv. 10; Strab. p. 193; Ptol. ii. 9, 17).

**Tribonianus**, a jurist, commissioned by Justinianus, with sixteen others, to compile the Digest or *Pandect*. For details see *JUSTINIANUS*.

**Tricāla**. (*Tricocata*.)

**Tricarānon** (Τρικάρων: *Tricaracōn*), a fortress in Phlissia, S.E. of Phlius, on a mountain of the same name.

**Tricassae**, **Tricassii**, **Tricassini**, a people in Gallia Lugdunensis, E. of the *Senones*, whose chief town was *Augustobona*, afterwards *Tricassae* (*Troyes*). (Plin. iv. 107; Ptol. ii. 8, 13.)

**Tricastini**, a people in Gallia Narbonensis, between the *Cavares* and *Vocentii*, inhabiting a narrow strip of country between the *Drôme* and the *Isère*, on the banks of the *Isère*. They were to the N. of the *Vocentii*, and *Hannibal*, in his march from the 'Island' near *Valence* to the place where he crossed the Alps (as was said above, either the *M. Genève* or the *Col d'Argentière*; probably the former; see *ALPES*, *HANNIBAL*), passed first through the country of the *Tricastini*, then through that of the *Vocentii*, then through that of the *Tricorii* (Liv. xxi. 34; Ptol. ii. 10, 13). Their chief town was *Augusta Tricastinorum*, or simply *Augusta* (*Aoust*).

**Tricea**, subsequently **Tricāla** (Τρίκκη, Τρίκαλα: *Trikkala*), an ancient town of Thessaly in the district *Hestiaotis*, situated on the *Lethaeus*, N. of the *Peneus*. Homer represents it as governed by the sons of *Aeolus*, and it contained in later times a celebrated temple of this god. (H. ii. 729, iv. 202; Strab. p. 437; Liv. xxxii. 13.)

**Trichōnis** (Τριχωνίς: *Trikhori*), a large lake in Aetolia, E. of *Stratoa* and N. of *Mt. Aracynthus*.

**Trichōnium** (Τριχώνιον: *Trichoniēs*), a town in Aetolia, E. of lake *Trichonis* (Strab. p. 450; Pol. iv. 3; Paus. ii. 37, 3).

**Tricipitinus**, **Lucretius**. [*LUCRETIA* GENS.] **Tricōlōni** (Τρικολώνι: *Trikolōnēs*), a town of Arcadia, a little N. of *Megalopolis*, of which a temple of *Poseidon* alone remained in the time of *Pausanias* (Paus. viii. 3, 4, viii. 27, 9).

**Tricomia** (Τρικωμία: *Kainiac*), a town of the *Trocnades* (possibly a union of three villages) in Phrygia (but afterwards assigned to *Galatia Salutaris*), between *Midaion* and *Pessinus* (Ptol. v. 2, 22).

**Tricorii**, a people who dwelt on the river *Drac*, and whose chief town was probably the modern *St. Bonnet*, on the N. side of the *Col Bayard*, which leads to *Gap* (*Vapincum*). They dwelt S. of the *Vocentii* [see *TRICASTINI*].

**Tricorýthus** (Τρικώρυθος: *Trikorýstios*), a

demos in Attica, belonging to the tribe Aiantes between Marathon and Rhamnus.

**Tricrana** (Τρικράνα *Trickhara*) an island off the coast of Argolis near Hermione (Paus. ii. 84. 8).

**Tridentum** (Trent in Ital. an *Trento*) the capital of the Tridentini and the chief town of Raetia, situated on the river Athesis (*Adige*) and on the pass of the Alps leading to Verona (Plin. iii. 120. Jost. xx. 5). Its greatness dates from the middle ages and it is chiefly celebrated on account of the ecclesiastical council which assembled within its walls A.D. 1545.

**Trieres** or **Trieris** (Τριήρης *Enfeh*) a small fortress on the coast of Phoenicia, between Tripolis and the Prom. Theophrastopon (Eol. i. 68, Strab. p. 754).

**Trifanum** a town in Latium, between Minturnae and Sinuessa (Liv. viii. 11).

**Trincria** [SICILIA].

**Trinemis** or **Trinemia** (Τρινεμία *Trineimia* *Trineimis*) a demos in Attica, belonging to the tribe Cecropis on Mt. Parnes.

**Trinobantes** one of the most powerful people of Britain, inhabiting the modern Essex. They are mentioned in Caesar's invasion of Britain and they offered a formidable resistance to the invading force sent into the island by the emperor Claudius (Caes. B. G. i. 20. Tac. Ann. xiv. 81).

**Triocila** or **Tricala** (Τριόκυλα *Triokala* *Triokalos* *Tricalinus* or *Calata Bellota*) a mountain fortress in the interior of Sicily near the Cymessus was in the Servile war the headquarters of the slaves, and the residence of their leader Tryphon (Diod. xxxv. 7. Cic. Verr. v. 4. Ptol. iii. 4. 14).

**Triopas** (Τριόπας or Τριόπ) son of Poseidon and Canace a daughter of Aeolus or of Helios and Rhodes and the father of Iphimedeia and Erycithon. Hence, his son Erycithon is called *Triopetes* and his granddaughter Metra or Metra, the daughter of Erycithon, *Triopis*. Triopas expelled the Pelasgians, or original inhabitants from the district of Dobun (Dobus Campus) S. of Ossa in Thessaly, but was himself obliged to emigrate and went to Caria, where he founded Cnidus on the Triopas promontory (Hdt. i. 174, Diod. v. 56. Apollod. i. 7. 4, Or. Met. viii. 751). His son Erycithon was punished by Demeter with insatiable hunger because he had violated her sacred grove, but the same story is also told of Triopas himself (Erycithon).

**Trioplia** or **Trioplion**, an early name of Cnidus.

**Trioplium** (Τριόπλιον *Trioplium*) the promontory which terminates the peninsula of Cnidus forming the SW. headland of Caria and of Asia Minor. Upon it was a temple of Apollo and named Triopias, which was the centre of union for the states of Ionia. Hence it was also called the Sacred Promontory (Thuc. viii. 30. Mel. i. 16. Steph. Byz. ar.).

**Triphylia** (Τριφυλία *Triphylia*) the S. portion of Elis, lying between the Alpheus and the Nedon, is said to have derived its name from the three different tribes by which it was peopled. (Elis). Its chief town was Pylus.

**Tripodirens** (Τριποδῖρος *Tripodirens* or *Deruani* Po.) a town in the interior of Megara, NW. of Megara, and at the foot of Mt. Geraneia (Thuc. iv. 70. Strab. p. 334, Paus. i. 43. 8).

**Tripolis** (Τριπολις *Tripolitis*) is properly the name of a confederacy composed of three cities, or a district containing three cities, but it is also applied to single cities which had

some such relation to others as to make the name appropriate. 1 In Arcadia, comprising the three cities of Callia, Dapone and Nonacris its name is preserved in the modern town of Tripolitza (Arcadia). 2. T Peloponnesus, in Thessaly comprising the three towns of Azorus Dolche and Lythium (Liv. xli. 53). 3 In Rhodes comprising the three Dorian cities Lindus Ialysus and Camirus. Rhodus. 4 (Derbol) a city of Lydia on the Maeander twelve miles W. of Hierapolis, on the road from Sardis to Laodicea (Ptol. v. 2. 18. Hierocl. p. 669). 5 (Tireboli) a fortress on the coast of Pontus, on a river of the same name (Tireboli) Sa. ninety stadia E. of the Prom. Zephyrium (C. Zephre). 6 (Tripoli, Tarabulus) on the coast of Phoenicia consisted of three distinct cities one stadium (600 feet) apart each having its own walls, but all united in a common constitution having one place of assembly and forming in reality one city. They were colonies of Tyre S. don and Aradus respectively. Tripolia stood about thirty miles S. of Aradus and about the same distance N. of Byblos on a bold headland formed by a spur of Mt. Lebanon. It had a fine harbour and a flourishing commerce (Ptol. v. 15. 4. Strab. p. 754. Diod. xvi. 41. 2). The district on the N. coast of Africa between the two Syrtis, comprising the three cities of Sabrata (or Abrotinum) Oea, and Leptis Magna, and also called Tripolitana Regio (SYRTICA). Its name is preserved in that of the regency of Tripoli the W. part of which answers to it, and in that of the city of Tripoli probably the ancient Oea.

**Tripolitana Regio** [SYRTICA. TRIPOLIS, No. 7].

**Triptolemus** (Τριτολέμωρ) a local hero of Eleusis (in which character he appears in the Homeric Hymn to Demeter), and worshipped there as a deity connected with the sowing of corn. He is described in the Attic story as son of Celeus, king of Eleusis and Metanira. Other legends describe him as son of king Eleusis by Cothonea, or of Oceanus and Gaea, or of Trochilus by an Eleusian woman, or his father is Parus (cf. the Rarian plain) or Dryaslea. (Paus. i. 14. 2, Hymn in Cer. 153. Apollod. i. 5. 2, Hyg. Fab. 147, Serv. ad Georg. i. 19). By the Latin poets he is commonly regarded as the inventor of the plough (Verg. Georg. i. 19), but it is doubtful if this was the original conception of him. According to the most famous Attic legend Celeus the father of Triptolemus Eubulus, Eracles, and Demophoon or Demophantus, respectively received Demeter at Eleusis when she was wandering in search of her daughter. The goddess in return wished to make his son Demophoon immortal, and placed him in the fire in order to destroy his mortal parts, but Metanira screamed out at the sight, and the child was consumed by the flames. As a compensation for this bereavement, the goddess gave to Triptolemus a chariot with winged dragons and seed of wheat. In this chariot Triptolemus was borne over the earth making man acquainted with the blessings of agriculture (Or. Met. v. 616, Paus. i. 24. 8. vii. 29. 2, viii. 4. 1), and hence of laws and civilization. (Diet. of Ant. art. Theosmophoria). On his return to Attica, Celeus endeavoured to kill him but by the command of Demeter he was obliged to give up his country to Triptolemus, who now established the worship of Demeter and instituted the Theosmophoria (Apollod. i. c).

This is not the version of the Homeric *Hymn to Demeter* (123, 474), which, as was said above, describes him as one of the heroic chiefs or princes of Eleusis, instructed by Demeter in her sacred rites: the legend which makes him son of Eleusis points to his local worship as hero or deity being ancient in that district. The period and reason of the introduction of Demophon and of the strengthening by fire are not very clear, nor why Triptolemus entirely took the place of Demophon as son of Celeus and favourite of Demeter; but the most natural inference is that the belief in Triptolemus as god of corn-sowing was a very old one, and that his story was altered when the worship of Demeter became supreme and he was fitted into the myth. In the vases of the fifth and fourth centuries B.C. Triptolemus is constantly represented in his winged chariot, sometimes drawn by serpents (symbols of the powers of the earth); and there is little doubt that the myth of Triptolemus primarily signified the introduction of corn-growing and its communication from one country to another. It has been suggested, with some probability, that the idea of Triptolemus as especially the god of ploughing arose from a confusion of him with Osiris, the god of ploughing, and a vase now at St. Petersburg is noticed which represents Triptolemus in his serpent-chariot starting from Egypt. In this view he becomes the ploughing god in the Alexandrian period (cf. Serv. ad *Georg.* i. 19). Whether his name should be connected in derivation with triple ploughing (*τρίς, πολεῖν*) is doubtful: there were certainly three sacred ploughings recognised by the Athenians corresponding to the three actual ploughings for certain crops; but, if the conjecture is right that he was not primarily the god of the plough, the connexion of sound may be accidental. On the other hand, it is quite possible that, though primarily the distributor of seed, he may in very early times have been the god of the culture which followed it, and have been named accordingly. He is represented on earlier vases in his chariot as a full-grown man with ears of corn in his hand, or like a king, with a sceptre; but in later art he is often a youth or a boy (as in Latin poets), an idea which perhaps was borrowed from that of Iacchus in the mysteries.

**Tritaea** (*Τρίταια*: *Τριταεύς*). 1. A town of Phocis, NW. of Cleonae, on the left bank of the Cephissus and on the frontiers of Loeris (Thuc. iii. 101).—2. (*Kastritza*), one of the twelve cities of Achaia, 120 stadia E. of Pharae and near the frontiers of Arcadia. Augustus made it dependent upon Patrae. (Hdt. i. 145; Pol. ii. 41; Strab. p. 886; Paus. vii. 226.)

**Tritō** or **Tritōgēnia**. [ATHENE.]

**Tritōn** (*Τρίτων*), son of Poseidon and Amphitrite (or Celaeno), who dwelt with his father and mother in a golden palace in the bottom of the sea, or, according to Homer, at Aegae (Hes. *Th.* 930; Apollod. i. 4, 6). Later writers describe him as riding over the sea on horses or other sea-monsters. Sometimes we find mention of Tritons in the plural. Their appearance is differently described; though they are always conceived as having the human figure in the upper part of their bodies, and that of a fish in the lower part. The chief characteristic of Tritons in poetry as well as in works of art is a trumpet made out of a shell (*concha*), which the Tritons blow as they follow in the train of Poseidon (Ov. *Met.* i. 333). It is probable that Triton was once an independent sea-deity

or impersonation of the sea, represented like the Phoenician fish-deities; and became a son and attendant of Poseidon when the worship of that deity prevailed everywhere as the supreme god of the sea.

**Triton Fl.**, **Tritōnis**, or **Tritonitis Palus** (*Τρίτων, Τριταῖς, Τριτωνίς*), a river and lake on the Mediterranean coast of Lihya, which are mentioned in several old Greek legends, especially in the mythology of ATHENE, whom one account represented as born on the lake Tritonis, and as the daughter of the nymph of the same name and of Poseidon: hence her surname of *Τριταγένηια* [see p. 188, h]. When the Greeks first became acquainted geographically with the N. coast of Africa, they identified the gulf afterwards called the Lesser Syrtis with the lake Tritonis. This seems to be the notion of Herodotus, in the story he relates of Jason (iv. 178, 179; ARGONAUTAE). A more exact knowledge of the coast showed them a great lake beyond the inmost recess of the Lesser Syrtis, to which the name Tritonis was then applied. This lake had an opening to the sea, as well as a river flowing into it, and accordingly the geographers represented the river Triton as rising in a mountain, called Zuchabari, and forming the lake Tritonis on its course to the Lesser Syrtis, into which it fell. The lake is undoubtedly the great salt lake, in the S. of Tunis, now in great part dried up, called *Sebkhat-Farun*. Lucan (ix. 346) appears to make Tritonis the lake or the estuary of the river Lathon or Lethon in Cyrenaica. [LATHON.]

**Trivicum** (*Trivico*), a small town in Samnium, situated among the mountains separating Samnium from Apulia, in the country of the Hirpini (Hor. *Sat.* i. 5, 79).

**Trōas** (*ἡ Τρώας*, sc. *χώρα*, the fem. of the adj. *Τρῶς*: *Τρωαδεύς*: *Chan*), the territory of Ilium or Troy, formed the NW. part of Mysia. It was bounded on the W. by the Aegean sea, from Pr. Lectum to Pr. Sigenm at the entrance of the Hellespont; on the NW. by the Hellespont, as far as the river Rhodius, below Abydus; on the NE. and E. by the mountains which border the valley of the Rhodius, and extend from its sources southwards to the main ridge of M. Ida, and on the S. by the N. coast of the Gulf of Adramyttium along the S. foot of Ida; but on the NE. and E. the boundary is sometimes extended so far as to include the whole coast of the Hellespont and part of the Propontis, and the country as far as the river Granicus, thus embracing the district of Dardania, and somewhat more. Strabo extends the boundary still further E., to the river Aesepus, and also S. to the Caicus; but this clearly results from his including in the territory of Troy that of her neighbouring allies. (*Il.* ix. 321, xxiv. 544; Hdt. vii. 42; Strab. pp. 581-616.) The Troad is for the most part mountainous, being intersected by M. Ida and its branches: the largest plain is that in which Troy stood. The chief rivers were the SATNIOIS on the S., the RHODRUS on the N., and the Seamander (*Mendere*) with its affluent the Simois (*Dombrek*) in the centre. The last two, whose connexion with scenes in the Iliad gives them an importance beyond their size, are discussed more particularly under TROJA.

**Troēmi** or **-ii**. [GALATIA.]

**Troēs**. [TROAS.]

**Troezēn** (*Τροιζήν*, more rarely *Τροιζήνη*: *Troiēnios*: *Dhamala*), the capital of Troezēnia. (*Τροιζηνία*), a district in the SE. of Argolis on

the Saronic gulf, and opposite the island of Aegina. The town was situated at some little distance from the coast on which it possessed a harbour called Pogōn (Πωγών) opposite the island of Calauria. Troezen was a very ancient city, and is said to have been originally called Poseidonia, on account of its worship of Poseidon. [CALAURIA.] The legend of a contest between Poseidon and Athens for the protectorship of Troezen which ended in their agreeing to share it (hence both appear on the coins) probably arose from the fact that the worship of Athens was accepted side by side with the older worship of Poseidon (Paus. ii. 30. 5). Traditionally it received the name of Troezen from Troezen, one of the sons of Pelops, and it is celebrated in mythology as the place where Pittheus the maternal grandfather of Theseus, lived, and where Theseus himself was born. In the Homeric age Troezen was for a long time dependent upon the kings of Argos (Il. ii. 56), and this dependence seems to have continued after the Dorian conquest of both towns (Paus. ii. 30. 9), but in the historical period it appears as an independent state. It was a city of some importance for we read that the Troezenians sent five ships of war to Salamis and 1000 heavy armed men to Plataea. When the Persians entered Attica the Troezenians distinguished themselves by the kindness with which they received the Athenians who were obliged to abandon their city (Hdt. viii. 41. Plut. Them. 10). The friendship continued till the Peloponnesian war when the Troezenians allied themselves with Sparta (Thuc. ii. 56).

**Trogiliae** three small islands named Psidon Argeonon and Sandakou, lying off the promontory of Trochilum. [DILE.]

**Trogitis Lacus** [PIDEIA.]

**Trogodytae** (Τρωγώδυται, i.e. dwellers in caves), the name applied by the Greek geographers to various uncivilised people, who had no abodes but caves, especially to the inhabitants of the W coast of the Red Sea, along the shores of Upper Egypt and Aethiopia (Hdt. iv. 183. Peripl. 2-5). The whole of this coast was called Trogodytia (Τρωγώδυτις) (Agath. arch. 61-63, Diod. iii. 32, 33). There were also Trogodytae in Moesia, on the banks of the Danube. The Trogodytes of the W coast of the Red Sea are described by Agatharchides as a barbarous people who wore little clothing, had wives in common, and put to death the aged and infirm. They lived on the produce of their flocks and herds. In the Periplus the Ethiopian Trogodytes are described as of a wild appearance and swifter than horses. This swiftness of foot is noticed also by Herodotus as characterising the Ethiopian Trogodytes, and is said to be still a characteristic of the cave-dwellers in the same district. Herodotus adds that their language was like the twittering of bats, and that their food consisted of lizards and other reptiles.

**Trogus, Pompeius** [JESTIVER.]

**Troilium** [TROSSILUM.]

**Troilus** (Τρώιλος), son of Priam and Hecuba. He fell by the hand of Achilles. (Il. xiv. 257, Verg. Aen. i. 474, Hor. Od. ii. 9, 16.)

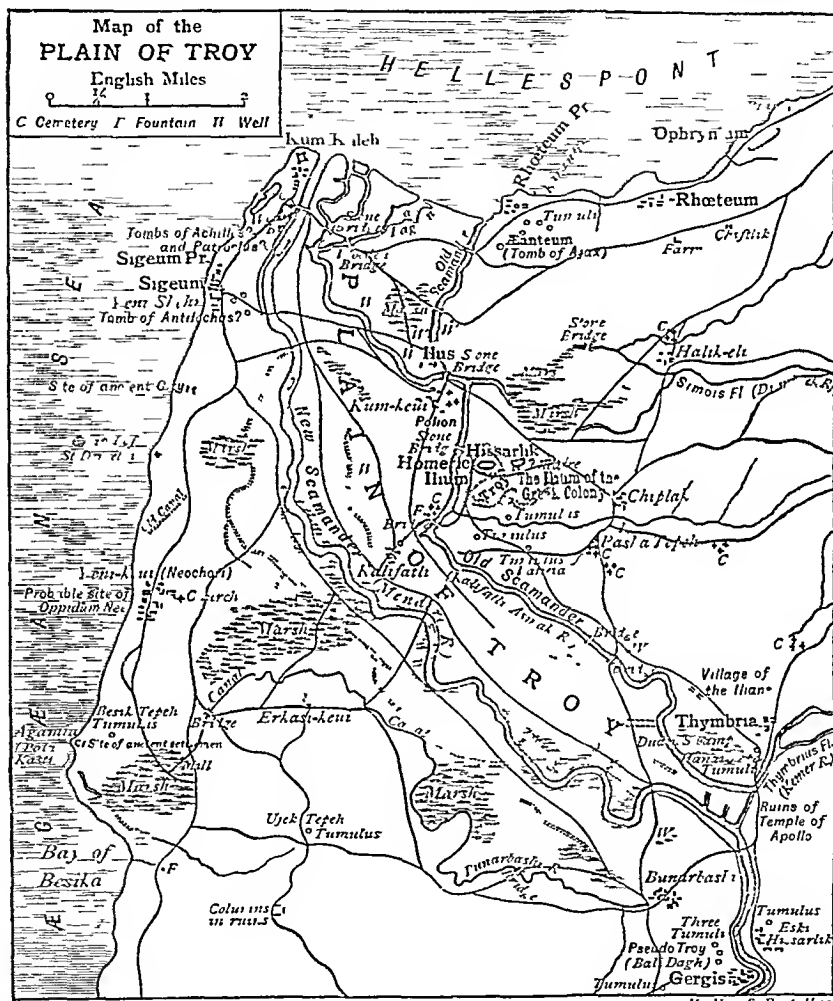
**Troja** or **Ilium** (Τροία, Ἰλίον Troy Ilium at Hisarlik), also called Pergama (Πέργαμος, Περγᾶμος or Πίργγος Τροίς, Τροίς, i.e. Troas, Trojana, also Troas and Tris), a name properly applied only to the fortress or citadel of the town the chiefity of the Troas in the Homeric age and the capital of the dominion ruled over

by Priam. The site of Troy has been disputed from the time of Demetrius of Scepsis in the second century B.C. who denied that the then existing Ilium stood on the site of the Homeric city, chiefly on the ground that the plain near Ilium Novum required as a battle ground, was a recent alluvial deposit. Modern geologists have shown that it is an error to regard this formation of land (to any important extent) as more recent than the Homeric age. Demetrius placed the site at Ἰλίων κωμὴ (the village of the Ilians) three or four miles further up the Scamander. His views did not meet with general acceptance, and the Romans especially continued to look upon Ilium Novum as occupying the site of their supposed mother city. At the end of the last century partly because Le Chevalier discovered a hot and cold spring near Bunarbashi which seemed to correspond to the springs mentioned in Il. xxii. 147, the hill called *Balı Dagı* was fixed upon as the hill of Troy, and this view is still maintained by some scholars of great authority. Few dispute it at all till the excavations of Dr. Schliemann in 1871-1879 at Hisarlik, continued latterly in conjunction with Dr. Dörpfeld in 1893-1896 led him to revert to the oldest belief—that the site of Ilium Vetus, or the Homeric Troy was the same as that of Ilium Novum. The question is not even now one upon which it is wise to pronounce dogmatically. The supporters of both views have in some cases pressed points of correspondence or divergence too far but the objections to accepting the site at *Balı Dagı* near Bunarbashi, are much more serious than those which have been alleged against Hisarlik, and if it is admitted that the Homeric descriptions were written with considerable knowledge of the local features derived from tradition or from personal knowledge (and there is nothing to disprove if this is not admitted), but yet were written, not by a topographer, but by a poet with some poetical licence of exaggeration of scale, and of removing or creating some natural obstacles the claim of Hisarlik to be regarded as the hill of Troy is fairly established. The map of the district given on p. 973 is taken from one constructed by Sir C. Wilson. The main features of the Homeric Troy and its neighbourhood are that the town, or its Acropolis, was situated on a hill near the Hellespont and looking to the island of Tenedos (Il. xii. 23), the Greek camp was on the shores of the Hellespont, near the mouth of the Scamander or Xanthos (i.e. W of Cape Rhœteum), and with the river Scamander between it and the city of Troy (Il. xi. 31, xiv. 350, 692), further, Troy was not a great distance from this shore, since the fighting goes on near the city and near the camp backwards and forwards over the plain on the same day, Idaeus goes early in the morning to the camp and gets back to the assembly at Troy just after sunrise (vi. 391, 415). Priam drives in the night, eats and sleeps in Achilles' tent, and gets back to Troy at sunrise (xiv. 366-69), the Sumos joins the Scamander and apparently on the N side of the city (v. 774) that this plain reaches up to the neighbourhood of the citadel is clear from the description of the battle rolling up to the walls. There are other details of topography which do not affect the narrative and may be imaginary, though they have an appearance of local colouring about them. Such are the Scæan gates leading into the plain towards the Greek camp and the two springs, one hot and



the other cold, which break out near it (xvi 147), and a rising ground or 'swelling of the plain' (*θρασυδὲς πεδίοιο*) between the city and the camp (x 160, xi 56). [It must be confessed that this last detail is more likely to be imagined than to be carefully taken from nature.] As regards the sites mentioned, the *Ἰλίου κρήνη* of Demetrius has nothing to recommend it. It is too distant from the sea, it stands near the swamps, and it has no ruins. It seems to have been chosen because

date than can belong to the Homeric poems. The principal objections urged against Hissarlık were (1) that it was not high enough to be the 'windy' Troy, (2) the plain is on the wrong side of the Scamander. As regards (1), the hill of Hissarlık rises from the plain to a height of 50-65 feet now it must be recollected that the plain about it is destitute of high ground, and thus isolated height might well be called 'lofty,' 'windy,' &c; and it is just the sort of place which in those days was chosen for a citadel—



the false theory of the coast having greatly advanced seemed to necessitate a site further inland, and the name was seized upon as evidence. Bali Daglı, no doubt, is a commanding height, and well suited for a fortress, but it stands on hilly ground with no plain coming up to it moreover it is about twelve miles from the Greek camp, which alone is a strong objection, however much it may be argued that poets can disregard distance and time. Lastly, the only remains here and at Eski Hissarlık close by are walls which are of a much more recent

near the sea and yet safe from pirates [cf. *TRINIS*]. As regards (2), it has been discovered that the old bed of the *Mendere* (Scamander) ran further to the E and through the E side of the plain, instead of, as now, to the W. Hissarlık is 3½ miles from the Aegean and 8½ miles from the Hellespont—a distance which agrees with the Homeric narrative. The *Dombek Su*, which joins the Scamander N of Hissarlık, will answer to the ancient Simois. Dr Schliemann claims to have found the springs and washing troughs 'in an ancient

rock channel' at the foot of Hisarlik. This may be so but it is unwise to press it as an essential point. As far as the springs are concerned, Bunarbashi has the better evidence, but it is by no means unlikely that if the natural phenomenon of hot and cold springs was well known further up the Scamander it may have been transferred in the poets to the neighbourhood of the city nor again is it much worth considering whether the swelling of the ground which Dr Schliemann fixed upon will answer to the *ἔσπερος ῥένας*. In the arguments for or against it is well to remember the remark of Grote that it is a mistake to apply to Homer and to the Homeric siege of Troy criticisms which would be perfectly just if brought to bear on the Athenian siege of Syracuse as described by Thucydides. The excavations on Hisarlik have revealed a succession of cities with strata, sometimes including burnt debris between them. The uppermost is the *Ilion Novum*, the Greek city of historical times. The lowest upon the actual rock, is small and of very rude and primitive character in its building its pottery, in the great rarity of metal and in the use of stone hatchets. Above the ruins of this was built on a larger scale what Schliemann calls the Homeric Troy. Here were found walls partly of stone partly of brick, with three gates inclosing (among other build ings) somewhat of the Homeric type with a courtyard) *megara* and women's apartments further a quantity of pottery and a considerable find of golden vessels and ornaments. The citadel and palace are small the space occupied by the walls being only 330 feet in diameter, and it is necessary to admit the glorification of the palace and its surroundings by poetry. There is however no objection to the theory that there was a lower city below the Acropolis and enclosed by a wall, just as was the case at Tyrys. The objects found belong to a stage of art distinctly inferior to the Mycenaean art, and archaeologists of authority are disposed to say that this city appears to belong to a date anterior to either Tyrys or Mycenae. It is however, possible either that the Trojans were less advanced in civilisation than the Greeks who besieged them, or that there was an interval after the fall of Troy and before the Dorian invasion during which the art of Mycenae advanced to the stage which is evidenced by the Mycenaean discoveries. On the other hand, the more recent explorations of Dr Dörpfeld in 1893 seem likely, when they are completed and fully described, to give a clearer insight into the matter. Dr Dörpfeld has now distinguished five 'pre-Mycenaean' or pre-Homeric strata of remains on the mound of Hisarlik, and that which he reckons as the second of these he dates earlier than 2000 B.C. In the sixth stratum (i.e. separated by three unimportant settlements from the above) he recognises the Homeric citadel, about as large as that of Tyrys, and containing pottery of what is called the Mycenaean period. It has remains of seven large buildings like the *megara* of Homer, walls of the Mycenaean type and a tower at the N.E. angle. If the matured report should eventually result in ascribing to the Homeric Troy a different stratum of remains from that upon which Schliemann fixed, it will in any case tend to confirm his opinion that the Homeric city really stood on Hisarlik, and will throw much more light on its date. For the nationality of the Trojans, see *PRIAMUS*.—The mythical account of the kingdom of Troy is briefly as

follows. Teneas the first king, had a daughter who married Dardanus, the chieftain of the country N.E. of the Troad. [DARDANIA.] Dardanus had two sons, Ilus and Erichonius, and the latter was the father of Troas, from whom the country and people derived the names of Troas and Troes. Troas was the father of Ilus who founded the city, which was called after him Ilum, and also, after his father, Trôja. The next king was LAOMEDON, and after him PRIAM [PRIAMUS]. In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. [For details see HELEN, PARIS, ACHILLES, NEPTOLEMUS, AENEAS.] As to the historical facts which may be regarded as established, there is evidence of a considerable city having been sacked and burnt at a period which archaeologists put not later than the twelfth century B.C. That this invasion may have been an enterprise of the Achaeans at that time is neither impossible nor unlikely. If the interpretation of recent Egyptian discoveries is right which makes Achaeans appear as assailants of Egypt in the reign of Ramses III., it would follow that the Achaeans of the twelfth or thirteenth centuries had power and spirit enough for such an enterprise (see p. 424) but in any case the history of TRÔJA and MYCENAE, as attested by their ruins, is evidence



Coins of Ilion during its autonomy after B.C. 110. Obv. head of Athena rev. Athena seated on a throne. Same inscription as of Menophron, Athens with spear and shield.

to the existence of their power at that time. There is therefore no reason why the traditions upon which the *Iliad* is based should not be regarded as true in their main outlines. It is probable enough that to avenge an act of piracy (which is a common and simple explanation of the rape of Helen) the Greeks of the 'Achaean' period besieged and sacked Troy and thence returned to hold their own possessions undisturbed until the Dorian invasion. That there was no Greek settlement upon the site of Troy until a much later period is deduced from the remains of towns of a low state of civilisation and of small importance which have been discovered above the ruins of the second city (assumed to be Priam's). The later towns (if Dr Schliemann is right in distinguishing three or four) between the Homeric city and the Greek 'New Ilion' were poor settlements with no history and no importance. The last, an Aetolian foundation which lasted on through the Hellenistic and Roman periods, was visited by Aetolia and by Alexander the Great, and has yielded some fine pieces of sculpture from a Greek temple of Athena and inscriptions from the fourth century B.C. to late Roman times. (Cf. *Hdt.* vii. 42, Strab. pp. 593, 601, Arr. *Ln.* i. 11, 7.) It was established by Alexander, Antiochus, and Julius Caesar who, as well as Sulla, enabled the town to recover the damage inflicted in the Mithridatic war by Fimbria (Strab. p. 594; App. *Mithr.* 53),

and it was made a free city, exempt from taxes. (Strab. p. 595; Suet. *Claud.* 25; Tac. *Ann.* xii. 58.) Commercially its importance was eclipsed by that of ALEXANDRIA TRIOAS.

**Trophonius** (Τροφῶνιος), son of Erginus, king of Orchomenus, and brother of Agamedes. He and his brother built the temple at Delphi and the treasury of king Hyrieus in Boeotia. For details see AGAMEDES. Trophonius after his death was worshipped as a hero, and had a celebrated oracle in a cave in Boeotia. (See *Dict. of Antiq. art. Oraculum.*)

**Trōs** (Τρώς), son of Erichthonius and Astyoche, and grandson of Dardanus. He was married to Callirrhoe, by whom he became the father of Ius, Assaracus, and Ganymedes, and was king of Phrygia. (*Il.* xx. 230.) The country and people of Troy were supposed to have derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses. [GANYMEDES.]

**Trossulum** (Trossulanus; *Trosso*), a town in Etruria, nine miles from Volturni, which is said to have been taken by some Roman equites without the aid of foot-soldiers; whence (according to Roman etymologists) the equites obtained the name of Trossuli (Plin. xxxiii. 9; Fest. s.v. *Trossuli*).

**Truentum**, a town of Picenum, on the river Truentus or Truentinus (*Tronto*). (Strab. p. 241; Mel. ii. 4, 6.)

**Trutulensis Portus**, a harbour on the NE. coast of Britain, perhaps near the estuary Taus (Tay). The exact site is unknown. (Tac. *Agr.* 38.)

**Tryphiodorus** (Τρυφίδωρος), a Greek grammarian and poet, was a native of Egypt; but nothing is known of his personal history. He lived probably early in the sixth century of the Christian era. Of his grammatical labours we have no record; but one of his poems has come down to us, entitled *Ἰλίου ἄλωσις*, the *Capture of Ilium*, consisting of 691 lines, of small merit. It contains a description of the warriors in the wooden horse (whom Helen is about to betray, but she is prevented by Athene), and of the scenes of the sack of the city. Editions are by Northmore, London, 1804, and by Kuchly, Zürich, 1850.

**Tryphōn** (Τρύφων). 1. Diodotus, a usurper of the throne of Syria during the reign of Demetrius II. Nicator. After the death of Alexander Balas in B.C. 146, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius, but in 142 he murdered Antiochus and reigned as king himself. Tryphon was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in 139, after a reign of three years. [See DEMETRIUS II.]—2. Salvius, one of the leaders of the revolted slaves in Sicily, was supposed to have a knowledge of divination, for which reason he was elected king by the slaves in 103. He displayed considerable abilities, and in a short time collected an army of 20,000 foot and 2000 horse, with which he defeated the propraetor P. Licius Nerva. After this victory Salvius assumed all the pomp of royalty, and took the surname of Tryphon, probably because it had been borne by Diodotus, the usurper of the Syrian throne. He chose the strong fortress of Triocla as the seat of his new kingdom. Tryphon was defeated by L. Lucullus in 102, and was obliged to take refuge in Triocla. But Lucullus failed to take the place, and returned to Rome without effecting anything more. Lucullus was succeeded by C. Servilius; and on the death of Tryphon, about the same

time, the kingdom devolved upon Athenion who was not subdued till 101. (Diod. xxxvi *Fragm.*; Flor. iii. 19.)

**Tryphonius**, Gaius, a Roman jurist, wrote under the reigns of Septimius Severus and Caracalla.

**Tubantes**, a people of Germany, allies of the Cherusci, originally dwelt between the Rhine and the Yssel; in the time of Germanicus on the S. bank of the Lippe, between Paderborn, Hamm, and the Amseberger Wald; and at a still later time in the neighbourhood of the Thüringer Wald between the Fulda and the Werra. (Tac. *Ann.* i. 51, xiii. 55, *Germ.* 36; Ptol. ii. 11, 23.) Subsequently they are mentioned as a part of the great league of the Frangi.

**Tubero**, Aelius. 1. Q., son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia. This Tubero, like the rest of his family, was so poor that he had not an ounce of silver plate, till his father-in-law gave him five pounds of plate from the spoils of the Macedonian monarch. (Liv. xlv. 7, 8; Val. Max. iv. 4, 9; Plut. *Aem. Paul.* 28.)—2. Q., son of the preceding, was a pupil of Panaetius, and is called the Stoic. He had a reputation for talent and legal knowledge. He was praetor in 123, and consul suffectus in 118. He was an opponent of Tib. Gracchus, as well as of C. Gracchus, and delivered some speeches against the latter, 123. (Cic. *Off.* iii. 15; Tac. *Ann.* xvi. 22; Gell. i. 22.) Tubero is one of the speakers in Cicero's dialogue *de Republica*.—3. L., an intimate friend of Cicero. He was a relation and a school-fellow of the orator, had served with him in the Marsic war, and had afterwards served under his brother Quintus as legate in Asia. On the breaking out of the Civil war, Tubero, who had espoused the Pompeian party, received from the senate the province of Africa; but as Atilius Varus and Q. Ligarius, who likewise belonged to the aristocratical party, would not surrender it to him, he passed over to Pompey in Greece. He was afterwards pardoned by Caesar, and returned with his son Quintus to Rome. (Cic. *pro Lig.* 4, 7, 8, *ad Q. Fr.* i. 1.) Tubero cultivated literature and philosophy. He wrote a History, and the philosopher Aenesidemus dedicated to him his work on the sceptical philosophy of Pyrrhon.—4. Q., son of the preceding. In 46 he made a speech before C. Julius Caesar against Q. Ligarius, who was defended by Cicero in a speech which is extant (*pro Q. Ligario*). Tubero obtained considerable reputation as a jurist. He had a great knowledge both of Jus Publicum and of Jus Privatum, and he wrote several works on both these divisions of law. He married a daughter of Servius Sulpicius, and the daughter of Tubero was the mother of the jurist C. Cassius Longinus. (Quint. x. 1, 23; Gell. vii. 19, xiv. 2.) Like his father, Q. Tubero wrote a History. (Liv. iv. 23; Suet. *Jul.* 83.) Tubero the jurist who is often cited in the Digest is this Tubero; but there is no excerpt from his writings.

**Tucca**, Plotius, a friend of Horace and Virgil. The latter poet made Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *Aeneid* by order of Augustus (Hor. *Sat.* i. 5, 40, i. 10, 81).

**Tüder** (Tuders, -tis: *Todî*), an ancient town of Umbria, situated on a hill near the Tiber, and on the road from Mevania to Rome. (Plut. *Mar.* 17, *Crass.* 6; Strab. p. 227; Plin. iii. 113.) It was subsequently made a Roman colony.

There are still remains of the polygonal walls of the ancient town.

**Tuditānus, Semprouius** 1 M., consul *s. c.* 210, and censor 220 (Gell. *xvii.* 21).—2 P., tribune of the soldiers at the battle of Cannae in 216, and one of the few Roman officers who survived that fatal day. In 214 he was curule aedile, in 213 praetor with Arminius as his province, and was continued in the command for the two following years (212-211). He was censor in 209 with M. Cornelius Cethegus, although neither he nor his colleague had yet held the consulship. In 205 he was sent into Greece with the title of proconsul for the purpose of opposing Philip, with whom, however, he concluded a treaty which was ratified by the Romans. Tuditānus was consul in 204 and received Bruttium as his province. He was at first defeated by Hannibal but shortly afterwards he gained a decisive victory over the Carthaginian general (Liv. *xiii.* 50, 60, *xiv.* 45-47, *xvii.* 11, *xxix.* 11-13, *xxx.* 2, App. *Ann.* 26).—3. C. plebeian aedile 199, and praetor 197 when he obtained Sardinia as his province. He was defeated by the Spaniards with great loss, and died shortly afterwards of a wound which he had received in the battle (Liv. *xxix.* 27, *xxxii.* 42, App. *Hisp.* 83).—4. M., tribune of the plebs 193, praetor 169 when he obtained Sicily as his province, and consul 185. In his consulship he carried on war in Liguria, and defeated the Apuiani, while his colleague was equally successful against the Ingauni. He was carried off by the great pestilence which devastated Rome in 174 (Liv. *xxxix.* 40, 46, *xl.* 31).—5. C., praetor 132 and consul 129. In his consulship he carried on war against the Iapydes in Illyria, over whom he gained a victory chiefly through the military skill of his legate, D. Junius Brutus. Tuditānus was an orator and a historian, and in both obtained considerable distinction. (Vall. *Pat.* u. 4, App. *B. C.* 1. 10, *Illyr.* 10; Cic. *Brut.* 25, Dionys. 1. 11.)

**Tulcis**, a river on the E. coast of Spain, near Tarraco (Mel. *ii.* 7).

**Tullingi**, a people of Gaul of no great importance, who dwell on the Rhine between the Rheni and the Helvetii.

**Tullia**, the name of the two daughters of Servius Tullius, the sixth king of Rome. [TULLIUS]

**Tullia**, frequently called by the diminutive **Tulliōla**, was the daughter of M. Cicero and Terentia, and was probably born *s. c.* 79 or 78. She was betrothed in 67 to C. Calpurnius Piso Frugi, whom she married in 63 during the consulship of her father. During Cato's banishment Tullia lost her first husband. She was married again in 58 to P. Furius Crassipes, a young man of rank and large property, but she did not live with him long, though the time and the reason of her divorce are still unknown. In 60 she was married to her third husband, P. Cornelius Dolabella, who was a thorough profligate. The marriage took place during Cicero's absence in Cilicia, and, as might have been anticipated, was not a happy one. On the breaking out of the Civil war in 49, the husband and the father of Tullia espoused opposite sides. While Dolabella fought for Caesar, and Cicero took refuge in the camp of Pompey, Tullia remained in Italy. On the 19th of May, 49, she was delivered of a seven months' child, which died soon afterwards. After the battle of Pharsalia, Dolabella returned to Rome; but he continued to lead a dissolute and profligate

life, and at length (46) a divorce took place by mutual consent. At the beginning of 45 Tullia was delivered of a son. As soon as she was sufficiently recovered to bear the fatigues of a journey, she accompanied her father to Tarsus, but she died there in February. Her loss was a severe blow to Cicero. (See Index to Cicero.) Among the many consolatory letters which he received on the occasion is the well-known one from the celebrated jurist Serv. Sulpicius (ad Fam. iv. 6). To dissipate his grief, Cicero drew up a treatise on Consolation.

**Tullia Gens**, patrician and plebeian. The patrician Tullii were one of the Alban houses which were transplanted to Rome in the reign of Tullus Hostilius. The patrician branch of the gens appears to have become extinct at an early period, for after the early times of the republic no one of the name occurs for some centuries, and the Tullii of a later age are not only plebeians, but, with the exception of their bearing the same name, cannot be regarded as having any connexion with the ancient gens. The first plebeian Tullius who rose to the honours of the state was M. Tullius Decula, consul *s. c.* 81, and the next was the celebrated orator M. Tullius Cicero [CICERO].

**Tullianum**, (Rome, p. 814.)

**Tullius Servius** according to the legends, the sixth king of Rome. The stories about his reign merely express the popular idea of the original growth of the constitution and as he embodies a great part of this growth the history of which was lost, he is represented as a king with a peaceful reign, devoted to legislation and to public works in the city, but also to military organisation. The legendary account states that his mother, Oemua, was one of the captives taken at Corniculum, and became a slave of Tanaquil, the wife of Tarquinius Priscus (Dionys. iv. 2; Or. *Fest.* vi. 625). He was born in the king's palace, and notwithstanding his servile origin was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child; and Tarquinius gave him his daughter in marriage, and entrusted him with the government. His rule was mild and beneficent, and so popular that he became the son of Ancus Marcius, fearing lest they should be deprived of their inheritance, procured the assassination of Tarquinius. [TARQUINIUS] They did not, however, reap the fruit of their crime, for Tanaquil, pretending that the king's wound was not mortal, told the people that Tarquinius had commanded Servius meantime to discharge the duties of the kingly office. Servius began to act as king, and when the death of Tarquinius could no longer be concealed, he was already in firm possession of the royal power. The great deeds of Servius were deeds of peace, and he was regarded by posterity as the author of all their civil rights and institutions, just as Numa was for their religious rites and ordinances. Three important events are assigned to Servius by tradition. First, he gave a new constitution to the Roman state. The two main objects of this constitution were to give the plebs political independence, and to assign to property that influence in the state which had previously belonged to birth exclusively. In order to carry his purpose into effect, Servius made a twofold division of the Roman people, one territorial, and the other according to property. For details, see *Dict. of Antiq.* art. *Comitia*. Secondly, he was credited with the extension of the pomerium, or bound-

dary of Rome, and with the completion of the 'Servian' city by incorporating with it the Quirinal, Viminal, and Esquiline hills and its fortification. [ROMA, p. 798.] Thirdly, he established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. By his new constitution Servius incurred the hostility of the patricians, who conspired against him with L. Tarquinius. Servius, soon after his succession, had given his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius the elder was married to a gentle wife; Aruns, the younger, to an aspiring and ambitious woman. On the other hand, Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, fearing that her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. She persuaded Lucius to murder his wife, and she murdered her own husband; and the survivors straightway married. Tullius now urged her husband to murder her father. A conspiracy was formed with the discontented patricians, and Tarquinius having entered the senate-house arrayed in the kingly robes, ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate-house, and, standing at the doorway, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the steps. The king sought refuge in his house, but before he reached it, he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; and as she was returning, her charioteer pulled up, and showed her the corpse of her father lying across the road. She commanded him to drive on: the blood of her father spirted over the carriage and on her dress; and from that day forward the street bore the name of the *Vicus Secleratus*, or Wicked Street. Servius had reigned forty-four years. (Liv. i. 42-46; Dionys. iv. 2-12; Cic. *de Rep.* ii. 21; Ov. *Fast.* vi. 581.)

**Tullius Tiro.** [Tiro.]

**Tullum** (*Toul*), the capital of the Leuci, a people in the S.E. of Gallia Belgica, between the Matrona and Mosella (Ptol. ii. 9, 13).

**Tullus Hostilius**, third king of Rome, is said to have been the grandson of Hostus Hostilius, who fell in battle against the Sabines in the reign of Romulus (Liv. i. 12, 22; Plin. xvi. 11). His legend ran as follows. Tullus Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Cluilia. [HORATIA GENS.] Next he warred with Fidenae and with Veii, and being straitly pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. After the fight was won, he tore asunder with chariots Mettius Fufetius, the king or dictator of Alba, because he had desired to betray Rome; and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines; and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival

to Saturn and Ops, and to double the number of the Salii, or priests of Mamers. And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the *festus Saturnalia* and *Opalia*. In his old age, Tullus grew weary of warring; and when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mt. Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, he remembered the peaceful and happy days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicius, Jupiter was wroth, and smote Tullus and his whole house with fire.—It has been remarked that Tullus Hostilius is in the legends a sort of double of Romulus. Each adds another people to Rome, one the Sabines, the other the Albans; each has a war with a Mettius. His story seems to have grown out of a double set of legends, explaining the origin of certain names, and the growth of the city. But another reign was imagined to fill up a gap in the chronology and Hostus Hostilius, the general of the Romulus legend, reappears as the king Tullus Hostilius, who is represented as his grandson.

**Tunes, or Tunis** (*Túnys*, *Túnis*: *Τυνήσις*: *Tunis*), a strongly fortified city of N. Africa, stood at the bottom of the Carthaginian gulf, ten miles S.W. of Carthage, at the mouth of the little river Catada. At the time of Augustus it had greatly declined. (Strab. p. 834; Pol. xiv. 10; Liv. xxx. 9.)

**Tungri**, a German people who crossed the Rhine, and settled in Gaul in the country formerly occupied by the Aduatci and the Eburones. Their chief town was called *Aduataca* or *Atuataca Tungrorum* (*Tongerni*), on the road from Castellum Morinorum to Colonia Agrippina. (Tac. *Germ.* 2, *Hist.* iv. 55, 79.)

**Turba.** [BIGERIONES.]

**Turdetani**, the most numerous people in Hispania Baetica, dwelt in the S. of the province on both banks of the Baetis as far as Lusitania. They were regarded as the most civilised people in all Spain, having a written code of laws. Their country was called *Turdetania*. (Strab. pp. 136, 139, 151; Pol. xxxiv. 9; Diod. v. 33.)

**Turduli**, a people in Hispania Baetica, situated to the E. and S. of the Turdetani (Strab. p. 139; Pol. xxxiv. 9).

**Turia** or **Turium** (*Guadalaviar*), a river on the E. coast of Spain, flowing into the sea at Valentia, memorable for the battle fought on its banks between Pompey and Sertorius (Plut. *Pomp.* 18, *Sert.* 19; Plin. iii. 20).

**Turiasso** (*Turiassonensis*: *Tarrazona*), a town of the Celtiberi in Hispania Tarraconensis, on the road from Caesaraugusta to Numantia. It possessed a fountain the water of which was said to be very excellent for hardening iron. (Plin. iii. 24, xxxiv. 144.)

**Turnus** (*Túrpos*). 1. Son of Daunus and Venilia, and king of the Rutuli at the time of the arrival of Aeneas in Italy. He was a brother of Juturna, and related to Amata, the wife of king Latinus; and he fought against Aeneas, because Latinus had given to the Trojan hero his daughter Lavinia, who had been previously promised to Turnus. He appears in the *Aeneid* as a brave warrior; but in the end he fell by the hand of Aeneas. (Verg. *Aen.* vii. 403, x. 76, xii. 408, 926; Liv. i. 2.) The name of Turnus is not improbably connected

with Tyrrhenns, and in the legends he is allied with the Etruscan Mezentius. It is likely that the story of his battles represents the struggle of the Latin Confederation against an Etruscan power which was at that period settled at Ardea and Terracina.—2 A Roman satiric poet, was a native of Aurrunc, and lived under Vespasian and Domitian (*Mart vii 97, xi 10, Sidon ix 216, Schol ad Juv i 20*). The thirty hexameters about Nero's reign which have been ascribed to Turnus are a forgery of the seventeenth century.

**Turnus Herdonius** [*Herdonius*], *Tūrōnes Tūrōni or Tūrōnii*, a people in the interior of Gallia Lugdunensis, between the Aulerci, Andes and Pictones. Their chief town was Caesrodūm, subsequently Turon, (*Tours*) on the Liger (*Loire*). (*Caes B G ii 35, vii 4, 75, viii 46, Tac Ann iii 41, Ptol ii 8, 11*).

**Turpilianus, P. Petronius**, triumvir of the mint under Augustus. His name occurs on several coins.

**Turpillus, Sextus**, a Roman dramatist, who rendered Greek plays of the New Comedy in Latin. The titles of thirteen or fourteen of his plays have been preserved together with a few fragments (*ed Ribbeck, Com Lat*). He died, when very old, at Sinuessa in a.c. 101 (*Hieron ad Euseb Chron*, 1914).

**Turpio, L. Ambivius**, a celebrated actor in the time of Terence, in most of whose plays he acted (*Cic de Sen 14, Tac Dial 11*).

**Turris Hannibalis** (*Boury Salekiah*, Ru), a castle on the coast of Byzacena, between Thapsus and Acholla, belonging to Hannibal, who embarked here when he fled to Antiochus the Great (*Liv xxiii 48, Just xxxi 2*).

**Turris Stratibus** [*CAESAREA*, No 3]. **Tuscania** (*Tuscanensis*, *Toscanello*), a town of Etruria, on the river Marta, rarely mentioned by ancient writers (*Plin iii 52*), but celebrated in modern times on account of the great number of Etruscan antiquities which have been discovered in its tombs. Among these are the inscribed dice upon which some of the arguments about the origin of the Etruscan language have been based.

**Tusci, Tuscia** [*ETRURIA*]. **Tusculum** (*Tusculanus* nr *Frascati*, Ru), an ancient town of Latium, situated about ten miles SE of Rome, on a lofty summit of the mountains, which are called after the town *Tusculani Montes*, and which are a continuation of Mons Albanus. Tusculum was one of the most strongly fortified places in all Italy, both by nature and by art. It is said to have been founded by Telegonus, the son of Odysseus (*Dionys. iv 45, Ov Fast iii 91, iv 71, Propert ii 50, 41; Hor Od iii 23, 6, Epod i 20*), and it was always one of the most important of the Latin towns. Its importance to the time of the Roman kings is shown in the legends by Tarquinius Superbus giving his daughter in marriage to Octavius Mamilius, the chief of Tusculum (*Liv i 49*), and it was his place of refuge after his expulsion from Rome (*Liv ii 15, 18*). The Tusculans are represented as friendly to Rome after this war (*Liv iii 7, 18, iv 45*) until the Latin war. After the Latin war it became a Roman municipium, and was the birthplace of several distinguished Roman families. Cato the Censor was a native of Tusculum. Its proximity to Rome, its salubrity, and the beauty of its situation made it a favourite residence of the Roman nobles during the summer (*Strab p. 230*). Cicero, among

others, had a favourite villa at this place, which he frequently mentions under the name of *Tusculanum*, probably on the W side, near *La Rufinella*. The ruins of ancient Tusculum are situated on the summit of the mountain about two miles above Frascati, on the ridge which is really the rim of an ancient crater. The site of the citadel is a platform 2700 feet in circumference, and 200 feet above the rest of the ridge. The town itself lay W. of the citadel, where remains of a theatre and other buildings exist. There are remains of an amphitheatre between this spot and Frascati. Frascati itself stands on the supposed site of the villa of Lucullus. It was occupied as a settlement by the surviving inhabitants of Tusculum after that city was sacked and destroyed by the Romans in 1191 A.D.

**Tūtēlāns**, a Roman poet and a friend of Ovid, who had translated into Latin verse a portion of the *Odyssey* relating to Phaeacia (*Ov Pont iv 12, cl iv 16, 27*).

**Tyana** (*Távana*, *Tavavér*, *Kis Hissar*, Ru), a city of Asia Minor, stood in the S. of Cappadocia, at the N foot of M. Taurus, on the high road to the Cilician Gates, 200 stadia from Cybistra, and 400 from Mazaca, in a position of great natural strength, which was improved by fortifications (*Strab pp 537, 537, Ptol v 6, 18*). Under Caracalla it was made a Roman colony. In a.c. 272 it was taken by Aurelian, in the war with Zenobia, to whose territory it then belonged. Valens made it the chief city of Cappadocia Secunda (*Vopisc Aurel 23, Hierocl p 700*). In its neighbourhood was a great temple of Jupiter, by the side of a lake in a swampy plain, and near this temple was a remarkable effervescent spring called *Asma-bacon* (*Philostr Apoll i 41, Aram Marc xxiii 6*). Tyana was the native place of Apollonius, the supposed worker of miracles (*APOLLONIUS*). The S. district of Cappadocia, in which the city stood, was called *Tyanitis*.

**Tyebā** [*FOETUNA*].

**Tyche** [*STRECHTAK*].

**Tydeus** (*Tēdēs*), son of Oeneus, king of Calydon, and Penthea. He was obliged to leave Calydon in consequence of some murder which he had committed. Some say that he killed his father's brother, Melas, Lycopoeus, or Alcaethous, others that he slew Thoas or Aphareus, his mother's brother, others that he slew his brother Oeneus, and others again that he killed the sons of Melas, who had revolted against Oeneus. He fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter, Deipyle, in marriage, by whom he became the father of Diomedes, who is hence frequently called Tydides. He accompanied Adrastus in the expedition against Thebes, where he was wounded by Melanippus, who, however, was slain by him (*Il. xiv. 114-122*). A strange story is told in later authors that when Tydeus lay on the ground wounded, Athena appeared to him with a remedy which she had recovered from Zeus, and which was to make him immortal. Thus, however, was prevented by a stratagem of Amphiaræus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who divided it and ate the brain, or devoured some of the flesh. Athena, seeing this, shuddered, and left Tydeus to his fate, who consequently died, and was buried by Neion (*Apollod ii 6, 8, Eustath ad Hom. p. 1273*).

**Tyle**, or *Tylis* (*Tálay*, *Tuloro?*), a town of Thrace, on the S. side of the Haemus, where

the Celts established a kingdom at the end of the 4th cent. n.c. It was occupied and destroyed by the Thracians at the time of the second Punic war. (Pol. iv. 46; Steph. Byz. s. v.)

**Týlos** or **Tyros** (Τύλος, Τύρος: *Bahrin*), an island in the Persian Gulf, off the coast of Arabia, celebrated for its pearl fisheries (Strab. p. 766; Arr. *An.* vii. 20; Plin. vi. 148).

**Tymbres** or **Tembrogius** (*Pursek*), a river of Phrygia, rising in M. Dindymene, and flowing past Cotyaenum and Dorylaeum into the Sangarius. It was the boundary between Phrygia Epictetus and Phrygia Salutaris. (Liv. xxviii. 18; Plin. vi. 1.)

**Tymnes** (Τύμνης), an epigrammatic poet, whose epigrams were included in the *Garland* of Meleager, but respecting whose exact date we have no further evidence. There are seven of his epigrams in the Greek Anthology.

**Tymphaei** (Τυμφαῖοι), a people of Epirus, on the borders of Thessaly, so-called from Mt. Tympe (Τύμψη), sometimes, but less correctly, written **Stymphe** (Στύμφη). Their country was called **Tymphaea** (Τυμφαία). (Strab. pp. 325, 327; Plin. iv. 6; Arr. *An.* i. 7.)

**Tymphrestus** (Τυμφρηστής: *Elladha*), a mountain in Thessaly, in the country of the Dryopes, in which the river Spercheus rises. [PINDUS.]

**Tyndäreus** (Τυνδάρεως), was son of Perieres and Gorgopbone, or, according to another account, son of Oebalus, by the nymph Batia or by Gorgopbone. Tyndareus and his brother Icarus were expelled by their stepbrother Hippocoon and his sons; whereupon Tyndareus fled to Thes-tius in Aetolia, and assisted him in his wars against his neighbours. In Aetolia Tyndareus married Leda, the daughter of Thestius, and was afterwards restored to Sparta by Heracles. (Apollod. iii. 10, 4; Paus. iii. 1, 4.) By Leda, Tyndareus became the father of Timandra, Clytaemnestra, and Philonoe. [For the birth of Castor and Pollux, and Helen, see DROSEUD, HELENA.] The patronymic **Tyndaridae** is given to Castor and Pollux, and the female patronymic **Tyndaris** to Helen and Clytaemnestra. When Castor and Pollux had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him.

**Tyndaris** or **Tyndarium** (Τυνδαρίς, Τυνδαρίον: *Tyndaritanus*: *Tindaro*), a town on the N. coast of Sicily, with a good harbour, a little W. of Messina, near the promontory of the same name, founded by the elder Dionysius, B.C. 396, which became an important place (Diod. xiv. 78, xvi. 69; Pol. i. 25; Cic. *Verr.* iii. 43, iv. 39). It was the headquarters of Agrippa, the general of Octavian, in the war against Sex. Pompeius. (App. *B.C.* v. 105, 109, 116; Strab. p. 272.)

**Typanee** (Τυπάει), a town of Triphylia in Elis, which was taken by Philip in the Social war (Strab. p. 343; Pol. iv. 77).

**Týphōn** or **Týphōus** (Τυφών, Τυφώεις, contracted into Τυφός), a monster of the primitive world, who was the embodiment in myth of volcanoes and earthquakes, i.e. of the fire and steam ejected from the earth in volcanic countries, and of the convulsions and storms which accompany volcanic disturbances. Hence Typhoeus, or Typhon, is represented sometimes as a fire-breathing giant, sometimes as a hurricane. His dwelling, or prison-house, though differently placed in different writers is always in a region at one time volcanic. According to Homer, he was concealed in the earth in the country of the Arimi (*ειρ*

*Aphois*, of which the Latin poets have made *Inarime*), on which Zeus cast lightning (*Il.* ii. 782.) In Hesiod, Typhoeus (or Typhaon) is the youngest son of Tartarus and Gaea (the Earth), and by Echidna he became the father of the dog Orthus, Cerberus, the Lernaean hydra, and the Chimæra. He is described as a monster with 100 heads, fearful eyes, and terrible voices; he aimed at the sovereignty of gods and men, but was subdued, after a fearful struggle, by Zeus, with a thunderbolt. He begot also the winds, whence he is also called the father of the Harpies: but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons. (Hes. *Th.* 306-325, 821-880.) Other accounts made him also the father of the Sphix and the Nemean lion (Apollod. ii. 3, i. iii. 5, 8), as though the more terrible monsters were born from the Earth and the subterranean fires. Aeschylus and Pindar describe him as living in a Cilician cave (Pind. *Ol.* iv. 7, *Pyth.* i. 16, viii. 16; Aesch. *Prom.* 851). He is further said to have at one time been engaged in a struggle with all the immortals, and to have been killed by Zeus with a flash of lightning; he was buried in Tartarus under Mount Aetna, the workshop of Hephaestus, which is hence called by the poets *Typhois Aetna* (Aesch. *l.c.*; Pind. *Pyth.* 15-27; Ov. *Her.* xv. 11, *Fast.* iv. 491). A myth related in Apollod. i. 6, 3, and Schol. ad *Il.* ii. 783 (but alluded to in *Hymn. ad Apoll.* *Pyth.* 153, and Stesich. *Fr.* 60) represents Typhoeus as born from Hera alone, in her wrath with Zeus, or from an egg which she placed under the mountains of the Arimi—a myth which resembles the stories of the hatching of dragon's eggs in northern legends. Another representation of Typhon comes from Egypt, and identifies him with Set, the power of darkness (represented in serpent or crocodile form), who slew Osiris (Hdt. ii. 156, iii. 6). The gods, it is said, unable to hold out against him, fled to Egypt, where, from fear, they metamorphosed themselves into animals, with the exception of Zeus and Athene (Ov. *Met.* v. 321; Ant. Lib. 28; Apollod. i. 6, 3).

**Tyragētae**, **Tyrigētae**, or **Tyrangetae**, a people in European Sarmatia, probably a branch of the Getae, dwelling E. of the river Tyras (Strab. p. 289; Ptol. iii. 5, 25).

**Tyrannion** (Τυραννίων). 1. A Greek grammarian, a native of Amisus in Pontus, was originally called Theophrastus, but received from his instructor the name of Tyrannion on account of his domineering behaviour to his fellow-disciples. In B.C. 72 he was taken captive by Lucullus, who carried him to Rome. He was given by Lucullus to Mnrena, who manumitted him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apellicon, which Sulla brought to Rome. This library contained the writings of Aristotle, upon which Tyrannion bestowed considerable care and attention. Cicero speaks in the highest terms of the learning and ability of Tyrannion, and Strabo speaks of having attended his lectures, which must have been at Rome when Tyrannion was an old man. Tyrannion amassed considerable wealth, and died at a very advanced age of a paralytic stroke. (Plut. *Lucull.* 19, *Sull.* 26; Cic. *ad Att.* ii. 6, iv. 4, *ad Q. Fr.* ii. 4; Strab. p. 548; ARISTOTELES.) —2. A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Diocles. He was taken captive in the war between Antony and Octavian,

and was purchased by Dymas a freedman of the emperor. By him he was presented to Terentia, the wife of Cicero, who manumitted him. He taught at Rome and wrote a great number of works, which are all lost. (Suid. s. v.)

**Tyras** (Τύρας, Τύρως *Onester*), subsequently called **Danastria**, a river in European Barmatia, forming in the lower part of its course the boundary between Dacia and Sarmatia, and falling into the Pontus Euxinus N of the Danube. At its mouth there was a town of the same name probably on the site of the modern *Ackermann*. The town was originally Greek founded by Milesus. It was joined to the province of Moesia by Nero, a. c. 56, but it was given up by Maximinus to the Goths in 237 under whom it became a centre of piracy (Hdt. iv 51, Ptol. iii. 5 17, Zosim. i 42, Strab. p. 107).

**Tyrrenum** (Τυρραιὸν ἡλίκη), a city of Igeaonia, described by Xenophon (in the *Anabasis*) as twenty parasangs W of Iconium. It lay due W of Laodicea. (Xen. An. i 2 21, Strab. p. 663.)

**Tyro** (Τυρὸς), daughter of Salmones and Alcides. She was wife of Cretheus, and beloved by the river-god Enipeus in Thessaly, in whose form Poseidon appeared to her and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Phereas and Amythaon. (Od. xi 235, Apollod. i 9 8.)

**Tyrrhenia** (Τυρρηνία) [ETRURIA]

**Tyrrhenum Mare** (ΕΤΥΡΡΗΝΙΑ)

**Tyrrhēnus** (Τυρρηνός or Τυρρηνός) son of the Lydian king Atys and Callisthea and brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians (Hdt. iv 31, Dionys. i 27). Other traditions call Tyrrhenus a son of Heracles by Omphale, or of Telephus and Ilia, and a brother of Tarchon (Dionys. i 29, Test. ad Lyc. 1242).

**Tyrrheus**, a shepherd of king Laonoe. As Arcaninus was hunting he killed a tame stag belonging to Tyrrheus, whereupon the country people took up arms, which was the first conflict in Italy between the natives and the Trojan settlers. (Virg. Aen. vii. 483 ff. 29.)

**Tyrtæus** (Τυρταῖος or Τύρταος), described as the son of Archemebrotus of Aphudæa in Aëlia. In the seventh century introduced the Ionic elegy into Sparta. According to the older tradition, the Spartans during the second Messenian war were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies, whereupon they chose Tyrtæus as their leader (Plato, *de Legg.* i. p. 623, *Lycyrg. c. Iseach.* p. 211, *Thuc.* xv 55). Later writers state that Tyrtæus was a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedæmonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedæmonians in extending their dominion in the Peloponnese, but little thinking that the poetry of Tyrtæus would achieve that victory which his physical constitution seemed to forbid his aspiring to (Paus. iv 15 8, *Just.* ii. 5, *Themist.* xv p. 242, *Schol.* ad Hor. A. P. 402). The poems of Tyrtæus exercised an important influence upon the Spartans, quieting their discussions at home, and animating their courage in the field. In order to appease their civil discord, he composed his celebrated elegy entitled *Legal Order* (Εὐνομία *Ar. Pol.* v 7, 1, *Paus.* iv 13, 2). But still more celebrated

were the poems by which he animated the courage of the Spartans in their conflict with the Messenians. These poems were of two kinds: namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land, and more spirited compositions, in the anapaestic measure which were intended as marching songs to be performed with the music of the flute (Paus. iv 14 1; *Athen.* p. 630, *Plut. Cleom.* 2, *Hor.* A. P. 402, *Suid.* s. v). He lived it is said, to see the success of his efforts in the entire conquest of the Messenians, and their reduction to the condition of Helots. His life therefore lasted down to a. c. 668 which was the last year of the second Messenian war. It has been observed that Tyrtæus in a fragment of the *Eunomia* seems to speak of himself as a Lacedæmonian, and though this might be explained by his having been made a citizen of Sparta, yet Hdt. ix 35 does not include him among the few foreigners who became Spartan citizens. Hence some (following Strab. p. 31) have doubted the truth of his Athenian origin. On the other hand, there is so strong a consensus of ancient authorities, including Plato (*l. c.*) for his Athenian origin that it can hardly be resisted.—The fragments of his poems are edited by Baetz, with the remains of the elegiac poets Callinus and Anas, Lips. 1831, and in *Bergk's Poet. Lyr. Græc.* 1868.

**Tyrna** (Τύρος *Aram.* Tura, O. T. *Tsor* *Tôpîs*, *Tyrus* *Sur*, *Ru.*), one of the greatest and most famous cities of the ancient world, stood on the coast of Phœnicia, about twenty miles S. of Sidon. It was a colony of the Sidonians but gradually eclipsed the mother city, and came to be the chief place of all Phœnicia for wealth, commerce, and colonising activity. Respecting its colonies and maritime enterprise, see *PHOENICE* and *CARTHAGO*. The Assyrian king Salmanneser laid siege to Tyre for six years, but without success. It was again besieged for thirteen years by Nebuchadnezzar, and there is a tradition that he took it but the matter is not quite certain. At the period when the Greeks began to be well acquainted with the city, its old site had been abandoned, and a new city erected on a small island about half a mile from the shore and a mile in length, and a little N. of the remains of the former city, which was now called *Old Tyre* (Παλαιότυρος). This island, which Pliny estimated at 2½ miles in circumference, was separated from the mainland by a channel ⅓ of a mile broad (Strab. p. 756), or according to Diodorus and Curtius, 4 stadia (*Diod.* xvii. 60, *Strab.* iv 21). At present the breadth is only ⅓ of a mile. With the additional advantage of its insular position, this new city soon rose to a prosperity scarcely less than that of its predecessor, though, under the Persian kings, it seems to have ranked again below Sidon (*Strab.* i). There were two harbours: one on the N. of the island, known as the Sidonian harbour, the other on the S. side, known as the Egyptian harbour (*Arr. An.* ii 20, *Strab.* l. c.), the names expressing the direction in which they faced. In a. c. 323 the Tyrans refused to open their gates to Alexander, who laid siege to the city for seven months and united the island on which it stood to the mainland by a mole constructed chiefly of the ruins of Old Tyre. This mole has ever since formed a permanent connexion between the island and the mainland. (*Arr.* ii. 17-26, *Curt.* iv 4-27, *Diod.* xvii. 40-45). After its capture and sack by



Alexander, Tyre never regained its former consequence, and its commerce was for the most part transferred to Alexandria. It was subject to the Syrian kings, but became a free city with its own coinage in 126 B.C., and till the time of Augustus, when it lost its independence (Dio Cass. liv. 7). Septimius Severus made it a Roman colony. It was the see of a bishop, and Jerome calls it the most beautiful city of Phoenicia. It was a place of considerable importance in mediæval history, especially as one of the last points held by the Christians on the coast of Syria. The wars of the Crusades completed its ruin, and its site is now occupied by a poor vil-



Coin of Tyre, after 126 B.C., in its period of independence. Obv. head of Heracles; rev. ΤΥΡΟΥ ΕΛΦΑΣ ΚΑΙ ΑΣΥΑΟΥ; eagle on thunder.

lage; and even its ruins are for the most part covered by the sea.

Tzetzes (Τζέτζης). 1. Joannes, a Greek grammarian of Constantinople, flourished about A.D. 1150. His writings bear evident traces of the extent of his learning, and not less of the inordinate self-conceit with which they had filled him. He wrote a vast number of works, of which several are still extant. Of these the two following are the most important: (1) *Iliaca*, which consists properly of three poems collected into one under the titles *Tà πρὸ Ὀμήρου*, *τὰ Ὀμήρου*, *καὶ τὰ μεθ' Ὀμήρου*. The whole amounts to 1676 lines, and is written in hexameter metre. It is a very dull composition. Edited by Bekker, Berlin, 1816. (2) *Chiliades*, consisting in its present form of 12,661 lines. This name was given to it by the first editor, who divided it, without reference to the contents, into thirteen divisions of 1000 lines, the last being incomplete. Its subject-matter is of the most miscellaneous kind, but embraces chiefly mythological and historical narratives, arranged under separate titles, and without any further connexion. The following are a few of them, as they occur: Croesus, Midas, Gyges, Codrus, Alæmaon, &c. It is written in bad Greek, and in the metre called *political verse*. Nevertheless his writings are valuable for their information about ancient legends and myths, which he derived from works no longer extant. Edited by Kiessling, Lips. 1826.—2. Isaac, brother of the preceding, the author of a valuable commentary on the *Cassandra* of Lycophron. The commentary is printed in most of the editions of Lycophron.

Tzitzis or Tzutzis (*Barambram*), a city in the N. of the Dodecanæsus—that is, the part of Aethiopia immediately above Egypt—S. of Philæ, and N. of Taphia.

## U.

Ubi, a German people, who originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in B.C. 37, at their own request, because they wished to

escape the hostilities of the Suevi (Caes. B. G. iv. 3, 18, vi. 29; Tac. Ann. xii. 27, Hist. iv. 28, Germ. 28; Suet. Aug. 21; Strab. p. 194). They took the name of Agrippenses, from their town COLONIA AGRIPIA.

Υεῖλῆδῶν (Ὀυκαλέγαν), one of the elders at Troy, whose house was burnt at the destruction of the city (Il. iii. 147; Verg. Aen. ii. 312). Hence in 'Proximus ardet Ucalegon' Juvenal uses his name for the neighbour whose house is on fire (iii. 199).

Ueubis, a town in Hispania Baetica, near Corduba (Bell. Hisp. 7).

Ufens (*Ufente*), a river in Latium, flowing from the Volseian hills past Setia, through the Pontine Marshes, with a sluggish stream, into the Amasenus (Verg. Aen. vii. 801; Sil. It. viii. 382).

Uffugum, a town in Bruttium, between Seyllaecium and Rhegium.

Ugernum (*Beaucaire*), a town in Gallia Narbonensis, on the road from Nemausus to Aquæ Sextine, where Avitus was proclaimed emperor (Strab. p. 178).

Ulla (*Montemayor*), a Roman municipium in Hispania Baetica, situated upon a hill and upon the road from Gades to Corduba (Strab. p. 141).

Uliarus or Olarionensis Insula (*Olcron*), an island off the W. coast of Gaul, in the Aquitanian Gulf (Plin. iv. 109).

Ulpianus. 1. Domitius Ulpianus, a celebrated jurist, derived his origin from Tyre in Phoenicia, but was probably not a native of Tyro himself. The time of his birth is unknown. The greater part of his juristical works was written during the reign of Caracalla, especially the two great works *Ad Edictum* and the *Libri ad Sabinum*. He was banished or deprived of his functions under Elagabalus, who became emperor in 217; but on the accession of Alexander Severus, 222, he became the emperor's chief adviser. The emperor conferred on Ulpian the office of *scriniorum magister*, and made him a consiliarius. He also held the office of *praefectus annonae*, and he was likewise made *praefectus praetorio*. (Lamprid. *Elagab.* 16, 4, *Alex. Sev.* 26, 5.) Ulpian perished in the reign of Alexander by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother (228). (Dio Cass. lxxx. 2; Zosim. i. 11.) His promotion to the office of *praefectus praetorio* was probably an unpopular measure. A great part of the numerous writings of Ulpian was still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerpts from Ulpian is said to be 2462; and many of the excerpts are of great length, and altogether they form about one-third of the whole body of the Digest. [*Dict. of Ant. art. Pandectae.*] The excerpts from Paulus and Ulpian together make about one half of the Digest. Ulpian's style is perspicuous, and presents fewer difficulties than that of many of the Roman jurists who are excerpted in the Digest. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists, and he has exercised a great influence on the jurisprudence of modern Europe, through the copious extracts from his writings which have been preserved by the compilers of Justinian's Digest. We possess a fragment of a work under the title of *Domitii Ulpiani Fragmenta*; it is an abridgment of Ulpian's *Liber Singu-*

*Iuris Regularum* Edition by Bocking, Bonn, 1855. Also a small fragment of his *Institutiones*, included in Huschke's *Jurispud Antiqui*—2 Of Antioch, a sophist, lived in the time of Constantine the Great and wrote several rhetorical works.

**Ulpia Trajanna** [TRAJANA]

**Ulor**, 'the avenger' a surname of Mars to whom Augustus built a temple at Rome in the Forum, after taking vengeance upon the murderers of Julius Caesar [ROMA p. 607]

**Ulbrius** (*Ulbrius*, *Ulbriensis*) a small town in Latium, of uncertain site, but in the neighbourhood of the Pontine Marshes

**Ulysses** [ODYSSEUS]

**Umbria**, called by the Greeks *Ombria* (*Ὀμβρία*) a district of Italy bounded on the N by Gallia Cisalpina from which it was separated by the river Rubicon on the E by the Adriatic sea, on the S by Picenum, from which it was separated by the river Aesis, and by the land of the Sabines, from which it was separated by the river Nar and on the W by Etruria, from which it was separated by the Tiber. Under Augustus it formed the sixth Regio of Italy. The Apennines ran through the W part of the country, but it contained many fertile plains on the coast. For the origin of its inhabitants, the Umbri, see *ITALIA* p. 456 a. The Umbri were at a very early period the most powerful people in central Italy, and extended across the peninsula from the Adriatic to the Tyrrhene seas. Thus they inhabited the country afterwards called Etruria, and we are expressly told that Crotona, Parasia, Clusium and other Etruscan cities were built by the Umbrians. They were afterwards deprived of their possessions W of the Tiber by the Etruscans, and confined to the country between this river and the Adriatic. Their territories were still further diminished by the Senones, a Gallic people, who took possession of the whole country on the coast, from Ariminum to the Aesis. (Dionys. i. 19, ii. 49, *Liv* v. 3.) The Umbri were subdued by the Romans in c. 307, and after the conquest of the Senones by the Romans in 283, they again obtained possession of the country on the coast of the Adriatic. This district, however, continued to be called *Ager Gallicus* down to a late period. The chief towns of Umbria were ARIMINUM, FAVENTUM, FORTEVAE, MEVANIA, TUDER, NARNIA, and SPOLETUM.

**Umbro** (*Ombro*), one of the largest rivers in Etruria falling into the Tyrrhene sea, near a town of the same name (Plin. iii. 51)

**Umidina Quadratus** [QUADRATUS]

**Uthell**; a maritime people on the N coast of Gaul, on a promontory opposite Britain (the modern *Colantun*) belonging to the Armones (Cass. B. G. i. 24, ii. 1, cf. *VETRI*)

**Uria** (*Ouris*) 1 A goddess of childbirth identified with ARTEMIS, and hence also represented as one of her nymphs. (Callim. *Hymn* in Dian. 210, Verg. *Aen* xi. 532)

**Ur** [EDERSA]

**Urania** [MURAE, APHERODITE]

**Uranus** (*Ouranos*) or Heaven, sometimes called a son, and sometimes the husband of Gaea (Earth). By Gaea Uranus became the father of Oceanus, Coeus, Cronus, Hyperion, Iapetus, Thia, Rhea, Themis, Mnemosyne, Phoebe, Tethys, Cronos, of the Cyclopes—Brontes, Steropes, Arges, and of the Hecatoncheires—Cottus, Briareus, and Gyges. Coero-nemous traditions that Uranus was also the father of Hermes by Dia, and of Aphrodite by

Hemera (Cic. *N. D.* iii. 22. 55-58). Uranus hated his children and immediately after their birth he confined them in Tartarus in consequence of which he was mutilated and dethroned by Cronos at the instigation of Gaea. Out of the drops of his blood sprang the Gigantes, the Erinyes the Melian nymphs and according to some, Selenus, and from the foam gathering around the part which was thrown into the sea sprang Aphrodite (Hes. *Th* 126-193, Apollod. i. 1, Serv. ad *Aen*. v. 801, ad *Fel* vi. 18). It has been remarked above (TITANES) that the dynasties of gods which Greek mythology eventually represented as preceding Zeus are really the deities of earlier inhabitants of Greek lands whom the Greeks adopted and fitted into their own theology, accounting for the supremacy of Zeus, the great Greek deity by representing the supreme deities of primitive barbarous tribes as earlier races of gods. The savage myths attached to them are simply the savage superstitions of these primitive tribes, which, though preserved by Hesiod, are unnoticed by Homer, who rejects most of the ugly and un-Greek myths. It is suggested that the barbarous myth of the mutilation of Uranus was a savage representation of the separation of earth and sky, which were regarded as having been so joined as to cause darkness. It is said that the Maoris of New Zealand have a similar story.

**Urbigenus Pagus** [HELVETII]

**Urbium** (*Urbina*, -alis) 1 Hortense (*Urbino*) a town in Umbria and a municipium, situated on a steep round rock (Tac. *Hist* iii. 63, Procop. *B. G.* ii. 23).—2 Metanense (*Urbana*), a town in Umbria, on the river Metanura, and not far from its source (Plin. iii. 114)

**Urbs Salvia**. [POLLENTIA, No. 2]

**Urci**, a town of the Baetani in Hispania Tarraconensis, on the coast, and on the road from Castulo to Malaca (Plin. iii. 20, Ptol. ii. 6. 14)

**Urdinium** (*Ajaccio*) a town on the W coast of Corsica.

**Urso** or Gorgon (*Gorgona*), an island off the coast of Etruria, N. of Ilva.

**Uria** (*Uras* *Uria*), called *Hyria* (*Υρία*) by Herodotus, a town in Calabria on the road from Brundisium to Tarentum, (was the ancient capital of Iapygia, and is said to have been founded by the Cretans under Minos (Hdt. vii. 170 Strab. p. 282)

**Urium**, a small town in Apulia, from which the Sinus Urias took its name, being the bay on the N side of Mt. Garganus opposite the Dionesean island.

**Urseina Ferox** one of the most eminent jurists in the reign of Vespasian.

**Uras** (*Osuna*) a town of Hispania Baetica, the last refuge of the Pompeians (Strab. p. 141, App. *Hisp* 16)

**Ursus**, a contemporary of Domitian whom he dissuaded from killing his wife Domitia (Dio Cass. *lxvii*. 3). Statius addressed to him a poem of consolation on the death of a favourite slave (*Silo* ii. 6), and he also mentions him in the Preface to the second book of his *Silvae*.

**Uscana**, a large town in Illyria, on a tributary of the Aous (*Liv* xlii. 10)

**Usipetes** or Usipi, a German people, who, being driven out of their abodes by the Suevi, crossed the Rhine and penetrated into Gaul, but they were defeated by Caesar, and compelled to recross the river [cf. *TENCTERES*]. They were now received by the Singambri, and

allowed to dwell on the N. bank of the Lippe; but we afterwards find them S. of the Lippe; and at a still later time they become lost under the general name of Alemanni. (Ctes. B.G. iv. 4; The. Ann. i. 50, xiii. 54, Agr. 27.)

Ustica, a valley near the Sabine villa of Horace. [HORATIUS.]

Utica (*ἡ Ἰρική or Οὐτική*; *Ἰρκαίος*, Utiensis; *Bou-Shater*, Ru.), the greatest city of ancient Africa, after Carthage, was a Phoenician colony, older (and, if the chronologists are to be trusted, much older) than Carthage. Like others of the very ancient Phoenician colonies in the territory of Carthage, Utica maintained a comparative independence, even during the height of the Punic power, and was rather the ally of Carthage than her subject. (Vell. Pnt. i. 2; Just. xviii. 4; Strab. p. 832.) It stood on the shore of the N. part of the Carthaginian Gulf, a little W. of the mouth of the Bagradas, and twenty-seven Roman miles NW. of Carthage; but its site is now inland, Bagradas in the const-line. [BAGRADAS.] In the third Punic war, Utica took part with the Romans against Carthage, and was rewarded with the greatest part of the Carthaginian territory. (Ptol. xxxvi. 1; App. Pun. 75, 113.) It afterwards became renowned to all future time as the scene of the last stand made by the Pompeian party against Caesar, and of the glorious, though mistaken, self-sacrifice of the younger Cato. [CATO.]

Utis (*Montone*), a river of Gallia Cisalpina, which rises in the Apennines and flows past Forum Julii (*Forlì*) and Ravenna into the Adriatic (Liv. v. 35).

Utus (*Vid*), a river in Moesia and a tributary of the Danube, falling into the latter river at the town Utus.

Uxāma (*Osma*), a town of the Arevaci in Hispania Tarraconensis, on the road from Asturica to Caesar Augustus, fifty miles W. of Numantia (Ptol. ii. 6, 56; Flor. iii. 22; Sil. It. iii. 381).

Uxantis (*Ushant*), an island off the NW. coast of Gaul.

Uxellodūnum (*Issouli*), a town of the Cindures in Gallia Aquitania, situated on a steep hill rising out of the plain, at the foot of which a river flowed. It was besieged and taken by Caesar, and its inhabitants were treated with great barbarity. ([Caes.] B.G. viii. 32-44.)

Uxentum (Uxentius; *Ugento*), a town in Calabria, NW. of the Iapygian promontory (Ptol. iii. 1, 76; Plin. iii. 102).

Uxii (*Οὐξιοί*), a warlike people, of predatory habits, who had their strongholds in M. Paradictum, on the N. border of Persis, in the district called Uxia (*Οὐξία*), but who also extended over a considerable tract of country in Media (Arr. An. iii. 17; Strab. pp. 524, 729).

## V.

Vacca, Vaga, or Vaba (*Οὐάα, Βάα: Βεја*), a city of Zeugitana in N. Africa, on the borders of Numidia, on an E. tributary of the river Tusa, a good day's journey S. of Utica. It was a great emporium for the trade between Hippo, Utica and Carthage and the interior. It was destroyed by Metellus in the Jugurthine war, but was restored and colonised by the Romans. Its fortifications were renewed by Justinian, who named it Theodorias in honour of his wife. (Strab. p. 831; Ptol. iv. 3, 28; Sall. Jug. 29, 47; Procop. Aed. vi. 5.)

Vacceni, a people in the interior of Hispania Tarraconensis, occupying the modern *Toro*, *Palencia*, *Burgos*, and *Valladolid*, E. of the Astures, S. of the Cantabri, W. of the Celtiberi (Liv. xxx. 7; Pol. iii. 11; Strab. p. 162; Diod. v. 34; Plin. iii. 19). Their chief towns were PALLANTIA and INTERCETIA.

Vacua, Vagia, or Vacca (*Vouga*), a river of Lusitania, which flows into the Atlantic a little S. of the *Douro* (Plin. iv. 113; Strab. p. 163).

Vaenna, a Sabine goddess, worshipped especially in a sacred grove near the Lacus Velinus and Reate (Plin. iii. 109); and also in a temple near Horace's farm (Hor. Ep. i. 10, 49). Vaenna was particularly regarded as the goddess of victory; but also as a great national deity of the Sabines (Ov. Fast. vi. 307); she also presided over the works of the garden and field (hence identified both with Venus and with Ceres), and with Dinna. Moreover, as goddess of victory in wars she is sometimes confused with Bellona and ad Hor. l.c.).

Vada. 1. A fortress of the Bantavi in Gallia Belgica, E. of Batavodurum (Tac. Hist. v. 21).

—2. Vada Sabbatia (*Vado*), a town of Liguria, on the coast, which was the harbour of Sabbatia or Sero (Cic. ad Fam. xi. 10; Strab. p. 202).

—3. Vada Volaterrana (*Torre di Vado*), a small town on the coast of Etruria, in the territory of Volaterrae.

Vadicaesii, a people in Gallia Belgica, near the sources of the Sequana (Plin. iv. 107; Ptol. ii. 8, 16).

Vadimōnis Lacus (*Lago di Bassano*), a small lake of Etruria of a circular form, with sulphureous waters, and renowned for its floating islands, a minute description of which is given by the younger Pliny (Ep. viii. 20). It is celebrated in history for the defeat of the Etruscans in two great battles: first, by the dictator Papius Cursor, in B.C. 309, from the effects of which the Etruscans never recovered (Liv. ix. 39); and again in 283, when the allied forces of the Etruscans and Gauls were routed by the consul Cornelius Dolabella (Pol. ii. 20; Flor. i. 13). The lake has so shrunk in dimensions in modern times as to be only a small stagnant pond, almost lost in the tall reeds and bulrushes which grow in it.

Vagienni, a small tribe in Liguria, whose chief town was Augusta Vagiennorum. Their site is uncertain, but they perhaps dwelt near Saluzzo (Plin. iii. 117).

Vāhālis. [RHEBUS.]

Vālenz, emperor of the East A.D. 364-378, was born about A.D. 328, and was made emperor by his brother Valentinian. [VALENTINIANUS.] The greater part of Valens' reign is occupied by his wars with the Goths. At first he gained great advantages over the barbarians, and concluded a peace with them in 370, on the condition that they should not cross the Danube. In 376 the Goths were driven out of their country by the Huns, and were allowed by Valens to cross the Danube and settle in Thracia and the country on the borders of the Danube. Dissensions soon arose between the Romans and these dangerous neighbours, and in 377 the Goths took up arms under Fritigern. Valens collected a powerful army, and marched against the Goths, but he was defeated by them with immense slaughter, near Hadrianople, on the 9th of August, 378. Valens was never seen after the battle: some say he died on the field; and others relate that he was

burnt to death in a peasant's house, to which he was carried, and which the barbarians set fire to without knowing who was in it (Amm. Marc. xxiii. 13). The reign of Valens is important in the history of the empire on account of the admission of the Goths into the countries S. of the Danube, the commencement of the decline of the Roman power. The furious contests between the rival creeds of the Catholics and the Arians also characterise this reign.

**Valens, Aburnius** (*L. Fulvius Aburnius Valens*), one of the jurists who are exteperated in the Digest belonged to the school of the Sabinians. He flourished under Antoninus Pius, and is probably the Valens mentioned in Capitol. Ant. P. 12, 1.

**Valens, Fabius**, one of the principal generals of the emperor Vitellius in A.D. 63, marched into Italy through Gari and after forming a junction with the forces of Caecina, defeated Otho in the decisive battle of Bedracum, which secured for Vitellius the sovereignty of Italy. Vitellius raised Valens and Caecina to the consulship, and he left the whole government in their hands. Valens remained faithful to Vitellius, when Antonius Primus, the general of Vespasian, marched into Italy; but as he had not sufficient forces to oppose Antonius after the capture of Cremona, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius, but he was taken prisoner at the islands of the Stoechades (*Hyeres*), off Massilia and was shortly afterwards put to death at Urbinum (*Urbino*) (Tac. Hist. i. 7, 52-56, ii. 21-30, 56, 92, 99, iii. 40, 62, Plin. Oth. 6).

**Valens, Vettius**, a physician in the reign of Claudius. He was one of the paramours of Messalina, and was put to death A.D. 48 (Tac. Ann. xi. 81, 83, Plin. xix. 7).

**Valentia** 1 (*Valencia*), the chief town of the Edetani on the river Tago, three miles from the coast, and on the road from Carthago Nova to Castulo. It was founded by Junius Brutus, who settled here the soldiers of Viriathus, it was destroyed by Pompey, but it was soon afterwards rebuilt and made a Roman colony. It continued to be an important place down to the latest times (Lar. Ep. 55, Plut. Pomp. 18, Plin. iii. 20, Mel. ii. 6, Ptol. ii. 6, 62).—2 (*Valence*), a town in Gallia Narbonensis on the Rhone, and a Roman colony (Plin. iii. 36, Ptol. ii. 10, 12).—3. A town in the interior of Sardinia.—4. Or Valentium, a town in Apulia, ten miles from Brundisium, SE. of Ugento (Plin. iii. 85).—5 (*Vise*).—6. A fifth province of Britain, added in 503 to the four of the Diocletian arrangement. [BRITANNIA].—7. Or Valentium. [FOUR FELIX].

**Valentinianus** I, Roman emperor A.D. 364-375, was the son of Gratianus, and was born A.D. 321, at Cibalis in Pannonia. His first wife was Valeria Severa, by whom he became the father of the emperor Gratianus. He held important military commands under Julian and Jovian; and on the death of the latter, in February 364, Valentinian was elected emperor by the troops at Nicæa. A few weeks after his elevation Valentinian, by the desire of the soldiers, associated in the empire his brother Valens, and assigned to him the East, while he himself undertook the government of the West. Valentinian was a Catholic, though his brother Valens was an Arian, but he did not persecute either Arians or heathens. He possessed good abilities, prudence, and vigour of character. He had a capacity for military matters, and was a

vigilant, impartial, and laborious administrator. The greater part of Valentinian's reign was occupied by the wars against the Alemanni and the other barbarians on the Roman frontiers. His operations were attended with success. He not only drove the Alemanni out of Gaul, but on more than one occasion crossed the Rhine, and carried the war into the enemy's country. His usual residence was Trevis (Treves). In 375 he went to Carnuntum on the Danube, in order to repel the Quadi and Sarmatians, who had invaded Pannonia. After an unsuccess campaign he took up his winter quarters at Bregetto. In this place, while giving an audience to the deputies of the Quadi, and speaking with great heat, he fell down in a fit and expired suddenly on the 17th of November (Amm. Marc. xxvii. xii., Zosim. iv. 17).—II, Roman emperor A.D. 375-391, younger son of the preceding, was proclaimed Augustus by the army after his father's death, though he was then only four or five years of age. His elder brother Gratianus, who had been proclaimed Augustus during the lifetime of their father, assented to the choice of the army, and a division of the West was made between the two brothers. Valentinian had Italy, Illyria, and Africa. Gratian had the Gauls, Spain, and Britain. In 383 Gratian was defeated and slain by Maximus, who left Valentinian's precarious authority out of fear for Theodosius, the emperor of the East, but in 387 Valentinian was expelled from Italy by Maximus, and fled for refuge to Theodosius. In 388 Theodosius defeated Maximus, and restored Valentinian to his authority as emperor of the West. Theodosius returned to Constantinople in 391; and in the following year (392) Valentinian was murdered by the general Arbogastes, who raised Eugenius to the throne. Valentinian perished on the 15th of May, being only a few months above twenty years of age. His funeral oration was pronounced by St. Ambrose.—III, Roman emperor A.D. 425-455, was born 410, and was the son of Constantina III. by Placidia, the sister of Honorius and the daughter of Theodosius I. He was declared Augustus in 425 by Theodosius II., and was placed over the West, but as he was only six years of age the government was intrusted to his mother Placidia. During his long reign the empire was repeatedly exposed to the invasions of the barbarians, and it was only the military abilities of Aetius which saved the empire from ruin. In 429 the Vandals under Genseric crossed over into Africa, which they conquered, and of which they continued in possession till the reign of Justinian. The weakness of the empire during this reign was shown also by the fact that the Britons (from whose country the Roman troops had been withdrawn forty years before), finding it vain to apply to Rome for aid against the incursions of the Picts, invited the Jutes under Hengest and Horsa to help them, in 410. The Goths likewise established themselves in Gaul; but Aetius finally made peace with them (439) and with their assistance gained a great victory over Attila and the vast army of the Huns at Chalons in 451. [ATTILA]. The power and influence of Aetius excited the jealousy and fears of Valentinian, who murdered his brave and faithful general in 454. [AETIUS]. In the following year the emperor himself was slain by Petronius Maximus, whose wife he had violated. He was a feeble and contemptible prince.

**Valéria** I. Sister of P. Valerius Publicola,

advised the Roman matrons to ask Veturia, the mother of Coriolanus, to go to the camp of Coriolanus in order to deprecate his resentment. [CORIOLANUS].—2. The last wife of Sulla, was the daughter of M. Valerius Messalla, and bore a daughter soon after Sulla's death (Plut. *Popl.* 35, 37).—3. Galeria Valeria, daughter of Diocletian and Prisca, was, upon the reconstruction of the empire in A.D. 292, united to Galerius, one of the new Caesars. After the death of her husband, in 311, Valeria rejected the proposals of his successor, Maximinus, who in consequence stripped her of her possessions, and banished her along with her mother. After the death of Maximinus, Valeria and her mother were executed by order of Licinius, 315. [GALERIUS].—4. Messallina. [MESSALLINA.]

Valeria gens, one of the most ancient patrician houses at Rome. The Valerii were of Sabine origin, and their ancestor, Volcens or Volusus, is said to have settled at Rome with Titus Tatius. One of the descendants of this Volusus, P. Valerius, afterwards surnamed Publicola, plays a distinguished part in the story of the expulsion of the kings, and was elected consul in the first year of the republic, B.C. 509. From this time forward down to the latest period of the empire, for nearly 1000 years, the name occurs more or less frequently in the Fasti, and it was borne by the emperors Maximinus, Maximianus, Maxentius, Diocletian, Constantius, Constantine the Great, and others. The Valeria gens enjoyed extraordinary honours and privileges at Rome. In the Circus a conspicuous place, with a sella curulis (Liv. ii. 31), was set apart for them. They were also allowed to bury their dead within the walls (Cic. *Legg.* ii. 23, 53; Plut. *Popl.* 23). The Valerii in early times were always foremost in advocating the rights of the plebeians, and the laws (especially the law of appeal) which they proposed at various times were the great charters of the liberties of the second order. (See *Dict. of Antiq.* s. v. *Leges Valeriae*.) The Valeria gens was divided into various families under the republic, the most important of which bore the names of CORVUS, FLACCUS, LÆVINUS, MESSALLA, PUBLICOLA, and TILIUS.

Valeria, a province in Pannonia formed by Galerius, and named in honour of his wife. [PANNONIA.]

Valerianus. 1. Roman emperor A.D. 253–260, whose full name was P. Licinius Valerianus. Valerian was proclaimed emperor by the troops whom he was leading against the usurper Aemilianus. Valerian proclaimed his son Gallienus Augustus, and first carried on war against the Goths, whom he defeated (257). But though the barbarians still threatened the Roman frontiers on the Danube and the Rhine, the conquests of the Persians, who had crossed the Euphrates and stormed Antioch, compelled him to hasten to the East. For a time his measures were both vigorous and successful. Antioch was recovered, and the Persian king Sapor was compelled to fall back behind the Euphrates; but the emperor, flushed by his good fortune, followed too rashly. He was surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe; he was entrapped into a conference, taken prisoner (260), and passed the remainder of his life in captivity, subjected to every insult which Oriental cruelty could devise. After death his skin was stuffed and long preserved as a trophy in the chief temple of the nation. (Aurel. Vict.

Caes. 32; Eutrop. ix. 6; Ann. Marc. xxiii. 5.)—2. Son of the preceding, but not by the same mother as Gallienus. He perished along with Gallienus at Milan in 268. [GALLIENUS.]

Valerius. [VALENTA GRÆC.]

Valerius, P. Asiaticus. 1. Consul suffectus under Caligula, and consul A.D. 46 under Claudius. He was wealthy and had beautiful gardens, coveted by Messalina, who procured an accusation of treason against him which led to his death in 47. (Tac. Ann. xi. 1. xiii. 43; Dio Cass. lix. 30, lx. 27–31).—2. Legatus of Gallia Belgica at the death of Nero. He was son-in-law and supporter of Vitellius. (Tac. Hist. i. 69, iv. 4, 6.)

Valerius Volusus Maximus, M<sup>r</sup> for M<sup>rs</sup>.

1. Was a brother of P. Valerius Publicola. He fought at the battle of L. Regillus, and was killed (Liv. ii. 16, 20; Dionys. v. 67; Plut. *Popl.* 20).—2. Dictator in B.C. 494, when the dissensions between the burghers and commonalty of Rome *de nexis* were at the highest. Valerius was popular with the plebs, and induced them to enlist for the Sabine and Aequian wars by promising that when the enemy was repulsed the condition of the debtors (*nexi*) should be alleviated. He defeated and triumphed over the Sabines; but, unable to fulfil his promise to the commons, resigned his dictatorship. The plebs, seeing that Valerius at least had kept faith with them, escorted him honourably home. (Liv. ii. 30, 31.) According to Livy, he was son of the Valerius Volusus who fought at Regillus, but some have conjectured that he was the same man, and was only wounded, not killed, at Regillus. It is certainly strange that the dictator of 494 should have had a father active in battle in 497.

Valerius Maximus, is known to us as the compiler of a large collection of historical anecdotes, entitled *De Factis Dictisque Memorabilibus Libri IX.*, arranged under different heads, the sayings and doings of Roman worthies being, moreover, kept distinct in each division from those of foreigners. He lived in the reign of the emperor Tiberius, to whom he dedicated his work. Of his personal history we know nothing, except the solitary circumstance, recorded by himself, that he accompanied Sex. Pompeius into Asia (ii. 6, 8)—the Sextus Pompeius who was consul A.D. 14, and afterwards proconsul of Asia. The subjects treated of in the work are miscellaneous, and it seems to have been compiled as a collection of historical instances for the use of rhetoricians. In some books the topics selected for illustration are closely allied to each other; in others no bond of union can be traced. Thus the first book is entirely devoted to matters connected with sacred rites; the second book relates chiefly to certain remarkable civil institutions; the third, fourth, fifth, and sixth, to the more prominent social virtues; but in the seventh the chapters *De Strategematis*, *De Repulis*, are abruptly followed by those *De Necessitate*, *De Testamentis Rescissis*, *De Ratis Testamentis et Insuperatis*. The work is by no means without value, since it preserves a record of many curious events not to be found elsewhere; but, regarded as a history, it is wholly uncritical and shallow, so written as to flatter Tiberius wherever it was possible, and with a violent tirade against Sejanus, added, probably, after the fall of that minister, though before the first publication of the book. He uses as his chief sources, but often confusedly, Livy, Cicero, Sallust, and Pompeius Trogus. For the events of his own

time the value of his testimony is impaired by his desire to write only what would be likely to please Tiberius. The work of Valerius Maximus became very popular in the later times of the empire and in the middle ages. It was frequently abridged and we still possess an abridgment of it made by Julius Paris.—The best editions of the original work are by Kempf, Leips 1838, and C. Holm Leips 1863.

**Valerius Flaccus** (FLACCUS)

**Valgius Rufus**, C. a Roman poet, and a contemporary of Virgil and Horace the latter of whom ranks him along with Varius Maecenas and Virgil among those friends of genius whose approbation far more than compensated for the annoyance caused by the attacks of his detractors (Hor. Sat. i. 10. 82). He was consul suffectus in B.C. 12. He wrote elegies and epigrams and perhaps some epic poetry (Hor. Od. ii. 9, Tib. iv. 1, 280. Serr. ad Aen. xi. 457) and books on botany (Plin. xv. 4) and on grammar (Gell. xii. 13).

**Vandali**, **Vandālī**, or **Vindālī**, a confederacy of German peoples, probably of the great Suevic race to which the Burgundiones, Gothones, Gepidae and Rugi belonged. They dwelt originally on the N. coast of Germany, but were afterwards settled N. of the Harcomanni in the Riesengebirge which are hence called *Vandalici Montes* (Capitol. V. Ant. Phil. 17, Eutrop. viii. 13. Jordan. Get. 22). They subsequently appear for a short time in Dacia and Iannonia, but at the beginning of the fifth century (A.D. 409) they traversed Germany and Gaul, and invaded Spain. In this country they subjugated the Alani and founded a powerful kingdom the name of which is still preserved in Andalusia (Vandalusia). In A.D. 429 they crossed over into Africa under their king Genseric, and conquered all the Roman dominions in that country. Genseric subsequently invaded Italy, and took and plundered Rome in 455. The Vandals continued masters of Africa till 533 when their kingdom was destroyed by Belisarius, and annexed to the Byzantine empire (BELISARIUS).

**Vandiones** a German people dwelling along the Rhine in the neighbourhood of the modern Worms (Caes. B. G. i. 51, Tac. Ann. xii. 27, Germ. 24).

**Vannius** king of the Soveri, recognised by the Romans, A.D. 19, after the overthrow of Maroboduus. He reigned for thirty years, but was dispossessed by his nephews, Sido and Vango, A.D. 50. Claudius did not aid him with troops but gave him a territory in Pannonia. (Tac. Ann. ii. 63, xii. 29, 30, Plin. iv. 51.)

**Vapincum** (*Gaj*) a town in Gallia Narbonensis, S. of Carlat (*Grenoble*) and not far from the Druentia (*Durance*). It lies just S. of the Col Bayard which was probably 'the first ascent to the Alps' on Hannibal's route (Pol. i. 49), and Vapincum was in all probability the town which is mentioned both by Polybius and by Livy as the chief town or *castellum* of the natives who defended that defile (Pol. i. c. i, Liv. xxi. 53) though Livy places it on the wrong side of the Druentia (cf. HANNIBAL).

**Varagri**. (VERAGRI.)

**Vardanes** or **Bardanes**. (ARABIC XXI.)

**Vardāli** a people in Hispania Tarraconensis, W. of the Vascones, in the modern *Guzpizcoa* and *Alava* (Strab. p. 162, Ptol. ii. 6, 9, Plin. iii. 26).

**Vargunteius**, a senator and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in A.C. 63, but their

plan was frustrated by information conveyed to Cicero through Fulvia. He was afterwards brought to trial, but could find no one to defend him (Sall. Cat. 17, 47).

**Vāria** 1 (*Vicovaro*) a town of the Sabines in the valley of the Anio about eight miles above Tibur and near Horace's villa (Hor. Ep. i. 14. 8. Strab. p. 237, HORATIUS, p. 428 a) — 2 (*Iarea*), a town of the Berones in Hispania Tarraconensis on the Iberus, which was navigable from this town (Plin. iii. 21, Strab. p. 162).

**Varini** a people of Germany, on the right bank of the Albis, N. of the Langobardi (Tac. Germ. 40).

**Varius** 1 Q. **Varus** *Hybrida* tribune of the plebs A.C. 90 was a native of Sueto in Spain and received the surname of *Hybrida* because his mother was a Spanish woman. In his tribuneship he carried a *lex de maiestate* in order to punish all those who had assisted or advised the hostes to take up arms against the Roman people. Under this law many distinguished senators were condemned but in the following year Varius himself was condemned under his own law, and was put to death (App. B. C. i. 57. Val. Max. viii. 6, 4, Cic. de Or. i. 20, N. D. iii. 83) — 2 L. **Varus** *Rufus* one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards and Quintilian has pronounced that his tragedy of *Thyestes* might stand a comparison with any production of the Grecian stage (Quint. x. 1, 99, Tac. Dial. 12). He enjoyed the friendship of Maecenas, and it was to the recommendation of Varius in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, about A.C. 29. Virgil appointed Plotius Tucca and Varius his literary executors, and they revised the *Aeneid*. Hence Varius was alive subsequent to A.C. 10 in which year Virgil died, but from Verg. *Ecl.* ix. 85 it may be inferred that Varius was somewhat older than Virgil. It has been inferred from Hor. Ep. ii. 1. 247, that Varius was dead before the second book of the *Epistles* was written, and this is probably right, though the words are not conclusive. Besides the tragedy *Thyestes* Varius wrote two epic poems (cf. Hor. Sat. i. 10, 14), one *De Morte* on the death of Caesar (Macrob. vi. 1, 33, vi. 2, 19) the other a panegyric of Augustus, from which according to the scholiast Horace quotes the three lines of *Ep.* i. 16, 27–29, and this poem which included the praises of Agrippa, is alluded to in Hor. *Ep.* i. 6. **Varro**, **Atacilius**. [See below, Varro, No. 3.]

**Varro** *Cingonius* a Roman senator under Nero, supported the claims of Nymphidius to the throne on the death of Nero and was put to death in consequence by Galba, being at the time consul designatus (Tac. Ann. xiv. 45, Hist. i. 6, 37; Plat. Galb. 14).

**Varro**, **Terentius** 1 C. consul A.C. 216 with L. Aemilius Paulus. Varro is said to have been the son of a butcher, to have earned on business himself as a factor in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinion of all good men (Liv. xiii. 23, Val. Max. iii. 4). Notwithstanding the strong opposition of the aristocracy, he was raised to the consulship by the people, who thought that it only needed a man of energy at the head of an overwhelming force to bring the war against Hannibal to a close, and who, moreover,

had an unfounded mistrust of the aims and motives of the senate. His colleague was L. Aemilius Paulus, one of the leaders of the aristocratical party. The two consuls were defeated by Hannibal at the memorable battle of Cannae. [HANNIBAL.] The battle was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety, with about seventy horsemen. His conduct after the battle seems to have deserved praise. He proceeded to Canusinum, where the remnant of the Roman army had taken refuge, and there adopted every precaution which the exigencies of the case required. His defeat was forgotten in the services he had lately rendered. On his return to the city all classes went out to meet him, and the senate returned him thanks because he had not despaired of the commonwealth. This marked the determination of patricians and plebeians to work heartily together against the foreign enemy. (Liv. xxii. 35-61; Pol. iii. 106-116; Plut. *Fab.* 14-18; App. *Ann.* 17-26.) Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war (Liv. xxiii. 32, xxvii. 35, xxxi. 49).—2. M. Terentius Varro Reatinus, the celebrated writer, whose vast and varied erudition in almost every department of literature earned for him the title of the 'most learned of the Romans' (Quint. x. i. 95; Dionys. ii. 21; August. *C. D.* vi. 2; cf. Cic. *Acad. Post.* i. 3, 9) was born at Reate B.C. 116, and was trained under L. Aelius Stilo Perconinus, and afterwards by Antiochus, a philosopher of the Academy. Varro held a high naval command in the wars against the pirates and Mithridates, and afterwards served as the legatus of Pompeius in Spain in the Civil war, but was compelled to surrender his forces to Caesar. (Flor. ii. 13, 29; Caes. *B. C.* i. 38, ii. 17-20.) He then passed over into Greece, and shared the fortunes of the Pompeian party till after the battle of Pharsalia, when he obtained the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for public use. (Suet. *Jul.* 44; Isid. *Or.* vi. 5.) For some years after this period Varro remained in literary seclusion, passing his time chiefly at his country seats near Cumae and Tusculum, occupied with study and composition. Caesar had forced Antony to restore to Varro an estate which he had seized (Cic. *Phil.* ii. 40, 103), and, perhaps in consequence, upon the formation of the second triumvirate his name appeared upon the list of the proscribed; but he succeeded in making his escape, and, after having remained for some time concealed, he obtained the protection of Octavian. His life is said to have been saved by Fufius Calenus (App. *B. C.* iv. 47), and it is probable that he recovered a great portion of his estates; but most of his magnificent library had been destroyed (Gell. iii. 10). The remainder of his career was passed in tranquillity, and he continued to labour in his favourite studies. His death took place B.C. 28, when he was in his eighty-ninth year. Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors. Gellius (*l. c.*) states that Varro claimed to have written 490 books before he was seventy-seven: Anonius gives in round numbers 600 as the total number of books written by Varro (*Prof. Burd.* xx. 10); and

this agrees with a list given by Jerome which makes out the writings of Varro to consist of seventy-four different works, containing altogether 620 books. Hence it would appear that 130 of the books were written in the last twelve years of his life. Of these works only two have survived:—(1) *De Re Rustica Libri III.*, still extant, was written when the author was eighty years old (*R. R.* i. 1, 1), and is the most important of all the treatises upon ancient agriculture now extant, being far superior to the more voluminous production of Columella, with which alone it can be compared. Edited by Keil, Halle, 1849, and in the *Scriptores Rei Rusticae veteres Latini*, by Schneider, Lips. 1764-1797. (2) *De Lingua Latina*, a grammatical treatise which extended to twenty-four books; but six only (v.-x.) have been preserved, and these are in a mutilated condition. The remains of this treatise are particularly valuable, since they have been the means of preserving many terms and forms which would otherwise have been altogether lost, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. Editions by Spengel, Berl. 1826 (re-edited 1885), and by O. Müller, Leips. 1883. The work entitled *Antiquitatum Libri* was divided into two sections: *Antiquitates Rerum humanarum*, in twenty-five books, and *Antiquitates Rerum divinarum*, in sixteen books. It described the political and religious institutions of Rome, and was Varro's great work, upon which chiefly his reputation for profound learning was based; but unfortunately only a few fragments of it have come down to us. With the second section of the work we are, comparatively speaking, familiar, since Augustine drew very largely from this source in his *De Civitate Dei* [cf. *INDICIMENTA*, p. 442, b]. Varro wrote also a collection of biographies called *Imagines* or *Hebdomades* in fifteen books; *Disciplinae* in nine books, which described the 'liberal arts,' viz. grammar, dialectic, rhetoric, geometry, arithmetic, astrology, music, medicine, and architecture; and other works on philosophy (*Logistorici* in seventy-six books), geography, and law. Among his poetical works were the *Saturae*, which were composed in a variety of metres, with an admixture of prose also. Varro in these pieces copied to a certain extent the productions of Menippus the Gadarene (MENIPPUS), and hence designated them as *Saturae Menippeae s. Cynicae*. They appear to have been a series of disquisitions on a vast variety of subjects, frequently, if not uniformly, couched in the shape of dialogue, the object proposed being the inculcation of moral lessons and serious truths in a familiar, playful, and even jocular style. The best editions of the fragments of these *Saturae* are by Riese, Leips. 1865, and Bücheler (with Petronius), Berl. 1882. The *Sententiae Varronis*, a collection of pithy sayings, may possibly have been gathered from the writings of Varro Reatinus; but even that is uncertain (ed. Derit, Padua, 1843).—3. P., a Latin poet of considerable celebrity, surnamed Atacinus, from the *Atax*, a river of Gallia Narbonensis, his native province, was born B.C. 32. Of his personal history nothing further is known. He seems to have written, first, an epic on part of Caesar's Gallic wars, called *Bellum Seguanicum* (Prisc. *Gr. Lat.* ii. 497), and *Saturae* in imitation of Lucilius (Hor. *Sat.* i. 10, 46); and at a later time to have

imitated the Alexandrian poets in the *Argonautae* (borrowed from Ap Rhod.), and in elegiac love poems (Quint. 1, 87, *Or. Am.* 1, 16, 21, *Trist.* 1, 433, *Propert.* 1, 34, 85, *Prob. ad Verg. Georg.* 1, 126).

**Vārus**, a cognomen in many Roman gentes, signified a person who had his legs bent inwards, and was opposed to *Falgius*, which signified a person having his legs turned outward.

**Vārus, P. Allēnus** 1. A Roman jurist, was a pupil of Servius Sulpicius, and the only pupil of Servius from whom there are any excerpts in the Digest (Gell. vii 5). The scholiast on Horace (*Sat.* 1, 3, 130) tells us that the 'Allēnus raser' of Horace was a lawyer, and that he was a native of Cremona, where he earned on the trade of a shoemaker, that he came to Rome, where he became a pupil of Servius Sulpicius, attained the dignity of the consulship, and was honoured with a public funeral. It is probable that he is the Varus who attended the lectures of Siron at the same time as Virgil (*Serr. ad Ecl.* vi 13), and whom Virgil mentions in the *Eclogues* (vi 13, ix 27), referring to the time when Allēnus Varus was Octavian's legate, and able to help him in preserving his property (n.c. 40).—2. A general of Vitellius, in the Civil war in A.D. 69 and perhaps descended from the jurist (*Tac. Hist.* 1, 29 in 53 iv 11).

**Vārus, Atius** 1. P., a partisan of Pompey in the Civil war, was stationed in Picenum on the breaking out of the Civil war in n.c. 49. He subsequently crossed over into Africa, and took possession of the province, which was then governed by Q. Lutatius (Licinius). Varus having been propraetor of Africa, was well acquainted with the country, and was able to raise two legions without difficulty. Meantime, L. Aelius Laberius, who had received from the senate the province of Africa, arrived to take the command, but Varus would not allow him to land. In the course of the same year Varus, assisted by king Juba, defeated Curius, Caesar's legate, who had crossed over from Sicily to Africa (*Cicero*). He fought with the other Pompeians in Africa against Caesar in 46; but after the battle of Thapsus he sailed away to Cis. Pompey in Spain, and fell at the battle of Munda. His head was carried to Caesar (*Cic. ad Att.* viii 13, 15, 20, *Caes. B.C.* 1, 12, 13, 31, *App. B.C.* 1, 44-46, 105, *Dio Cass.* xliii 31, *Lucan.* iv 713).—2. Q. Atius Varus, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul, and probably the same as the Q. Varus who commanded the cavalry under Domitian, one of Caesar's generals in Greece in the war with Pompey (*Caes. B.C.* iii 87, [*Caes.* *B.G.* viii 28]).

**Vārus, Quintilius** 1. Sex., quaestor n.c. 49, belonged to the Pompeian party. He fell into Caesar's hands at the capture of Corfinium, but was dismissed by Caesar. He afterwards fought under Brutus and Cassius against the triumvirs, and after the loss of the battle of Philippi, he ordered his freedman to slay him (*Caes. B.C.* 1, 23, ii 29, *Vell. Pat.* ii 71).—2. P., son of the preceding, was consul n.c. 13, and was subsequently appointed to the government of Syria, where he acquired enormous wealth. Shortly after his return from Syria he was made governor of Germany (probably about A.D. 7). Drusus had conquered a great part of central Germany as far as the Visurgis (Rheser), and Varus received orders from Augustus to introduce the Roman jurisdiction into the newly-conquered country. The Germans, however, were not prepared to submit to the Roman yoke,

and found a leader in ARMINIUS, who secretly organised a general revolt of all the German tribes near the Visurgis. When he had matured his plans, he suddenly attacked Varus, who was marching with three legions and three squadrons of cavalry through a pass of the *Saltus Teutoburgensis*, a range of hills covered with wood, which extends N. of the Lappe from Gnanbrück to Paderborn. Varus had diverged into this difficult country instead of following the safer route from his summer quarters on the Visurgis (probably near Minden) to Aliso, because a message had arrived that a tribe had revolted in that district and, having no suspicion of Arminius, he thought it would be an easy matter to suppress the movement on his way. He seems to have managed his march with great carelessness and to have been taken quite unprepared. The battle lasted three days, and ended with the destruction of the Roman army. Varus put an end to his own life. The scene of the disaster is placed by some modern writers in the district of *Yenne*, near the sources of the *Haute*. Of the 20,000 men who comprised his force only the cavalry and a few stragglers escaped (*Cl. Germania*). When the news of this defeat reached Rome, the whole city was thrown into consternation, and Augustus, who was both weak and aged, gave way to the most violent grief, tearing his garments and calling upon Varus to give him back his legions. (*Tac. Ann.* i 61, 71, *Dio Cass.* lvi 18-25, *Suet. Aug.* 23 *Tib.* 16, *Vell. Pat.* ii 117).

**Vārus (Var or Fero)**, a river in Gallia Narbonensis, forming the boundary between this province and Italy, rises in Mt. Cenis in the Alps, and falls into the Mediterranean sea, between Antipolis and Nicaea (*Strab.* ii 4, *Ptol.* ii 10 1, *Lucan.* i 404).

**Vasātes**, a people in Gallia Aquitania, on the Germans, whose chief town was Costrim (*Darius*) on the road from Burdigala to P. rex.

**Vascones**, a powerful people on the N. coast of Hispania Tarraconensis, between the Iberus and the Pyrenees, in the modern *Nararre* and *Gaspereoa* (*Strab.* pp. 115, 155, *Ptol.* ii 8, 10). Their chief towns were *PONFELIX* and *CALA OKRUS*. They fought in battle bare-headed. Under the empire they were regarded as skilful diviners and prophets (*Sil. It.* iii 358). They belonged to the old Iberian race. Their name is still retained in that of the modern *Basques*.

**Vasconum Salus** (*P. rex*).

**Vasle** (*Vaison*), a considerable town of the Vocontii in Gallia Narbonensis (*Ptol.* ii 10, 17; *Strab.* ii 6).

**Vatia Isauricus**, P. Serrillius. 1. Consul in n.c. 19, was sent in the following year as proconsul to Cilicia, in order to clear the seas of the pirates, whose ravages now spread far and wide. He carried on the war with great ability and success, and from his conquest of the Isauri, he obtained the surname of *Isauricus*. After giving Cilicia the organisation of a Roman province, he entered Rome in triumph in 74 (*Liv. Ep.* 190, 93, *Oros.* v 25, *Flor.* ii 6; *Strab.* pp. 67, 67). After his return Serrillius took a leading part in public affairs. In 70 he was one of the judges at the trial of Verres; in 66 he supported the rogation of Manilius for conferring upon Pompey the command of the war against the pirates, in 63 he was a candidate for the dignity of pontifex maximus, but was defeated by Julius Caesar, in the same year he spoke in the senate in favour of inflicting the last penalty of the law upon the *Celti-*



narian conspirators; in 57 he joined the other nobles in procuring Cicero's recall from banishment; in 56 he opposed the restoration of Ptolemy to his kingdom; and in 55 he was censor with M. Valerius Messalla Niger. He took no part in the civil wars, probably on account of his advanced age, and died in 44. (Cic. *Ferr.* i. 21, *ad Fam.* i. 1, xvi. 23, *ad Att.* xii. 21; Dio Cass. xlv. 16; Val. Max. viii. 5, 6.) —2. Praetor 54, belonged originally to the aristocratical party, but espoused Caesar's side on the breaking out of the Civil war, and was consul with Caesar in 48. In 46 he governed the province of Asia as proconsul, during which time Cicero wrote to him several letters. After the death of Caesar in 44, he supported Cicero and the rest of the aristocratical party, in opposition to Antony. But he soon changed sides again, became reconciled to Antony, and was made consul a second time in 41. (Caes. *B.C.* iii. 21; App. *B.C.* ii. 48; Dio Cass. xli. 43, xlii. 17, xlviii. 4, 13.)

Vatinius. 1. P., a political adventurer in the last days of the republic, who is described by Cicero as one of the greatest scamps and villains that ever lived. His personal appearance was unprepossessing; his face and neck were covered with swellings, to which Cicero alludes, calling him the *struma civitatis*. Vatinius was quaestor B.C. 63, and tribune of the plebs 59, when he sold his services to Caesar, who was then consul along with Bibulus. It was Vatinius who proposed the bill to the people by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years. Vatinius continued to take an active part in political affairs. In 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, in consequence of which the orator made a vehement attack upon the character of Vatinius, in the speech which has come down to us. Vatinius was praetor in 55, and in the following year (54) he was accused by C. Licinius Calvus of having gained the praetorship by bribery. He was defended on this occasion by Cicero, in order to please Caesar, whom Cicero had offended by his former attack upon Vatinius. Soon afterwards Vatinius went to Gaul, where we find him serving in 51. He accompanied Caesar in the Civil war, and was made consul suffectus for a few days, at the end of December 47. At the beginning of the following year, he was sent into Illyricum, where he carried on the war with success. After Caesar's death he was compelled to surrender Dyrrhachium and his army to Brutus, who had obtained possession of Macedonia, because his troops declared in favour of Brutus. (Cic. *in Vatini.*; pro *Sest.* 53, 63, *ad Q. Fr.* ii. 4, iii. 9, *ad Att.* ii. 6; [Caes.] *B.G.* viii. 46; Caes. *B.C.* iii. 19, 100; App. *B.C.* iv. 75; Dio Cass. xlvii. 21.) —2. Of Beneventum, one of the vilest and most hateful creatures in Nero's court, equally deformed in body and in mind. He was originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great power and wealth by accusing the most distinguished men in the state. A certain kind of drinking-cup having *nasi* or nozzles, bore the name of Vatinius, probably because they were supposed to caricature his profile. (Tac. *Ann.* xv. 34; Juv. v. 46; Mart. x. 3, xiv. 96.)

Vatrenus. [PADUS.]

Vectis or Vecta (*Isle of Wight*), an island off the S. coast of Britain and opposite Portus Magnus (Porchester, near Portsmouth), with

which the Romans became acquainted before their conquest of Britain, by means of the inhabitants of Massilia, who were accustomed to visit this island for the purpose of obtaining tin. It is related by Diodorus (v. 22, 38), that at low water the space between Vectis and the coast of Britain was almost entirely dry, so that the Britons used to bring tin to the island in waggons. It was conquered by Vespasian in the reign of Claudius (Suet. *Vesp.* 4; Mel. iii. 6; Plin. iv. 103.) Interesting remains of Roman villas have been found at Carisbrook and Brading.

Vedius Pollio. [POLLIO.]

Vegetius, Flavius Renatus, the author of a treatise, *Rei Militaris Institutae*, or *Epitoma Rei Militaris*. The exact date is not established, but it was probably composed early in the fifth century A.D. It is a question whether the dedication to Theodosius is genuine, and some writers maintain that it was addressed to Valentinian III. The materials were derived, according to the declaration of the writer himself, from Cato the Censor *De Disciplina Militari*, from Cornelius Celsus, from Frontinus, from Paternus, and from the imperial constitutions of Augustus, Trajan, and Hadrian. The work is divided into four books. The first treats of the levying and training of recruits, including instructions for the fortification of a camp; the second, of the different classes into which soldiers are divided, and especially of the organisation of the legion; the third, of the operations of an army in the field; the fourth, of the attack and defence of fortresses, and of marine warfare. The value of this work (which is a somewhat uncritical compilation from different historians) is much diminished by the fact that the usages of periods the most remote from each other are mixed together into one confused mass, and not unfrequently, we have reason to suspect, are blended with arrangements which never existed except in the fancy of the author. Edition by C. Lang, Leips. 1885. It is probably right to ascribe to the same Vegetius the work on veterinary art called *Mulomedicina* (on the treatment of horses and mules), though it is written in a more popular style, as being intended for the use of less refined readers (ed. in Schneider's *Script. Rei Rusticae*, Leips. 1797).

Veiento, Fabricius, was praetor A.D. 55, and ran dogs instead of horses in the games. He was banished A.D. 62, in consequence of his having published several libels. He afterwards returned to Rome, and became, in the reign of Domitian, one of the most infamous informers and flatterers of that tyrant. He also enjoyed the friendship of Nerva. (Tac. *Ann.* xiv. 50; Dio Cass. lxi. 6; Plin. *Ep.* iv. 22; Juv. iii. 185; iv. 113.)

Veiî (Veiens, -entis, Veientans: *Isola Farnese*), one of the most ancient and powerful cities of Etruria, situated on the river Cremem, about twelve miles from Rome. It possessed a strongly fortified citadel, built on a hill rising precipitously from the deep glens which bound it, save at the single point where a narrow ridge unites it to the city. It was one of the twelve cities of the Etruscan Confederation, and apparently the largest of all. As far as we can judge from its present remains, it was about seven miles in circumference, which agrees with the statement of Dionysius, that it was equal in size to Athens. Its territory (*Ager Veiens*) was extensive, and appears originally to have extended on the S. and E. to the Tiber; on the

SW to the sea embracing the salinae or salt-works at the mouth of the river and on the W to the territory of Caere. The Ciminius forest appears to have been its NW boundary, on the E it must have embraced all the district S of Soracte and eastward to the Tiber. The cities of Capena and Fidenae were colonies of Veii. Veii was a powerful city at the time of the foundation of Rome and the most formidable and dangerous of her neighbours (Liv. 1. 15, Dionys. 1. 54, Entrop. 1. 20). The Veientes were engaged in almost unceasing hostilities with Rome for more than three centuries and a half and we have records of many wars between the two peoples (Liv. 1. 27, 33, 42, II. 6, 42, 48, IV. 17, 31). Veii was at length taken by the dictator Camillus, after a siege which is said to have lasted ten years during which period apparently, the *emisarum* for draining the Alban lake was formed, and by tradition was connected with an oracle about the siege. The city fell according to the common story, by means of a cuniculus or mine which was carried by Camillus from the Roman camp under the city into the citadel of Veii, in the year 396. (Liv. v. 5-23, Cic. *De Div.* 1. 44, II. 32, Plut. *Cam.* 5.) So well built and spacious was Veii, that the Romans were anxious, after the destruction of their own city by the Gauls in 390, to remove to Veii, and are said to have been only prevented from carrying their purpose into effect by the eloquence of Camillus (Liv. v. 49). From this time Veii was abandoned, but after the lapse of ages it was colonised afresh by Augustus, and made a Roman municipium. The new colony, however, occupied scarcely a third of the ancient city and had again sunk into decay in the reign of Hadrian. From this time Veii disappears entirely from history, and, on the revival of letters even its site was long an object of dispute. It is now settled however beyond a doubt, that it stood in the neighbourhood of the hamlet of *Isola Farnese*, where several remains of the ancient city have been discovered. Of these the most interesting is its cemetery.

Veiovis an old Italian deity, whose temple at Rome stood between the Capitolium and the *Atrium* in the 'Asylum' between the sacred groves 'inter duos locos'. Or *Faust* III. 459, Gell. v. 12). He was said to be represented as a youthful god armed with arrows, and hence was by some identified with Apollo. His origin and the meaning of his name have been variously explained. It is tolerably certain that the old explanation, Veiovis the little Jupiter (Or *Faust* III. 445) is wrong. The prefix means rather 'separate from,' or 'distinct from.' Hence Veiovis or Vediovis is a deity distinguished from Jupiter, and the most natural inference would be that he was the Jupiter Inferus presiding over the dead, and that the arrows are the arrows of death nor would it militate against this view that he seems to have been a deity to whom expiatory sacrifices (of a goat) were offered. Some modern writers, however, regard him rather as the god of the spring sun which was supposed to bring fevers, and therefore as the deity who could avert such fevers. His festival on the Capitoline hill was celebrated in March. He had also a temple on the Island of the Tiber, where he was worshipped in conjunction with Aesculapius in January. He had an ancient altar at Bovillae.

Velastrum [Roma, p. 603, b]

Vellani or Vellari, a people in Gallia Aquitania, in the modern Velay (Plin. III. 137)

Vellēda, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. 'She dwelt in a lofty tower in the neighbourhood of the river Lappia (Lappe). She encouraged Civilis in his revolt against the Romans but she was afterwards taken prisoner and carried to Rome (Tac. *Hist.* IV. 61, 65 v. 22, 24, *Germ.* 8, *Stat. Silv.* I. 4, 90. Dio Cass. LXV. 5)

Vēlla or Elea also called Hyēle (Ελεα, *Tea* *Castell.* a *Mare della Brucce*), a Greek town of Lucania, on the W coast between Paestum and Buxentum, was founded by the Phocaean, who had abandoned their native city to escape from the Persian sovereignty about B.C. 543 (Hdt. I. 164, Strab. p. 254). It was situated about three miles E of the river Iales and possessed a good harbour. It is celebrated as the place which gave the name to the Eleatic school of philosophy for Zenodorus established himself at Vella, and Parmenides and Zeno were born there (Diog. Laert. IX. 2, 20). It was noted also for its mild climate (Hort. *Lip.* I. 15, 1). It possessed a celebrated temple of Demeter.

Vellinus (*Vellino*) a river in the territory of the Sabines, rising in the central Apennines, and falling into the Nar. This river in the neighbourhood of Reate overflowed its banks and formed several small lakes, the largest of which was called Lacus Vellinus (*Piediluco*, also *Lago dei Mormori*). In order to carry off these waters, a channel was cut through the rocks by Curns Dentatus the conqueror of the Sabines, by means of which the waters of the Velinus were carried through a narrow gorge to a spot where they fall from a height of several hundred feet into the river Nar. This fall, which is one of the most celebrated in Europe, is known at the present day by the name of the fall of Terni, or the Cascata dei Mormori (Tac. *Ann.* I. 79, Plin. II. 17, Cic. *ad Att.* I. 15).

Vellitae (*Velliternae Velletri*) an ancient town of the Volscians in Latium, but subsequently belonging to the Latin League. It was conquered by the Poinans and colonised at an early period, but it frequently revolted from Rome. It is celebrated as the birthplace of the emperor Augustus (Dionys. v. 61, Liv. III. 41, viii. 14, Diod. XIV. 31, Suet. Aug. 1).

Vellius Longus, a Latin grammarian, known to us from a treatise, *De Orthographia*, still extant, printed in the *Grammaticae Latinae Auctores Antiqui*, of Putschius & Co, Hanov. 1605. Vellius also wrote a commentary on Virgil, which is mentioned by Macrobius. He lived in the time of Trajan. (Gell. xviii. 9, Macrobi. II. 6, 8).

Vellaunodunum (*Berunc*), a town of the Senones in Gallia Lugdunensis (Caes. B. G. vii. 11).

Vellavi [VELAUNI]

Vellens Patereclius [PATERCULUS]

Vellocasser a people in Gallia Lugdunensis, NW of the Parisii, extending along the Sequana as far as the ocean, their chief town was Ratomagus (Caes. B. G. II. 4).

Venafrum (*Venafrans Venafr*), a town in the N of Beneventum, near the river Voltumnus and on the confines of Latium, celebrated for the excellence of its olives (Hort. Od. I. 6, 18, *Sat.* II. 4, 69, *Juv.* v. 86, *Mart.* xiii. 98, *Varr. R.R.* I. 2, 6). It stood on a hill rising from the right bank of the Voltumnus, about sixteen miles from Casinum, and on the Via Latina. A colony was planted there under Augustus.

**Venantius Fortunatus** (in full *Venantius Honorius Clementianus Fortunatus*), a poet of the sixth century A.D. (535-600). He was born at Tarvisium (*Treviso*), in Venetia, and educated at Ravenna, and eventually became a presbyter and bishop of Poitiers, having travelled much over the Frankish kingdoms, and even to Britain (*Venant. Fort.* iii. 26). He wrote an epic poem on the life of St. Martin and a number of shorter poems in eleven books, chiefly in the elegiac metre—panegyrics, elegies, and hymns. His metre is good, and his writings are useful for a description of his time. He wrote also some prose biographies of Saints.—Editions of his prose works by Krusehl and of his poems by Leo, Berl. 1881-1885.

**Venēdi** or **Venēdæ**, a people in European Sarmatia, dwelling on the Baltic E. of the Vistula. The Sinus **Venēdæus** (*Gulf of Riga*), and the **Venēdici Montes**, a range of mountains between Poland and East Prussia, were called after this people. The name is represented by the *Selaronie Wends*. (*Tac. Germ.* 46; *Plin.* iv. 97.)

**Veneris Portus**. [**PIRENES PROMONTORIUM**.]

**Veneris Promontorium**. [**PIRENES PROM.**]

**Venētia**. 1. A district in the N. of Italy, was originally included under the general name of Gallia Cisalpina, but was made by Augustus the tenth Regio of Italy. It was bounded on the W. by the river Athesis (*Adige*), which separated it from Gallia Cisalpina; on the N. by the Carnic Alps; on the E. by the river Timavus, which separated it from Istria; and on the S. by the Adriatic Gulf. This country was, and is, very fertile, and its inhabitants enjoyed great prosperity. The chief productions of the country were excellent wool, a sweet but much prized wine, and race-horses. Dionysius, the tyrant of Syracuse, is said to have kept a stud of race-horses in this country. (*Strab.* p. 212.)

—Its inhabitants, the **Venēti**, frequently called **Henēti** (*Ἠνετοί*) by the Greeks, were in Greek traditions said to be descendants of the Paphlagonian **Heneti**, whom Antenor led into the country after the Trojan war (*Il.* ii. 85); but this tale, like so many others, has evidently arisen from the mere similarity of the name. Others supposed the **Veneti** to be a branch of the Celtic **Veneti** in Gaul; but this supposition is disproved by the express testimony of Polybius, that they spoke a language entirely different from the Celtic; and that they had no connexion with the Celts, may be inferred from the fact that they were always on hostile terms with the Celtic tribes settled in Italy. Herodotus regards them as an Illyrian race; and all writers are agreed that they did not belong to the original population of Italy. (*Hdt.* i. 196, v. 9; *Pol.* ii. 17; *Liv.* i. 1; *Strab.* pp. 543, 608; *Scymn.* p. 389; *Verg. Aen.* i. 247.) There is no reason to suppose them to be a Slavonic people because their name resembled that of the Baltic **Venedi**, and on the whole the most probable view is that they were an Illyrian people who had held their own against the Celts, and had progressed in trade and civilisation beyond the more easterly Illyrians. In consequence of their hostility to the Celtic tribes in their neighbourhood, they formed at an early period an alliance with Rome; and their country was defended by the Romans against their dangerous enemies. On the conquest of the Cisalpine Gauls, the **Veneti** likewise became included under the Roman dominions, and they were almost the only people in Italy who became the subjects of Rome without offering any resist-

ance, no doubt for the reason that they regarded the Celtic races as their chief enemies (*cf. Pol.* ii. 23, 24). In the arrangement of Augustus Venetia and Histria formed the tenth Region, the limits of which were the Addua on the W., the Carnic Alps on the N., the Arsia on the E., and the Po and Adriatic on the S. (*Plin.* iii. 126-131). The **Veneti** continued to enjoy great prosperity down to the time of the Marcomannic wars, in the reign of the emperor Aurelius; but from this time their country was frequently devastated by the barbarians who invaded Italy, and at length, in the fifth century, many of its inhabitants, to escape the ravages of the Huns under Attila, took refuge in the islands off their coast, on which now stands the city of Venice. The chief towns of Venetia in ancient times were, **PATAVIUM**, **ALTINUM**, and **AQUILEIA**. The two latter carried on an extensive commerce, and exported, among other things, large quantities of amber, which was brought from the Baltic through the interior of Europe to these cities.—2. A district in the NW. of Gallia Lugdunensis (the W. coast of Brittany) inhabited by the **Veneti**, who were a brave people, and the best sailors in all Gaul. Caesar gives an interesting account of the naval campaign against them in B.C. 56. The name is preserved by the modern town of *Vannes*. Off their coast was a group of islands called *Insulae Veneticæ* (*Belle Ile*).

**Venētus Lacus**. [**BRIGANTINUS LACUS**.]

**Venilia**, a nymph, daughter of **Pilumans**, sister of **Amata** (wife of **King Latinus**) and mother of **Turnus** and **Juturna** by **Daunus**.

**Vennōnes** or **Venonetes**, a people of **Raetia**, and according to **Strabo** the most savage of the **Raetian** tribes, inhabiting the S. side of the Alps near the sources of the **Addua** (*Adda*). (*Strab.* pp. 204, 206; *Plin.* iii. 136; *Ptol.* ii. 13, 8.)

**Venta**. 1. **Belgārum** (*Winchester*), the chief town of the **Belgae** in Britain. The modern city contains Roman remains.—2. **Icenōrum**. [**ICENI**.]—3. **Silūrum** (*Caerwent*), a town of the **Silures** in Britain, in Monmouthshire.

**Venti** (*Ἄνεμοι*), the winds. They appear personified, even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The master and ruler of all the winds is **Aeolus**, who resides in the island **Aeolia** [**ÆOLUS**]; but the other gods also, especially **Zeus**, exercise a power over them (*Il.* xii. 281). Homer mentions by name **Boreas** (N. wind), **Eurus** (E. wind), **Notus** (S. wind), and **Zephyrus** (W. wind). Though possibly at one time regarded as personal deities their distinct personality, except in the case of **Boreas**, seems to have faded away before the time of Homer. **Boreas** appears in *Il.* xx. 225 as the father of a race of horses, and the myths relating to him were more clearly developed in the Attic story. [**BOREAS**.] Yet relics of divinity ascribed to the winds generally are seen in the sacrifices offered to them from the time of Homer down to the Roman imperial period. When the funeral pile of **Patroclus** could not be made to burn, **Achilles** promised to offer sacrifices to the winds; and **Iris** accordingly hastened to them, and found them feasting in the palace of **Zephyrus** in **Thrace**. **Boreas** and **Zephyrus** thereupon straightway crossed the **Thracian** sea into **Asia**, to cause the fire to blaze. (*Il.* xxiii. 195; *cf.* ii. 145, ix. 5; *Od.* v. 295.) According to **Hesiod**, the beneficial winds, **Notus**, **Boreas**, **Argestes**, and **Zephyrus**, were the sons of **Astræus** and **Eos**; and the destructive ones are said to be the sons of **Typhoeus** (*Hes. Th.* 378, 669). The

beneficial nature of Boreas does not, however, always appear, and his stormy character, resembling that of Typhon seems to be indicated by his representation with serpents feet on the chest of Cypselus (Paus. v. 17. 1). Later, especially philosophical, writers endeavoured to define the winds more accurately according to their places in the compass. Thus Aristotle, besides the four principal winds (Boreas or Aparctias, Eurus, Notus, and Zephyrus, mentions three, the Meses, Kaikes and Apeletes, between Boreas and Eurus; between Eurus and Notus he places the Phoenicias,



Notus

between Notus and Zephyrus he has only the Lips and between Zephyrus and Boreas he places the Argestes (Olympias or Skiron) and the Thraskias (Ar. Meteor. ii. 6).—The winds were represented by poets and artists in different ways: the latter usually represented them as beings with wings at their heads and shoulders. The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrhestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. A movable Triton in the centre of the cupola pointed with his staff to the wind blowing at the time. All these eight figures have wings at their shoulders, all are clothed, and the peculiarities



Eurus

of the winds are indicated by their bodies and various attributes. (1) Boreas wears a thick chiton and is blowing on a Triton's horn, to signify his power of raising storms at sea (see under Boreas). (2) Kaikes, the NE. wind (=Aquilus), has a vessel from which he is discharging hailstones. (3) Apeletes (=Saba-lamne), the East wind, being regarded as kindly in Greece, carries fruit and flowers in the arms of his robe. (4) Eurus (=Eurus or Volturnus), the warm and rainy SE. wind, shapes clouds with his robe. (5) Notus (=Notus or Austro) the south wind, pours rain from his jar. (6) Lips (=Africus), the SW. wind, which blows manners over the sea to the harbours of Peiræus, holds a ship's oplitre. (7) Zephyrus (=Zephyrus or

Favonius) carries spring flowers. (8) Skiron (=Corus or Caurus), the NW., a parching wind, holds a vessel from which he is supposed to discharge hot charcoal. Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds (Hor. Epod. x. 23, Verg. Aen. iii. 129, v. 1772; Aristoph. Ran. 647). Boreas had a temple on the river Ilissus in Attica, and Zephyrus had an altar on the sacred road to Eleusis. An altar to the winds has been found at Antium, and there is mention of sacrifices offered to winds by Roman commanders before an expedition, as



Zephyrus

by Scipio at Rome and by Octavian at Puteoli (Liv. xlix. 27, App. B.C. v. 98).

Ventidius Bassus, P., a Roman general, was a native of Picenum, and was taken prisoner by Pompeius Strabo in the Social war (s.c. 89), and carried to Rome. When he grew up to man estate, he got a poor living by undertaking to furnish roubles and vehicles for those magistrates who went from Rome to administer a province (Dio Cass. xliii. 51; Gell. xv. 4, Val. Max. vi. 929). He became known to C. Julius Caesar, whom he accompanied into Gaul. In the Civil war he executed Caesar's orders with ability, and became a favourite of his great commander. He obtained the rank of tribune of the plebs and was made a praetor for n.c. 49. After Caesar's death Ventidius sided with M. Antony in the war of Mutina (43), and in the same year was made consul suffectus. (Cic. ad Fam. x. 53 xi. 10, Vell. Pat. ii. 75, Dio Cass. xliii. 15, xliiii. 10, App. B.C. v. 51.) In 59 Antony sent Ventidius into Asia, to oppose Labienus and the Parthians. He conducted this war with distinguished ability and success. In the first campaign (59) he defeated the Parthians and Labienus, the latter of whom was slain in his flight after the battle, and in the second campaign (58) Ventidius gained a still more brilliant victory over the Parthians, who had again invaded Syria. Pacorus, the king's son, fell in this battle (Dio Cass. xliiii. 20, xlix. 21; Eutrop. vii. 3). Antony, however, far from being pleased with the success of Ventidius, showed great jealousy of him, and dismissed him from his employment (Plut. Ant. 24). Yet his services were too great to be overlooked, and he had a triumph in November, 58. Nothing more is known of him. Ventidius was often cited as an instance of a man who rose from the lowest condition to the highest honours (Juv. vii. 139): a captive became a Roman consul and enjoyed a triumph; but this was in a period of revolution.

Venus, an Italian goddess, who, after the Greek mythology influenced the Roman, was identified with Aphrodite, and in Latin literature has the same myths and characteristics (see under Aφροδίτη). Originally the Italian Venus was a goddess of gardens and of spring

flowers, having somewhat the same characteristics as Flora, Feronia, and Libera. Her worship at Rome was not extremely ancient: that is to say, it is not traceable earlier than the fourth century B.C. Her name does not occur in the ritual of the *Fratres Arvales* or in the hymns of the *Salii*. But she had ancient sanctuaries in other Latin settlements, especially at Ardea and Lavinium (Strab. p. 532; Plin. iii. 56), and she seems to have been regarded as the deity who promoted union among the members of the League. Perhaps for this reason, as Venus Concordia, or, more probably because both were goddesses of gardens and growth in spring, when the Greeks introduced the knowledge of Aphrodite she was identified with Venus. It is likely enough that this influence came first from Sicily and that the Italianised Aphrodite was first known as Venus Erycina. This deity was naturalised at Ardea and Lavinium, and there the Greek stories of Aeneas took root. When these were adopted by the Romans the importance of Venus was increased, for she was now regarded as the parent of the Roman race through her son Aeneas. She was Venus Genetrix because she had taken the characteristics of Aphrodite, the goddess of creative power (Lucret. i. 1-38), and Venus Victrix as giving victory to lovers; but both these names gained a fresh significance when she was regarded as the mother of the Roman people, who gave victory to their armies. The three oldest sanctuaries of Venus at Rome were supposed to be those of Venus Murcia, Venus Cloacina, and Venus Libitina. For the last see LIBITINA. The name Murcia was corrupted into *Myrta*, as though it meant the goddess to whom the myrtle was sacred: by many it has been derived from *nulcere*, 'to soften,' and Cloacina from a word *cloare*, 'to purify'; but it is much more probable that both these were names from the localities where the temples of the goddess were situated, i.e. near the Circus in the Vallis Murcia, and near the Cloaca Maxima. Somewhat later, in the same district of the Circus, Q. Fabius Gurgus founded a temple of Venus Obsequens ('the Compliant') B.C. 295, because she had granted his wishes in the Samnite wars (Liv. x. 31; Serv. ad Aen. i. 720). At the beginning of the second Punic war, the worship of Venus Erycina was introduced from Sicily, and a temple was dedicated to her on the Capitol, to which subsequently another was added outside the Colline gate. In the year B.C. 114, a Vestal virgin was killed by lightning; and as the general moral corruption, especially among the Vestals, was believed to be the cause of this disaster, the Sibylline books, upon being consulted, commanded that a temple should be built to Venus Verticordia (= *Ἀποστροφία*, the goddess who turns the hearts of men) on the Via Salaria. (Ov. *Fast.* iv. 157; Val. Max. viii. 15, 12.) Scipio Africanus the younger founded the temple of Venus Genetrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. Hadrian identified her with the well-being of the state in building the magnificent temple of Venus and Rome, A.D. 135. Another name borne by Venus at Rome was *Calva* ('the bald'), which is explained by the story (not unknown in other countries, e.g. at Carthage), that in the Gallic siege of Rome the women cut off their hair to make bow-strings (Serv. ad Aen. i. 720). A less romantic explanation was that she was prayed to by women to prevent their hair falling off. The month of April, as the beginning of spring, was peculiarly

sacred to her, both in her old character as goddess of gardens and in her Greek character as goddess of love and growth.

Vēnūsia (Venusinus: *Venosa*), an ancient town of Apulia, S. of the river Aufidus, and near Mt. Vultur, situated in a romantic country, and memorable as the birthplace of the poet Horace. It seems to have been an Apulian city which had received an accession of territory from Lucania (Plin. iii. 104; Ptol. iii. 1, 73). It was captured by the Romans B.C. 262, and a colony was sent to it (Vell. Pat. i. 14; Hor. *Sat.* ii. 1, 34). It was a refuge of a remnant of the army from Cannae, and often a headquarters of the army (Liv. xxii. 49, xxvii. 10, 20, 41). It was ravaged in the Social war (App. B.C. i. 52), but recovered its prosperity, which was favoured by its position on the Appian Road (Cic. ad Att. v. 5, xvi. 5; Strab. p. 250).

Verāgri or Varāgri, a people in Gallia Belgica, on the Pennine Alps, near the confluence of the Dranse and the Rhone (Caes. B.G. iii. 1; Strab. p. 204; Liv. xxi. 38). Their territory stretched up the Val de Bagnes and the Val d'Entremont as far as the summit of the pass of the Great St. Bernard. It is not impossible that their name is preserved in *Vernayaz*, at the lower end of the valley.

Verbānus Lacus (*Lago Maggiore*), a lake in Gallia Cisalpina, and the largest lake in all Italy, being about forty miles in length from N. to S.; its greatest breadth is eight miles. It is formed by the river Ticinus and other streams descending from the Alps, and the river Ticinus issues from its southern extremity. (Plin. iii. 131; Strab. p. 209.)

Vercellae (Vercellensis: *Vercelli*), the chief town of the Libiei in Gallia Cisalpina, and subsequently a Roman municipium, and a place of considerable importance (Strab. p. 218; Tac. *Hist.* i. 70). For the battle fought near it by Marius, see CAMPI RAUDII.

Vercingetōrix, the celebrated chieftain of the Arverni, who carried on war with great ability against Caesar in B.C. 52. The history of this war occupies the seventh book of Caesar's *Commentaries on the Gallic War*. Vercingetorix, who had roused the spirit of his countrymen and had organised their defence with great skill and heroic courage, fell into Caesar's hands on the capture of Alesia, was subsequently taken to Rome, where he adorned the triumph of his conqueror in 45, and was afterwards put to death. (Dio Cass. xl. 41, xliii. 19; CAESAR, p. 183.)

Veretum (Veretinus: *Alessano*), more anciently called Baris, a town in Calabria, on the road from Leuca to Tarentum, and 600 stadia SE. of the latter city (Strab. p. 281; Ptol. iii. 1, 76).

Vergae, a town in the interior of Bruttium. Vergellus, a rivulet in Apulia crossing the plain of Cannae, which is said to have been choked by the dead bodies of the Romans slain in the memorable battle against Hannibal (Flor. ii. 6, 18; Val. Max. ix. 2, 2).

Vergilius or Virgilius Maro, P., the Roman poet, was born on the 15th of October, B.C. 70, at Andes (*Pietola*), a small village near Mantua, in Cisalpine Gaul. There is no doubt that Vergilius is the more correct spelling: the arguments are as follows: inscriptions where the name occurs in the republic and in the earlier centuries of the empire write Vergilius, never Virgilius, and the same is true of the older MSS., as the Medicean: moreover the Greek authors write Βεργίλιος or Ούεργίλιος. In the middle

ages the spelling *Virgilius* became common and eventually prevailed, owing to fanciful derivations from *virgo* or *virga*. The earliest known instance of the spelling *Virgilius* is in the fifth century A.D. (*C.I.L.* vi. 1710). It is therefore better to write the Latin name *Virgilius*, but when it is Anglicised the established form, *Virgil*, may reasonably be retained—*Virgil*, father probably had a small estate which he cultivated, and he is said to have supplemented this by keeping bees. His mother's name was *Magna Polla*. He was educated at *Cremona* and *Mediolanum* (*Milan*) and he took the toga *virilis* at *Cremona* on the day on which he began his sixteenth year in 55. It is said that he subsequently studied at *Neapolis* (*Naples*) under *Parthenius*, a native of *Ethymna*, from whom he learned Greek. He was also instructed by *Siron* an Epicurean whose lectures were attended also by *Alfenus Varus* (*Varro*, No. 1), at *Rome*, where he was also taught rhetoric by *Epidius* at the same time as *Octavianus*. *Virgil's* writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them (e.g. *Georg.* i. 490). The health of *Virgil* was always feeble and there is no evidence of his attempting to rise by those means by which a Roman gained distinction oratory and the practice of arms. After completing his education *Virgil* appears to have retired to his paternal farm. After the battle of *Philippi* (42) *Octavian* assigned to his soldiers lands in various parts of Italy. *Octavia* *Messa* who was charged with this allotment in the *Cremona* district extended the limits so as to include *Mantua* (cf. *Ecl.* iv. 23), and the farm belonging to *Virgil's* father was assigned to a centurion, whose name is given as *Arnos*. *Asinius Pollio*, the *legatus* of *Transpadana* *Gaul*, and *Cornelius Gallus* interested themselves in *Virgil*, who was probably already known to them as a poet, and advised him to apply to *Octavian* at *Rome*. *Virgil* did so, his father's farm was restored, and the first *Eclogue* expresses gratitude to *Octavian*. But there was a second spoliation when, after the war of *Perusia*, *Alfenus Varus* became *legatus* in *Pollio's* place. A *præmiliaria* named *Milichus* *Toro* got possession of the farm and *Virgil* himself was nearly killed by the violence of a certain *Clodius*. *Virgil* and his father took refuge in a country house belonging to *Siro* (*Catal.* 10), and thence removed to *Rome*, where he wrote the *Eclogues*. Here *Mæcenas* also became interested in *Virgil*, who was compensated by *Augustus*. He did not, indeed, recover his paternal estate, but *Isidus* was given him elsewhere—possibly the estate which he had near *Nola* in *Campania* (*Gell.* vi. 20). His friendship with *Mæcenas* was soon so firmly established that he was able to gain the same patronage for *Horace* (*Hor. Sat.* i. 6, 65). *Horace*, in one of his *Satires* (*Sat.* i. 5), in which he describes the journey from *Rome* to *Brundisium*, mentions *Virgil* as one of the party, and in language which shows that they were then in the closest intimacy. The most finished work of *Virgil*, his *Georgica*, an agricultural poem, was undertaken at the suggestion of *Mæcenas* (*Georg.* iii. 41). The concluding lines of the *Georgica* were written at *Naples* (*Georg.* iv. 553) and the poem was completed after the battle of *Actium*, B.C. 31, while *Octavian* was in the East. (*Comp. Georg.* iv. 560, and i. 171.) Some of his pastoral poetry seems to have been written in the country of *Tarentum* (*Prop.* iii. 24, 67). His *Eclogues* had all been com-

pleted, and probably before the *Georgica* were begun (*Georg.* iv. 553). The epic poem of *Virgil*, the *Aeneid*, was probably long contemplated by the poet. While *Augustus* was in *Spain* (27), he wrote to *Virgil* to express his wish to have some monument of his poetical talent. *Virgil* appears to have begun the *Aeneid* about this time. In 23 died *Marcellus*, the son of *Octavia* (*Caesar's* sister) by her first husband, and *Virgil* introduced into his sixth book of the *Aeneid* (683) the well known allusion to the virtues of this youth, who was cut off by a premature death. *Octavia* is said to have been present when the poet was reciting this allusion to her son and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As *Marcellus* did not die till 23, these lines were of course written after that date, but that does not prove that the whole of the sixth book was written so late. A passage in the seventh book (704) appears to allude to *Augustus* receiving back the *Parthian* standards which event belongs to 20. When *Augustus* was returning from *Babylon*, where he had spent the winter of 20, he met *Virgil* at *Athens*. The poet, it is said, had intended to make a tour of *Greece*, but he accompanied the emperor to *Megara* and thence to *Italy*. His health, which had long been declining, was now completely broken and he died soon after his arrival at *Brundisium*, on the 22nd of September, 19, not having quite completed his fifty first year. His remains were transferred to *Naples*, which had been his favourite residence, and on the road from *Naples* to *Puteoli* (*Pozzuoli*) a monument is still shown, supposed to be the tomb of the poet. The inscription said to have been placed on the tomb,

Mantua me genuit Calabri rapuere, tenet nunc  
Parthenope. Cecini patrum, rura, dires.

we cannot suppose to have been written by the poet. *Virgil* named as heredes in his testament his half brother *Valerius Proculus*, to whom he left one half of his property, and also *Augustus*, *Mæcenas*, *L. Varus* and *Plotius Tucca*. It is said that in his last illness he wished to burn the *Aeneid*, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the *Aeneid*, it was preserved and published by his friends *Varus* and *Tucca*. The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the *Esquiline Hill* near the gardens of *Mæcenas*. He used his wealth liberally, and it is said that he supported his father, who became blind, but did not die before his son had attained a mature age. In his fortunes and his friends *Virgil* was happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom *Horace* entertained a strong affection for him. He was an amiable, good tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame which was established in his lifetime, was cherished after his death as an inheritance in which every Roman had a share, and his works became school books even before the death of *Augustus*. His poems were consulted for chance oracles (*sortes*) (*Virgilianae*) under the Roman empire (*Cypri. Albin.* 5; *Lamprid. Alex. Sev.* 4, *Spartian. Hadr.* 2). The learned poems of *Virgil* soon gave employ-

ment to commentators and critics. Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his *Saturnalia*, has filled four books (iii.-vi.) with his critical remarks on Virgil's poems. One of the most valuable commentaries on Virgil, in which a great amount of curious and instructive matter has been preserved, is that of Servius [SENVIVS].—The chief authority for the Life of Virgil, apart from casual notices in his own poems or in those of contemporary poets, is the biography prefixed to the commentary on Virgil written by Aelius Donatus in the fourth century A.D. This Life was derived by Donatus from the biography composed by Suetonius in his *de Viris Illustribus*. [Donatus.] Suetonius is said to have derived his information from accounts by Varius, and by Melissus, who was a freedman of Maecenas (Gell. xvii. 10). Another Life of Virgil was compiled from the commentary of Valerius Probus; a third, found in Jerome, is also derived from Suetonius; a fourth, of unknown authorship, is prefixed to the commentary of Servius on the *Aeneid*; and a fifth, also of unknown date, is found in the Bernese MS. of Virgil. The grammarian Phœas, in the fifth century, made a version in hexameters of Donatus's Life of Virgil. Virgil was the great poet of the middle ages, too, and Dante owned him for his master and his model.—The ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between 41 and 39. These *Bucolica* are not *Bucolica* in the same sense as the poems of Theocritus, which have the same title. They have all a pastoral form and colouring, but some of them have nothing more. They are also called *Eclogae* or *Selections*, but there is no reason to suppose that this name originated with the poet. Their merit consists in their versification (which was smoother and more polished than the hexameters which the Romans had yet seen), and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they bear the stamp of imitations and, however graceful and melodious, cannot be ranked with the more genuine pastorals of Theocritus. The fourth Eclogue, entitled *Pollio*, which may have been written in 40, after the peace of Brundisium, has nothing of the pastoral character about it. It is half allegorical, half historical and prophetic—anything, in fact, but *Bucolic*. The first Eclogue is *Bucolic* in form and in treatment, with a historical basis. The second Eclogue, the *Alexis*, is an amatory poem, with a *Bucolic* colouring. The third, the fifth, the seventh, and the ninth, are more clearly modelled on the form of the poems of his Sicilian prototype; and the eighth, the *Pharmacutria*, is a direct imitation of the original Greek. The tenth entitled *Gallus*, perhaps written the last of all, is a love poem, which, if written in elegiac verse, would be more appropriately called an Elegy than a *Bucolic*.—The *Georgica* or 'Agricultural Poem' in four books, written (37–30 B.C.), is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. This is generally regarded as his masterpiece, and it is unquestionably the most finished and perfect of his works, showing wonderful skill in treating the more prosaic subjects of practical daily life and embellishing them with magnificent bursts of poetry, yet so as to present a complete and harmonious work. Its versification is the per-

fection of the Latin hexameter. Yet, great as are these merits, the *Aeneid* is the greater poem of the two; in grandeur, in poetical matter and, to most readers, in interest, it is superior, and yields only to the *Georgics* in artistic completeness. The *Georgics* are, no doubt, based on the works of Hesiod and Aratus, but are so treated as to be rightly regarded as an original poem. In the first book he enumerates the subjects of his poem, among which is the treatment of bees; yet the management of bees seems but meagre material for one fourth of the whole poem, and the author accordingly completed the fourth book with matter somewhat extraneous—the long story of Aristaeus.—The *Aeneid*, or adventures of Aeneas after the fall of Troy, is an epic poem on the model of the Homeric poems. It was founded upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. In the first book we have the story of Aeneas being driven by a storm on the coast of Africa, and being hospitably received by Dido, queen of Carthage, to whom he relates in the episode of the second and third books the fall of Troy and his wanderings. In the fourth book the poet has elaborated the story of the attachment of Dido and Aeneas, the departure of Aeneas in obedience to the will of the gods, and the suicide of the Carthaginian queen. The fifth book contains the visit to Sicily, and the sixth the landing of Aeneas at Cumae in Italy, and his descent to the infernal regions, where he sees his father Anchises, and has a prophetic vision of the glorious destinies of his race and of the future heroes of Rome. In the first six books the adventures of Odysseus in the *Odyssey* are the model, and these books contain more variety of incident and situation than those which follow. The last six books, the history of the struggles of Aeneas in Italy, are founded on the model of the battles of the *Iliad*. Latinus, the king of the Latins, offers the Trojan hero his daughter Lavinia in marriage, who had been betrothed to Turnus, the warlike king of the Rutuli. The contest is ended by the death of Turnus, who falls by the hand of Aeneas. The fortunes of Aeneas and his final settlement in Italy are the subject of the *Aeneid*; but it is the national epic of the Roman people, and its real object is to set forth the glories of Rome and, less directly, of the Julian house, to which Augustus belonged, and to foster in the Romans a patriotic feeling and, still more, a religious sentiment for the gods and heroes of their ancestors. In the first book the foundation of Alba Longa is promised by Jupiter to Venus (*Aeneid*, i. 234), and the transfer of empire from Alba to Rome; from the line of Aeneas will descend the 'Trojan Caesar,' whose empire will only be limited by the ocean, and his glory by the heavens. The future rivalry between Rome and Carthage, and the ultimate triumphs of Rome are predicted. The poems abound in allusions to the history of Rome; and the aim of the poet to confirm and embellish the popular tradition of the Trojan origin of the Roman state, and the descent of the Julii from Venus, is apparent throughout. More interest is excited by Turnus than by Aeneas. It is true that it might be said of the *Iliad* that the character of Hector wins more admiration than that of Achilles; but the cases are not parallel, since Aeneas is in himself a weak and insipid personage, and unsuited to be the hero of an epic. Virgil imitated other poets besides

Homer, and he has occasionally borrowed from them, especially from Apollonius of Rhodes. The historical colouring which pervades it, and the great amount of antiquarian learning which he has scattered through it make the *Aeneid* a study for the historian of Rome.—The larger editions of Virgil contain some short poems, which are attributed to him. The *Culex* or *Gnat* is a kind of Bucolic poem in 413 hexameters, often very obscure. Virgil is known to have written a poem of this name (Donat. Vit. Sueton. Vit. Lucan., Stat. Silv. ii. 7. 73), but it is on the whole probable that the poem which we have is by an imitator of Virgil. The *Ciris*, or the mythus of Scylla the daughter of Nisus king of Megara in 541 hexameters, borrows from Virgil's forms but was probably written by an imitator of Catullus, belonging to the literary circle of Messalla. The *Moretum*, in 123 verses, the name of a dish of various ingredients is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consists in preparing the *Moretum*. It is suggested, with probability that this may be a translation or adaptation by Virgil of a Greek poem of Parthenius. The *Copa*, in elegiac verse is an invitation by a female tavern keeper or servant attached to a *Couponsa* to passengers to come in and enjoy themselves. There is no reason against accepting this as Virgil's work. There are also fourteen short pieces in various metres, classed under the general name of *Catalepton* (sometimes written *Catalecta*). The name is derived from a title (*κατάλεπτος*) which Aratus gave to a set of small poems (Strab. p. 436). They were written in the period of Virgil and it is probable that many are by Virgil—some the work of his earlier years.—Editions of Virgil by Heyne, Leips. 1798, Ribbeck, Leips. 1852, Conington (revised by Nettleship), 1883, Sidgwick, 1890.

#### VERGINIUS [VIRGINIUS]

Verminus, son of Syphax. He sided with the Carthaginians, and was attacked and defeated by the Romans after the battle of Zama. He made his peace with them, but much of his territory went to Massinissa. (Liv. xix. 331, xxi. 36, xxii. 11, 19.)

Verulamium or Verulamium (*Old Verulam*, near St Albans), the chief town of the Catuvellauni in Britain, probably the residence of the king Cassivellaunus, which was conquered by Caesar. It was subsequently made a Roman municipium. It was destroyed by the Britons under Boudicca or Boadicea, in their insurrection against the Romans, but was rebuilt and continued to be an important place.

Veromandui, a people in Gallia Belgica, between the Nervii and Suessones, in the modern *Vermandois*. Their chief town was Augusta Veromanduorum (*St Quentin*) (Caes. B.G. ii. 4, Ptol. iii. 9, 11.)

Verona (Veronensis *Verona*), an important town in Gallia Cisalpina, on the river *Adige* (Sil. It. viii. 595), was originally the capital of the Egenae, but subsequently belonged to the Cenomani. At a still later time it was made a Roman colony, with the surname *Augusta*; and under the empire it was one of the largest and most flourishing towns in the N. of Italy. It was the birthplace of Catullus. (Ov. Am. iii. 15, 7, Mart. x. 103.) It is celebrated on account of the victory won in its neighbourhood by Theodoric the Great over Odoacer (Jordan. Get. 57). Theodoric took up his residence in this town, whence it is

called by the German writers of the middle ages *Dietsch Bern*, to distinguish it from Bern in Switzerland. There are still many Roman remains at Verona, and, among others, a magnificent amphitheatre, and part of the walls built by Galienus A.D. 265.

Verres, C., was quaestor p. c. 82, to Cn. Papirius Carbo, and therefore at that period belonged to the Marian party. He, however, deserted Carbo, embracing at the same time the state money which he held as quaestor, and went over to Sulla, who sent him to Beneventum, where he was allowed a share of the confiscated estates. Verres next appears as the legate of Cn. Cornelius Dolabella, praetor of Cilicia in 80-79, and one of the most rapacious of the provincial governors. On the death of the regular quaestor, C. Malleolus, Verres became the pro-quaestor of Dolabella. In Verres Dolabella found an active and unscrupulous agent and, to return, connived at his excesses. But the pro-quaestor proved as faithless to Dolabella as he had been to Carbo, and gave evidence against him on his prosecution by M. Scaurus in 79. Verres was praetor urbanus in 74 and afterwards pro-praetor in Sicily, where he remained nearly three years (73-71). The extortions and exactions of Verres in the island have become notorious through the celebrated orations of Cicero. No class of the inhabitants of Sicily was exempted from his avarice, his cruelty, or his insults. The wealthy had money or works of art to yield up, the middle classes might be made to pay heavier imposts, and the exports of the vineyards, the arable land and the loom he saddled with heavier burdens. By capricious changes or violent expropriation of their compact, Verres reduced to beggary both the producers and the farmers of the revenue. His three years' rule desolated the island more effectually than the two recent Serrile wars, and than the old struggle between Carthage and Rome for the possession of the island. So diligently did he employ his opportunities that he boasted of having amassed enough for a life of opulence, even if he were compelled to disgorge two-thirds of his plunder in stifling inquiry or purchasing an acquittal. As soon as he left Sicily the inhabitants resolved to bring him to trial. They committed the prosecution to Cicero, who had been quaestor in Sicily in 75, and had promised his good offices to the Sicilians whenever they might demand them. Cicero heartily entered into the cause of the Sicilians, and spared no pains to secure a conviction of the great criminal. Verres was defended by Hortensius, and was supported by the whole power of the aristocracy. At first his partisans attempted to stop the prosecution by bribes, flatteries, and menaces; but finding this to be impossible, they endeavoured to substitute a sham prosecutor in the place of Cicero. Hortensius therefore offered as prosecutor Q. Caecilius Niger, who had been quaestor to the defendant, had quarrelled with him, and had consequently, it was alleged, the means of exposing officially his abuse of the public money. But the Sicilians rejected Caecilius altogether, not merely as no match for Hortensius, but as loathed into the cause by the defendant or his advocate. By a technical process of the Roman law, called *divinatio*, the judges, without hearing evidence, determined from the arguments of counsel alone who should be appointed prosecutor. [*Dict. of Ant. art. Divinatio*] They decided in Cicero's favour. The oration which Cicero delivered on



this occasion was the *Divinatio in Q. Caecilius*. The pretensions of Caecilius were thus set aside. But hope did not yet forsake Verres and his friends. Evidence for the prosecution was to be collected in Sicily itself. Cicero was allowed 110 days for the purpose. Verres once again attempted to set up a sham prosecutor, who undertook to impeach him for his former extortions in Achaia, and to gather the evidence in 108 days. But the new prosecutor never went even so far as Brundisium in quest of evidence, and the design was abandoned. Instead of the 110 days allowed, Cicero, assisted by his cousin Lucius, completed his researches in fifty, and returned with a mass of evidence and a crowd of witnesses gathered from all parts of the island. Hortensius now grasped at his last chance of an acquittal, and it was not an unlikely one. Could the impeachment be put off to the next year, Verres was safe. Hortensius himself would then be consul, with Q. Metellus for his colleague, and M. Metellus would be praetor urbanus. For every firm and honest judge whom the upright M. Atilius Laberius, then praetor urbanus, had named, a partial or venal substitute would be found. Laberius himself would give place as quaesitor or president of the court to M. Metellus, a partisan, if not a kinsman, of the defendant. It was already the month of July. The games to be exhibited by Cn. Pompey were fixed for the middle of August, and would occupy a fortnight; the Roman games would immediately succeed them, and thus forty days intervene between Cicero's charge and the reply of Hortensius, who again, by dexterous adjournments, would delay the proceedings until the games of Victory and the commencement of the new year. Cicero therefore abandoned all thought of eloquence or display, and merely introducing his case in the first of the Verrine orations, rested all his hopes of success on the weight of testimony alone. Hortensius was quite unprepared with counter-evidence, and after the first day he abandoned the cause of Verres. Before the nine days occupied in hearing evidence were over Verres quitted the city in despair, and was condemned in his absence. He retired to Marseilles, retaining so many of his treasures of art as to cause eventually his proscription by M. Antony in 48.—Of the seven Verrine orations of Cicero, two only, the *Divinatio* and the *Actio Prima*, were spoken, while the remaining five were compiled from the depositions after the verdict. Cicero's own division of the impeachment is the following:

- |   |   |
|---|---|
| 1. Preliminary                          | (1. In Q. Caecilius or Divinatio.               |
|   | 2. Prooemium—Actio Prima—Statement of the Case. |
| These alone were spoken.                |   |
| 2. Orations founded on the Depositions. | 3. Verres' official life to B.C. 73.            |
|   | 4. Jurisdictio Siciliensis.                     |
|   | 5. Oratio Frumentaria.                          |
|   | 6. ——— De Signis.                               |
|   | 7. ——— De Suppliciis.                           |

These were circulated as documents or manifestoes of the cause after the flight of Verres.

Verrugo, a town of the Volsci in Latium, of uncertain site, perhaps at *Colle Ferro*, near *Segni* (Liv. iv. 1, 55, v. 28; Diod. xiv. 11).

Verticordia. [VENUS.]

Vertumnus or Vortumnus is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient Vulsinian colony occupying at first the Caelian hill and

afterwards the Vicus Tuscus. But he was really an Italian deity, worshipped by Latins and Sabines, and the only reason for the tradition of his Etruscan origin seems to have been that his statue stood in the Vicus Tuscus. (Varro, *L. L.* v. 74.) The name is evidently the old present participle passive of *verto*, and belonged to him as the god of the 'turning year'—that is, of the seasons, whose various hues and fruits at different times are represented by the myth of the metamorphoses of Vertumnus; the god being in reality the giver of the seasonable produce of the year, connected with the transformation of plants and their progress from blossom to fruit. (Propert. v. 2, 11; Tibull. iv. 2, 18; Colum. x. 308.) Hence the story that when Vertumnus was in love with Pomona he assumed all possible forms, until at last he gained his end by changing himself into a handsome youth (Propert. v. 2; Ov. *Met.* xiv. 623; POMONA). Gardeners accordingly offered to him the first produce of their gardens and garlands of budding flowers. The shrine and statue of Vertumnus stood at the W. end of the Vicus Tuscus, where remains have been found. It was probably from his presence in a busy street of traders that he was supposed to be connected with trade and sale or exchange. Propertius alludes also to a tradition that the Tiber had flowed once where his shrine stood, and that he was named 'verso ab amne' (v. 2, 10). This story may come partly from the name and partly from recollection of the ancient draining of that quarter.

Verulae (Verulanus: *Veroli*), a town of the Hernici in Latium, SE. of Alatrium, and N. of Frusino, subsequently a Roman colony (Liv. ix. 42).

Verulamium. [VEROLANUM.]

Verus, L. Aurelius, the colleague of M. Aurelius in the empire, A.D. 161–169. He was born in 130, and his original name was L. Ceionius Commodus. His father, L. Ceionius Commodus, was adopted by Hadrian in 136; and, on the death of his father in 138, he was, in pursuance of the command of Hadrian, adopted, along with M. Aurelius, by M. Antoninus. On the death of Antoninus, in 161, he succeeded to the empire along with M. Aurelius. The history of his reign is given under AURELIUS. Verus died suddenly at Altinum, in the country of the Veneti, towards the close of 169. He had been married to Lucilla, the daughter of his colleague.

Vescinus Ager. [SUSSA AURUNCA.]

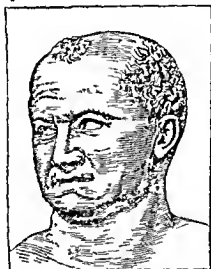
Veseris, a small river of Campania, near Vesuvius, on the banks of which the battle against the Latins was fought by Manlius Torquatus and Decius Mus B.C. 340 (Liv. viii. 8; Cic. *Fén.* i. 7; Aurel. Vict. *Vir.* iii. 26, 28).

Vesëvus. [VESUVIUS.]

Vesontio (*Besançon*), the chief town of the Sequani in Gallia Belgica, situated on the river Doubs (*Doubs*), which flowed around the town, with the exception of a space of 600 feet, on which stood a mountain, forming the citadel of the town, and connected with the latter by means of walls. Vesontio was an important place under the Romans, and still contains ruins of an aqueduct, a triumphal arch, and other Roman remains. (Caes. *B. G.* i. 38; Ptol. ii. 9, 21; Dio Cass. xxxviii. 34.)

Vespasianus, T. Flavius Sabinus, Roman emperor A.D. 70–79, was born in the Sabine country on the 17th of November, A.D. 9. His father was a man of mean condition, of Reate, in the country of the Sabini. His mother,

Vespasia Polla, was the daughter of a præfectus castrorum, and the sister of a Roman senator. She was left a widow with two sons—Flavius Sabinus and Vespasian. Vespasian served as tribunus militum in Thrace, and was quaestor in Crete and Cyrene. He was afterwards ædile and prætor. About this time he took to wife Flavia Domitilla, the daughter of a Roman equeæ by whom he had two sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as legatus legionis, and in 43 he held the same command in Britain and reduced the Isle of Wight. He was consul in 51 and proconsul of Africa under Nero. He was at this time very poor, and was accused of getting money by dishonourable means. But he had a great military reputation and he was liked by the soldiers. Nero afterwards sent him to the East (66) to conduct the war against the Jews. His conduct of the Jewish war had raised a reputation, when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the 1st of July, 69.



Vespasian. (From the bust at Naples.)

and soon after all through the East. Vespasian came to Rome in the following year (70), leaving his son Titus to continue the war against the Jews. Titus took Jerusalem after a siege of five months, and a formidable insurrection of the Batavi, headed by Civilis, was put down about the same period. Vespasian, on his arrival at Rome, worked with great industry to restore order in the city and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He co-operated in a friendly manner with the senate in the public administration. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors and his example is said to have done more to reform the morals of Rome than all the laws which had ever been enacted. He lived more like a private person than a man who possessed supreme power. He was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of the meanness of his origin, and ridiculed all

attempts to make out for him a distinguished genealogy. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms 'Arsaces, king of kings, to Flavius Vespasianus,' the answer began, 'Flavius Vespasianus to Arsaces, king of kings.' If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who filled so exalted a station. He knew the bad character of his son Domitian, and as long as he lived he kept him under proper restraint. The stories that are told of his avance and of his modes of raising money, if true detract from the dignity of his character, and it seems that he had a taste for little savings and for coarse humour. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked by the conquest of North Wales and the island of Anglesey by Agricola, who was sent into Britain in 78. Vespasian also busied himself in securing the German frontier: he fortified the Agri Decumates and strengthened the defences of the Limes Germanicus (GERMANY). In Italy he reorganised the prætorian guard, forming it of nine cohorts levied only from Italians. His financial management was marked by great economy, but he was the author of some remarkable public works at Rome: the building of the magnificent Temple of Peace, and the rebuilding of the Temple of Jupiter Capitolinus. (Roma, pp. 603-604.) In the summer of 79 Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of the Salerni, but derived no benefit from the treatment. He still attended to business, just as if he had been in perfect health and, on feeling the approach of death he said that an emperor should die standing, and in fact he did die in this attitude, on the 21st of June 79, being sixty-nine years of age. (Tac. Hist., l. vi. c. xxi. D. O. Cass. cxi.)

Vesta, an Italian goddess of the hearth and more especially of the fire on the hearth, both in name and in nature akin to the Greek Hestia, but worshipped by the Italian nations, particularly by the Latins, from ancient times independently of any connexion with Greece. It has been well shown, especially by Mr. Frazer that the worship of Vesta had its origin in the difficulty and the necessity of obtaining fire in primitive times. Hence, as even in the present time among savage tribes, arose the custom of keeping a fire always alight somewhere for the use of the community and of carrying fire thence for any new settlement. This custom was preserved by the conservatism of religion among civilised Greeks and Romans, after the necessity had ceased to exist (see *Dict. of Ant. art. Prytaneum*), and the state-hearth was preserved in each Latin state, just as in Greece; and in like fashion an outgoing settlement carried its sacred fire from the parent city. It was natural that from these observances the sacred flame itself should become personified as a goddess (*Ov. Fast. vi. 291*) who presided over the hearth of each house, and in the state-hearth (or sanctuary of Vesta) over the whole commonwealth. Vesta was thus intimately connected with the *Pænes* as *deities* of the household and of the state (*PÆNATES*), and the fact that the sacred fire was brought from the parent city made the Romans trace back the origin of the soil to

the more ancient Latin settlements, first to Lanuvium and Alba, and, after the idea of a Trojan origin prevailed, to Troy itself, whence it was supposed the sacred fire of Vesta as well as the Penates had come (Verg. *Aen.* ii. 296). To this cause belongs the ancient custom at Rome that praetors, consuls and dictators, before they began their functions, sacrificed at Lanuvium, that town having been an ancient religious centre of the Latins. At Rome, as in other Latin cities, the sacred fire was tended and the service of Vesta maintained by a body of virgin priestesses, who lived together in a house (*Atrium Vestae*) to the SE. of the Forum, and under the NW. side of the Palatine, abutting on the Via Nova. This house, as rebuilt under Hadrian, was excavated in 1888, and from its character and the inscriptions (as late as the beginning of the fourth century A.D.) and sculptures found in it much additional light has been thrown on the Vestal service. An account is given in *Dict. of Ant. art. Vestales*: it is enough here to notice that in all matters a simplicity of life and of the household implements was preserved which marks the institution as being very ancient, with its peculiar characteristics handed down from a primitive age. In fact it is no doubt right to assume that the Vestals represented the daughters of the chief in the primitive tribe, who maintained the state-fire in their father's hut. When Vesta was recognised as a personal deity it became necessary that the priestesses should dwell in a sort of nunnery, and that the goddess should have a separate temple; but this *Aedes Vestae* preserved the shape of the primitive chief's hut, and was a round building [see *ROMA*, p. 810]. The public worship of Vesta was maintained in this temple: her private worship belonged to every domestic hearth—in the earliest Roman houses in the *Atrium* [see *Dict. of Ant. art. Domus*, and compare *LARES*; *PENATES*]. In her aspect as a benign goddess of fire Vesta seems to have been akin to or identical with *STATA MATER*.

**Vestini**, a Sabellian people in central Italy, dwelling between the Apennines and the Adriatic sea, and separated from Picenum by the river Matrino, and from the Marrucini by the river Aternus. Their country is cut in two by a spur of the Apennines through which the Aternus finds its way by a narrow passage. They are mentioned in connexion with the Marsi, Marrucini, and Pacligni; but they subsequently separated from these peoples, and joined the Samnites in their war against Rome. They were conquered by the Romans, B.C. 322, when their towns Cutina and Cingila were taken (*Liv.* viii. 29); in 301 they made a treaty with Rome (*Liv.* x. 3), and from that time appear as faithful allies until the Social war, when they joined the Italian states against Rome, and were conquered by Pompeius Strabo in 89. (App. *B.C.* i. 39, 52.) Juvenal speaks of them as still retaining their rustic simplicity (*xiv.* 181; cf. *Sil.* *It.* viii. 518).

**Vesülus** (*Monte Viso*), the loftiest summit of the Cottian Alps. It reaches a height of 12,641 feet, and from its prominent position, standing forward at a bend of the range, it was regarded by the ancients as the loftiest peak of the Alps, with a further claim to special notice, that it contained the sources of the Padus (*Plin.* iii. 117; *Mel.* ii. 414; Verg. *Aen.* x. 708).

**Vesüvius**, also called **Vesëvüs**, **Vesbüs**, or **Vesvius**, the celebrated volcanic mountain in Campania, rising out of the plain SE. of Nea-

polis. There are no records of any eruption of Vesuvius before the Christian era, but the ancient writers were aware of its volcanic nature from the igneous appearance of its rocks (*Diod.* iv. 21; *Strab.* p. 247). The slopes of the mountain were extremely fertile, but the top was a rough and sterile plain, on which Spartacus and his gladiators were besieged by a Roman army (*Flor.* iii. 20, 4; *Plut. Crass.* 9; App. *B.C.* i. 116; *Vell. Pat.* ii. 30). In A.D. 68 the volcano gave the first symptoms of agitation in an earthquake, which occasioned considerable damage to several towns in its vicinity; and on the 24th of August, A.D. 79, occurred the first great eruption of Vesuvius, which overwhelmed the cities of Stabiae, Herculaneum, and Pompeii. It was in this eruption that the elder Pliny lost his life. [*PLINIUS*.] The altered appearance of the country is noticed by Tacitus (*Ann.* iv. 67; cf. *Mart.* iv. 44; *Sil. It.* xvii. 594). The next recorded eruption was in A.D. 208 (*Dio Cass.* lxxvi. 2).

**Vetëra** or **Castra Veters**, the chief military station of the lower Rhine, held usually by two legions. It was not far from the junction of the Lippe with the Rhine on the site of the modern *Birten*, near *Xanten*. (*Tac. Ann.* i. 48; *Hist.* iv. 22.)

**Vetranio**, commanded the legions in Illyria and Pannonia, at the period (A.D. 350) when Constantius was treacherously destroyed and his throne seized by Magentius. Vetranio was proclaimed emperor by his troops; but at the end of ten months he resigned his pretensions in favour of Constantius, by whom he was treated with great kindness, and permitted to retire to Prusa, in Bithynia, where he passed the remaining six years of his life. (*Amm. Marc.* xv. 1, xxi. 8; *Aurcl. Vict. Caes.* 41, 42; *Zosim.* ii. 43, 44.)

**Vettüs, L.**, a Roman eque, in the pay of Cicero in B.C. 68, to whom he gave some valuable information respecting the Catilinarian conspiracy. He again appears in 59, as an informer. In that year he accused Curio, Cicero, L. Lucullus, and many other distinguished men, of having formed a conspiracy to assassinate Pompey. This conspiracy was a sheer invention for the purpose of injuring Cicero, Curio, and others; but there is difficulty in determining who were the inventors of it. Cicero regarded it as the work of Caesar, who used the tribune Vatinius as his instrument. At a later period, when Cicero had returned from exile, and feared to provoke the triumvir, he threw the whole blame upon Vatinius. Vettius gave evidence first before the senate and on the next day before the assembly of the people; but his statements were regarded with great suspicion, and on the following morning he was found strangled in the prison to which the senate had sent him. It was given out that he had committed suicide; but the marks of violence were visible on his body, and Cicero at a later time charged Vatinius with the murder. (*Suet. Jul.* 17, 20; *Dio Cass.* xxxvii. 41, xxxviii. 9; *Cic. in Vat.* 10, 11, *ad Att.* ii. 24; App. *B.C.* ii. 12.)

**Vettüs Scato.** [*SCATO*.]

**Vettönes** or **Vectönes**, a people in the interior of Insitania, E. of the Insitani and W. of the Carpetani, extending from the Dniros to the Tagus (*Strab.* p. 152; *Cass. B.C.* i. 38).

**Vetülönia**, **Vetülönium**, or **Vetülönii**, an ancient city of Etruria, and one of the twelve cities of the Etruscan Confederation. From this city the Romans are said to have borrowed the insignia of their magistrates—the fasces,

sella, curulis, and toga praetexta—as well as the use of the brazen trumpet in war (Dionys. ii. 51, Strab. p. 220, Flor. i. 5, Sal. It. viii. 483). After the time of the Roman kings we find no further mention of Vetulonia, except in the catalogues of Pliny and Ptolemy, both of whom place it among the inland colonies of Etruria. Pliny also states that there were hot springs in its neighbourhood not far from the sea, in which fish were found, notwithstanding the warmth of the water (Plin. ii. 237). The very site of the ancient city was supposed to have been entirely lost, but it has been discovered in this century near a small village called *Magliano*, between the river Osa and the Albegna, and about eight miles inland. It appears to have had a circuit of at least four and a half miles.

Veturia gens anciently called *Vetulia*, patrician and plebeian. The *Veturii* rarely occur in the later times of the republic, and after B.C. 206, when L. Veturius Philo was consul, their name disappears from the Fasti. The most distinguished families in the gens bore the names *Calvini*, *Cicubini*, and *Perio*.

Vetūrius Mamūrius was said in old traditions to have been the armourer who made the eleven ancha exactly like the one that was sent from heaven in the reign of Numa (Plut. Num. 13, Ov. Fast. iii. 384, Dionys. ii. 71). But there is good reason to think that this was merely an attempt to explain the invocation of Mamurius in the hymns of the Salii, and that Mamurius Veturius is really = Mars Vetus [see *MARS*, p. 523 b]. This 'Old Mars' was represented by a man clothed in skins who was driven out of the city (Lyd. iv. 26), to symbolise the old season of wintry darkness driven out before the new spring year [see *Dict. of Ant. art. Sahii*]. Similar ceremonies to represent the driving out of winter have been observed in the folk lore of other countries.

Vetus, Antistius 1. Proprætor in Further Spain about B.C. 69, under whom Caesar served as quaestor (Plut. Caes. 5, Vell. Pat. ii. 43)—2. C., son of the preceding, quaestor in 61, and tribune of the plebs in 57, when he supported Cicero in opposition to Clodius. In the Civil war he espoused Caesar's party, and we find him in Syria in 45 fighting against Q. Caecilius Bassus. In 36 Vetus carried on war against the Salassi, and in 30 was consul suffectus. He accompanied Augustus to Spain in 23, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission. (Cic. ad Q. Fr. ii. 1, Dio Cass. xlv. 27, lxx. 20, Flor. iv. 12, 21)—3. C., son of No. 2, consul B.C. 6, and as he lived to see both his sons consuls, he must have been alive at least as late as A.D. 28. He was a friend of Velleius Paterculus. (Dio Cass. iv. 9, Vell. Pat. ii. 43)—4. L., grandson of No. 3, and consul with the emperor Nero, A.D. 55. In 58 he commanded a Roman army in Germany and formed the project of connecting the Moselle (*Moselle*) and the Arar (*Saône*) by a canal, and thus forming a communication between the Mediterranean and the Northern Ocean, as troops could be conveyed down the Rhone and the Saône into the Moselle through the canal, and down the Moselle into the Rhine, and so into the Ocean. Vetus put an end to his life in 60, in order to anticipate his sentence of death, which Nero had resolved upon. Vetus was the father in law of Rubellius Plautus. (Tac. Ann. xiii. 11, 53, xiv. 57, xvi. 10).

Viadus (*Oder*), a river of Germany, falling into the Baltic (Ptol. ii. 11, 2).

Vibulus, king of the Hermanduri, aided Vango and Sido in expelling Vannius from his dominions in the reign of Claudius. (Tac. Ann. ii. 63, xii. 29, VANNIUS).

Vibulum, or Vibonium (*Ἰβώνιον* Bovino) a town of Apulia, in the interior, seven miles S of Aecae and fifteen from Luceria (Pol. iii. 68, Plin. 105).

Vibius Pansa [Pansa]

Vibius Sequester [Sequester]

Vibo, the Roman name of the Greek town Hippōnium (*Ἰππώνιον* *Ἰππώνδρις*), situated on the SW coast of Bruttium, and on a gulf called after it Sinus Vibontinus or Hippōnates. It is said to have been founded by the Locri Epizephyrii (Strab. p. 250, Scymn. p. 308, Scyl. iv. 12), but it was destroyed by the elder Dionysius, who transplanted its inhabitants to Syracuse. It was afterwards restored, and at a later time it fell into the hands of the Bruttii, together with the other Greek cities on this coast. (Diod. xiv. 107, xv. 21, xvi. 15). It was taken from the Bruttii by the Romans, who colonised it B.C. 194, and called it Vibo Valentia (Strab. l.c., Liv. xxi. 51, Vell. Pat. i. 14). Cicero speaks of it as a municipium, and in the time of Augustus it was one of the most flourishing cities in the S of Italy (Cic. Ferr. v. 16, Caes. B.C. iii. 101, App. B.C. v. 91, 103). The walls of the ancient fort are traceable at Bronga; it is conjectured that Vibo itself stood above on the site of the modern town *Monte Leone*.

Vibullanus, the name of the most ancient family of the Fabii gens. It was so powerful in the early times of the republic that three brothers of the family held the consulship for seven years in succession, B.C. 485–479. The last person of the gens who bore this surname was Q. Fabius Vibullanus, consul 412. This Vibullanus assumed the agnomen of Ambustus, and his descendants dropped the name of Vibullanus and took that of Ambustus in its place. In the same way Ambustus was after a time supplanted by that of Maximus.—1. Q. Fabius Vibullanus, consul 485, when he earned on war with success against the Volsci and Aequi, and consul a second time in 482. In 480 he fought under his brother Marcus (No. 3) against the Etruscans, and was killed in battle. (Liv. ii. 41, 46, Dionys. viii. 77, 90, ix. 11)—2. K., brother of the preceding, was quaestor parricidii in 485, and along with his colleague L. Valerius, accused Sp. Cassius Viscellinus, who was in consequence condemned by the votes of the populus. He was consul in 484, when he took an active part in opposing the agrarian law which the tribunes of the people attempted to bring forward. (Liv. ii. 42, Dionys. viii. 83–86). In 481 he was consul a second time, and in 479 a third time, when he espoused the cause of the plebeians, to whom he had become reconciled. As his propositions were rejected with scorn by the patricians, he and his house resolved to quit Rome altogether, where they were regarded as apostates by their own order. They determined to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. According to the legend, the consul Kaeso went before the senate and said that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians

of one gens, assembled on the Quirinal at the house of Naeso, and from thence marched, with the consul at their head, through the Porta Carmentalis [ROMA, p. 800, b], which was afterwards called Porta Scelerata (Serv. ad *Aen.* viii. 337). They proceeded straight to the banks of the Cremera, where they erected a fortress. Here they took up their abode along with their families and clients, and for two years continued to devastate the territory of Veii. They were at length destroyed by the Veientes in 477. Ovid says that the Fabii perished on the Ides of February; but all other authorities state that they were destroyed on the day on which in a later year the Romans were conquered by the Gauls at the Allia—that is, on the 15th before the Kalends of Sextilis, June the 18th (*Liv.* vi. 1; *Tac. Hist.* ii. 91; *Plut. Cam.* 19). The whole Fabia gens perished at the Cremera with the exception of one individual, the son of Marcus, from whom all the later Fabii were descended. (*Liv.* ii. 48–50; *Dionys.* ix. 14–22; *Gell.* xvii. 21; *Or. Fast.* ii. 195; *Fest.* s. v. *Scelerata Porta*).—3. M., brother of the two preceding, was consul 483, and a second time 480. In the latter year he gained a great victory over the Etruscans, in which, however, his colleague the consul Cincinnatus and his brother Q. Fabius were killed. (*Liv.* ii. 43–47).—4. Q., son of No. 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates, since he was consul ten years afterwards. He was consul in 467, a second time in 465, and a third time in 459. Fabius was a member of the second decemvirate (450), and went into exile on the deposition of the decemvirs. (*Liv.* iii. 1, 9, 41, 58.)

Vibullius Rufus, L., a senator and a friend of Pompey, who made him praefectus fabrum in the Civil war. He was taken prisoner by Caesar at Corfinium (49), and a second time in Spain later in the year. When Caesar landed in Greece in 48, he despatched Vibullius to Pompey with offers of peace. Vibullius made the greatest haste to reach Pompey, in order to give him the earliest intelligence of the arrival of his enemy in Greece. (*Cic. ad Q. Fr.* iii. 1, *ad Att.* vii. 24, viii. 1; 2, 11, 15; *Caes. B. C.* i. 15, 23, 38, iii. 10, 11.)

Vica Pota. [NIKE.]

Vicentia or Vicetia, less correctly Vincentia (Vicentinus: *Vicenza*), a town in Venetia, in the N. of Italy, on the river Togisonus, between Verona and Patavium. It was a Roman municipium. (*Cic. ad Fam.* xi. 19; *Plin. Ep.* v. 4, 14.)

Victor, Sex. Aurelius, a Latin writer, flourished in the middle of the fourth century under the emperor Constantius and his successors. He was born of humble parents, but rose to distinction by his zeal in the cultivation of literature. Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia (*Amm. Marc.* xxi. 10, 6). At a subsequent period he was made city prefect by Theodosius, and he is perhaps the same as the Sex. Aurelius Victor who was consul with Valentinian in A.D. 373. The following works, which present in a very compressed form a continuous record of Roman affairs, from the fabulous ages down to the death of the emperor Theodosius, have all been ascribed to this writer; but evidence upon which the determination of authorship depends is very slender, and in all probability the third alone belongs to the Sex.

Aurelius Victor whom we have noticed above. (1) *Origo Gentis Romanae*, in twenty-three chapters, containing the annals of the Roman race, from Janus and Saturnus down to the era of Romulus. It is probably a production of some of the later grammarians who were desirous of prefixing a suitable introduction to the series. (2) *De Viris Illustribus Urbis Romae*, in eighty-six chapters, commencing with the birth of Romulus and Remus, and concluding with the death of Cleopatra, a work of merit, though of unknown authorship. (3) *De Caesaribus*, in forty-two chapters, exhibiting short biographies of the emperors, from Augustus to Constantius. There is no reason to doubt that this was a genuine work of Aurelius Victor. He uses Suetonius to a great extent in the earlier Lives. (4) *Epitome de Caesaribus*, in forty-eight chapters, beginning with Augustus and concluding with Theodosius.—Editions of these four pieces are by Arntzenius, Amst. et Traj. Bat. 1733, and by Schröter, Leips. 1831. The *Origo* is edited separately by Sepp, Munich, 1879, and the *de Vir. Illustr.* by Keil, Bresl. 1872.

Victor, Publius, the name prefixed to an enumeration of the principal buildings and monuments of ancient Rome, distributed according to the Regions of Augustus. The true account of this work appears to be that two lists of the fourteen Regions of Rome were derived from a document of the time of Constantine: the first was the *Notitia*, the later recension, supposed to have been made in the latter half of the fourth century, was called the *Curiosum Urb. Rom. Regionum*. A sort of guide-book was made up out of the *Curiosum*, with additions from other sources by writers of the fifteenth century, and was represented as an old work by a P. Victor.

Victória. [NIKE.]

Victória or Victória, the mother of Victorinus, after whose death she was hailed as the mother of camps (*Mater Castrorum*), and coins were struck bearing her effigy. Feeling herself unequal to the weight of empire, she transferred her power to Marius, and then to Tetricus, by whom some say that she was slain, while others affirm that she died a natural death. (*Treb. Poll. Trig. Tyr.* 4, 6, 30; *Aurel. Vict. Caes.* 33.)

Victorinus. 1. One of the Thirty Tyrants, was third of the usurpers who in succession ruled Gaul during the reign of Gallienus. He was assassinated at Agrippina by one of his officers in A.D. 268, after reigning somewhat more than a year. (*Treb. Poll. Trig. Tyr.* 5; *Aurel. Vict. Caes.* 33).—2. C. Marius Victorinus, surnamed *Afer* from the country of his birth, taught rhetoric at Rome in the middle of the fourth century, with so much reputation that his statue was erected in the Forum of Trajan. In his old age he embraced Christianity; and when the edict of Julian, prohibiting Christians from giving instruction in polite literature, was promulgated, Victorinus chose to shut up his school rather than deny his religion. Besides his commentaries on the Scriptures, and other theological works, many of which are extant, Victorinus wrote:—*Commentarius s. Expositio in Ciceronis Libros de Inventione*, the best edition of which is in the fifth volume of Orelli's edition of Cicero. 2. *Ars Grammatica de Orthographia et Ratione Metrorum*, a complete and voluminous treatise upon metres, in four books, printed in the *Grammaticae Latinae Auctores Antiqui* of

Putschius, Hanuov 1605 The fame enjoyed by Victorinus as a public instructor does not gain any accession from his works. The exposition of the *De Inventione* is more difficult to comprehend than the text which it professes to explain.—A Maximus Victorinus We possess three short tracts—(1) *De Re Grammatica*, (2) *De Carmine Heroico*, (3) *De Ratione Metrorum*—all apparently the work of the same author, and usually ascribed in MSS to a Maximus Victorinus, but whether we ought to consider him the same with the rhetorician who flourished under Constantius, or as an independent personage, it is impossible to decide. They were printed in the collection of Putschius, Hanuov 1605, and in that of Lendemann, Leipz. 1831.

### Victrix [VENUS]

Viducassae, a tribe of the Armorici in Gallia Lugdunensis, 8 of the modern Caen (Ptol. ii. 8, 5, Plin. iv. 107).

Vienna (Viennensis Vienne), the chief town of the Allobroges in Gallia Lugdunensis, situated on the Rhone, 8 of Lugdunum. It was subsequently a Roman colony, and a wealthy and flourishing town. Under the later emperors it was the capital of the province called after it Gallia Viennensis. (Caes. B. G. vii. 9, Tac. Hist. i. 63, 66, Mart. vii. 88.) The modern town contains several Roman remains, of which the most important is a temple, supposed to have been dedicated to Augustus, and now converted into a museum.

### Villius Annalis [ANVALIS]

### Viminialis [ROMA]

Vindalum, a town of the Cavares in Gallia Narbonensis, situated at the confluence of the Sulgas (Sorgue) and the Rhone (Strab. p. 185).

Vindelicia, the country of the Vindelici, a Celtic people, whose territory stretched along the N. of Rætia, being bounded on the N. by the Danube, which separated it from Germany, on the W. by the territory of the Helvetii in Gaul, and on the E. by the river Genus (Inn), which separated it from Noricum, thus corresponding to the NE. part of Switzerland (the country about the NW. end of the Lake of Constance), the SE. of Baden, and the S. of Wurtemberg and Bavaria. The Vindelici were subdued by Tiberius, who defeated them both by land in the country S. of the Danube, and in a naval battle on the Lake of Constance (Tac. Ann. ii. 17, Suet. Aug. 21, Vell. Pat. ii. 33, Strab. pp. 123, 207, 223, 313; Flor. Od. vi. 4, 18). It was made part of the Raetian province [RAETIA]. In the fourth cent. A.D., when Raetia was divided, the northern province, called Raetia Secunda, corresponding mainly to the old territory of the Vindelici, had as its chief town Augusta Vindelicorum (Augsburg).

Vindex, C. Julius, praetor of Gallia Lugdunensis in the reign of Nero, was the first of the Roman governors who disowned the authority of Nero (A.D. 68). He did not, however, aspire to the empire himself, but offered it to Galba, intending, probably, to make Gaul a separate and independent kingdom, freed from the Roman yoke, and governed by himself, as a vassal prince under Galba. Virginius Rufus, the governor of Upper Germany, marched with his army against Vindex. The two generals had a conference before Vesontio (Besançon), in which they appear to have come to some agreement, but as Vindex was going to enter the town, he was attacked by the soldiers of Virginius, and put an end to his own life. (Dio Cass. lxxii. 22-26, Tac. Ann. xx.

74, Hist. i. 6, 8, 51, iv. 17, 57; Plin. Galb. 4; Suet. Ner. 40, 45, Galb. 9, 11.)

Vindicta, a slave, who is said to have given information to the consuls of the conspiracy which was formed for the restoration of the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise. He is said to have been the first slave manumitted by the *Vindicta*, the name of which was derived by some persons from that of the slave, but it is unnecessary to point out the absurdity of this etymology (Liv. ii. 5, cf. *Dict. of Antiq. art. Manumissio*).

### Vindili [VANDILI]

Vindilis (Belle Isle), one of the islands of the Veneti off the NW. coast of Gaul.

Vindius or Vinnius, a mountain in the NW. of Hispania Tarraconensis, forming the boundary between the Cantabri and Astures (Ptol. ii. 6, 21).

Vindobona (Vienna, Engl., Wien, Germ.), a town in Pannonia, on the Danube, was originally a Celtic settlement, and subsequently a Roman municipium. Under the Romans it became a town of importance; it was the chief station of the Roman fleet on the Danube, and the head quarters of a Roman legion. It was taken and plundered by Attila, but continued to be a flourishing town under the Lombards. It was here that the emperor M. Aurelius died, A.D. 169 (Ptol. ii. 15, 3, Aurel. Vict. Caes. 16, Jordan. Get. 59).

Vindonissa (Windisch), a town in Gallia Belgica, on the triangular tongue of land between the Aar and Rhenus, was an important Roman fortress in the country of the Helvetii (Tac. Hist. iv. 61, 70). It was used as a chief military station in Upper Germany. Several Roman remains have been discovered on the site of the ancient town, and the foundations of walls, the traces of an amphitheatre, and a subterranean aqueduct, are still to be seen.

Viniens, M., was consul A.D. 39, and in 83 married Julia Luvilla, the daughter of Germanicus. He was consul again in 45, and was put to death in 46 at the instigation of Messalina. He was a patron of Valerius Paternulus. (Tac. Ann. vi. 15, 45, Dio Cass. l. 25, 27.)

Vinius, T., consul in A.D. 69 with the emperor Galba, and one of the chief advisers of the latter during his brief reign. He recommended Galba to choose Githo as his successor, but he was notwithstanding killed by Otho's soldiers, after the death of Galba. (Tac. Hist. i. 6, 11, 37, 42, 43, Suet. Galb. 14, Vell. 7.)

Vipsania Agrippina. 1 Daughter of M. Vipsanius Agrippa by his first wife, Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero. Augustus gave her in marriage to his stepson Tiberius, by whom she was much beloved, but after she had borne him a son, Drusus, Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter. Vipsania afterwards married Asinius Gallus. She died in A.D. 20 (Tac. Ann. i. 12, iii. 19; Dio Cass. liv. 31, lvi. 2).—2 Daughter of M. Vipsanius Agrippa by his second wife, Julia, better known by the name of Agrippina. [AGRIPIA.]

### Vipsianus Agrippa, M. [AGRIPPA]

Virbius, a Latin divinity worshipped with Diana in the grove at Aricia, at the foot of the Alban Mt. [p. 284, a, cf. *Dict. of Ant. art. Res Nemorensis*]. When the Italian myths were affected by those of Greece, and Diana was identified with Artemis, Virbius was said to

be the same as Hippolytus, who was restored to life by Asclepius at the request of Artemis. It was alleged that Hippolytus was placed by this goddess under the care of the nymph Aricia, and received the name of Virbius. By this nymph he became the father of a son, who was also called Virbius, and whom his mother sent to the assistance of Turnus against Aeneas (Verg. *Aen.* vii. 761; Serv. *ad loc.*; Or. *Met.* xv. 545). This was clearly a transference to Italy of the story of Hippolytus being devoted to the service of Artemis. It is suggested with great probability that Virbins was originally a tree spirit of the sacred grove, to whom horses (as representatives of the spirit) were sacrificed. Hence they were in time represented as hostile to the deity Virbius, and therefore excluded from the grove. This 'taboo' was accounted for by making Virbins the same as Hippolytus, whose death was caused by his horses running away.

Virido. [VINDELICIA.]

Virdumarus. [VIRIDOMARUS.]

Virgilius. [VERGILIUS.]

Virginia, daughter of L. Virginius, a centurian, was a beautiful and innocent girl, betrothed to L. Icilius. Her beauty excited the passion of the decemvir Appius Claudius, who got one of his clients to seize the damsel and claim her as his slave. The case was brought before the decemvir for decision; her friends begged him to postpone his judgment till her father could be fetched from the camp, and offered to give security for the appearance of the maiden. Appius, fearing a riot, agreed to let the cause stand over till the next day; but on the following morning he pronounced sentence, assigning Virginia to his freedman. Her father, who had come from the camp, seeing that all hope was gone, prayed the decemvir to be allowed to speak one word to the nurse in his daughter's hearing, in order to ascertain whether she was really his daughter. The request was granted; Virginius drew them both aside, and, snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, 'There is no way but this to keep thee free.' In vain did Appius call out to stop him. The crowd made way for him, and, holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginius was the first who was elected tribune, and he hastened to take revenge upon his cruel enemy. By his orders Appius was dragged to prison to await his trial, and he there put an end to his own life in order to avoid a more ignominious death. (Liv. iii. 44-58; Dionys. xi. 28-46; Cic. *Fin.* ii. 20, *De Rep.* ii. 37.)

Virginea or Verginea Gens, patrician and plebeian. The patrician Virgini frequently filled the highest honours of the state during the early years of the republic. They all bore the cognomen of *Tricostus*, but none of them are of sufficient importance to require a separate notice.

Virginius, L., father of Virginia, whose tragic fate occasioned the downfall of the decemvirs, B.C. 449. [VIRGINIA.]

Virgilius Rufus, consul A.D. 63, and governor of Upper Germany at the time of the revolt of Julius Vindex in Gaul (68). The soldiers of Virgilius wished to raise him to the empire; but he refused the honour, and marched against

Vindex, who perished before Vesontio. [VINDEX.] After the death of Nero, Virgilius supported the claims of Galba, and accompanied him to Rome. After Otho's death, the soldiers again attempted to proclaim Virgilius emperor, and in consequence of his refusal of the honour he narrowly escaped with his life. Virgilius died in the reign of Nerva, in his third consulship, A.D. 97, at eighty-three years of age. He was honoured with a public funeral, and his panegyric was pronounced by the historian Tacitus, who was then consul. His epitaph, composed by himself, notices his refusal of empire:

Ille situs est Rufus, pulso qui Vindex quodam  
Imperium adseruit non sibi sed patriae.

The younger Pliny, of whom Virgilius had been the tutor or guardian, also mentions him with praise. (Tac. *Hist.* i. 8, 77, ii. 49, 68; Plut. *Galb.* 4, 6, 10; Dio Cass. lxxiii. 24-27, lxxiv. 4, lxxviii. 2; Plin. *Ep.* ii. 1, v. 3, vi. 10, ix. 19.)

Viriathus, a celebrated Lusitanian, is described by the Romans as originally a shepherd or huntsman, and afterwards a robber, or, as he would be called in Spain in the present day, a guerilla chief. His character is drawn very favourably by many of the ancient writers, who celebrate his justice and equity, which was particularly shown in the fair division of the spoils he obtained from the enemy. Viriathus was one of the Lusitanians who escaped the treacherous and savage massacre of the people by the proconsul Galba in B.C. 150. (GALBA, No. 2.) He was destined to be the avenger of his country's wrongs. He collected a formidable force, and for several successive years he defeated one Roman army after another. At length, in 141, the proconsul Fabius Servilianus concluded a peace with Viriathus, in order to save his army, which had been enclosed by the Lusitanians in a mountain pass, much in the same way as their ancestors had been by the Samnites at the Caudine Forks. The treaty was ratified by the senate; but Serrilius Caepio, who had succeeded to the command of Further Spain in 140, renewed the war, and shortly afterwards procured the assassination of Viriathus by bribing three of his friends. (App. *Hisp.* 60-75; Eutrop. iv. 16; Vell. Pat. ii. 1; Val. Max. ix. 6, 4; [Aurel. Vict.] *Vir. Illustr.* 71; Frontin. *Strat.* ii. 5, iii. 10, 11, iv. 5.)

Viriplaea. [INDIGITES, p. 443, n.]

Viridomarus. 1. Or Britomartus, the leader of the Gauls, slain by Marcellus. (MARCELLUS, No. 1.)—2. Or Virdumarus, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour, but who afterwards joined the Gauls in their great revolt in B.C. 62 (Caes. *B. G.* vii. 38, 54, 63).

Viroconium or Uriconium (*Wroxeter*), a town in Britain on the roads from Deva (*Chester*) to Londinium and to Glevum (*Gloucester*). It stood at the confluence of the Terne with the Severn, and here Ostorius Scapula fortified a camp for the 14th Legion as a defence of the Welsh border (Tac. *Ann.* xii. 31; cf. Ptol. ii. 3, 19).

Virtus, the Roman personification of manly valour. She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right, and standing with her right foot on a helmet, while Honos has the laurel crown. [See coin on p. 426.] A temple of Virtus was built by Marcellus close to one of Honos. [HONOS.]

**Virunum (Marasael)**, a town in Noncum, S of Norcia, and a Roman colony (Plin iii 146, Ptol ii 14 3, Steph Byz s v)

**Viscellinus, Sp Cassius** [CASSIUS, No 1]

**Vistula (Vistula, Eugl., Uecheel, Germ.)**, an important river of Germany forming the boundary between Germany and Sarmatia, rising in the Hercynia Silva and falling into the Mare Suevicum or the Baltic (Ptol. viii 10 2, Mel iii 4, Plin iv 100) It was first described in the map of Agrippa (Plin iv 81)

**Vizurgis (Weser)**, an important river of Germany, falling into the German Ocean Ptolemy makes it rise in M Melboena (Mel iii 4, Plin iv 100 Tac Ann i 70, ii 9, Strab p 231, Ptol ii 11 1)

**Vitellia**, a town of Latium, on the frontiers of the Aequi which disappears from history after the time of the Gallic invasion (Liv ii 39 v 29, Dionys v 61)

**Vitellius** 1 L, father of the emperor was a consummate flatterer and by his arts he gained promotion After being consul in A.D. 34, he had been appointed governor of Syria, and had made favourable terms of peace with Artabanus. But all this only excited Caligula's jealousy, and he sent for Vitellius to put him to death. The governor saved himself by his abject humiliation and the gross flattery which pleased and softened the savage tyrant. He paid the like attention to Claudius and Messalina, and was rewarded by being twice consul with Claudius and censor (Dio Cass lxx 27, Tac Ann ii 1-3 xii 42-2 L, son of the preceding, and brother of the emperor, was consul in 48 He was put to death by the party of Vespasian on his brother's fall (Tac Hist iv 2, Dio Cass lxx 21-3 A, Roman emperor from January 2nd to December 22nd, A.D. 69, was the son of No. 1 He was consul during the first six months of 48, and his brother Lucius during the six following months. He had some knowledge of letters and some eloquence His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favours. People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had little military talent Both Upper and Lower Germany had been attached to Virginius Rufus, and disliked the rule of Galba, the two legions at Moguntiacum had not taken the oath of allegiance to him. Accordingly, they had already been disposed to find a nominee of their own, and when the news of Galba's death arrived the legions of both Germanies combined to acknowledge Vitellius as Emperor, and he was proclaimed at Colonia Agrippinensis (Cologne) on the 2nd of January, 69 His generals Fabius Valens and Caecina marched into Italy, defeated Otho's troops at the decisive battle of Bedracum, or Bedracum, and thus secured for Vitellius the undisputed command of Italy The soldiers of Otho, after his death, took the oath of fidelity to Vitellius [OTHO] Vitellius reached Rome in July He did not disturb any person in the enjoyment of what had been given by Nero, Galba, and Otho, nor did he confiscate any person's property Though some of Otho's adherents were put to death, he let the rest of him take their property But though he showed moderation in this part of his conduct, he showed none in his expenses. He was a glutton and an epicure and his chief amusement was the table, on which he spent enormous sums of money Meantime Vespasian, who had at first taken the oath of

allegiance to Vitellius, was proclaimed emperor at Alexandria on the 1st of July Vespasian was speedily recognised by all the East; and the legions of Illyricum under Antonius Primus entered the N of Italy and declared for Vespasian Vitellius despatched Caecina with a powerful force to oppose Primus, but Caecina was not faithful to his master Primus defeated the Vitellians in two battles, and afterwards took and pillaged the city of Cremona. Primus then marched upon Rome, and forced his way into the city, after much fighting Vitellius was seized in the palace, led through the streets with every circumstance of ignominy, and dragged to the Gemoniae Stairs, where he was killed with repeated blows His head was carried about Rome, and his body was thrown into the Tiber, but it was afterwards buried by his wife, Galeria Fundana A few days before the death of Vitellius, the Capitol had been burnt in the assault made by his soldiers upon this building where Flavius Sabrinus, the brother of the emperor Vespasian, had taken refuge (Tac Hist ii, iii. Suet Vitell, Dio Cass lxx)

**Vitricium (Verres)** a town of the Salassi of the road from Eporedia (Ivrea) to Augusta Praetoria (Aosta)

**Vitruvius Pollio, M**, the author of the celebrated treatise on Architecture, of whom we know nothing except a few facts contained in scattered passages of his own work. He appears to have served as a military engineer under Julius Caesar, in the African war B.C. 46, and he was broken down with ague when he composed his work, which is dedicated to the emperor Augustus. Though he usually speaks of the emperor as Imperator Caesar, he employs also the title Augustus, which was adopted in B.C. 27, and he mentions (ii 2, 7) the temple of Quirinus, which was built B.C. 16; but he knows only one stone theatre at Rome (ii 2, 2) whence it is inferred that the work was completed between B.C. 16 and B.C. 13 in which year two more stone theatres were built. He professes his intention to furnish the emperor with a standard by which to judge of the buildings he had already erected, as well as of those which he might afterwards erect, which can have no meaning, unless he wished to protest against the style of architecture which prevailed in the buildings already erected That this was really his intention appears from several other arguments, and especially from his frequent references to the unworthy means by which architects obtained wealth and favour, with which he contrasts his own moderation and contentment in his more obscure position. In a word, having apparently few great buildings of his own to point to as embodying his views (the basilica at Pantom is the only work of his which is mentioned), he desired to lay before the world in writing his principles of architecture. His work is a valuable compendium of those written by numerous Greek architects, whom he mentions chiefly in the preface to his seventh book, and by some Roman writers on architecture. Its chief defects are its brevity, of which Vitruvius himself boasts, and which he often carries so far as to be unintelligible, and the obscurity of the style, arising in part from the natural difficulty of technical language, but in part also from the author's want of skill in writing and sometimes from his imperfect comprehension of his Greek authorities. His work is entitled *De Architectura Libri X*. In the first book, after the dedication to the emperor, and a general descrip-



tion of the science of architecture and an account of the proper education of an architect, he treats of the choice of a proper site for a city, the disposition of its plan, its fortifications, and the several buildings within it. The second book is on the materials used in building. The third and fourth books are devoted to temples and the four orders of architecture employed in them: namely, the Ionic, Corinthian, Doric, and Tuscan. The fifth book relates to public buildings, the sixth to private houses, and the seventh to interior decorations. The eighth is on the subject of water: the mode of finding it; its different kinds; and the various modes of conveying it for the supply of cities. The ninth book treats of various kinds of sundials and other instruments for measuring time; and the tenth of the machines used in building, and of military engines. Each book has a preface, upon some matter more or less connected with the subject; and these prefaces are the source of most of our information about the author.—The best editions of Vitruvius are those by Schneider, 3 vols., Lips. 1807, 1808, 8vo; of Stratico, 4 vols., Udine, 1825-30, with plates and a *Lexicon Vitruvianum*; by Marini, 4 vols. Rom. 1836, which has recently been revised by Lorentzen; and by Rose and Millet-Streibing, Leips. 1867; translation and commentary by Reber, Stuttg. 1864.

**Viviscus** (*Vevey*), a town on the E. shore of the L. Lemanus (*L. de Geneva*), on the road from Aventicum (*Avenches*) to Oetodurus (*Martigny*).

**Vocâtes**, a people in Gallia Aquitania, dwelling in the neighbourhood of the Tarusates, Sossiates, and Elusates, S. of *Bordeaux*.

**Vocetius** (*Bözberg*), a mountain in Gallia Belgica, an eastern branch of the Jura (*Tac. Hist. i. 68*).

**Voconius Saxa**. [*SAXA*.]

**Vöcontii**, a powerful and important people in Gallia Narbonensis, inhabiting parts of Dauphiné and of Provence. They dwelt between the *Tricastini* to the N. and the *Tricorii* to the S. and their territory extended from *Vizille* (*Vigilae*) on the *Drac* to the river *Drome*, and far enough S. to include *Vasio* (*Vaison*, in the department of *Vaucluse*), which is mentioned as one of their chief towns. Livy speaks of Hannibal passing through the edge of the Vocontian territory between the *Tricastini* and the *Tricorii*. This 'extrema ora Vocontiorum' was probably the district between *Vizille* and *Corps*, about which point he entered the territory of the *Tricorii*. (*Liv. xxi. 31*; *Caes. B. G. i. 10*; *Ptol. ii. 10, 17*; *Plin. iii. 37*).

**Vogesus**. [*VOSAGUS*.]

**Volandum**, a strong fortress in Armenia Major, some days' journey W. of Artaxata, mentioned by Tacitus (*Ann. xiii. 39*).

**Vōlāterrae** (*Volaterranus*: *Volaterra*), called by the Etruscans *Velathri*, one of the twelve cities of the Etruscan Confederation, was built on a lofty hill, about 1800 English feet above the level of the sea, rising from a deep valley, and precipitous on every side (*Strab. p. 223*). The city was about four or five miles in circuit. It was the most northerly city of the Confederation, and possessed an extensive territory. Its dominions extended eastward as far as the territory of Arretium, which was fifty miles distant; westward as far as the Mediterranean, which was more than twenty miles off; and southward at least as far as Populonia, which was either a colony or an acquisition of Volaterrae. In consequence of possessing the two

great ports of Luna and Populonia, Volaterrae, though so far inland, was reckoned as one of the powerful maritime cities of Etruria. Volaterrae is mentioned as one of the five cities which, acting independently of the rest of Etruria, determined to aid the Latins against Tarquinius Priscus (*Dionys. iii. 61*); but its name is rarely mentioned in connexion with the Romans, and we have no record of its conquest. Volaterrae, like most of the Etruscan cities, espoused the Marian party against Sulla; and such was the strength of its fortifications that it was not till after a siege of two years that the city fell into Sulla's hands. Cicero speaks of Volaterrae as a municipium, and a military colony was founded in it under the triumvirate. (*Strab. l. c.*; *Liv. Ep. 89*; *Cic. pro Rosc. Am. 7, 20, pro Caeec. 7, 18, ad Fam. xiii. 4*.) It continued to be a place of importance even after the fall of the Western Empire, and it was for a time the residence of the Lombard kings, who fixed their court here on account of the natural strength of the site. The modern town covers but a small portion of the area occupied by the ancient city. It contains, however, several interesting Etruscan remains. Of these the most important are the massive ancient walls in which is a double gateway, nearly thirty feet deep, known as *Porta all' Arco*, and the family tomb of the Caeecinae.

**Volaterrāna Vada**. [*VADA*, No. 8.]

**Volcae**, a powerful Celtic people in Gallia Narbonensis, divided into the two tribes of the Volcae Teetosages and Volcae Arecomici, extending from the Pyrenees and the frontiers of Aquitania along the coast as far as the Rhone. They lived under their own laws, without being subject to the Roman governor of the province, and they also possessed the *Jus Latii*. The Teetosages inhabited the western part of the country from the Pyrenees as far as Narbo, and Arecomici the E. part from Narbo to the Rhone, and even beyond the Rhone (*Liv. xxi. 26*; *Strab. p. 203*). The chief town of the Teetosages was *ToLosā*. A portion of the Teetosages left their native country under Brennus, and were one of the three great tribes into which the Galatians in Asia Minor were divided. [*GALATIA*.]

**Volcanus** or **Vulcanus** (which is the later form of the word), was the Italian god of fire. Volcanus differed originally from Vesta in being the god rather of destructive fire than of the kindly hearth-fire; and it is probable that the Volcanal as one of the central sanctuaries in an Italian town (e.g. the altar and *Area Volcani* in the Comitium at Rome) was originally a place for propitiatory offerings against destructive fire. In this way Volcanus was connected with the goddess who stayed conflagrations [*STATA MATER*]. That, however, in some places he was at one time also regarded as a god of the hearth-fire is indicated by the story of his son *CAECULUS*, and perhaps by that of *Servius Tullius*. But another primitive characteristic was his benign influence also as a god of summer heat, which led to his being paired with *Maia*, the goddess of spring or summer crops fostered by the sun (*Gell. xiii. 23*; *Macrob. i. 12*; *Varr. L. L. v. 84*); and in this aspect he may have been connected with the Italian *Venus* even before the Greek influence introduced this association from the analogy of *Hephaestus* and *Aphrodite*. As regards the connexion of the Italian Vulcan with the smith's works of forging and melting, there is no clear evidence. It is asserted that *Mulciber*, a synonym of Volcanus (and possibly once the name of another deity amalgamated

or identified with him), represents this function of Vulcan, and is derived from *mucere*, to soften metals, but this is by no means certain, and it is possible that the connexion of Volcanus (or Mulciber) with metal work and the smithy is merely part of the transference to him of all the attributes of Hephaestus, with whom he is entirely identified in literature. For all the myths thus transferred to Volcanus see HEPHAESTUS Volcanius Gallicanus [SCRIPTORES HISTORIAE AUGUSTAE].

Volcatius Sedigitus [SEDIGITUS]

Volci or Vulci. I (Volcentis, pl *Vulci*) an inland city of Etruria, about eighteen miles NW of Tarquinus was about two miles in extent, and was situated upon a hill of no great elevation. Of the history of this city we know nothing. It is only mentioned in the catalogues of the geographers and in the *Fasti Capitolini*, from which we learn that its citizens, in conjunction with the Volturnenses, were defeated by the consul Tib. Coruncanus, B.C. 280. But its extensive sepulchres, and the vast treasures of ancient art which they contain prove that Volci must at one time have been a powerful and flourishing city. These tombs were discovered in 1828, and have yielded a greater number of works of art than have been discovered in any other parts of Etruria.—2. (Volcentis, Volcentani, pl *Vulci*) a town in Lucania, thirty six miles SE of Paestum, on the road to Boxentium (Liv. xxvii. 16, Plin. iii. 99. Ptol. iii. 1. 70).

Voloer Publicus [PUBLICUS]

Vologeses the name of five kings of Parthia [ANSACES XXIII, XXVII, XXVIII, XXIX, XXX].

Volsci, an ancient people in Latium, but originally distinct from the Latins, dwelt on both sides of the river Liris and extended down to the Tyrrhene sea. Their language was nearly allied to the Umbrian. They were from an early period engaged in almost unceasing hostilities with the Romans. About 400 B.C. they had established their power as far N as Antium and Velitrae, but their decline is marked by the establishment of a Roman colony greatly to the S of this line, at Circeii, B.C. 333. They were not completely subdued till B.C. 339, from which time they were merged in the Roman people, a great part being included in the Pomptine tribe (Liv. i. 53. ii. 33. iv. 26, viii. 14, Strab. pp. 228. 231).

Volsini or Vulsini (Volsinenses *Bolsena*) called Velsina or Velsuna by the Etruscans, one of the most ancient and most powerful of the twelve cities of the Etruscan Confederation (Liv. i. 37. Val. Max. ix. 1. 2) was situated on a lofty hill on the NE. extremity of the lake called after it, Lacus Volsinensis and Vulsinensis (*Lago di Bolsena*). Volsini is first mentioned in B.C. 392, when its inhabitants invaded the Roman territory, but were easily defeated by the Romans, and were glad to purchase a twenty years truce on humiliating terms (Liv. v. 33). The Volsinenses also carried on war with the Romans in 311, 291 and 280, but were on each occasion defeated, and in the last of these years appear to have been finally subdued (Liv. ix. 32-37). On their final subjugation their city was razed to the ground by the Romans, and its inhabitants were compelled to settle on a less defensible site in the plain (Zonar. viii. 7). The new city, on the site of which stands the modern *Bolsena* also became a place of importance. It was the birthplace of Sejanus, the favourite of Tiberius (Tac. Ann.

iv. 1, cf. Juv. i. 74). Of the ancient city there are scarcely any remains. It occupied the summit of the highest hill, NE. of Bolsena, above the remains of a Roman amphitheatre. From the Lacus Volsinensis the river Marta issues, and the lake contains two islands.

Volturnus, L. Pilius or Plotus was the freedman of a Volturnus who opened a school as a rhetorician. Pompey was among his pupils, and he followed the Pompeian party, supporting their cause in his historical writings or pamphlets. He is identified by some with the Volturnus Pitholani of Macrobius ii. 2, 13 and with the Pitholani of Suet. Jul. 75 (Suet. Gramm. 27).

Volturnus, Volturnus, T., of Crotona, one of Catiline's conspirators, was sent by Lentulus to accompany the ambassadors of the Allobroges to Catiline. Arrested along with the ambassadors on the Milvian bridge, and brought before the senate by Cicero, Volturnus turned informer upon obtaining the promise of pardon (Sall. Cat. 41-60, Cic. Cat. iii. 2, 4, iv. 3, App. B.C. ii. 4).

Volturna, wife of Cornelianus [CORNELIANUS] Volupta, or Voluptas, the personification of sensual pleasure among the Romans who was honoured with a temple near the Porta Romanula.

Volusianus son of the emperor Trebonianus Gallus, upon whom his father conferred the title of Caesar in A.D. 251, and of Augustus in 252. He was slain along with his father in 254 [GALLI].

L. Volusius Maecianus a jurist, was in the consulship of Antoninus Pius, and was one of the teachers of M. Aurelius. Maecianus wrote several works, and there are forty two excerpts from his writings in the Digest. A treatise *De Aste et Pontificibus* is attributed to him, but there is some doubt about the authorship. It is edited by B. König, Bonn, 1831.

Vallens or Vallens, the reputed ancestor of the Valeria gens, who is said to have settled at Roma with Titus Tatius [VALERIA GENES].

Vomānus (Vomāno), a small river in Picenum.

Vonōnes the name of two kings of Parthia [ANSACES XVIII, XXII].

Vopiscus, a Roman praetor, signified a twin-child who was born alive, while the other twin died before birth (Plin. viii. 47, Solin. 1). Like many other ancient Roman praetors, it was afterwards used as a cognomen.

Vopiscus, Flavius [SCRIPTORES HISTORIAE AUGUSTAE].

Vosagus, Vosegus or Vogesus (*Vosges*), the range of mountains which extend from the Duas (Doubs) to the Saravus (Saar) more or less parallel to the course of the Rhine, and contains the sources of the Balne, Moselle, and Saar (Caes. B. G. iv. 10, Lucan, Phars. l. 307). A Celtic deity, Vosagus, was worshipped on its heights. Pliny praises the fir woods of the range (xvi. 137).

Vulturnus Montanus [MONTANUS]

Vulcaniae Insulae [AEOLIAE INSULAE]

Vulcanus [VOLCANUS]

Vulci [VOLCI]

Valgrantes, an Alpine people in Gallia Narbonensis, whose chief town was Apt. Julia (Apt).

Vulsini [VOLSINI]

Vulso Manlius 1 L., consul B.C. 256 with M. Atilius Regulus. He invaded Africa along with his colleague [For details see REGULUS No. 3]. Vulso returned to Italy at the fall of

the year with half of the army, and obtained the honour of a triumph. In 250 Vulso was consul a second time with T. Atilius Regulus Serranus, and with his colleague commenced the siege of Lilybaeum. (Pol. i. 39-48; Zonar. viii. 15.)—2. Cn., curule aedile 197, praetor with Sicily as his province 193, and consul 189. He was sent into Asia in order to conclude the peace which Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He attacked and conquered the Gallograeci or Galatians in Asia Minor without waiting for any formal instructions from the senate. His march, which is important in the discussion of the topography of Asia Minor, and has been carefully traced by Professor Ramsay, was from Ephesus by Magnesia, Hiera Kome, Antiocheia, Gordia Teichos, Tabae, Eriza, Thabusion, Sinda, Mandropolis, Lagoë, Isinda, the river Taurus, Comassa, and Aporidos Kome to Rhocini Fontes; and thence to Synnada, Bendus Vetus, Anabura, Mandri Fontes, Abbassus, Lalandum Flumen, Amorion, Alyattus, and Cuballinn to the Sangarius, which he crossed, to Ancyra, in the country of the Tectosages, and as far as the banks of the Halys (Liv. xxxviii. 12-27; Pol. xxii. 16). He set out on his return to Italy in 188, but in his march through Thrace he suffered much from the attacks of the Thracians, and lost a considerable part of the booty he had obtained in Asia. He reached Rome in 187. His triumph was a brilliant one, but his campaign in Asia had a pernicious influence upon the morals of his countrymen. He had allowed his army every kind of licence, and his soldiers introduced into the city the luxuries of the East. (Liv. xxxviii. 37-50; xxxix. 6; Pol. xxi. 24; App. Syr. 42.)

Vultur, a mountain dividing Apulia and Lucania near Vennsia, is a branch of the Apennines. It is celebrated by Horace as one of the haunts of his youth (*Od.* iii. 4, 9-16; Lucan, ix. 185). [HORATIUS.] It attains an elevation of 4433 feet above the sea. From it the SE. wind was called Vulturinus by the Romans.

Vulturnum (*Castel di Volturno*), a town in Campania, at the mouth of the river Vulturnus, was originally a fortress erected by the Romans in the second Punic war (Liv. xxv. 20, 22). At a later time it was made a colony (Liv. xxxiv. 45; Varr. *L. L.* v. 5).

Vulturnus (*Volturno*), the chief river in Campania, rising in the Apennines in Samnium, and falling into the Tyrrhenian sea. It has a deep, rapid and turbid stream. Its principal affluents are the Calor (*Calore*), Tamarus (*Tamara*), and Sabatus (*Sabato*). (Verg. *Aen.* vii. 729; Ov. *Met.* xv. 714; Lucan, ii. 423; Strab. pp. 238, 249.)

## X.

Xanthippē. [SOCRATES.]

Xanthippos (Ξάνθιππος). 1. Son of Ariphron and father of Pericles. In B.C. 490 he impeached Miltiades on his return from his unsuccessful expedition against the island of Paros. He succeeded Themistocles as commander of the Athenian fleet in 479, and commanded the Athenians at the decisive battle of Mycale. (Hdt. vi. 131, 136, viii. 131, ix. 114-120; Plut. *Themist.* 10.)—2. The elder of the two legitimate sons of Pericles, Paralus being the younger. For details, see PARALUS.—3. The Lacedaemonian, who commanded the Cartha-

ginians against Regulus. For details, see REGULUS, No. 3. Xanthippos appears to have left Carthage a short time after his victory over Regulus.

Xanthus (Ξάνθος). 1. A lyric poet, older than Stesichorus, who mentioned him in one at least of his poems, and who borrowed from him in some of them. Xanthus may be placed about B.C. 650. No fragments of his poetry survive. (Athen. p. 513; Ael. *V. H.* iv. 26.)—2. A Lydian historian, older than Herodotus, lived about B.C. 480 (Athen. p. 515). The genuineness of the *Four Books of Lydian History* which the ancients possessed under the name of Xanthus, and of which some considerable fragments have come down to us, was questioned by some of the ancient grammarians themselves, and there has been considerable controversy respecting it among modern scholars. It is certain that much of the matter in the extant fragments is spurious, and the probability appears to be that the work from which they are taken is the production of an Alexandrian grammarian, founded upon the genuine work of Xanthus. (Müller, *Fragm. Hist. Graec.*)

Xanthus (Ξάνθος), rivers. 1. (SCAMANDER).—2. (*Echen Chai*), the chief river of Lycia, rises in M. Taurus, on the borders of Pisidia and Lycia, and flows S. through Lycia, between M. Cragus and M. Massicytus, in a large plain called the Plain of Xanthus (ἡ Ξάνθου πεδία), falling at last into the Mediterranean sea, a little W. of Patara. Though not a large river, it is navigable for a considerable part of its course. (*Il.* ii. 877, v. 479; Strab. p. 665; Hdt. i. 176; Ov. *Met.* ix. 645.)

Xanthus (Ξάνθος; Ξάνθιος, Xanthius; *Gantik*, Rn.), the most famous city of Lycia, stood on the W. bank of the river of the same name, sixty or seventy stadia from its mouth (Pol. xxvi. 7; Strab. p. 666; Ptol. v. 3, 5; Steph. Byz. s.v.). Twice in the course of its history it sustained sieges, which terminated in the self-destruction of the inhabitants with their property, first against the Persians under Harpagus, and long afterwards against the Romans under Brutus (Hdt. i. 176; Dio Cass. xlvii. 34; App. B. C. iv. 18). The city was never restored after its destruction on the latter occasion. Xanthus was rich in temples and tombs, and other monuments of a most interesting character of art. Among its temples the most celebrated were those of Sarpedon and of the Lycian Apollo; besides which there was a renowned sanctuary of Latona (ἡ Ἀρτέμις), near the river Xanthus, ten stadia from its mouth, and sixty stadia from the city. (Diod. v. 77; Strab. l.c.) The splendid ruins of Xanthus were first thoroughly explored by Sir C. Fellows and his coadjutors, and several important remains of its works of art are now in the British Museum.

Xenarchus (Ξέναρχος). 1. Son of Sophron, and, like his father, a celebrated writer of mimes. He lived during the Rhegian war (B.C. 399-389), at the court of Dionysius. (Suid. s.v. *Πυγίριος*; Arist. *Poët.* 2.)—2. An Athenian comic poet of the Middle Comedy, who lived as late as the time of Alexander the Great (Suid. s.v.). Several fragments of his writings are collected in Meineke's *Fragm. Com. Graec.*—3. Of Selencia in Cilicia, a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. He taught first at Alexandria, afterwards at Athens, and lastly at Rome, where he enjoyed the friendship of Augustus. (Strab. p. 670.)

Xenippa (prob. *Urattippa*), a city of Sogdiana, mentioned by Curtius (viii. 2 14)

Xenôcles (Ξενοκλῆς) 1 An Athenian tragic poet, son of Carcinus (who was also a tragic poet), and a contemporary of Aristophanes, who attacks him on several occasions. His poetry seems to have been indifferent (Aristoph. *Ran* 82, *Nub* 1259), and to have resembled the worse parts of Euripides, but he obtained a victory over Euripides, n.c. 415. There was another tragic poet of the name of Xenocles, a grandson of the preceding of whom no particulars are recorded.—2 An Athenian architect of the demos of Cholargos was one of the architects who superintended the erection of the temple of Demeter at Eleusis, in the time of Pericles (Plut. *Per* 13)

Xenôcrates (Ξενοκράτης) 1 The philosopher, was a native of Chalcedon. He was born n.c. 396, and died 314 at the age of eighty-two. He attached himself first to Aeschines, the Socratic, and afterwards, while still a youth, to Plato, whom he accompanied to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus, and, after his return to Athens, he was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamiian war. He is said to have wanted quick apprehension and natural grace, but these defects were more than compensated by persevering industry, pure benevolence, freedom from all selfishness, and a moral earnestness which obtained for him the esteem and confidence of the Athenians of his own age. Yet he is said to have experienced the sickness of popular favour, and being too poor to pay the alien's tax (*metoecion*), to have been saved from prosecution only by the intervention of the orator Lysurgus. (Plut. *Flamin.* 10, *X. Orat.* 7) He became president of the Academy even before the death of Speusippus, who was bowed down by sickness, and he occupied the post for twenty-five years.—He seems in his development of Plato's theories to have in some things approached (as did his predecessor Speusippus) to the tenets of Pythagoras, especially in his tracing the origin of things to number, to unity and duality, which he symbolically called the father and the mother of the gods [cf. *PYTHAGORAS*]. It was, perhaps, a trace of Pythagorean influence also that he advised his disciples to abstain from meat, lest they should thereby take into themselves something of the animal nature. Like Speusippus, he reckoned Aether among the material elements of the world. In others he followed Plato and held that virtue is the source of happiness and is alone of value in itself. (Diog. Laërt. iv. 11-16; Arist. *de Cael.* i. 10, *Top.* ii. 6, *Stob. Eccl. Phys.* i. 62; Cic. *Tusc.* v. 10, 18).—2 A physician of Aphrodisias in Cilicia, lived about the middle of the first century after Christ. Besides some short fragments of his writings there is extant a little essay by him entitled *Περὶ τῆς ἀρῆς τῶν ἰσχυρῶν τροφῆς*, 'De Alimento et Aquatilibus,' which is an interesting record of the state of natural history at the time in which he lived. Edited by Franz, 1774, Lips., and by Coray, 1794, Neap., and 1814, Paris.—3 A sculptor of the school of Lysippus, was the pupil either of Tisicrates or of Euthykrates. He also wrote works upon the art. He flourished about n.c. 260

Xenocrinus (Ξενοκρίνος), of Locri Epizephyrus, in Lower Italy, a musician and lyric poet, was one of the leaders of the second school of Doran

music, which was founded by Terpander, and was a composer of Pæans (Plut. *de Mus.* 9, p. 1154)

Xenôphānes (Ξενοφάνης) a celebrated philosopher about 576-480 B.C., was a native of Colophon. He was a poet as well as a philosopher, and considerable fragments have come down to us of his elegies, and of a didactic poem *On Nature*. According to the fragments of one of his elegies, he had left his native land at the age of twenty-five, and had already lived sixty-seven years in Hellas, when, at the age of ninety-two, he composed that elegy. He quitted Colophon as a fugitive of exile, and lived some time at Elea (Velia) in Italy, as the founder of the Eleatic school of philosophy. He sang in one of his poems of the foundation of Velia. (Diog. Laërt. ix. 10, 18, *Plat. Soph.* p. 234, *Arist. Rhet.* ii. 23.) Xenophanes was regarded in antiquity as the originator of the Eleatic doctrine of the oneness of the universe. Deity was in his view the animating power of the universe, which is expressed by Aristotle. (*Met.* p. 986) In the words, that, looking on the natural world, Xenophanes said, 'God is the One.' He expressly reprobated the anthropomorphic deities of Homer and Hesiod, human alike in form and passions, and from their imperfections deduced that the supreme Being can only be one, but it is clear that in this he did not speak of a single personal god, but of an all pervading influence of unity—that is, he was a pantheist rather than a deist. In his physical theories of the earth having gradually risen from the sea, which he based on the observation of shells and fossils in the rocks, he approached strangely near to scientific geology. The earth itself, as well as man, he held to be destined to perish. (Aristot. *Xenoph.* pp. 974-977, *Sext. Emp. Pyrrh. Hyp.* i. 225)

Xenôphôn (Ξενοφών) 1 The Athenian, was the son of Gryllus, and a native of the demos Erchia. The time of his birth is not known, but if the story is true that Xenophon fell from his horse in the flight after the battle of Delium, n.c. 424, and was taken up by Socrates, the philosopher, on his shoulders and carried a distance of several stadia, Xenophon could not well have been born after 441. (Diog. Laërt. *Xen.*, *Strab.* p. 403.) But the authorities for this story are late, and it is somewhat discredited by Plato's mentioning that Socrates saved the life of Laches in this battle (*Symp.* p. 221). On the other hand, the words in *Xen. An.* vi. 4, 23 seem to imply that Xenophon was not more than thirty n.c. 401, and was therefore born probably about 430 B.C. Neither is the time of his death precisely stated; but Lucian says that Xenophon attained to above the age of ninety, and Xenophon himself mentions the assassination of Alexander of Phœria, which happened in 337. In his early life he was a pupil of Socrates, but the turning point in his career came when he decided to serve in the Greek contingent raised by Cyrus against Artaxerxes in 401. Xenophon himself mentions the circumstances under which he joined this army. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. Xenophon consulted his master, Socrates, who advised him to consult the oracle of Delphi, for it was rather a hazardous matter for him to enter the service of Cyrus, who was considered to be the friend of the Lacedæmonians and the enemy of Athens. Xenophon went to

Delphi, but he did not ask the god whether he should go or not: he probably had made up his mind. He merely asked to what gods he should sacrifice in order that he might be successful in his intended enterprise. Socrates was not satisfied with his pupil's mode of consulting the oracle, but as he had got an answer, he told him to go; and Xenophon went to Sardis, which Cyrus was just about to leave. He accompanied Cyrus into Upper Asia. In the battle of Cunaxa, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and others of the Greek commanders by the Persian satrap Tissaphernes that Xenophon came forward. He had held no command in the army of Cyrus, nor had he, in fact, served as a soldier. He was now elected one of the generals, and took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high table-lands of Armenia to Trapezus (Trebizond) on the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Scythians of Thrace. As the Lacedaemonians under Timbbron, or Thibron, were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were invited to join the army of Timbbron, and Xenophon led them back out of Asia to join Thibron (399). Xenophon, who was very poor, made an expedition into the plain of the Caius with his troops before they joined Thibron, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children, and all his moveables were seized, and Xenophon, by this robbery, replenished his empty pockets (*Anab.* vii. 8, 23). He tells the story himself as if he were not ashamed of it. In other ways also he showed himself the prototype of an adventurous leader of *condottieri*, with no ties of country or preference of nationality. He formed a scheme for establishing a town with the Ten Thousand on the shores of the Euxine; but that fell through. He joined the Spartans, as has been seen, and he continued in their service even when they were at war with Athens. Agesilaus, the Spartan king, was commanding the Lacedaemonian forces in Asia against the Persians in 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled (394), Xenophon accompanied him, and he was on the side of the Lacedaemonians in the battle which they fought at Coronea (394) against the Athenians. As a natural consequence a decree of exile was passed against him at Athens. It seems that he went to Sparta with Agesilaus after the battle of Coronea, and soon after he settled at Scillus in Elis, not far from Olympia, a spot of which he has given a description in the *Anabasis* (v. 3, 7, &c.). Here he was joined by his wife, Philesia, and his children. His children were educated in Sparta. Xenophon was now a Lacedaemonian so far as he could become one. His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and perhaps the *Anabasis* and part of the *Hellenica* were composed here. The treatise on Hunting and that on the Horse were probably also written during this time, when amusement and exercise of that kind formed part of his occupation. On the downfall of the Spartan supremacy at

Leuctra in 471, Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans, after remaining there about twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there. In the battle of Mantinea, which was fought in 362, the Spartans and the Athenians were opposed to the Thebans, and Xenophon's two sons, Gryllus and Diodorus, fought on the side of the allies. Gryllus fell in the same battle in which Epaninondas lost his life. The events alluded to in the Epilogus to the *Cyropaedia* (viii. 8, 4) show that the Epilogus at least was written after 362. The time of his death, for reasons given above, seems to have been later than 357.—The following is a list of Xenophon's works. (1) The *Anabasis* (*Ἀναβάσις*) or the History of the Expedition of the Younger Cyrus, and of the retreat of the Greeks who formed part of his army. It is divided into seven books. As regards the title it will be noticed that under the name 'The March up' (i.e. inland from the coast of Cumaxa) is included also the much longer account of the return march down to the Euxine. This work has immortalised Xenophon's name. It is a clear and fascinating narrative, written in a simple style, free from affectation; and it gives a great deal of curious information on the country which was traversed by the retreating Greeks, and on the manners of the Persians acquainted with some portions of the Persian empire, and it showed the weakness of that extensive monarchy. The skirmishes of the retreating Greeks with their enemies, and the battles with some of the barbarian tribes, are not such events as elevate the work to the character of a military history, nor can it as such be compared with Caesar's Commentaries. Separate editions of the *Anabasis* by Krüger, Leipzig, 1871; by Cobet (revised), 1873; by Stone, 1890. There is no weight whatever in the argument that, because Xenophon (*Hell.* iii. 1, 2) speaks of the expedition of Cyrus as having been related by Themistogenes, therefore the *Anabasis* is not Xenophon's work. The statement can be explained either on the theory that Xenophon speaks of his own work under a fictitious name (which was possibly the case also with the *Oeconomicus*), or, more simply, by supposing that another account was actually written by Themistogenes. It is known that a separate account was written by Sophocletus, and there may have been others. If the latter theory is correct, it would be a natural inference that Xenophon's *Anabasis* was written after the third book of the *Hellenica*. (2) The *Hellenica* (*Ἑλληνικά*) of Xenophon is divided into seven books, and comprehends the space of forty-eight years, from the time when the History of Thucydides ends [Thucydides] to the battle of Mantinea, 362. The *Hellenica* is generally a dry narrative of events, and there is nothing in the treatment of them which gives a special interest to the work. Some events of importance are briefly treated, but a few striking incidents are presented with some particularity. The *Hellenica* was not all written at the same time. Differences are traced between the first two

and the later books as regards the arrangement, which in the earlier books is year by year, while in the later events growing out of one another are grouped together, and, as regards political sentiment in the diminished admiration for Sparta which appears in the last three books. It is clear that book vi was written after 357 since it mentions the death of Alexander of Phœræ (vi 4 55), but the first four books were probably written a good deal earlier. Editions of the *Hælerica* by Breitenbach 1873 by Keller 1890 1 11 by Manatt 1898, 1 and 11 by Dowdall 1890 (3) The *Cyropaedia* (*Kypouaβeia*) in eight books, is a kind of political romance the basis of which is the history of Cyrus the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave, and Cyrus is the model of a wise and good ruler. As a history it has no authority at all. Xenophon adopted the current stories as to Cyrus and the chief events of his reign, without any intention of subjecting them to a critical examination, nor have we any reason to suppose that his picture of Persian morals and Persian discipline is anything more than a fiction. Xenophon's object was to represent what a state might be and he placed the scene of his fiction far enough off to give it the colour of possibility. His own philosophical notions and the usage of Sparta were the real materials out of which he constructed his political system. The *Cyropaedia* is evidence enough that Xenophon did not like the political constitution of his own country, and that a well ordered monarchy or kingdom appeared to him preferable to a democracy like Athens. Ed. Holden, 1887 (4) The *Agætilaus* (*Agætilaus*) is a panegyric on Agætilaus II, king of Sparta, the friend of Xenophon. The genuineness is disputed not without reason, and a recent critic holds it to be the work of a young rhetorician of the school of Isocrates. Ed. Güthling, 1887 (5) The *Hipparchicus* (*Ἱππάρχικος*) is a treatise on the duties of a commander of cavalry and it contains many military precepts. (6) The *De Re Equestris*, a treatise on the Horse (*ἵππος*) was written after the *Hipparchicus* to which treatise he refers at the end of the treatise on the Horse. This essay is not limited to horsemanship as regards the rider: it shows how a man is to avoid being cheated in buying a horse how a horse is to be trained, and the like. (7) The *Cynægeticus* (*Κυνηγετικός*) is a treatise on hunting, and on the dog and the breeding and training of dogs, on the various kinds of game and the mode of taking them. It is a treatise written by a genuine sportsman who loved the exercise and excitement of the chase and it may be read with pleasure by a sportsman of the present day. (8 9) The *Respublica Lacedæmoniorum* and *Respublica Atheniensium* the two treatises on the Spartan and Athenian states (*Λακεδæμονίων πολιτεία*, and *Ἀθηναίων πολιτεία*) were both ascribed to Xenophon but the *Respublica Atheniensium* is certainly not by his hand. It was written by some one of the oligarchical party and possibly it is right to date it as early as 400, and therefore to regard it as the earliest Attic prose work. On the other hand, the most recent critic of Xenophon (Hartman) believes it to be by a later writer compiling from Xenophon, Aristophanes, and other sources of information. The same critic denies the genuineness of the *Resp. Lacedæ.*, which is more generally accepted. (10) The *De Vectigalibus*, a treatise on the Revenues of

Athens (*Πόλις ἡ περὶ ὑποθέσεων*) is designed to show how the public revenue of Athens may be improved. (11) The *Memorabilia* of Socrates, in four books (*Ἀπομνημονεύματα Σωκράτους*), was written by Xenophon to defend the memory of his master against the charge of irrationalism and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations in which he develops and inculcates his moral doctrines. It is entirely a practical work, such as we might expect from the practical nature of Xenophon's mind and it professes to exhibit Socrates as he taught. It is true that it may exhibit only one side of the Socratic argumentation, and that it does not deal in analytical philosophy. Xenophon was a hearer of Socrates, an admirer of his master, and anxious to defend his memory. The charges against Socrates for which he suffered were, that Socrates was guilty of not believing in the gods which the state believed in, and introducing other new daemons (*δαίμονα*); he was also guilty of corrupting the youth. Xenophon replies to these two charges specifically, and he then goes on to show what Socrates' mode of life was. The whole treatise is intended to be an answer to the charge for which Socrates was executed and it is therefore, in its nature, not intended to be a complete exhibition of Socrates. That it is a genuine picture of the man is indispensible, and its value therefore is very great. Ed. by Marshall, 1891 (12) The *Apology of Socrates* (*Ἀπολογία Σωκράτους πρὸς τοὺς Ἀθηναίους*) is a short speech, containing the reasons which induced Socrates to prefer death to life. It is not a first-rate performance, and was probably a rhetorical exercise much later than Xenophon (13) The *Symposium* (*Συμπόσιον*), or Banquet of Philosophers, in which Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias a rich Athenian, at the celebration of the great Panathenæa. Socrates and others are the speakers. The piece is interesting as a picture of an Athenian drinking party, and of the amusement and conversation with which it was diversified. The nature of love and friendship is discussed. It is probable that Plato wrote his *Symposium* later to some extent as a corrective. (14) The *Hierô* (*Ἱερὸς ἢ Τεραμενίδης*) is a dialogue between king Hiero and Simonides, in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The poet, on the other hand, enumerates the advantages which the possession of power gives and the means which it offers of obliging and doing services. Ed. Holden, 1885 (15) The *Oeconomicus* (*Οἰκονομικός*) is an excellent treatise in the form of a dialogue between Socrates and Critobolus, in which Socrates gives instruction in the art called *Oeconomic*, which relates to the administration of a household and of a man's property. Ed. Holden 1888. In language as well as in politics Xenophon was a cosmopolitan. His long residence in other lands resulted in his losing or abandoning pure Attic. He admits words from all dialects: hence he cannot be adduced as an authority for strict Attic usage, and it has been well shown by abundant instances that his diction is in many respects an anticipation of the common dialect of the Macedonian period. Editions of Xenophon's complete works by Sauppe Leipzig 1867 Henning Leipzig 1863—2. The *Ephesian*, the author of a romance, still extant, entitled

*Ephesiaca*, or the Loves of *Anthia* and *Abrocomas* (*Ἐφεσιακά, τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην*). The style of the work is simple, and the story is conducted without confusion, notwithstanding the number of personages introduced. The adventures are of a very improbable kind. The age when Xenophon lived is uncertain. He is probably the oldest of the Greek romance writers. Editions of his work by Pecklkamp, Haarlem, 1818, and by Passow, Lips. 1833.

**Xerxes** (*Ξέρξης*). I. King of Persia B.C. 485-465. The name is said by Herodotus (vi. 98) to signify 'the warrior,' but it is probably the same word as the Zend *ksāthra* and the Sanscrit *kshatra*, 'a king.' Xerxes was the son of Darius and Atossa. Darius was married twice. By his first wife, the daughter of Gobryas, he had three children before he was raised to the throne; and by his second wife, Atossa, the daughter of Cyrus, he had four children after he had become king. Artabazanes, the eldest son of the former marriage, and Xerxes, the eldest son of the latter, each laid claim to the succession; but Darius decided in favour of Xerxes, no doubt through the influence of his mother, Atossa, who completely ruled Darius. Xerxes succeeded his father at the beginning of 485. Darius had died in the midst of his preparation against Greece, which had been interrupted by the revolt of the Egyptians. The first care of Xerxes was to reduce the latter people to subjection. He accordingly invaded Egypt at the beginning of the second year of his reign (B.C. 484), compelled the people again to submit to the Persian yoke, and then returned to Persia, leaving his brother Achaemenes governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. In the spring of 480 he set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats, and continued his march through the Thracian Chersonese till he reached the plain of Doriscus, which is traversed by the river Hebrus. Here he resolved to number both his land and his naval forces. Herodotus has left us a most minute and interesting catalogue of the nations comprising this mighty army, with their various military equipments and different modes of fighting. The land forces contained forty-six nations. (Herod. vii. 61, *seq.*) In his march through Thrace and Macedonia, Xerxes received a still further accession of strength; and when he reached Thermopylae the land and sea forces amounted to 2,641,610 fighting men. This does not include the attendants, the slaves, the crews of the provision ships, &c., which according to the supposition of Herodotus were more in number than the fighting men; but supposing them to have been equal, the total number of male persons who accompanied Xerxes to Thermopylae reaches the astounding figure of 5,283,220! Such a vast number must be dismissed as incredible; but, considering that this army was the result of a maximum of effort throughout the empire, and that provisions had been collected for three years before along the line of march, we may well believe that the numbers of the army were greater than were ever before assembled, and may not have fallen short of a million. After the review at Doriscus Xerxes continued his march through Thrace. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been previously dug across the isthmus—of which

the remains are still visible [*Ἄρμος*],—and await his arrival at Therme, afterwards called Thessalonica. After joining his fleet at Therme, Xerxes marched through Macedonia and Thessaly without meeting with any opposition till he reached Thermopylae. Here the Greeks resolved to make a stand. Leonidas, king of Sparta, conducted a land force to Thermopylae; and his colleague Eurybiades sailed with the Greek fleet to the N. of Euboea, and took up his position on the N. coast, which faced Magnesia, and was called Artemisium from the temple of Artemis belonging to the town of Hestiae. Xerxes arrived in safety with his land forces before Thermopylae, but his fleet was overtaken by a violent storm and hurricane off the coast of Sepias, in Magnesia, by which at least 400 ships of war were destroyed, as well as an immense number of transports. Xerxes attempted to force his way through the pass of Thermopylae, but his troops were repulsed again and again by Leonidas, till a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain. [LEONIDAS.] On the same days on which Leonidas was fighting with the land forces of Xerxes, the Greek ships at Artemisium attacked the Persian fleet. In the first battle, the Greeks had the advantage, and in the following night the Persian ships suffered still more from a violent storm. Two days afterwards the contest was renewed, and both sides fought with the greatest courage. Although the Greeks at the close still maintained their position, and had destroyed a great number of the enemy's ships, yet their own loss was considerable, and half the Athenian ships were disabled. Under these circumstances the Greek commanders abandoned Artemisium and retired to Salamis, opposite the SW. coast of Attica. It was now too late to send an army into Boeotia, and Attica thus lay exposed to the full vengeance of the invader. The Athenians removed their women, children, and infirm persons to Salamis, Aegina, and Troezen. Meantime Xerxes marched through Phocis and Boeotia, and at length reached Athens. About the same time as Xerxes entered Athens, his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is related elsewhere. [SALAMIS; THEMISTOCLES.] Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. Xerxes now became alarmed for his own safety, and resolved to leave Greece immediately. He was confirmed in his resolution by Mardonius, who undertook to complete the conquest with 300,000 of his troops. Xerxes left Mardonius the number of troops which he requested, and with the remainder set out on his march homewards. He reached the Hellespont in forty-five days from the time of his departure from Attica. On arriving at the Hellespont, he found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year 480. In the following year, 479, the war was continued in Greece; but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on

the same day another victory was gained over the Persians at Mycale in Ionia. Next year, 478, the Persians lost their last possession in Europe by the capture of Sestos on the Hellespont (Hdt vii-ix). Thus the struggle was virtually brought to an end, though the war still continued for several years longer. Xerxes was murdered in 465, after a reign of twenty years, by Artabanus, who aspired to become king of Persia. (Diod xi 69, Just. iii 1, Ctes Pers 29.) He was succeeded by his son ARTAXERXES I.—II. The only legitimate son of Artaxerxes I. succeeded his father as king of Persia in 425 but was murdered after a short reign of only two months by his half brother Sogdianus, who thus became king (Diod xii 71).

Xiphilinus (Ξιφιλίνος) of Trapezus, was a monk at Constantinople, and made an abridgment of Dio Cassius from the thirty-sixth to the eightieth book at the command of the emperor Michael VII. Ducaes who reigned from A.D. 1071 to 1078. The work is executed with carelessness, and is only of value as preserving the main facts of the original, the greater part of which is lost. It is printed along with Dio Cassius.

Xiphonia (Ξιφονία Capo di S. Croce), a promontory on the E. coast of Sicily, with a harbour (Ξιφονεύς λιμὴν) between Catania and Syracuse (Strab p 267, Diod xiii 4).

Xois or Chôis (Χοίς, Χοί: Sakhra), an ancient city of Lower Egypt N. of Leontopolis on an island of the Nile in the nome of Sebennyticus, the seat of the fourteenth dynasty of Egyptian kings.

Xuthus (Ξούθος) in Attic legends is represented as the son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achaëus and Ion. (Eunp. Ion, Apollod. i 7, 3, Ion.) Another version states that after the death of his father, Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus, being chosen arbitrator, adjudged the kingdom to his eldest brother in law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled in Aegialus in Peloponnesus (Paus. vii 1, 2). It has been inferred, with some probability, from Paus. i 31, 2 where there is mention of the tomb of Ion at Potamoi near Præstæ, that Xuthus was originally a local hero of Potamoi, and his son Ion the eponymous founder of a family, but when the Attic story made Ion the hero of the Ionian race it became necessary to give him a divine father and a mother who represented this Cecropian line, hence Xuthus is brought in as the putative, and Apollo as the real, father.

Xylinë, a town of Pisidia, between Corbæus and Termessus, mentioned by Livy (xxxviii. 15).

Xynia or Xynias (Ξυνία· Ξυνεύς· Τανκίλι), a town of Thessaly in the district Phthiotia E. of the lake of the same name (ἡ Ξυνίας λίμνη: Nizero or Dereli). It was plundered by the Aetolians B.C. 193 (Liv. xxxiii. 13, xxxiii. 3).

Ἰνφίλι (Ξυνίη Ξυνεταύς, Ξυνίτις, Ξυνεταυρεύς, Ξυνίτις, Ξυνίτις), said to have been anciently called Troja, a deme of Attica belonging to the tribe Cecropus, W. of Athens.

Zabātus (Ζάβατος) [Lycis, No. 5]

Zabē (Ζάβη), a town and district of SE. Mauretania, near the borders of Numidia (Procop. B. Vand. ii 20).

Zacynthus (Ζακύνθος: Ζακύνθος, Zacynthus Zante), an island in the Ionian sea, off the coast of Elis, about forty miles in circumference. It contained a large and flourishing town of the same name upon the E. coast, the citadel of which was called Psophia (Paus. viii 24, 3, Strab. p 458, Lat. xxvi 11). There are two considerable chains of mountains in the island. The ancient writers mention M. Elatus which is probably the same as the modern Scopos in the SE. of the island, and which rises to the height of 1500 feet. Zacynthus was celebrated in antiquity for its pitch wells, which were visited by Herodotus, and which still supply a large quantity of bitumen (Hdt. iv 195). Zacynthus was inhabited by a Greek population at an early period. It is said to have derived its name from Zacynthus, a son of Dardanius, who colonised the island from Psophis in Arcadia (Paus. i c). Thucydides speaks of the Zacynthians as a colony of Achæans from the Peloponnesus (ii 66), and according to an ancient tradition, the Zacynthians founded the town of Saguntum in Spain. (Σαγουνταί) The island is frequently mentioned by Homer, who speaks of it as the 'woody Zacynthus' (Il. ii 631, Od. i 246 ix 24, Strab. p 159). It formed part of the maritime empire of Athens and continued faithful to the Athenians during the Peloponnesian war. At a later time it was subject to the Macedonian monarchs and on the conquest of Macedonia by the Romans passed into their hands (Pol. i 102, Liv. xxxvi 31).

Zadrecarts (Ζαδρεκάρα), one of the capital cities and royal residences in Hyrcania, lay at the SE. of the Caspian N. of the chief pass through M. Caucasus. It was probably on the site of Astrabad.

Zagreu (Ζιουγρεῖς, p 296, a.)

Zagros or Zos (δ Ζαγρος and τὸ Ζάγριον ὄρος, Mts of Kurdistan), the general name for the range of mountains forming the SE. continuation of the Taurus, and the E. margin of the Tigris and Euphrates valley, from the SW. side of the Lake Arusna (Van) in Armenia, to the NE. side of the head of the Persian Gulf, and dividing Media from Assyria and Susiana. More specifically, the name Zagros was applied to the central part of the chain, the N. part being called the mountains of the Cordueni or Gordyæi, and the S. part Perschoathraa. (Pol. v 41, Strab. p 522, Ptol. vi 2 4.)

Zaitha or Zanthia (Ζανθία), a town of Mesopotamia on the E. bank of the Euphrates, twenty Roman miles S. of Circesium (Zonum. ii. 11, Ann. Marc. xiii 5).

Zaleucus (Ζάλευκος), the lawgiver of the Phrygian Locrians, is said by some to have been originally a slave, but is described by others as a man of good family. He could not, however, have been a disciple of Pythagoras, as some writers state, since he lived upwards of 160 years before Pythagoras.

The date of the legislation of Zaleucus is assigned to B.C. 600 (Enseb. Chron. 1556). His code is stated to have been the first collection of written laws that the Greeks possessed (Strab. pp 253, 258). The general character of his laws was severe, but they were observed for a long period by the



Locrians, who obtained in consequence a high reputation for legal order (Schol. ad Pind. *Ol.* x. 17; cf. Arist. *Pol.* ii. 10). Among other enactments we are told that the penalty of adultery was the loss of the eyes (Ael. *V. H.* xiii. 24; Val. Max. v. 5, 3). There is a celebrated story of the son of Zaleucus having become liable to this penalty, and the father himself suffering the loss of one eye that his son might not be utterly blinded. It is further related that among his laws was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion, however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present; whereupon he fell upon his own sword, declaring that he would himself vindicate the law (Eustath. ad *Il.* p. 62). Other authors tell the same story of Charondas, or of Dioceles (Diod. xii. 19; Val. Max. vi. 5, 4).

**Zalmoxis** or **Zamolxis** (Ζάμοξις, Ζάμολξις), said to have been so called from the bear's skin (Ζάμος) in which he was clothed as soon as he was born. He was, according to the story current among the Greeks on the Hellespont, a Getan, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired, not only great wealth, but large stores of knowledge from Pythagoras, and from the Egyptians, whom he visited in the course of his travels. He returned among the Getae, introducing the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. He was said to have lived in a subterranean cave for three years, and after that to have again made his appearance among the Getae. Herodotus inclines to place the age of Zalmoxis a long time before Pythagoras, and expresses a doubt, not only about the story itself, but as to whether Zalmoxis was a man, or an indigenous Getan deity. The latter appears to have been the real state of the case. The Getae believed that the departed went to him, and it is a probable conjecture that Zalmoxis was really the same as Sabazus, the Thracian Dionysus (Dionysus, p. 295, a). (Porph. *Vit. Pyth.* 14; Hdt. iv. 95; Strab. p. 297.)

**Zama Regia** (Ζάμα: Zamensis: *Djama*), a strongly fortified city in the interior of Namiidia, on the borders of the Carthaginian territory. It was the ordinary residence of King Juba, who had here his treasury and his harem. It was the scene of one of the most important battles in the history of the world, that in which Hannibal was defeated by Scipio, and the second Punic war was ended, B.C. 202. (Pol. xv. 5; Liv. xxx. 29; Bell. Afr. 91.) Strabo tells us that it was destroyed by the Romans; but if so, it must have been restored, for we find it mentioned under the empire as a colony and a bishop's see. Vitruvius speaks of a fountain in its neighbourhood. (Strab. pp. 829, 831; Vitruv. viii. 3, 24; Plin. v.) There were unimportant places of the same name in Cappadocia and Mesopotamia.

**Zancle**. [MESSANA.]

**Zaradrus** (*Sutlej*) a river of N. India, the S. boundary of the Punjab (Ptol. vii. 1, 27). It falls into the Hyphasis (*Gharra*).

**Zarangae**. [DRANOIANA.]

**Zarax** or **Zarex** (Ζάραξ, Ζάρεξ). 1. The central part of the chain of mountains extending along the E. coast of Laconica from Mt. Parnon, on the frontiers of Argolis, down to the promontory Malea (Ptol. iii. 15, 10).—2. (*Jeraka*), a town on the E. coast of Laconica, at the foot

of the mountain of the same name (Paus. iii. 24, 1; Pol. iv. 38).

**Zariaspe**. [BACTRA.]

**Zariaspis**, an earlier, probably the native, name for the river on which Bactra stood, and which is usually called Bactrus. [BACTRA.]

**Zela** or **Ziela** (τὰ Ζῆλα: *Zilleh*), a city in the S. of Pontus, due S. of Amasia, and on the road from Tavium to Comana Pontica. It stood on an artificial hill, and was strongly fortified. Near it was an ancient and famous temple of Anaitis and other Persian deities, in which great religious festivals were held. The surrounding district was called Zelétis or Zelitia. At Zela the Roman general Valerius Triarius was defeated by Mithridates; but the city is more celebrated for another great battle, that in which Julius Caesar defeated Pharnaces, and of which he wrote this despatch to Rome: VENI: VIDI: VICI. (App. *Mithr.* 89; Plut. *Caes.* 50; Dio Cass. xlii. 47; Bell. Alex. 78.)

**Zelantium**, a Thessalian town in the district Phthiotis, of uncertain site.

**Zelia** (Ζέλεια), an ancient city of Mysia, at the foot of Mt. Ida, and on the river Aesepus, eighty stadia from its mouth, belonging to the territory of Cyzicus. At the time of Alexander's invasion the headquarters of the Persian army were fixed here. (II. ii. 824; Strab. pp. 565, 587; Arr. *An.* i. 13.)

**Zeno**, **Zénon** (Ζήνων). 1. The founder of the Stoic philosophy, was a native of Citium in Cyprus, and the son of Maaseas. He began at an early age to study philosophy through the writings of the Socratic philosophers, which his father was accustomed to bring back from Athens when he went thither on trading voyages. At the age of twenty-two, or, according to others, of thirty years, Zeno was shipwrecked in the neighbourhood of Piraeus; whereupon he was led to settle in Athens, and to devote himself entirely to the study of philosophy. According to some writers he lost all his property in the shipwreck: according to others, he still retained a large fortune; but whichever of these accounts is correct, his moderation and contentment became proverbial, and a recognition of his virtues shines through even the ridicule of the comic poets. The weakness of his health is said to have first determined him to live rigorously and simply, but his desire to make himself independent of all external circumstances seems to have been an additional motive, and to have led him to attach himself to the Cynic Crates. In opposition to the advice of Crates, he studied under Stilpo of the Megaric school (Diog. Laërt. vii. 24); and he subsequently received instruction from the two other contemporary Megarics, Diodorus Cronus and Philo, and from the Academics Xenocrates and Polemo. The period which Zeno thus devoted to study is said to have extended to twenty years. At its close, and after he had developed his peculiar philosophical system, he opened his school in the porch adorned with the paintings of Polygnotus (*Stoa Poecile*), which, at an earlier time, had been a place in which poets met. (Diog. Laërt. vii. 5.) From this place his disciples were called *Stoics*. Among the warm admirers of Zeno was Antigonus Gonatas, king of Macedonia. The Athenians likewise placed the greatest confidence in him, and displayed the greatest esteem for him; for although the well-known story that they deposited the keys of the fortress with him, as the most trustworthy man, may be a later invention, there seems no reason for

doubting the authenticity of the decree of the people by which a golden crown and a public burial in the Ceramicus were awarded him. The Athenian citizenship, however, he is said to have declined, that he might not become unfaithful to his native land, where in return he was highly esteemed. We do not know the precise dates of Zeno's birth and death. He is said to have presided over his school for fifty-eight years, and to have died at the age of ninety-eight. He is also said to have been still alive in the 130th Olympiad (B.C. 260). Zeno wrote numerous works, but the writings of Chrysippus and the later Stoics seem to have obscured those of Zeno, and even the warm adherents of the school seem seldom to have gone back to the books of its founder. Hence it is difficult to ascertain how much of the later Stoic philosophy really belongs to Zeno.—The Stoics, like earlier schools of philosophy, regarded logic and physics as the necessary foundations for ethics. Zeno (or his followers) divided logic into rhetoric and dialectic, but the latter, as providing the tests of truth, is the more important. Knowledge is attained by impressions made through the senses as upon a *tabula rasa*. The mind has a power of assent to the presentations which come to the mind from a true impression, and Zeno is said to have illustrated the stages by which this assent, i.e. the existence of truth, is obtained by the gradual progress from the fist and open hand to the fully clenched fist. Rhetoric was the open hand, dialectic the clenched (Cic. *Orat.* 82, 113, *Acad.* i. 11, 40). In his theory of physics everything that existed was corporeal, even the soul itself. In this, as in most of his system, he aims at substituting what is material and practical for the visionary speculations of the Platonic school. The world consists of matter and Reason or God. For the god of the Stoics is the angle, all pervading soul of the world, which is the moving force of matter; but the one cannot be separated from the other, so that there is no dualistic tendency in the Stoic philosophy. In ethics the chief good is virtue, but this is defined as 'living according to reason' or 'according to nature,' which is in other words, the reason of the world. This virtue or life according to reason could only be attained by the wise man, who was to be self-sufficing and independent of externals, unmoved, therefore, by pain or pleasure. Virtue is the only good thing, vice the only evil, and all else is indifferent. But the good and the evil are absolute, so that the tendency of the Stoic philosophy was to put good deeds together on an equality on one side, and bad deeds or crimes on an equality on the other. Another tendency of Stoicism, which had some political importance, was towards cosmopolitanism: that is to say, that, regarding all the human race as differentiated only by virtue and vice, wisdom and folly, they were inclined to be citizens of the world rather than of a particular state. It was a sign, and might in some small degree be a cause, of the breaking down of the barriers of the numerous and small, but intensely patriotic Greek states which marks the change of the Macedonian period.—2 The Eleatic philosopher, was a native of Elea (Velia) in Italy, son of Telentagoras, and the favourite disciple of Parmenides. He was born about B.C. 488, and at the age of forty accompanied Parmenides to Athens (PARNENIDES). He appears to have resided some time at Athens, and is said to have unfolded

his doctrines to men like Pericles and Callias for the price of 100 minse. Zeno is said to have taken part in the legislation of Parmenides, to the maintenance of which the citizens of Elea had pledged themselves every year by an oath. His love of freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. Whether he perished in the attempt or survived the fall of the tyrant is a point on which the authorities vary. They also state the name of the tyrant differently. Zeno devoted all his energies to explain and develop the philosophical system of Parmenides (PARNENIDES).—3 An Epicurean philosopher, a native of Sidon, was a contemporary of Cicero, who heard him when at Athens. He was sometimes termed *Coryphaeus Epicureorum*. He seems to have been noted for the disrespectful terms in which he spoke of other philosophers. For instance, he called Socrates the Attic buffoon. He was a disciple of Apollodorus, and is described as a clear-headed thinker and perspicuous expounder of his views.

ZENOBIÆ, queen of Palmyra. After the death of her husband, Odenathus, whom, according to some accounts, she assassinated (A.D. 266), she assumed the imperial diadem, as regent for her sons and discharged all the active duties of a sovereign. But not content with enjoying the independence conceded by Gallienus and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. By this rash ambition she lost both her kingdom and her liberty. She was defeated by Aurelian, taken prisoner on the capture of Palmyra (273), and carried to Rome, where she adorned the triumph of her conqueror (274). Her life was spared by Aurelian, and she passed the remainder of her years with her sons in the vicinity of Tibur (Tivoli) (Trebell. Poll. *Trig. Tyr.* 31, Zonar. xii. 27). Longinus lived at her court and was put to death on the capture of Palmyra (Longinus).

ZENOBIÆ (Ζηνοβία, Chelobi or Zelebi), a city of Chalybonitis, in Syria, on the W bank of the Euphrates, between Bura and Circesium. It was founded by Zenobia.

ZENOBIUS (Ζηνοβιος) lived at Rome in the time of Hadrian, and was the author of a collection of proverbs in Greek, which have come down to us. In this collection the proverbs are arranged alphabetically, and divided into hundreds. The last division is incomplete, the total number collected being 552. It is printed in the collection of Schottus (*Naupolius EA. Antwerp*, 1613).

ZENODORUS, a Greek artist who made for Nero the colossal statue of that emperor which he set up in front of the Golden House and which was afterwards dedicated afresh by Vespasian as a statue of the Sun. It was 110 feet in height. Pliny notes that, great as was the skill of Zenodorus in modelling and chasing, he could not restore the old excellence of casting in bronze (Plin. xxxiv. 45).

ZENODOTIUM or -LE (Ζηνοδοτιον, Ζηνοδορία), a fortress in the N. of Mesopotamia, on the small tributary of the Euphrates called Bilecha, a little above Nisibis and below Ichnae. It was a Macedonian settlement, and the only one of the Greek cities of Mesopotamia which did not revolt from the Parthians at the approach of Crassus (Dio Cass. xl. 12, Plut. Crass. 17).

**Zēnodōtus** (Ζηνόδοτος). 1. Of Ephesus, a celebrated grammarian, was the first superintendent of the great library at Alexandria, and flourished under Ptolemy Philadelphus about B.C. 208. Zenodotus was employed by Philadelphus, together with his two great contemporaries, Alexander the Actolian and Lycophron the Chalcidian, to collect and revise all the Greek poets. Alexander, we are told, undertook the task of collecting the tragedies, Lycophron the comedies, and Zenodotus the poems of Homer and of the other illustrious poets. Zenodotus, however, devoted his chief attention to the Iliad and Odyssey. Hence he is called the first *Reviser* (Διορθωτής) of Homer, and his recension (Διορθώσεις) of the Iliad and Odyssey obtained the greatest celebrity. The corrections which Zenodotus applied to the text of Homer were of three kinds. (1) He expunged verses. (2) He marked them as spurious, but left them in his copy. (3) He introduced new readings or transposed or altered verses. The great attention which Zenodotus paid to the language of Homer caused a new epoch in the grammatical study of the Greek language. The results of his investigations respecting the meaning and the use of words were contained in two works which he published under the title of a Glossary (Γλῶσσαι), and a Dictionary of barbarous or foreign phrases.—2. Of Alexandria, a grammarian, lived after Aristarchus, whose recension of the Homeric poems he attacked (Suid. s. v.).

#### **Zēphŷra.** [HALICARNASSUS.]

**Zēphŷrium** (Ζεφύριον, sc. ἀκρωτήριον, i.e. the W. promontory), the name of several promontories of the ancient world. The chief of them were the following:—I. In Europe. 1. (*C. di Brussano*), a promontory in Bruttium, forming the SE. extremity of the country, from which the Locri who settled in the neighbourhood are said to have obtained the name of *Epizephyrii* (Strab. pp. 259, 270; Plin. iii. 74).—2. A promontory on the W. coast of Cyprus (Strab. p. 683). II. In Asia. 1. In Pontus (*C. Zefreh*), a headland W. of TRAPOLIS, with a fort and harbour of the same name (Ptol. v. 6, 11).—2. [CARIA].—3. In Cilicia (proh. *C. Cavaliere*), a far-projecting promontory, W. of Prom. Sarpedon (Strab. p. 671). III. In Africa (*Kasser Maarab*), a headland on the NE. coast of Cyrenaica, W. of Darnis.

**Zēphŷrus** (Ζεφύρος), the personification of the W. wind, is described by Hesiod as a son of Astræus and Eos (*Th.* 579). By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles (*Il.* xvi. 150); but he was married to Chloris, whom he had carried off by force, and by whom he had a son, Carpus. (*Ov. Fast.* v. 197.) [VENTIL.]

**Zerynthus** (Ζήρυνθος; Ζηρύνθιος), a town of Thrace, in the territory of Aenus (or, as some say, in Samothrace), with a temple of Apollo and a cave of Hecate, who are hence called *Zerynthius* and *Zerynthia* (Steph. Byz. s. v.; Liv. xxxviii. 41; *Ov. Trist.* i. 10, 19; Tzet. *Lyc.* 449, 958).

**Zētēs** (Ζήτης) and Calais (Κάλαις), sons of Boreas and Orithyia, frequently called the Boræades, are mentioned among the Argonauts, and are described as winged beings (Pind. *Pyth.* iv. 325; *Ap. Rh.* i. 219; *Hyg. Fab.* 14). Their sister, Cleopatra, who was married to Phineus, king of Salmydessus, had been thrown with her sons into prison by Phineus at the instigation of his second wife. Here she was found by Zetes and Calais, when they arrived at Salmydessus in

the Argonautic expedition. They liberated their sister and her children, gave the kingdom to the latter, and sent the second wife of Phineus to her own country, Scythia. (*Diod. iv.* 44.) Other accounts relate that the Boræades delivered Phineus from the Harpies; for it had been foretold that the Harpies might be killed by the sons of Boreas, but that the sons of Boreas must die if they should not be able to overtake the Harpies (Apollod. i. 9, 21). Others, again, state that the Boræades perished in their pursuit of the Harpies, or that Heracles killed them with his arrows near the island of Tenos (*Hyg. Fab.* 14; *HARPIÆ*). Their tombs were said to be in Tenos, adorned with sepulchral stelæ, one of which moved whenever the wind blew from the north. Calais is also mentioned as the founder of the Campanian town of Cales (*Sil. It.* viii. 515).

**Zēthus** (Ζήθος), son of Zeus and Antiope, and brother of Amphion. For details see *AMPHION*.

**Zengis**, *Zengitana Regio* (ἡ Ζευγίτανή: N. part of Tunis), the N. district of Africa Propria. [AFRICA.]

**Zeugma** (Ζεύγμα, i.e. *Junction*: proh. *Rum-keleh*), a city of Syria, on the borders of Commagene and Cyrrhæstia, built by Selencus Nicator, on the W. bank of the Euphrates, at a point where the river was crossed by a bridge of boats which had been constructed by Alexander the Great; hence the name. Afterwards, when the ford of Thapsacus became impassable for travellers, on account of the hordes of Arabs who infested the banks of the Lower Euphrates, the bridge at Zeugma gave the only passage over the river. (Strab. p. 746; *Pol. v.* 43; *Dio Cass.* xl. 17; *Procop. Aed.* ii. 9.)

**Zeus** (Ζεύς), the greatest of the Greek gods, was primarily the god of the sky (literally the 'bright sky'), worshipped by the old Greeks on mountain tops, such as would give an uninterrupted view of the sky. But the commixture of the myths and traditions of many different national or tribal religions caused a number of different stories to be attached to Zeus from which the Zeus of Greek literature (or the Jupiter in Latin literature, when the Greek stories were adopted) has been formed. Homer has these stories, but gives them only partially. Zeus is the son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and is married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all. According to the Homeric account Zeus dwelt on Mt. Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself. He is called the father of gods and men, the most high and powerful among the immortals, whom all others obey. He is the supreme ruler, who with his counsel manages everything; the founder of kingly power, and of law and of order, whence Dike, Themis, and Nemesis are his assistants. For the same reason he protects the assembly of the people (*ἀγοραίος*), the meetings of the council (*βουλαιος*), and as he presides over the whole state, so also over every house and family (*ἐκείος*). He also watched over the sanctity of the oath (*ὄρκιος*) and the laws of hospitality (*ξένιος*), and protected suppliants (*ἱκέτιος*). He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men (*ἐκρύβιος*). He

was further the original source of all prophetic power, from whom all prophetic signs and sounds proceeded (*παραμφορος*). Everything, good as well as bad, comes from Zeus, according to his own choice he assigns good or evil to mortals, and fate itself was subordinate to him. He is armed with thunder and lightning (the original attributes of the god of the sky), and the shaking of his aegis produces storm and tempest, epithets of Zeus in the Homeric poems describe him as *τρυφερωτος*, *ἐπι γουπος*, *ὀφειβρεμετης*, the thunderer, *ὀφελυγος*, the gatherer of clouds, and in later writers *ὀμβριος* or *ορειος*, the sender of rain. Hence Zeus *Μεταχθιος* (the placable) was worshipped at the Attic Diasia, that he might give favourable weather for the spring crops, and Zeus *Μαιμακτης* at the approach of winter, that he might not send heavy storms. Herodotus has adopted the myth which belonged to Crete and to Asia Minor and has in literature superseded the older conception of Zeus. In this story also Zeus is the son of Cronos and Rhea, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronos swallowed his children immediately after their birth, but when Rhea was pregnant with Zeus, she applied to Uranus and Ge to save the life of the child. Uranus and



Head of the Olympian Zeus. (From a bust in the Vatican.)

Ge therefore sent Rhea to Lycos in Crete, requesting her to bring up her child there. Rhea accordingly concealed Zeus in a cave of Mount Aegaeon and gave to Cronos a stone wrapped in cloth, which he swallowed in the belief that it was his son. Cronos by a cunning device of Ge or Metis, was made to vomit up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi (Hes. Th. 468-509, cf. Paus. i. 24, 5). The infant Zeus was brought up in Crete, nursed by Amalthea, and guarded by the Curetes, who clashed their cymbals that his cries might not be heard by his father [AMALTHEA, CURETES]. Coming to manhood Zeus delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Ge, Zeus also liberated the hundred armed Gigantes, Briareus, Cottus and Gyges, that they might assist him in his fight against the Titans. The Titans were conquered and shut up in Tartarus, where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Ge begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. [Cr-

CLOSUS; GIGANTES, TITANES; TYPHOEUS] Zeus now reigned supreme, and chose Metis for his wife. When she was pregnant with Athena, he took the child out of her body and concealed it in his head, on the advice of Uranus and Ge who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son (so fate had ordained it) would have acquired the sovereignty [ATHENZ, p. 133, a]. His position as supreme lawgiver is represented in myth by his second marriage, with Themis (Justice or Law), from which sprang the Fates and the Seasons (HORAE; MOERAE). But his marriage with Hera was the 'sacred marriage,' the type of all marriages [see HERA, p. 593, b]. Twelve great Olympian gods were recognised, or rather six pairs of deities (cf. *Hymn ad Merc.* 128). It is likely that the list in LIV. xii. 10, which mentions the twelve deities worshipped in Greek fashion at *lectisternia*, represents the twelve to whom the altar at Athens was erected (Thuc. vi. 54). These were Zeus (the head of them all), Poseidon (Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athena, Artemis and Aphrodite). The altars to twelve gods were common in Greece, but not always to the same twelve, including sometimes deities not usually regarded as belonging to the Olympian 'dynasty'. The altar at Olympia was to the following six pairs: Zeus and Poseidon, Hera and Athena, Hermes and Apollo, Dionysus and the Charites, Artemis and Alpheus, Cronus and Rhea (Schol. ad Pind. OL. v. 6). In the prevalent Greek mythology, though Zeus was always recognised as supreme god, the minister and announcer of his will was Apollo. Such is the representation of Zeus in literature, but it must not be forgotten that this account, and many other legends about him are the outcome of a combination of mythologies. The change of dynasties from Uranus to Cronos and from Cronos to Zeus represents in reality the partial acceptance of a theology belonging to older inhabitants of Greek lands whose supreme gods are retained as predecessors of the Greek Zeus. Moreover, as has been pointed out above, the older Greek Zeus (the Zeus of the so-called 'Pelasgians') was the god of the bright sky (cf. JURIN), worshipped on mountains such as Olympus (more than one), Ithome, Parnes, Cithaeron, Laphystion, Ida and Samothrace. Many, no doubt, of the myths about him refer to the phenomena of the sky: the fight with Typhoeus, for instance, is probably a myth from the strife of the elements, and the story of the Cyclopes supplying him with thunderbolts obviously refers to thunderstorms, but it is an error to apply this interpretation as universally as some have done. The many transformations of Zeus in his amours have been rightly explained as no sky phenomena, but as additions gradually made to the story of Zeus from the common habit of tracing the descent of noble families from the god. Thus a number of separate local genealogies of this kind gathering round the name of Zeus, from whom these local families traced their descent, necessitated the belief in a number of unions between Zeus and local nymphs or mortal women; and, further, those primitive tribes who had totemistic symbols had traditions which are preserved in the stories of Zeus taking an animal form. It is likely enough that the true explanation of Zeus as a bull or Zeus as a swan is given by those who say that the descent in such tribes became a descent from Zeus. -

a bull, or from Zeus = a swan. The early or 'Pelægian' conception of Zeus varied in different localities. The *Arcadian Zeus* (Ζεύς Ἀρκαῖος) was born, according to the legends of the country, in Arcadia, either on Mt. Parthanium, or on Mt. Lycaeus. He was brought up there by the nymphs Thisoa, Neda, and Hagno. Lycaon, son of Pelægus, erected a temple to Zeus Lycaeus on Mt. Lycaeus, and instituted the festival of the Lycaea in honour of him [LYCAEUS; LYCAON]. In the festival [see *Dict. of Ant. art. Lycaea*], we see Zeus dwelling in light on the summit of the mountain where it caught the first rays of the sun, and worshipped by rites, part of which is a rain charm, part a relief of human sacrifice. Those may be right who see in this sacrifice the cannibal feast of a wolf-tribe. Especially regarded as 'Pelægian' was the Zeus of Dodona in Epirus called Ζεύς Δωδωναῖος or Πελασγικός, who was worshipped originally without image or temple in the sacred oak-grove—the tree sacred to the chief god of Aryan nations—and possessing the oldest oracle of Greece [for a full account, see *Dict. of Ant. art. Oraculum*]. The national Hellenic Zeus of the less primitive time was worshipped at Olympia in Elis, and the great national Panegyris was celebrated once in four years. There Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue at Olympia was executed by Phidias, a few years before the outbreak of the Peloponnesian war, the sublime idea of this great work having been suggested to the artist by the words of Homer (*Il. i. 527*). [PHIDIAS].—The Greek and Latin poets give to Zeus or Jupiter an immense number of epithets and surnames, which are derived partly from the places where he was worshipped, and partly express the hopes and aspirations of those who worshipped him. The most familiar and significant, besides those mentioned at the beginning of the article, are Γενέθλιος or Γενήτωρ as the father of the nation or the family (Pind. *Pyth. iv. 167*; Aesch. *Suppl. 196*); Ἐλευθερίος, the giver of freedom, especially as deliverer from the Persian yoke (Plut. *Aristid. 19*; cf. Pind. *Ol. xii. 1*); Σωτήρ, the protector of the race or of the household, to whom the third cup of wine at the Greek dinner was drunk (the first being to the Olympian gods, the second to the heroes: cf. Pind. *Isthm. v. 8*; Plat. *Phileb. p. 66*); Γαμήλιος, who gives happy and fruitful wedlock; Τέλειος, who answers prayer (Pind. *Pyth. i. 67*; Aesch. *Ag. 973*). The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices generally consisted of goats, bulls, and cows. His usual attributes are the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which was embodied in the statue of the Olympian Zeus by Phidias. Respecting the Roman god, see JUPITER.

*Zeuxidāmus* (Ζευξίδαμος). 1. King of Sparta, and tenth of the Eurypontidae. He was grandson of Theopompus, and father of Anaxidamus, who succeeded him (Paus. iii. 7).—2. Son of Leotyhiades, king of Sparta. He was also named Cyniscus. He died before his father, leaving a son, Archidamus II. (Hdt. vi. 71; Thuc. ii. 47.)

*Zeuxis* (Ζεύξις), the great Greek painter, who excelled all his contemporaries except Parrhasius, was a native of Heraeae (probably of the city of this name on the Euxine), and was born between 450 and 440 B.C. He came to Athens soon after the beginning of the Peloponnesian war, when he had already achieved a great reputation, although a young man. (Plat. *Protag. p. 318*, *Gorg. p. 453*, cf. Aristoph. *Ach. 991*.) He passed some time in Macedonia, at the court of Archelaus, for whom he decorated the royal palace at Pella with paintings, probably soon after 413 (Ael. V. H. xiv. 17). He must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, which he painted for the city of Croton; and it is also probable that he visited Sicily, as we are told that he gave away one of his pictures to the Agrigentines. His travels through Greece itself were no doubt extensive. We find him at Olympia, where he made an ostentatious display, before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold (Plin. xxxv. 62). The *pallia*, however, are explained by some as being curtains hung in front of his pictures. After requiring a great fortune by the exercise of his art, he adopted the custom of giving away his pictures, because no adequate price could be set upon them. The time of his death is unknown. The masterpiece of Zeuxis was his picture of Helen, in painting which he had as his models the five most beautiful maidens of Croton, whom he was allowed to select for this purpose. It was painted for the temple of Hera at Croton. This picture and its history were celebrated by many poets, who preserved the names of the five maidens upon whom the choice of Zeuxis fell. (Plin. xxxv. 62; Cic. *de Invent. ii. 1*.) The accurate painting of 'still life' was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit; upon which the artist, confident in this proof of his success, called upon his rival no longer to delay to draw aside the curtain and show his picture: but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis honourably yielded the palm to Parrhasius, saying that he himself had deceived birds, but Parrhasius had deceived an artist (Plin. l.c.). Besides this accuracy of imitation, many of the works of Zeuxis displayed great dramatic power. This appears to have been especially the case with his *Infant Heracles strangling the Serpent*, where the chief force of the composition consisted in the terror of Alcmene and Amphitryon, as they witnessed the struggle. It is thought that this theme is reproduced on a vase now in the British Museum. Another picture, in which he showed the same dramatic power, applied to a very different subject, was his *Female Hippocentaur*, which was lost in a shipwreck off Cape Malea, on its way to Rome, whither it had been sent by Sulla (Lucian, *Zeux. 3*). The composition of this picture is perhaps preserved in a mosaic from the villa of Hadrian [see *Dict. of Ant. art. Pictura*].

Zioberis (*Jinjeran*), a river of Parthia (Curt vi 4, 4)

Zoetium or Zoetium (*Zoitrion, Zoitrion, Zoiretis*), a town of Arcadia in the district Eutresia, N of MEGALOPOLIS

Zollus (*Zoikos*), a grammarian, was a native of Amphipolis, and lived in the time of Philip of Macedon. He was celebrated for the asperity with which he assailed Homer (Suid. s.v. *Ὀμπεδομένη*). He found fault with him principally for introducing fabulous and incredible stories in his poems. From the list that we have of his writings it also appears that he attacked Plato and Isocrates. His name became proverbial for a captious and malignant critic. (Or. *Rem Am* 368, Ael. V H xi. 10)

Zonaras, Joannes (*Ἰωάννης δὲ Ζωναράς*), a celebrated Byzantine historian and theologian, lived in the twelfth century under the emperors Alexius I. Comnenus and Calo-Joannes. Besides his theological works there is still extant his *Annales* (*Χρονικόν*), in eighteen books, from the creation of the world to the death of Alexius in 1118. It is compiled from various Greek authors, whose very words Zonaras frequently retains. The earlier part is chiefly taken from Josephus, and in the portion which relates to Roman history he has for the most part followed Dio Cassius. In consequence of the latter circumstance the *Annals* of Zonaras are of great importance in studying the early history of Rome. Of the first twenty books of Dio Cassius we have nothing but the abstract of Zonaras, and even of the later books, of which Xiphilinus has made a fuller epitome, Zonaras has preserved many statements of Dio which are entirely omitted by Xiphilinus. — Editions by Du Cange, Paris, 1686, fol., and by Dindorf, Leipsa, 1876

Zōnē (*Ζώνη Ζωνάιος*), a town of Thrace on a promontory of the same name in the Aegean, where Orpheus is said to have sung (Hdt. vii. 59, Ap. Rh. i 29; Mel. ii. 2, 8)

Zopyrus (*Ζωρύπης*). 1. A Persian, son of Megabyzus. After Darius Hystaspis had besieged Babylon for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self-sacrifice. Accordingly, one day he appeared before Darius with his body mutilated in the most horrible manner; both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Darius his intentions, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians gave him their confidence and placed him at the head of their troops. He soon found means to betray the city to Darius, who severely punished the inhabitants for their revolt. Darius appointed Zopyrus satrap of Babylon for life with the enjoyment of its entire revenues. (Hdt. iii.

153-160)—2. The Physiognomist, attributed many vices to Socrates in an assembly of his disciples, who laughed at him and at his art in consequence, but Socrates admitted that such were his natural propensities, but said that they had been overcome by philosophy. (Cic. *Tusc* iv 37, de *Fat* 5)

Zoroaster or Zoroastres (*Ζωροάστρης*), the Zarathustra of the Zendavesta, and the Zerdusht of the Persians, was the reformer of the Magian religion. There were extant in the later Greek literature several works bearing the name of Zoroaster; but these writings were forgeries of a later age, and belong to the same class of writings as the works of Hermes Trismegistus, Orpheus, &c. There is still extant a collection of oracles ascribed to Zoroaster, which are, of course, apocrypha. They have been published by Morell, Paris, 1590, and by other editors

Zōsimus (*Ζώσιμος*), a Greek historian, who lived in the time of the younger Theodosius. He wrote a History of the Roman empire in six books, which is still extant. This work must have been written after A.D. 425, as an event is mentioned in it which took place in that year. The first book comprises a sketch of the history of the early emperors down to the end of the reign of Diocletian (305). The second, third, and fourth books are devoted to the history of the fourth century, which is treated much less concisely. The fifth and sixth books embrace the period from 395 to 410, when Attalus was deposed. The work of Zosimus is mainly (though not altogether) an abridgment or compilation of the works of previous historians. His style is concise, clear, pure, and not unpleasing. His chief fault as a historical writer is his neglect of chronology. Zosimus was a pagan, and comments severely upon the faults and crimes of the Christian emperors. Hence his credibility has been assailed by several Christian writers. There are, no doubt, numerous errors of judgment to be found in the work, and sometimes (especially in the case of Constantine) an intemperate expression of opinion, which sometimes exaggerates, if it does not distort the truth. But he does not seem fairly chargeable with deliberate invention or wilful misrepresentation. — Editions by Bekker, 1837, and by Mendelssohn, 1887.

Zostēr (*C. of Vari*), a promontory on the W. of Attica, between Phaleron and Sunium. It was a sacred spot, and contained altars of Leto, Artemis, and Apollo (Paus. i 31, 1)

Zygantes or Gygantes (*Ζύγαντες, Γύγαντες*), a people of Libya, whom Herodotus places on the W. side of the lake Triton. Others mention a city Zygantia and a people Zyges on the coast of Marmanica. (Hdt. iv 194, Steph. Byz. s.v.)



# APPENDIX

It is thought that some of those who wish to pursue further the subjects (apart from the domain of the historians of Greece and Rome) which cannot be exhaustively dealt with in a book of this size, may be helped by the following list of works. It is not intended to be anything approaching a complete bibliography on any of the departments included in this Dictionary. The object has been to name the more easily procurable books among modern authorities which will carry most students as far as they need, and will themselves furnish a more complete list of writers in all languages on their several subjects. To most of the books mentioned below the Editor has to acknowledge deep obligations for information, suggestions, or references.

## A.

For Mythology:—Roseher's *Ausführliches Lexikon der griechischen und römischen Mythologie* (which, however, as yet does not extend beyond letter K). [This is the best and fullest work which has yet appeared, though some of its most learned contributors are too prone to retain the meteorological explanation of myths, to the exclusion of that derived from customs and rites traceable in 'folk-lore.'] Preller-Pleu's *Griechische Mythologie* and Preller-Jordan's *Röm. Myth.* Great assistance and guidance may be obtained from Mannhardt's *Mythol. Forschungen und Wald- und Feldkulte*, and from Lang's *Custom, Myth and Ritual*; also from Harrison's *Mythology and Monuments of Athens*, Frazer's *Golden Bough*, Dyer's *Gods of Greece*, and from articles in Baumeister's *Denkmäler* (especially for the representation of myths in ancient art).

## B.

For Topography:—Fuller information and more references will be found in Smith's *Dictionary of Ancient Geography*. See also Bunbury's *History of Ancient Geography*, Kiepert's *Lehrbuch der alten Geographie* and the English translation. Among the more recent books for particular countries and for the more important towns are Ramsay's *Historical Geo-*

*graphy of Asia Minor*, Tozer's *Armenia and Asia Minor*, Torr's *Rhodes in Ancient Times*, Bent's *Cyclades*, Tozer's *Islands of the Aegæan*, Harrison's *Myth. and Mon. of Athens*, and Lolling's article on Athens, printed in Baumeister's *Denkmäler* and in I. Müller's *Handbuch*, Tozer's *Lectures on Greece*, Gardner's *New Chapters in Greek History*, Schuchardt's account of *Schliemann's Excavations* (transl. by Sellera), Freeman's *Sicily*, Middleton's *Remains of Ancient Rome*, O. Richter's *Topographie von Rom* (in Baumeister and I. Müller), Burn's *Rome and the Campagna*. A very full bibliography for the various countries of Greece and of the Roman Empire will be found in the treatises of Lolling and Jung in I. Müller's *Handbuch*, vol. iii. For the divisions and arrangement of Roman Provinces see Mommsen's *Provinces of the Roman Empire* and Marquardt's *Handbuch*, vol. iv.

## C.

For Philosophers:—Zeller's *Philosophie der Griechen*, and the translations of his works *Plato and the Older Academy* and *Outlines of Greek Philosophy*; Lewes's *History of Philosophy*, Grote's *Plato and Aristotle*.

## D.

For Artists:—A. S. Murray's *History of Greek Sculpture and Handbook of Greek Archaeology*, and Overbeek's *Geschiede der griechischen Plastik*. [See also articles in Baumeister's *Denkmäler*. The most important modern authorities are given in the articles on *Statuaria Ars* and *Pictura* in Smith's *Dictionary of Antiquities*. A *Handbook of Greek Painters* by Cecil Smith is announced.]

## E.

For Greek and Roman Writers:—Histories of Greek Literature by Mahaffy, Bergk, Bernhardt, and Jervon: for the orators, Blass' *Attische Beredsamkeit* and Jebb's *Attic Orators*; Teuffel and Schwabe, *History of Roman Literature* (transl. by Warr), which gives a very full bibliography, Sellar's *Roman Poets of the Republic and Poets of the Augustan Age*.